

Midterm Exam Study Questions

Theology III (Dr. Gomes)

Part I: General Exam Guidelines

- I. You may bring an *unmarked* English Bible. You may also use an *unmarked* Greek or Hebrew Bible if you wish. If your Bible contains a concordance or other helps, you may not use them.
- II. Types of Exam Questions:

This exam will be *objective*. That means all questions will be either true/false or multiple choice. I will provide the Scantron form and pencils. I would suggest bringing your own eraser, as the supplied pencils do not always have them. If you wish to use your own pencil, make sure it is a #2 lead pencil.

NOTE: Although some of the study questions below may say things like “be able to explain,” “be able to state,” or “discuss,” the exam will not contain essay questions. However, if you are able to explain or state the answers to the questions below then you should be able to answer the objective questions that will appear on the exam.

Part II: Christology Study Questions

- I. “Jesus Jeopardy”
 - A. In class we listed some of the false views of Jesus when we played “Jesus Jeopardy.” List the groups mentioned in class holding these false views and know the views themselves, as mentioned on the slides.
 - B. As discussed in class, why is it important to have the correct Jesus? Use Scripture where appropriate.
- II. Chalcedonian Christology
 - A. In class we discussed briefly the Chalcedonian Christology. Did the council of Chalcedon attempt to “solve” the mystery of Christ’s person? If not, then what did they attempt to accomplish?
 - B. What is the “Chalcedonian Box”? Be able to diagram this and meaningfully discuss your diagram. Which views were shown as being “outside of the box” and why?
 - C. We went through the text of the Chalcedonian Creed briefly. Know the main points that it asserts. For example:
 1. What does it say about Christ’s Godhead?
 2. What does it say about his manhood? Specifically, what does it say about his

soul and body?

3. What does it say specifically about the Virgin Mary? What was my conclusion about the truth or falsity of this statement?
4. What does the creed say about the hypostatic union?

III. Christology from Above/Below

What type of Christology did I indicate as preferable—a Christology from above or from below? (Note that we are here using the terms in the Patristic, traditional sense.) Why is this so, in my opinion? Also, what did I say was the potential pitfall of this type of Christology?

IV. Deity of Christ

- A. What 4 lines of evidence were presented for demonstrating the deity of Christ? Here I am talking about 4 *categories* of evidence and not specific arguments.
- B. Know the Old and New Testament verses, given in class, that demonstrate Christ's eternal preexistence. It is important for you to know *why* the verses demonstrate this.
- C. John 1:1, 14 are two very important verses when, taken together, demonstrate Christ's deity. Discuss the grammar of this passage as presented in class. You should understand the treatment of the anarthrous predicate noun, including Harner's observations about the significance of the word order. (This assumes, of course, that you know what the subject and predicate are in this verse and why.) A full understanding of this would include why it rules out modalism, and would know some alternate translations which capture the meaning of Jn. 1:1c (i.e., the part of the verse that says, "and the Word was God").
- D. Titus 2:13 was discussed as a proof for Christ's deity. Be able to identify clearly what is at issue here interpretively. Know the grammar of this passage, especially the Granville Sharp rule. In addition to this rule, what other textual clues show the deity of Christ in this passage?
- E. In class we also mentioned some other verses that *directly declare* Christ's divinity. Be able to identify these and know *why* they demonstrate Christ's deity.
- F. Know how Hebrews 1:3 shows that Christ shares the divine substance with the Father. How is the Greek word "hypostasis" used in this verse?
- G. How was John 13:19 used to prove that Christ was omniscient? What is there about this verse that would show him to be God, as opposed to simply a human prophet to whom God revealed information about the future?
- H. Several verses were mentioned that have been raised against Christ's deity. (You discussed these verses in small groups and then we debriefed on them at some length.) For each of these verses, be able to state the argument (i.e., as used by the opponent of Christ's deity) and then refute it as discussed in class. [Note: As I pointed out in class, there are some recurring errors and fallacies that those who

use these verses against the deity of Christ commit. If you keep those in mind you would be able to answer any of these specific arguments.]

