

Name_____ Period____

Mid-Term Exam

Put your name on your Scantron. If you make a mistake on the Scantron, please erase it well, and then put a circle around the number of the question to indicate that you erased an answer.

Don't puzzle over a question you don't know. Skip it and come back. You might find the answer in another question elsewhere in the test. When all else fails, guess. You have a 1 in 5 chance of being correct. Ready? Good!

BACKGROUND

1. John's father just gets a promotion, and with it a significant increase in salary. John is amazed with how good God is. He didn't always feel this way however, because two years ago, his dad lost his job and John just couldn't shake the feeling that somehow God just didn't care about John's family. According to our discussion, this is an example of what kind of thinking? A. Logical thinking B. Critical thinking C. Theocentric thinking D. Anthropocentric thinking E. None of the previous
2. What is a "meta-narrative?" a. It is my account of an event b. It is someone else's account of an event in my life c. It is a story that I cling to that helps me avoid the pain of life d. It is a story that gives meaning and context to all other stories.
3. T/F The Bible is best seen as a rule book to help us understand how best to live as children of God.
4. T/F The Bible is primarily a "since" book, not a "why" book.
5. T/F The above statement is false, and should read "The Bible is primarily a "why" book and not a "since" book.
6. In contrast to other early creation stories, the Bible presents a story of creation that: a. is chaotic and random b. depends on time and chance c. is loving and random d. is purposeful and loving e. is purposeful and chaotic
7. T/F When we discuss God, it is important to remember that we must have a working definition of good by which to measure and evaluate God and his actions. In other words, we can not know God unless we first understand good.

8. T/F The above statement is false and should say “When we discuss God, it is important to realize that good exists outside of God and gives meaning to God and his actions.

GEOGRAPHY

Use these potential answers for the following questions. Answers can be used more than once or not at all.

A. Judea B. Nazareth C. Galilee D. Samaria E. Perea

9. Which is located to the EAST of the Jordan River? BTW, east is to the right on the map.
10. Which province is the most NORTHERN?
11. Which province is between Galilee and Judea?
12. Which of the above is a city, and in what province is it located?
A. a and c B. b and a C. b and d D. a and d E. b and c

Use these choices for questions 13-21:

A. Bethlehem B. Jerusalem C. Sychar D. Nazareth E. Capernaum

13. Which city is the most SOUTHERN?
14. Which city is located in Samaria?
15. Sippchoris, the Las Vegas of central Galilee, is the city that Jesus may have helped to build when, as a young man, he was working as a “tekton.” Part of why this idea is plausible is because Sippchoris is very near what city?
16. In what Judean city, just north of Bethlehem, did Jesus meet Nicodemus?
17. In what Samaritan city did Jesus meet the Woman at the Well?
18. What city “caps” the Sea of Galilee?
19. What city was the “base of operations” for Jesus ministry in Galilee during the year of Popularity?
20. In what city was Jesus’ birth announced to Mary?

21. What two cities are the farthest apart? a. A and B b. B and C c. B and E
d. B and D e. A and E

THE KINGDOM

22. T/F According to our discussions, the main elements of the kingdom of God are simply understood as God's people in God's place under God's rule and blessing.
23. T/F The above statement is false and should read: "According to our discussions, the main elements of the kingdom of God are simply understood as all people in God's places under his rule and blessing."
24. T/F We learned from our discussion of the "partial kingdom" that the rule of God was to be mediated by a king.
25. T/F It would be very difficult to study the "perfected kingdom" without having to consider the complex implications of eschatology.
26. T/F We learned from our discussion of the "perished kingdom" that the rule of God never results in curses and instead always leads to blessing.
27. T/F An important thing to remember about prophecy is that everything always fits nicely and neatly into our experience, expectations and understanding.
28. T/F The Land of Canaan is the land that came to be known as Israel, and God's place would one day be the temple in its capital, Capernaum.
29. T/F Jesus' life on earth did not fulfill all of the prophecies concerning the mediatorial king.
30. T/F The curses of the "perished kingdom" were set aside as soon as the "Promised Kingdom" was promised.
31. T/F God's announcement to Abraham that God would make of Abraham a great nation initiated the idea of the "promised kingdom."
32. T/F The Adam and Eve's experience of God in the Garden of Eden prior to their sin, can not be improved, and in the Perfected Kingdom we will experience God in exactly the same way that Adam and Eve did.
33. T/F During the "partial" Kingdom, God's place was among the people.
34. The "present" kingdom ushered in a period where God's place was no longer the temple but instead, God's place was: A. The whole world B. The gathering of the early disciples C. Church buildings D. The hearts of all believers E. Rome

