

# Final Exam Study Questions

## Historical Theology Survey

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1. Be able to list the 6 reasons given in class for studying the history of doctrine.
2. Objections to the biblical canon were raised in light of Gnosticism. What were these objections? How were they refuted in class?
3. In class we spent some time discussing the Gospel of Thomas and reading some passages out of it. Know some of the general characteristics of this document. What emphasis, if any, does this author of Thomas place on the historical context of the statements it quotes Jesus as saying?
4. What sort of view of women does the Gospel of Thomas espouse?
5. Some examples of modern Gnosticism were mentioned in class. Know these examples.
6. In class we discussed whether it matters if Jesus *is* the Christ vs. whether the “Christ” is to be distinguished from Jesus. What reasons were given for why this matters? How would one go about refuting the Gnostic/New Age/Mind Science position?
7. What is “monarchianism”? What is the underlying worry in monarchianism? What are the two kinds? How do they differ?
8. In class we listed some modern day examples of dynamic monarchianism. Be able to list these.
9. In class we mentioned some modern groups that hold to modalism. Know these.
10. In class I gave a series of slides that outlined Paul of Samosata’s Logos doctrine. Understand the key elements of his doctrine as set forth in those slides.
11. Be able to compare and contrast the logos doctrines of Paul of Samosata and Arius of Alexandria. I provided diagrams/drawings to illustrate these positions, which will be helpful in distinguishing the differences.
12. What did Arius teach about the humanity of Christ? Did Christ have a human body? A human soul?
13. In class we talked about the origin of the “Eusebian Creed.” How does this relate to the “Apostle’s Creed”? What was/were the purpose(s) of such creeds in the early church?
14. In class we talked about how the Nicene Creed removes some of the loopholes from the earlier Eusebian Creed. Know both the “loopholes” and how Nicea closes them.
15. What does the word “hypostasis” mean in the Greek language, in general? How about “ousia”?
16. How does the Nicene Creed of 325 AD use “hypostasis” language? As used in this creed, is the term “hypostasis” different in meaning from “ousia”? How does the *final form* of the trinitarian formula (i.e., by the end of the 4<sup>th</sup> century) use these terms?
17. What is the final form of the Trinitarian formula by the end of the 4<sup>th</sup> century in the western (Latin) church?

18. Concerning the Chalcedonian Creed, does it attempt to “solve” the mystery of the two natures in Christ? If not, then what does it attempt to do?
19. In class we discussed Jaroslav Pelikan’s two or three word “soundbite” descriptions and “key verses” used to characterize the Alexandrian, Antiochene, and Roman/Western Christological models. (The slides on which these were given were entitled “Christological Taxonomies.”) Be able to identify the description and key verse(s) that goes with each of these three models.
20. Know the “Chalcedonian Box” as covered in class. Be able to specify those views that are “inside” and “outside” of the box (on any particular side of the box) and describe why.
21. After discussing the “Chalcedonian box” we then examined the Chalcedonian Creed of 451. Know the key features in the wording of that creed. For instance, know what erroneous viewpoints various phrases of the creed were attempting to rule out.
22. In class we broke up into small groups so that you could discuss different states of moral ability to determine which was “most free” and “least free.” Did you participate in that small group discussion? (Note: I’m not talking about the entire class discussion on this subject that took place at a later class session. Rather, I’m talking about the discussion which took place in *small groups* before the entire class discussion.)
23. What were the three states of moral ability given in class as part of the “P.Q.” test?
24. Of the three states of moral ability given in class, know which would be most and least free according to Augustine and to Pelagius.
25. According both to Augustine and to Pelagius, know which state of moral ability would apply to each of the following: (A) Adam before the fall; (B) Adam after the fall but before regeneration; (C) Adam after regeneration but before heaven; (D) Adam in heaven; and (E) God.
26. As discussed in class, know the 2 elements involved in a proper definition of “original sin.”
27. According to Augustine, sin is a “privation.” What does this mean?
28. Know what Pelagius taught about grace. According to him, what two kinds of “grace” can we distinguish?
29. Pelagius taught that man was naturally mortal, i.e., that he would have died physically even if he had not sinned. In class we discussed the logic of this and how it fits into the Pelagian system. Know this logic. Also, how did Pelagius understand Rom. 5:12? How do infants figure into all of this?
30. In class we talked about Pelagius and the “logic” of perfectionism. In what way does Pelagius argue for sinless perfection as attainable in this life? How does he use the “perfectionistic imperatives” in Scripture in making his case?
31. As stated in class, on what traditions did Luther rely to gain peace?
32. Referring to the previous point, what were the results of keeping these traditions for Luther? Why did he have these results? What was his ultimate solution?
33. Concerning indulgences, what were/are they in Roman Catholic theology? What do they accomplish? What forms could they take?
34. Does the modern Catholic Church still practice indulgences?
35. In class I mentioned that the Roman Catholic doctrine of penance consists of 4 elements. What are these 4? To which of the 4 do indulgences have reference?