V. Christ's Humanity

- A. What 4 lines of proof were presented for demonstrating the humanity of Christ? (These 4 were shown on a PowerPoint slide.) Again, here I'm talking about *kinds* of evidence and not specific arguments.
- B. Know the verses used to demonstrate that Christ had a human body and a human soul/spirit.
- C. What was the role of Mary in the incarnation? In the view of your instruction, what is it that she provided to Jesus, if anything, as far as his humanity goes?
- D. Luke 2:40, 52 were discussed as demonstrating Christ's real human growth. 4 areas of growth were discussed. What were these?
- E. Be able to state Christ's human names and be able to identify the verses that go with them.
- F. State Christ's human limitations and the verse references that go with them.
- G. Give the verses that demonstrate Christ's sinlessness. (Here the question is the fact of his sinlessness, not his impeccability.)
- H. What is the incarnation? (Be able to give the definition.)
- I. How should we understand the expression in Jn. 1:14, "the word was made flesh?" What specifically (i.e., as mentioned on the PowerPoint slide) does it *not* mean?
- J. Concerning Philippians 2:6-7, which presents the so-called "kenosis" of Christ:
 1. As discussed in class, how should this "kenosis" be understood? What did it entail? What did it *not* entail?
 2. Some translations translate "*harpagmos*" as "robbery" or "a thing to be grasped after." Why did I reject these renderings? How did I argue that it should be understood?
 3. How was this emptying effected? In other words, what was it that Christ specifically did in order to empty himself?
- K. What is the position espoused by those who hold to the so-called "kenotic theory," as mentioned in the syllabus and discussed in class? (Here I am talking about the views of certain 19th-century German theologians.) How does their view differ from the orthodox position?
- L. Was the incarnation necessary? Why?

VI. Christ's virgin birth

- A. Know the verses that demonstrate the virgin birth.
- B. In class we discussed in what sense and why the virgin birth might be *necessary*.

What two kinds of “necessity” were mentioned? Know how these two types of necessity differ and be able to relate them to the question of the virgin birth.

- C. Concerning the absolute necessity for the virgin birth, there was one argument in particular that was considered likely and another that was less likely. State each and explain your answer.

VII. Christ’s Unipersonality

- A. What is the “communication of attributes” doctrine? Be able to describe briefly the two forms of it and give the complete label/designation for each (in the Latin).
- B. What version of the communication of attributes doctrine do the Lutherans hold? Do I (your instructor) accept or reject this version?
- C. What are the two ways in which the communication of attributes doctrine—in the correct understanding of it—is shown in Scripture?
- D. Know the verses given in class in which a human attribute or activity is applied to Christ where Christ is designated by a divine title. Know also the verses in which a divine attribute or activity is applied to Christ where Christ is designated by a human title. What conclusion can one draw from this?
- E. I also gave some other examples of statements that would illustrate the communication of attributes. If I were to list statements of this sort on the exam, know which ones would be correct vs. incorrect, biblically speaking.

[Note: The material needed to answer the questions below will be covered in class on March 20.]

- F. What is meant by the expression “hypostatic union”? What analogy did I give to illustrate this? (Note: This analogy was also used the church fathers.)
- G. In class we discussed Christ’s two-fold consciousness. Know the verses given to demonstrate that Christ had a divine consciousness and a human consciousness. Explain why each verse teaches what it does.
- H. If Christ has a two-fold consciousness, does he have a single or a double *self-consciousness*? What analogy did I use to try to illustrate this?

VIII. Two Wills in Christ

[Note: I did not cover this material in class but it appears in a handout that you should download off of my web page.]

- A. What church council in particular debated the question of whether Christ has one or two wills? What did they conclude and why?
- B. One problem related to this debate is the ambiguity of the word “will.” What two senses of “will” did I identify in the handout?
- C. How many *natural wills* does the God-man possess? How many *wills of agency*?
- D. Understand the two specific examples I gave in the handout for Christ’s natural will(s). Specifically, these illustrations concerned his fellowship with the Father

and his temptation.

- E. Understand my discussion of Luke 22:42 for the question of whether Christ has two wills, and how it works in this particular case.