35. T/F God's Kingdom plan called for the abolition of the mediatorial, dynastic king who would rule over God's people.
36. T/F The kingdom perished when Adam and Eve listened to and acted upon an alternate interpretation of reality provided by the serpent.
37. T/F Since all of human kind is plagued by the wrong view of reality, it makes sense that repentance is such an important element in the process of re-creation. As we repent, God is replacing the alternate interpretation of reality with his interpretation of reality.
38. T/F In the beginning, God's place was in the Garden of Eden. During the partial kingdom his place would be in the temple in Jerusalem, during the perfected kingdom, his place would be in the new temple in the new creation.
39. The bottom line theme of the kingdom of God is:
 a. rebellion b. re-creation c. rehabilitation d. re-gifting e. re-emerging

THE PROLOGUE AND THE DISCUSSIONS THAT WENT WITH IT

Use these options to answer questions 40-47. Options may be used more than once or not at all.

A. Matthew B. Mark C. Luke D. John

40. Which of the above is not a synoptic gospel?
41. Which of the above is written to Jewish point of view?
42. Which of the above is written to a Greek point of view?
43. Which of the above is written to a Roman point of view?
44. Which of the above presents Jesus as a servant?
45. Which book begins the story of Jesus with Israel's king David?
46. Which book begins by establishing the fact that Jesus was a "son of Adam" and therefore fully man?
47. Which gospel begins by establishing the fact that the story of Jesus begins with Jesus pre-existing as and with God?

48. T/F The “synoptic problem” is primarily concerned with how and why the content of Matthew, Mark, and John are at the same time similar and different.
49. T/F The above statement is false and should read “The ‘synoptic problem’ is primarily concerned with the stylistic differences between the first three gospels and how the source material for the Gospel of John impacted the content of the synoptic gospels.
50. T/F Some scholars believed that the writers of the synoptic gospels used sources. The later one was called Q, the earlier one was called Elemenopee.

One could very easily be critical of the gospels because they seem to contain variations in the order of events. Also, accounts of what seem like the same things are often quite different. In fact, some argue that the gospels do not contain the words and actions of Jesus, but rather what the early church thought were the words and actions of Jesus.

51. T/F: The above statement fails to take into account the fact that the gospels should not be evaluated the same way that modern biographies are evaluated.
52. Instead of seeing the gospels like a modern biography, they must be viewed as:
A. ancient poetry B. autobiographical C. significant literary works D. ancient histories E. A and D
53. Variations in the gospels could be best explained by the fact that
A. Some of the gospel writers were NOT eyewitnesses to the words and actions recorded
B. The gospel writers had a specific point that they were trying to make and used the data accordingly
C. Ancient writers tended to be very random in their writing and did not have the slightest interest in accuracy
D. they are not really written by their supposed author, but by others living later
E. None of the previous
54. John 21:25 says “Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.” This indicates that the gospel writers were:
A. irresponsible in what they recorded B. random in what they recorded
C. selective in what they recorded D. b and c E. none of the previous

Use the following to help answer questions **55-58**

The consideration of the sources of the gospels can be troubling at times. We wonder what else was written, and how can we know that we haven’t missed important material that God wants us to have. When the early church fathers poured through all the literature, they sought to recognize the inspiration of those pieces of literature that were given by the Holy Spirit, and separate them out from all of the other writings about Jesus and the Christian life.

