

# Study Guide for *Him We Proclaim*, by Dennis E. Johnson

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Extra Reading for the course:  
"He Gave Us Scripture"

ACADEMIC  
PACKET

RESOURCES FOR GROUPS  
USING THE ACADEMIC PACKETS



**Read Dennis E. Johnson, *Him We Proclaim***

## **Review Questions**

### **Chapter 1**

1. What is the major thrust of this book?
2. What are the three "couples" of biblical interpretation that have been "divorced" and need to be reunited?
3. Augustine explained the relationship between the Old Testament and the New Testament, saying "The old is in the new \_\_\_\_\_, the new is in the old \_\_\_\_\_."
4. In what way did the eighteenth century "Enlightenment" theologians tend to incorrectly divide the Old Testament from the New Testament?
5. What are the reasons that some evangelical scholars believe we should not use the hermeneutical methods used by the apostles?
6. What problem has resulted from the tendency to specialize areas of study in academic theological institutions?
7. "Just as interpretation without proclamation in the Academy is \_\_\_\_\_, so proclamation without sound interpretation in the pulpit is \_\_\_\_\_."
8. According to an illustration of Charles Spurgeon, what did a young man's mentor say to him when he claimed that he had not preached about Christ in his sermon because "Christ was not in the text"?
9. What does the author mean when he says that apostolic preaching is "redemptive-historical"?
10. What does the author mean when he says that apostolic preaching is "missiologically communicated"?
11. What does the author mean when he says that apostolic preaching is "grace-driven"?

## Chapter 2

1. Jay Adams says, "I am convinced that \_\_\_\_\_ is of such vital importance to all a preacher does that it ought to control his thinking and actions from start to finish in the preparation and delivery of sermons."
2. Chapter two analyzes three main purposes of preaching. What are they?
3. What is the author's view of "felt needs" preaching and "seeker sensitive" preaching, meant to evangelize?
4. What is the author's view of preaching to edify?
5. What are the two kinds of instructive preaching mentioned in chapter two?
6. What does the author say about theological preaching? What are the possible problems?
7. What concern does the author express about how theological preaching can affect spiritual growth?
8. What are some of the concerns that some conservative biblical scholars have regarding redemptive-historical preaching?
9. Describe the author's approach to preaching. Mention his main points.
10. "What both the unbeliever and the believer need to hear in preaching is \_\_\_\_\_."
11. What is the root of the unbeliever's sin and misery?
12. Does the author think that the truths of the gospel are counter-intuitive to the unregenerate mind?

## Chapter 3

1. What was the apostle Paul's purpose in preaching, according to Colossians and Ephesians?
2. Does the author believe that the same gospel, faithfully preached, accomplishes both evangelism leading to conversion and edification leading to sanctification?
3. "Apostolic preaching addresses human needs in all their diversity and \_\_\_\_\_."
4. What change occurs in the audience to be reached with the preaching of the gospel in the new covenant epoch?
5. "God adjusts his \_\_\_\_\_ to his audience, and *now* God's audience is *all nations*."

6. According to 1 Corinthians 2:2, what was the summary of the content of Paul's preaching?
7. According to the author, what are the two "sub-motifs" that are integral to Paul's message?
8. "Preaching not only informs the mind but also employs truth to appeal to \_\_\_\_\_ and to challenge the \_\_\_\_\_ to respond in ways appropriate to the truth revealed in the gospel."
9. The author mentions four "motifs" related to preaching that are the "heart" of the book. What are they?
10. The author warns that whoever would practice apostolic preaching must be prepared for what?
11. Why does Paul rejoice in suffering and boast in weakness?
12. What did Paul mean when he described the ministry in terms of being a "minister", "servant", and "slave"?
13. What authority did a "steward" have in a Greco-Roman household?

#### **Chapter 4**

1. What does the author say about the preaching and interpretation of Scripture during the patristic period? Was it a complete deviation from the apostolic method?
2. By the late Middle Ages, what had happened to well-meant hermeneutic principles and practices?
3. Christopher Hall makes the summary statement that to read Scripture with the Fathers means to "read the Bible \_\_\_\_\_."
4. What center of theological thought tended to use the allegorical method most in the early centuries after Christ?
5. What were the hermeneutical tendencies of the Reformation?
6. What was the hermeneutical tendency of the Enlightenment?
7. How did Geerhardus Vos define "Biblical Theology"?

#### **Chapter 5**

1. What are the three areas of misgivings among contemporary evangelicals regarding the hermeneutical approach of interpreting every biblical text in relation to Christ and his saving mission?

