

Building Your Theology

RESOURCES

STUDY GUIDES BY SECTION



BUILDING YOUR THEOLOGY
STUDY GUIDE 1.1
Lesson 1: What is theology?
Section 1: Definitions

OUTLINE FOR TAKING NOTES

Introduction

I. Definitions

A. Typical Definitions

1. Thomas Aquinas
2. Charles Hodge
3. William Ames
4. John Frame

B. Tendencies

1. Academic Orientation
2. Life Orientation

C. Evaluations

1. Academic Orientation
2. Life Orientation

REVIEW QUESTIONS

1. What does Romans 1 suggest about doing theology?
2. Briefly state the four definitions of "theology" provided by Aquinas, Hodge, Ames and Frame.
3. Write down the important biographical information about each of the above theologians.
4. Explain the linguistic origin of the word "theology."
5. Describe the two tendencies or perspectives most people have when approaching the study of theology.

6. Contrast the relative strengths and weaknesses of an academic orientation and of a life orientation.

7. Make sure you are familiar with the contents of the following Bible passages.

1 Kings 4:29

2 Peter 3:15-16

1 Corinthians 8:1

1 Corinthians 13:2

2 Timothy 2:15

QUESTIONS FOR APPLICATION AND REFLECTION

1. What do you expect to learn in this course? How do you hope that it will be beneficial for you?

2. How would you explain the term "theology" to someone who doesn't know much about this field of study?

3. Which approach to theology do you think is more valuable? Why?

4. Explain how you might successfully approach theology with a life orientation.

5. Which is more important in theology, faith or reason? How do you think the two should relate to each other?

BUILDING YOUR THEOLOGY
STUDY GUIDE 1.2
Lesson 1: What is theology?
Section 2: Goals

OUTLINE FOR NOTES

II. Goals

A. Primary Goals

1. Orthodoxy
2. Orthopraxis
3. Orthopathos

B. Interdependence

1. Orthodoxy
2. Orthopraxis
3. Orthopathos

C. Priorities

REVIEW QUESTIONS

1. Describe the three primary goals of theology.
2. Write Bible passages that support each of these goals.
3. In what ways are the three primary goals of theology interdependent?
4. How should a person prioritize the three goals of theology?
5. What happens when only one of the goals is always given priority?
6. Has the Church misused theology sometimes? Explain.
7. Are emotions morally neutral?
8. What does it mean to say that "our beliefs and our actions and our feelings form webs of multiple reciprocities"?
9. What does Dr. Pratt mean when he states that, "because the deck of life is always shifting, balance can be nothing more than momentary synchronicity"?

QUESTIONS FOR APPLICATION AND REFLECTION

1. Dr. Pratt says that "our beliefs and our actions and our feelings form webs of multiple reciprocities"? Why is this concept important to understand as you begin the study of theology?
2. Dr. Pratt states that, "because the deck of life is always shifting, balance can be nothing more than momentary synchronicity." What implications does this have for you as you study theology?
3. Which of the three goals of theology is your weakest in the way you do theology? How can you improve that aspect?
4. The lesson talks about the three aspects of theology: orthodoxy, orthopraxis, and orthopathy. Do you agree that in evangelical circles, the aspects of orthopraxis and orthopathy often need to be further developed? Explain your answer.
5. If you agree with the idea that orthopraxis and orthopathy aspects need to be further developed, what are the causes of this lack, and what are the ways in which we can improve this situation?

BUILDING YOUR THEOLOGY
STUDY GUIDE 1.3
Lesson 1: What is Theology?
Section 3: Topics

OUTLINE FOR TAKING NOTES

III. Topics

A. Options

B. Selections

Summary

REVIEW QUESTIONS

1. Which perspective of theology is usually emphasized most: orthodoxy, orthopraxis, or orthopathos? Which is usually emphasized least?

2. Give a brief description of the following terms:

Soteriology

Ecclesiology

Anthropology

Pneumatology

Christology

Theology proper

Eschatology

Biblical theology

Systematic theology

Historical theology

Hermeneutics

3. Name the three main divisions of a typical seminary curriculum. Note the common subdivisions each main division, and give the phrase that Dr. Pratt uses to describe what kind of study is involved in each division.

QUESTIONS FOR APPLICATION AND REFLECTION

1. How can we avoid the trap of intellectualism as we study theology?
2. What is the most significant insight you have learned from Lesson 1? Why?
3. How would you describe your own tendency? Do you tend to emphasize orthodoxy, orthopraxis, or orthopathos? Explain your answer.
4. Read the following quotes, and give your opinion: What is the tendency of the author?
(See the sources of the quotes at the end of this document. See the asterisk*.)