55. This process established what came to be formally called the
 a. Books of the Bible b. the New Testament Canon. c. The Accepted Books of the Bible d. The Gospels
56. Which of following was one of the measures used to recognize the inspiration of a piece of literature? a. It was interesting b. It was written by an apostle or a close associate of an apostle c. The grammar was accurate and vocabulary was used that was understandable by all d. It was brief enough to be read in one sitting e. It had to be written in Hebrew
57. Which of these does not belong with others:
 a. the writing was quoted by and generally accepted by early church leaders b. the text was in good condition c. the teaching of the writing was consistent with other recognized writings d. the writing was in widespread use in the church
58. An archeologist is excited to announce the discovery of the Gospel of Jack. The media picks up the story and the headlines read “New Discovery Leads Scholars to ask “Should a Fifth Gospel be Added to the New Testament?” As a graduate of this class you should . . .
 a. wonder what other important books might be missing
 b. smile knowingly, because here is yet another example of the “synoptic problem.”
 c. email Mr. Baugher or Dr. Buzz and ask what they think
 d. laugh out loud at the article, knowing that since The Gospel of Jack was never quoted by any early church leader, the church leaders didn’t know Jack!
 e. none of the above

59. The appearance of the angel to Mary informing her of her of the fact that she would give birth to the Christ is called the: a. pronunciation b. denunciation c. exultation d. jubilation e. annunciation
60. John the Baptist is thought to have been associated with and influenced by ultra conservative Jews known as the _____. These people were well known for having produced the _____.
 a. Essenes, hit song of BCE 100 “That’s Not My Scroll” b. Sadducees, Dead Sea Scrolls c. Zealots, Jordan River Scrolls d. Essenes, Dead Sea Scrolls e. Pharisees, Source Q
61. The baptism done by John the Baptist was said to be a baptism of: a. salvation b. symbolism c. repentance d. a and b e. none of the previous.

62. In our discussion, we suggested that Jesus was baptized by John in order for Jesus to commit to: a. being a good Jew b. keeping the law of Moses c. listening to the respected religious leaders d. to listening to God and adjusting his life accordingly e. being a good example for everyone else to follow
63. T/F In our discussion we stressed that “Repentance is all about being sorry for our sin and turning away from it.”
64. What was John The Baptist’s middle name? a. Joshua b. George c. Isaac d. Barak e. The
65. T/F When we speak of the *Kenosis*, we are speaking of Jesus emptying himself of his divinity, so that he would no longer be God, but now man.
66. T/F The above statement is false and should read “When we speak of the *Kenosis*, we are speaking of Jesus emptying himself of his humanity so that he would in fact be fully God.”

The following sentences can be used in answering questions 67-74. Some may be used more than once, and some not at all.

- A. The hard-to-comprehend relationship of Jesus’ humanity and divinity
 - B. Jesus did not use his divine power to manipulate or control his circumstances, keeping that divine power in his backpack (so to speak!).
 - C. The same Holy Spirit that led Jesus and enabled him to do God’s will is the same Holy Spirit that leads us and enables us to do God’s will
 - D. A true member of the Kingdom of God will be hearing from the Holy Spirit and adjusting his or her thoughts and actions accordingly
 - E. The opportunity to think about something differently than God does.
67. The world, the flesh and the devil specialize in providing this.
68. A working definition of “Temptation”
69. The Hypostatic Union.
70. The *Kenosis*
71. What is the encouraging lesson we learn from the Holy Spirit ascending on Jesus after his baptism?