2. What does the author state about the dispensationalists' distinction between God's dealing with Israel under the Mosaic covenant and his dealings with the church in this period between the comings of Christ?
3. Does the author believe that the best way to make sure our interpretation of Scripture is accountable and that it follows objective guidelines is to restrict the meaning of a text to the human author's original intent and the way the original audience understood it?
4. What concern do some evangelicals have with the idea that a prophecy's "fulfillment" may take place in a form that differs significantly from what the prophecy's first hearers could have understood at their point in history?
5. According to the author, what is the central question surrounding the misgivings regarding the hermeneutical method of the apostles?
6. What aspect of the traditional grammatical-historical method needs to be challenged, according to the author?
7. According to the author, what is the "supreme hermeneutical norm, definitive context, and divinely sanctioned 'check' on subsequent interpretive activity"?
8. What does the author mean when he says we should read the Bible "backward"?
9. Speaking about the Bible, the author says that "each chapter leading up to the last presents puzzling ' \_\_\_\_\_ ' that cannot be tied together coherently until the great Narrator makes all things clear."
10. What illustration does the author give to explain how we should read the Bible "backward"?
11. "When any hermeneutic method disqualifies—or seems to disqualify, by pitting an Old Testament text's \_\_\_\_\_ against \_\_\_\_\_ —the ways that Jesus, the Word of God incarnate, interpreted the Word of God written and taught his apostles to do so, this dissonance is a signal that something is seriously amiss."

## **Chapter 6**

1. One of the author's arguments for considering Hebrews a sermon is that in Hebrews 13:22 it is called a " \_\_\_\_\_."
2. In Hebrews, instead of waiting until the end, \_\_\_\_\_ are dispersed throughout the sermon.
3. The pervasive thesis of Hebrews is \_\_\_\_\_.
4. In Hebrews, how are theological explanation and application related?

5. What Psalm is quoted and commented on most in Hebrews, giving unity to the sermon?
6. What does Hebrews say about the way the new covenant affects the old covenant?
7. Hebrews begins with a passage that shows how Jesus is superior to the prophets and to \_\_\_\_\_.
8. "Hebrews also affirms in the strongest possible terms the Son's full identification with his human brothers and sisters in all things except \_\_\_\_\_."
9. What are the three offices of the mediatorial work of Christ?
10. Did the author of Hebrews make his application general, so that it would fit any congregation?

## Chapter 7

1. "In order to read and preach the Bible as Peter and Paul and the preacher to the Hebrews did, what we need is not a foolproof step-by-step procedure to follow; rather, it is \_\_\_\_\_ ..."
2. What does the Greek word "typos" mean?
3. One obvious category of Old Testament texts interpreted by New Testament authors as fulfilled in Christ are the ones in which the New Testament uses the word \_\_\_\_\_ when it refers to Old Testament persons, events or institutions.
4. Does the author think that some Old Testament prophecies refer both to an event that occurred during the Old Testament period and to their fulfillment in Christ?
5. Does the author think that we should not assume that an Old Testament text refers to Christ unless the New Testament quotes it directly and explicitly states that it does?
6. "The performance of *every* covenantal mediator and participant—patriarch, prophet, priest, judge, king, husband, father, son, parents, children, servant—ultimately is to be interpreted in light of the ways it reflects (or falls short of reflecting) the \_\_\_\_\_...."
7. "...The theological foundations and roots of New Testament typological hermeneutics can be traced back into \_\_\_\_\_."
8. "The Old Testament invests events and institutions in the \_\_\_\_\_ experience of God's people with symbolic significance."
9. What does the Old Testament teach about offering animal sacrifices? Did it in itself remove the guilt of sin, or did it point to something else?
10. Is the biblical understanding of history cyclical or linear?

11. "The Old Testament testifies to the \_\_\_\_\_ of the redemption accessible through its own institutions..."

12. How does the author define "moralism"?

13. What path does the author recommend for appropriate apostolic preaching about an Old Testament event or institution?

## **Chapter 8**

1. "Two motifs that seem to undergird the whole redemptive agenda unveiled in Scripture are the themes of new \_\_\_\_\_ and new \_\_\_\_\_."

2. According to the author, what context should we take into account to interpret any text and preach from it?

3. According to the author, what are the four themes of the "grand drama" of the Bible?

4. "Through their union with Christ believers experience a progressive \_\_\_\_\_ in the new creation...."

5. "The book of \_\_\_\_\_ portrays history's consummation as a new heavens and earth, cured of the curse once for all,..."

6. "Christ comes both as the faithful and gracious covenant Lord and as the trusting, obedient covenant \_\_\_\_\_."

7. "Apostolic application builds exhortations on \_\_\_\_\_."

8. In what way does apostolic preaching "reverse the order" for motivating obedience?

## **Chapter 9**

1. The author suggests that to properly interpret a biblical text, we should first study it in its \_\_\_\_\_ contexts, then also study it in its \_\_\_\_\_ context.

