

# Final Exam Study Questions

## Theology III (Dr. Gomes)

General Exam Guidelines: This exam will have both objective and essay questions. You may bring an *unmarked* English Bible. You may also use an *unmarked* Greek or Hebrew Bible if you wish (though this will not be needed). If your Bible contains a concordance or other helps, you may not use them.

Know your student ID number so you can properly fill out the form. (If you forget I can check the class list.)

### Part I: Election

- I. The Eternal Plan of Redemption
  - A. Give 3 verses that demonstrate that the plan of redemption is an eternal plan.
  - B. What role does each member of the Trinity play in the eternal plan of redemption?
  - C. Know the 2 false views, mentioned in class, that deny the plan of redemption is eternal. Know what view they put in its place.
- II. Conditional Election
  - A. Be able to state the Arminian view of conditional election.
  - B. Be able to give a thorough discussion of the main biblical texts offered by proponents of conditional election. Specifically, know how the Arminian uses the verses shown in the 5 bullet points given under "Biblical evidence," as shown on the PowerPoint slide (and given in points 2.a-e in the syllabus).
  - C. In class you were presented with a slide entitled "Response to the conditional election view." This slide contained 3 main bullet points. (These are given in the syllabus under the subpoint entitled, "Some difficulties with the conditional election view.") Know the main idea contained in each of these 3 responses.
- III. Unconditional Election
  - A. State the view/definition of unconditional election.
  - B. 12 biblical texts (i.e., 12 points on the slide) were given to argue for unconditional election. If you are given the verse, be able to show how each of these texts is construed to prove unconditional election.
  - C. 4 objections were raised against the unconditional election view (i.e., as 4 bullet points on a slide). Understand these objections.
- IV. *Briefly* summarize the difference between the conditional and unconditional election view, as shown on the concluding slide.

## Part II: Death of Christ

### I. The Importance of Christ's Death

- A. Be able to demonstrate, from both the OT and the NT, that Christ's death is an important theme.
- B. In the case of the OT, 7 specific points (i.e., on the PowerPoint slide) were made to show the importance of Christ's death. Know what these are.
- C. In the case of the NT, 4 specific points (i.e., on the PowerPoint slide) were made to show the importance of Christ's death. Know these.

### II. Erroneous Views of Christ's Death

Know the 5 misinterpretations/false theories of Christ's death discussed in class. Be able to state the view in question succinctly and know the refutation given in class.

### III. Provisions of Christ's Death

- A. Be able to list the 4 provisions of Christ's death.
- B. What is "substitution" in the context of Christ's death? Know the definition given.
- C. Be able to show that Christ's death was substitutionary. Use Scripture (OT and NT) and also where appropriate discuss the significance of the particular language used. Know particularly the significance of the Greek words underlying the preposition "for" (as it is translated into English). What prepositions are involved? What is/are their meaning(s)?
- D. What is meant by "propitiation"? Discuss the sense of the underlying Greek words and know the verses that use these words.
- E. What did your instructor say about the word "atonement" as a designation for Christ's death? Why?
- F. Some theologians have spoken of Christ's death as "satisfaction." What does this term mean and what are the underlying theological assumptions behind its usage? That is, what do those who advocate "satisfaction" believe about God's attribute of holiness/justice in relation to sin?
- G. What is meant by the term "redemption"? Discuss the sense of the underlying Greek words and know the verses that use these words.
- H. What is meant by the term "reconciliation" —both objectively and subjectively? Discuss the sense of the underlying Greek words and know the verses that use these words.

### IV. The Parts of Satisfaction

[Note: We did not discuss this in class. However, it is covered completely in the syllabus. Read through the syllabus material and be able to answer the following questions in light of that reading.]

- A. Be able to define both active and passive obedience in relation to the work of Christ. What does each do and not do?
- B. How does Christ's active and passive obedience relate to the law of God? In what sense are both of these necessary in order for Christ to fulfill the law in our place?

- C. What *kind* of distinction is the distinction between active and passive obedience? (See point D in the syllabus, entitled “Concluding Remarks on Active/Passive Obedience.”)
- D. Is any given action of Christ necessarily active only, or passive only, or might a given action of his contain both elements? (Again, see point D, “Concluding Remarks on Active/Passive Obedience.”)

#### V. The Reformed Theory (Limited Atonement)

[Note: We did not discuss this in class. However, it is covered completely in the syllabus. Read through the syllabus material and be able to answer the following questions in light of that reading.]