72. This fact allowed Jesus to live his life, make decisions and take action, given the realities the Hypostatic Union, and the *Kenosis*.
73. At the marriage feast, what statement best and most completely explains what prompted Jesus to go from saying “Woman, my time has not yet come” to telling the servants to fill the water pots.
74. What was presented to Jesus after the Spirit led him into the wilderness and kept him there for 40 days?
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The Year of Obscurity

75. T/F Jesus was tempted to do things that God would never, ever have permitted him to do.
76. T/F The knowledge of good and evil is not so much about what we know, but who we learned it from.
77. T/F The above statement is false and should read “The knowledge of good and evil can only be learned from experience as we see how our decisions work themselves out.”
78. T/F During our discussion about Jesus’ temptation, we concluded that when it comes to temptation, we can expect to be tempted to go after things that God will probably give us anyway.
79. T/F We should not be concerned that we are constantly tempted, because temptation provides an opportunity for repentance and a chance to experience God at a new and deeper level.
80. T/F The above statement is false and should read “We should be concerned when we are constantly tempted, because a good Christian will experience less and less temptation, especially if they frequently quote scripture to themselves.”

The Year of Popularity

81. T/F During the year of popularity, Jesus spent most of that time in the Arabian desert.
82. Which event did NOT happen during the “Great Galilean Ministry of Jesus?”
 A. Jesus selects and teaches the “varsity” disciples. B. Jesus is said to get his power from Satan, but he declares he has power over Satan. C. Jesus stills a storm and makes bread for the crowd D. Jesus makes water into wine E. all of the previous happened during the Great Galilean Ministry.

83. T/F The main idea of The Sermon on the Mount is to provide a list of things that we must strive to develop in our lives if we are to be good citizens of the Kingdom of God.
84. T/F The Sermon on the Mount provides a list of things that the Lord, through the re-creating work of the Holy Spirit, will bring about in the lives of a kingdom citizen.
85. T/F The Sermon on the Mount is a “Manifesto” of the Kingdom of God. When we use the word “Manifesto” we mean that is a listing of things that are true about the Kingdom.

Use the following choices to answer questions 86-90 Some choices may be used more than once or not at all.

- a. Poor in Spirit
 - b. Those who mourn
 - c. The meek
 - d. Peacemakers
86. Those who join God in seeing and feeling the ruin and pain that sin has brought to the world.
87. People who might have to wade into conflict.
88. Those who submit their power to the will of God and the leadership of the Holy Spirit.
89. The recognition that we have nothing to offer to God
90. Those who realize that because of sin, things just aren't as things should be. Their heart is broken by the Holy Spirit, but they will be comforted.

91. T/F When Jesus said he was the fulfillment of the law he meant that he would finally give everyone the ability to be disciplined, work hard, and keep every aspect of the law of God.
92. T/F The above statement is false, because Jesus was actually fulfilling the law because he was walking according to will of God in the power of the Holy Spirit.

93. What is the real problem that Jesus was addressing when he said that not only should we not murder, we should not with considering people stupid or worthless? A. It isn't nice to talk like that B. It marginalizes them and gives us personal justification for ignoring what God is doing through them. C. It causes them to feel badly about themselves and thus, not want to follow God. D. It causes others to dislike them too. E. None of the previous
94. T/F When Jesus said we should gouge out our eye or cut off our hand, he was using the literary device known as "irony."
95. T/F When Jesus was teaching about lust, he was basically saying that we should do all we possibly can to deny and ignore our sexual feelings.
96. T/F When Jesus was talking about divorce in the sermon on the Mount, he was trying to make sure that we focused on our own personal happiness, in that nothing can make a person more unhappy, than when someone else divorces them.
97. T/F The above statement is true, but one should also add that the passage provides a wonderful tool for going back and evaluating divorces that have previously occurred among our friends and family.
98. T/F A kingdom citizen is someone who lives like Jesus, and living like Jesus means we always fight temptation with scripture.
99. T/F The above statement is false. It should say "a kingdom citizen is someone who lives like Jesus, and living like Jesus means we walk in the will of God and in the power of the Holy Spirit."
100. T/F This is the 100th and final question on the exam.