2. When the apostles wanted to signal a typological connection between an Old Testament text and the fulfillment in Christ, they often did so using the language of what version of the Old Testament?

3. What tool that is found in many Bibles does the author recommend using to help find parallels between Old Testament and New Testament texts?

4. The author recommends reflecting on how the passage fits into the general patterns of divine-human \_\_\_\_\_ relations.
5. What does the author teach regarding the use of the Old Testament ceremonial and judicial laws today?
6. How does the author suggest that we preach on Jesus from the passage about David in 2 Samuel 16:5-14?
7. In what three ways does the author suggest that we see grace in the law, as we preach from a passage such as Deuteronomy 6:20-25?
8. How can we properly preach about Jesus from a text such as Proverbs 15:27 ("Whoever is greedy for unjust gain troubles his own household, but he who hates bribes will live.")?
9. True or false? Clowney contended that at least half the Psalms should be viewed as messianic.
10. How does the author suggest we should preach Christ from Psalms 42 and 43?
11. "A sermon on Isaiah 43:1–7, therefore, could be structured to compare and contrast the situation in which Isaiah's ancient audience—namely, Israel confronting the exile—would have understood God's words of comfort, on the one hand, and, on the other, the redemptive-historical context in which we have now seen the infinitely fuller expression of God's love—namely, \_\_\_\_\_."

## **Chapter 10**

1. What special problem can lead us to miss Christ even when we interpret a New Testament text?
2. In Luke 9:51-56, what did James and John get wrong?
3. The author states that Jesus' parables are not mere illustrations of timeless moral or spiritual realities, but rather "part and parcel of \_\_\_\_\_...."
4. When we preach on Ephesians 2:11-18, regarding the fact that Jesus broke down the dividing wall between Jews and Gentiles, how does this passage apply to us today?
5. What points does the author suggest for a sermon based on the ethical exhortations of Ephesians 4:25-5:2?
6. In speaking of James 1:12-18, the author says, "James articulates God's sovereign grace in the lives of believers through the imagery of \_\_\_\_\_, emphasizing our passivity and utter dependence in the reception of life and salvation."



7. The author states, "Sadly, much popular discussion of the book of Revelation today shows more interest in what it may reveal about \_\_\_\_\_ than in what it reveals about Jesus...."
8. The author believes that the child born to the woman in the vision of Revelation 12:1-5 refers to \_\_\_\_\_.
9. 2 Corinthians 1:20 says that all the promises of God find their " \_\_\_\_\_" in Christ.

### **Appendix A**

1. Describe step one of biblical interpretation for preparing a sermon.
2. Describe step two of biblical interpretation for preparing a sermon.
3. Describe step three of biblical interpretation for preparing a sermon.
4. Describe step four of biblical interpretation for preparing a sermon.
5. Describe step five of biblical interpretation for preparing a sermon.

### **Appendix B**

1. What was the occasion of the author's sermon on Joshua 4 that made the text especially relevant for his audience?
2. The author says, " If you are a Christian, you have good reason to look back in \_\_\_\_\_ (no matter how many troubles you have faced since last Christmas), and you have good reason to look ahead in \_\_\_\_\_."
3. Joshua 4 tells about the \_\_\_\_\_ that Israel piled up after they had just crossed the river into the Promised Land.
4. What are the three key events that the Israelites were to remember after entering the Promised Land?
5. "The danger of \_\_\_\_\_ is even more real in spiritual matters for several reasons, which the Lord anticipated as he was leading Israel into the land that he promised them."
6. What important object did the priests carry across the Jordan river, as mentioned in Joshua 4?
7. What did the empty golden plate on the top of the ark of the covenant, between the two winged cherubim, represent?

8. Why was the ark covered with blood that had been sprinkled by the high priest? What did it represent?
9. "Joshua is the Jewish way to say \_\_\_\_\_."
10. What "memorial" do we have today in our churches that Jesus established to remind us that He gave Himself in our place?
11. "The blood-stained ark and the piles of stones that commemorated its victory over the river waters were pointing ahead to \_\_\_\_\_."
12. According to the author's sermon, how should we respond to the truths taught in Joshua 4?
13. What was the occasion of the author's sermon on Hebrews 13:5-14 that made the text especially relevant?
14. What important religious change had the Hebrew Christians recently experienced?
15. One of the application points that the author preaches from Hebrews 13:5-14 is that we should not "retreat from \_\_\_\_\_ by clinging to the past."
16. Another application point that the author preaches from Hebrews 13:5-14 is that we should learn to trust in Jesus, the "ever living, \_\_\_\_\_ Leader."
17. The author assures the people, when he preaches from Hebrews 13:5-14, that "with your faith fixed firmly in Jesus, you can \_\_\_\_\_ when human leaders change."
18. The author exhorts, "Remember the real source of you past leaders' effectiveness: \_\_\_\_\_."