Author A:

"What do I intend to do with my knowledge about God, once I have it? For the fact that we have to face is this: If we pursue theological knowledge for its own sake, it is bound to go bad on us. It will make us proud and conceited. The very greatness of the subject matter will intoxicate us, and we shall come to think of ourselves as a cut above other Christians because of our interest in it and grasp of it; and we shall look down on those whose theological ideas seem crude to us and inadequate and dismiss them as very poor specimens. For, as Paul told the conceited Corinthians, 'Knowledge puffs up... The man who thinks he knows something does not yet know as he ought to know' (1 Cor 8:1-2).

"To be preoccupied with getting theological knowledge as an end in itself, to approach Bible study with no higher motive than a desire to know all the answers, is the direct route to a state of self-satisfied self-deception. We need to guard our hearts against such an attitude, and pray to be kept from it."

- He emphasizes orthodoxy.
- He emphasizes orthopraxis.
- He emphasizes orthopathos.
- He combines orthodoxy and orthopraxis.
- He combines orthodoxy and orthopathos.
- He maintains a balance between all three.
- I'm not sure.

Author B:

"From my perspective, the Holy Spirit is tragically neglected and, for all practical purposes, forgotten. While no evangelical would deny His existence, I'm willing to bet there are millions of churchgoers across America who cannot confidently say they have experienced His presence or action in their lives over the past year. And many of them do not believe they can."

"Perhaps it's not theology we're missing, but rather theological integrity. Many have the knowledge but lack the courage to admit the discrepancy between what we know and how we live."

- He emphasizes orthodoxy.
- He emphasizes orthopraxis.
- He emphasizes orthopathos.
- He combines orthodoxy and orthopraxis.
- He combines orthodoxy and orthopathos.
- He maintains a balance between all three.
- I'm not sure.

Author C:

"The true method of theology is, therefore, inductive, which assumes that the Bible contains all the facts or truths which form the contents of theology, just as the facts of nature are the contents of the natural sciences. It is also assumed that the relation of these Biblical facts to each other, the principles involved in them, the laws which determine them, are in the facts themselves, and are to be deduced from them, just as the laws of nature are deduced from the facts of nature."

- He emphasizes orthodoxy.
- He emphasizes orthopraxis.
- He emphasizes orthopathos.
- He combines orthodoxy and orthopraxis.
- He combines orthodoxy and orthopathos.
- He maintains a balance between all three.
- I'm not sure.

Author D:

"Modern Christians are presented with two options for dealing with our lives: Either we can understand how our souls have been wounded and how to receive God's healing nourishment, or we can obey God as we would a stern, uninvolved father, and never tell him how bad we hurt. Either our hurt is the point, or it is no point at all. Either our needs matter more than anything else, or it is wrong even to mention them. We need a third way of handling our lives - a way that combines a passionate sensitivity to our deepest struggles with a tender insistence that something matters more than how we feel. It is healthy to face the pain in our souls, to feel bad when others violate our dignity, to admit to ourselves how desperately we long to feel loved and valued and accepted as we are. But, in the middle of all this, we need to remember that the point of Christianity is not us, but the God who cares for us."

- He emphasizes orthodoxy.
- He emphasizes orthopraxis.
- He emphasizes orthopathos.
- He combines orthodoxy and orthopraxis.
- He combines orthodoxy and orthopathos.
- He maintains a balance between all three.
- I'm not sure.

Author E:

"In the United States today non-doctrinal emotionalism finds wide acceptance. But this cannot be done without eliminating Christianity as well."

"Now, the Bible is largely a series of propositions. ...

"Scripture says that God is a God of knowledge. That God is truth is one of Augustine's most fundamental theses. The opposing view gives us only a photograph taken by a defective lens, and to make it worse it gives us no method of judging the accuracy of the photograph."

- He emphasizes orthodoxy.
- He emphasizes orthopraxis.
- He emphasizes orthopathos.
- He combines orthodoxy and orthopraxis.
- He combines orthodoxy and orthopathos.
- He maintains a balance between all three.
- I'm not sure.