- A. When we speak of the “extent” of the atonement, what is at issue?
- B. State the so-called “limited atonement” theory, held by Reformed theology.
- C. Understand the “sufficiency/efficiency” distinction in the context of limited atonement.
- D. Discuss the logic of limited atonement within the Reformed system. How does limited atonement relate logically to other doctrines in the system?
- E. The course syllabus state 4 lines of argument used to defend limited atonement theory. What are these 4? (I am not talking just about 4 particular Bible verses but about 4 *types* of arguments, which might be defended by any number of biblical references.)

#### VI. Unlimited Atonement Theories

[Note: We did not discuss this in class. However, it is covered completely in the syllabus. Read through the syllabus material and be able to answer the following questions in light of that reading.]

- A. State the “unlimited atonement” theory.
- B. What 4 theological systems were offered as instances of unlimited atonement?
- C. What sort of biblical passages do the Lutherans/Arminians offer in support of unlimited atonement? (This is point C.3 under “Unlimited Atonement Theories” in the syllabus.)

### Part III: Condition for Salvation

- I. What is the sole condition for salvation? What is the biblical evidence for this?
- II. The nature and elements of faith
  - A. What is *fides qua creditur* and how does it differ from *fides quae creditur*? Know and understand the verses given to illustrate each type.
  - B. What verse in James can be used to show that saving faith is more than mere mental assent?
  - C. Saving faith (subjectively considered) can be described simply by this English word. What is this word?
  - D. As given on the slide in class, what are the 3 “elements of faith”? (These are expressed as three Latin words.) Know what each of these elements means/entails.
  - E. Faith as trust involves what three aspects of the person?

- III. The source of faith
- A. What verses can be used to show that God is the source of faith?
  - B. In this connection, how is Eph. 2:8-9 to be understood? (Know the exegesis of this text, including its relevant grammatical features that have a bearing on this issue.)
  - C. How does 1 Cor. 12:9 suggest that God is the source of *saving* faith? That is, what does the spiritual “gift of faith” suggest about saving faith?
- IV. Faith and repentance
- A. What is the relationship between faith and repentance? Is repentance a condition for salvation separate from faith?
  - B. What connection is there between repentance and sorrow? Is repentance identical with sorrow? If not, then how are they related, if at all?
  - C. Is repentance a work? How does Matt. 3:8 relate to answering this question?
- V. Faith and works
- A. Can a faith without works (i.e., a mere intellectual assent) save? What verses were offered to answer this?
  - B. Know what James 2:26 says about faith without works, as well as what Matt. 7:23 says about works without faith.
- VI. Baptism and salvation
- A. What 4 groups were given in the syllabus as teaching that baptism is necessary for salvation? (This is given in the syllabus at point I.B.)
  - B. Mk. 16:16 is sometimes cited as demonstrating the necessity of baptism for salvation. This was refuted in two possible ways. Know the two ways.
  - C. Acts 2:38 is a very commonly given text to prove the necessity of baptism for salvation. Be sure to know the two possible refutations of this misuse of Acts 2:38, i.e., the one based on the grammar (i.e., singular vs. plural imperatives) and the other based on the significance of the preposition *eis*.
  - D. Why does 1 Pet. 3:21 *not* teach the necessity of baptism for salvation?

## Part IV: Justification

- I. What are the Greek words used in connection with justification and what do they mean?
- II. What is justification?
  - A. Give the definition offered in class (i.e., the slide entitled “Concluding Definition”).
- III. Why is it impossible to justify ourselves? What are the three specific ways, mentioned in class, by which we *cannot* be justified?
- IV. In class we discussed 5 specific verses that teach the imputation of Christ’s righteousness. We also mentioned four verses that refer to us as being “in Christ,” which brings about the same result. Know these verses and their significance of this issue.
- V. Understand the logic behind the need for there to be an imputation of Christ’s righteousness

to us.

- VI. Discuss the subjective application of justification. What condition(s) must be met in order for a person to be justified?
- VII. James 2:14-26
  - A. Know how to reconcile this with the interpretive difficulty posed by James 2:14-26.
  - B. Refer to Dr. Saucy's discussion of this issue, as given in the syllabus. What three terms does he examine specifically? How does James's use of these terms differ somewhat from Paul's, and how is this helpful in reconciling the apparent problem?
- VIII. In class we mentioned 5 results of justification. What are these?

## Part V: Regeneration

- I. Define "regeneration."
- II. What Greek word is translated "regeneration"? Give 2 New Testament verses in which it is used.
- III. What verses show the need for regeneration?
- IV. Know the means of regeneration, as given in the syllabus.
- V. Know the relationship between regeneration and conversion, *as given in the syllabus*. Are they the same? How do they differ?