36. In Roman Catholic theology, what is mortal sin? And how does it differ from venial sin?
37. Why is satisfaction necessary as the third element in the system of penance? How does this relate to the Roman Catholics distinction between the guilt of sin (*culpa*) and its punishment (*poena*)? What is this distinction and how do indulgences and purgatory relate to it? What is the classic Protestant response to this distinction? Know the vicarious element in satisfaction and how this relates to the purchase of indulgences for loved ones in purgatory.
38. In class we mentioned the “treasury of merit” (*thesaurus meritorum*). What is this treasury? In what way does/can the Church dispense this treasury and for what purpose?
39. In what way were indulgences abused in Luther’s time, even within the Roman Catholic system?
40. In class I talked about the place of Calvin in the Reformed tradition. How does Calvin’s place in the Reformed tradition differ somewhat from Luther’s place in the Lutheran tradition?
41. How is the term “Calvinism” potentially misleading as a description of the Reformed tradition? What sorts of distortions can this term engender?
42. What was discussed regarding continuity and discontinuity within the Reformed tradition vis-à-vis earlier Reformed thinkers (like Calvin) and the later Reformed scholastic theologians?
43. Is Reformed theology inherently “a five pointed object”? If not, then how did it arise that Calvinism is so often expressed in terms of five points?
44. In class I discussed the acronym “TULIP” to describe the position of Reformed theology. Know what each letter of the acronym stands for and note the criticisms and comments I made about the accuracy of each of the words/phrases that make up the acronym.
45. To what does the “T” in TULIP refer? What does it mean? In what way is it commonly misunderstood?
46. What is the Arminian position on total depravity? Can any differences be observed between how Arminius states the doctrine vs. how some of the later Arminian theologians state it?
47. What is the Lutheran position on total depravity? Do the Lutherans differ in any fundamental way from the Reformed on this question? How does the Socinian position compare to these other positions?
48. According to Reformed theology, in what sense is election “unconditional”? On what is election based?
49. Know the Arminian position on election. Know whether election is “conditional” or “unconditional” and what this means in the Arminian system. On what is election based in Arminianism?
50. What are the two parts to the Arminian decree of election in the divine will? To what do each of these refer?
51. I objected to the term “limited atonement” as a label used to describe the Reformed position on the work of Christ. What were the two main objections I raised to the propriety of this label? What label did I suggest in its place?
52. In the doctrine of limited atonement, just what is it that is “limited,” according to the Reformed?
53. In what way does the doctrine of limited atonement relate to the doctrine of unconditional election? Understand the logic of this.

54. What does the classic/scholastic Arminian position set forth concerning the *extent* of the atonement? Concerning the *nature* of the atonement?
55. Based on what was presented in class, compare the Lutheran and Arminian positions on the atonement.
56. Give the name of the famous work that Faustus Socinus wrote on the atonement.
57. What did Socinus teach about the necessity, the possibility, and the morality of satisfaction?
58. What objections did I raise to the expression “irresistible grace”? What might be a better way of describing the Reformed position on grace?
59. In what sense do the Reformed believe that grace is “irresistible”? How does this relate to the question of necessity and freedom?
60. State the Arminian position on grace. Do the Arminians teach that grace is necessary? Is it resistible or irresistible?
61. What is meant by “synergism”? Does this label apply to Arminianism? Why?
62. Know the Lutheran position on grace. What do they say about synergism? About the resistibility of grace?
63. How does the doctrine of “perseverance of the saints” differ from “eternal security”?
64. What was Arminius’ own position on perseverance of the saints? How about the position of later Arminians?
65. What is the Lutheran position on the perseverance of the saints?