BUILDING YOUR THEOLOGY
STUDY GUIDE 2.1
Lesson 2: Exploring Christian Theology
Section 1: Christian Theology

OUTLINE FOR TAKING NOTES

Introduction

I. Christian Theology

A. Problems with Definitions

B. Working Definition

C. Unity and Diversity

1. Unified Theology

2. Multiple Theologies

REVIEW QUESTIONS

1. Why can it be hard to define "Christian theology"?
2. Briefly explain the difference between Hinduism and Christianity.
3. What does the lesson mention about the theology of cults such as Jehovah's Witnesses, Mormonism, Christian Science, and the faith of Sun Myung Moon?
4. Why should we be satisfied with a working definition that accords with the Apostle's Creed?
5. What does John 17:22-23 teach about the importance of the unity of believers?
6. Should believers seek theological unity?
7. What accounts for the diversity within the body of Christ?
8. Make sure you are familiar the contents of the following Bible passages, especially their teaching about the unity of believers:

Ephesians 4:4-5
Ephesians 4:15
1 Timothy 4:16
9. What world religion is closest to Christianity?
10. As we survey Christian theology, why is it important to maintain a balanced perspective regarding theological unity and diversity?

QUESTIONS FOR APPLICATION AND REFLECTION

1. Do you believe all the doctrines in the Apostles' Creed? Do you think they are all important? Why or why not?
2. What implications does the theological unity of all believers have for the way you view and interact with other branches of the church?
3. Just because a person says he believes the teachings of the Apostles' Creed as factual truths, it does not necessarily mean he or she has saving faith. What do you think true saving faith includes, besides just giving intellectual assent to these truths?

BUILDING YOUR THEOLOGY
STUDY GUIDE 2.2
Lesson 2: Exploring Christian Theology
Section 2: Christian Traditions

OUTLINE FOR TAKING NOTES

II. Christian Traditions

A. Defining "Tradition"

1. Negative Definition
2. Positive Definition

B. Tendencies of Traditions

1. Doctrine
2. Practice
3. Pathos

C. Importance of Traditions

1. Awareness of Ourselves
2. Awareness of Others

REVIEW QUESTIONS

1. How does Dr. John Frame describe "traditionalism"?
2. How does Dr. Pratt define "tradition"?
3. Describe the three tendencies that theological traditions tend to follow. What does each emphasize?
4. What is the danger involved in each of these tendencies? What problem can each lead to?
5. What does Dr. Pratt suggest as an alternative to pretending to separate ourselves from our theological heritage?
6. According to our lesson, where do students of theology get the idea that they must divorce themselves from their particular religious tradition or heritage before they can study theology?
7. What example is given in the lesson of how Paul sometimes speaks of traditions in a positive way?

QUESTIONS FOR APPLICATION AND REFLECTION

1. How would you describe the theological tradition of your church and of your family background? What are the emphases?
2. What are the strengths and weaknesses of these emphases? How might you change your emphases to counter these weaknesses without losing the strengths?
3. How did the theological tradition of your church and your family background influence you? What positive or negative influences has it had?

BUILDING YOUR THEOLOGY
STUDY GUIDE 2.3
Lesson 2: Exploring Christian Theology
Section 3: Reformed Tradition

OUTLINE FOR TAKING NOTES

III. Reformed Tradition

A. Origins and Developments

B. Tendencies

C. Distinctives

1. Solas of the Reformation
2. Unity of Scripture
3. Doctrine of God
4. Human Culture

Summary

REVIEW QUESTIONS

1. Give a brief historical sketch of the development of Reformed theology, highlighting significant historical events.
2. What is the theological tendency of the Reformed tradition?
3. In Reformed churches, which of the three areas tends to be most neglected: orthodoxy, orthopraxis, or orthopathos?
4. Name and identify the five "Solas" of the Reformed tradition.
5. Summarize the distinctive emphasis of the Reformed tradition in the area of the doctrine of God.
6. Explain the difference between the traditional reformed view of the unity of Scripture and the traditional dispensational view.
7. Explain Dr. Pratt's view of whether the Old Testament and the New Testament are essentially different in the way they present the law, the gospel, and the way of salvation.
8. Note the geographical location where each of the following theologians focused his ministry: Luther, Zwingli, Calvin.
9. Mention the earliest theological documents of the Reformation.
10. Explain the Arminian controversy, and name the synod that dealt with it.

11. Name Richard Niebuhr's five views of the relationship between Christ and culture, give a brief description of each, and identify which one is emphasized in the Reformed tradition.

12. What is the "cultural mandate"?

QUESTIONS FOR APPLICATION AND REFLECTION

1. What are some of the strengths and dangers of Reformed theology? What do you find most important in the emphases of Reformed theology?

2. Reformed theology tends to insist that all life is religious. Mention some practical implications of this teaching.

3. What is the most significant insight you have learned from the study of this lesson? Why?

4. When you think of God, which aspects do you tend to emphasize in your mind?

5. Read Psalm 139. What aspect of God is highlighted in this Psalm?

6. Reformed theology puts an emphasis on the sovereignty of God, that God governs everything, that things don't just happen by chance. He has a plan for history, to establish His kingdom.

Without understanding God's plan, life can seem random and disorderly. In their song called "Toxicity" (released in 2001), the group "System of a Down" sings about "Disorder, disorder, disorder," and "looking at life through the eyes of a tire hub." While they also seem to be protesting social evils in this song, it does reflect a sense of fragmentation and disorientation.

How would you talk to this group of musicians about the message of their song?

How does it help you to know that God is fulfilling His plan in history?

7. Which of the following quotes do you think comes from a reformed tradition?
(See the sources of the quotes at the end of this document. See the double asterisk.**)

Quote A: "Justification establishes cooperation between God's grace and man's freedom. On man's part it is expressed by the assent of faith to the Word of God, which invites him to conversion, and in the cooperation of charity with the prompting of the Holy Spirit who precedes and preserves his assent."

Quote B: "Yet a man may despise and reject the grace of God and resist its operation, so that when he is divinely called to faith and obedience, he is able to render himself unfit to believe and obey the divine will..."

Quote C: "God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass; yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established."

BUILDING YOUR THEOLOGY
STUDY GUIDE 3.1
Lesson 3: Relying on Revelation
Section 1: Finding Revelation

OUTLINE FOR TAKING NOTES

Introduction

I. Finding Revelation

A. General Revelation

1. Medium
2. Content

B. Special Revelation

C. Interconnections

1. Overlap
2. Need

REVIEW QUESTIONS

1. What is general revelation? What does it teach us?
2. What is special revelation? What does it teach us?
3. Give an example of each of the following types of special revelation, as defined in the video: extraordinary, mixed, and common.
4. Give an example of each of the following types of general revelation, as defined in the video: extraordinary, mixed, and common.
5. Why is special revelation necessary?
6. Make sure you are familiar with the contents of Romans 1:18-32 and Hebrews 1:1-3.

QUESTIONS FOR APPLICATION AND REFLECTION

1. How might your understanding of God through general revelation draw you closer to him? Give examples of how general revelation helps you sense His presence and teaches you about Him.
2. How might understanding the similarities and differences between special and general revelation change the way a person does theology?
3. Imagine your life without the Scriptures. How would it change things for you?

BUILDING YOUR THEOLOGY
STUDY GUIDE 3.2
Lesson 3: Relying on Revelation
Section 2: Understanding Revelation

OUTLINE FOR TAKING NOTES

II. Understanding Revelation

A. Hindrance of Sin

1. General Revelation
2. Special Revelation

B. Illumination of Holy Spirit

1. Special Revelation
2. General Revelation

C. Results

REVIEW QUESTIONS

1. What are the three points of this section regarding the process of understanding revelation?
2. What are the "noetic" effects of sin? How does sin hinder our understanding God's general and special revelation?
3. How does the Holy Spirit help us understand God's special and general revelation?
4. What does Calvin teach about the gifts that God gives even to fallen man?
5. What does Calvin teach about learning truth from non believers?
6. How should we handle apparent conflicts between general and special revelation?
7. According to Dr. Pratt, has man's logic been affected by sin?
8. Make sure you are familiar with the teaching of the following passages:

Romans 1:18
Ephesians 1:17-18
Hebrews 6:4

QUESTIONS FOR APPLICATION AND REFLECTION

1. How does it make you feel knowing that sin still works within us to suppress and skew much of God's revelation?
2. What hope does the Holy Spirit bring?
3. How can we guard against theological errors caused by the noetic effects of sin?
4. How would you try to resolve an apparent conflict between what scientists teach and what the Scriptures say? Give an example.
5. What do you think about which kind of revelation is most vulnerable to being misinterpreted? Why? Give an example.

BUILDING YOUR THEOLOGY
STUDY GUIDE 3.3
Lesson 3: Relying on Revelation
Section 3: Developing Confidence

OUTLINE FOR TAKING NOTES

III. Developing Confidence

A. Analog Quality

B. Process of Deference

C. Appropriate Alignment

Summary

REVIEW QUESTIONS

1. What does it mean to say that for some people theological conclusions are "binary"?
2. What does Dr. Pratt mean when he speaks of the "analog" view of the levels of confidence in theological convictions?
3. What are the ordinary ways the Holy Spirit leads us to confidence in theological convictions?
4. What is exegesis?
5. Explain Dr. Pratt's concept of the "cone of certainty" regarding theological concepts.
6. How can we assign proper levels of confidence to our various beliefs? What questions should we ask?
7. What does the Westminster Confession of Faith teach about how God uses means?
8. According to Dr. Pratt, how does Christian living affect our theological convictions?

QUESTIONS FOR APPLICATION AND REFLECTION

1. Why is it necessary to approach the confidence that we have in theological positions analogically? Describe a situation in which a binary approach to confidence might cause problems in the church.
2. What impact have exegesis, community and Christian living had on your own beliefs? Which of these influences has been most important to you? Why?
3. Do you have confidence in the infallibility of the Scriptures? How would you defend that trust in a dialogue with someone who doesn't believe in the Bible?
4. What beliefs do you hold with the most confidence? What beliefs do you hold with very little confidence? Why do you assign these levels of confidence to these particular beliefs?

5. What is the most significant insight you have learned from this lesson? Why?

6. In his book, *The God Who is There*, Francis Schaeffer gives an illustration of how general revelation and special revelation work together. Read the quote, then answer this question: What is Schaeffer's view of general revelation and special revelation?

"Imagine a book which has been mutilated, leaving just one inch of printed matter on each page. Although it would obviously be impossible to piece together and understand the book's story, yet few people would imagine that what had been left had come together by chance. However, if the torn parts of each page were found in the attic and were added in the right places, then the story could be read and would make sense.

"So it is with Christianity: the ripped pages remaining in the book correspond to the abnormal universe and the abnormal man we have now. The parts of the pages which are discovered correspond to the Scriptures which are God's propositional communication to mankind, which not only touch 'religious' truth but also touch the cosmos and history, which are open to verification."

[Francis Schaeffer, *The God Who is There* (Downers Grove, IL: InterVarsity Press, 1968), p. 108. Found on pp. 137-138 in the 1998 edition, and on p. 119 in the Francis A. Schaeffer Trilogy, published by Crossway in 1990]

7. In a video produced by "Sharefaith," called "Trust in the Lord," a series of examples are given of how we trust in many things in our daily life. ["Sharefaith," <http://www.sharefaith.com/video/sharefaith-trust-in-the-lord-christian-music-video.html>] (August 1, 2013)]

- a) We trust our car to take us to our destination on a road trip.
- b) We trust that our efforts to raise our children will bear fruit.
- c) We trust that our job will provide for us.
- d) We exercise and eat properly, trusting that it will make us more healthy.
- e) We get married, trusting that it will be "until death do us part."

However, the video says, every time we trust, we run the risk of being disappointed, because we are trusting in things that change. But God never changes.

Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change. (James 1:17)

Jesus Christ is the same yesterday and today and forever. (Hebrews 13:8)

The video ends by encouraging us to trust GOD, quoting from Proverbs:

Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths. (Proverbs 3:5-6)

Express your opinion: How does the Sharefaith video, "Trust in the Lord," relate general revelation and special revelation?

BUILDING YOUR THEOLOGY
STUDY GUIDE 4.1
Lesson 4: Authority in Theology
Section 1: Medieval Roman Catholicism

OUTLINE FOR TAKING NOTES

Introduction

I. Medieval Roman Catholicism

A. Authority of Scripture

1. Inspiration
2. Meaning
3. Obscurity

B. Authority of the Church

1. Past Authorities
2. Contemporary Medieval Authorities

REVIEW QUESTIONS

1. Describe the posture the medieval church took regarding the authority of Scripture in regards to inspiration, meaning and obscurity. What was their view of the human and divine origin of Scripture?
2. What was Augustine's view of how many meanings a passage of Scripture had?
3. What is "classical polyvalence"?
4. Explain John Cassian's approach to the interpretation of Scripture called the "Quadrige". Name each sense of a passage and describe it.
5. How did the medieval Church view the clarity of the Bible?
6. What level of authority was ascribed to the early church councils by the medieval church?
7. For the medieval Church, who could give valid interpretation of the Bible?
8. What led to an emphasis on ecclesiastical authority for theology during the medieval period?
9. What were the effects of the medieval period's view of the authority of Scripture and the church?

QUESTIONS FOR APPLICATION AND REFLECTION

1. The writings of the early church fathers have influenced the church throughout its history. What are the benefits of this and what are possible dangers?
2. How should theology today use the early writings to the greatest benefit?
3. What do you consider your highest authority for theological issues?
4. What level of confidence do you place in the authority of church councils and famous theologians to help establish your theological convictions?
5. What Bible passage would you quote to give a defense of the inspiration and authority of the Scriptures. Why would you choose this passage?

BUILDING YOUR THEOLOGY
STUDY GUIDE 4.2
Lesson 4: Authority in Theology
Section 2: Early Protestantism

OUTLINE FOR TAKING NOTES

II. Early Protestantism

A. Authority of Scripture

1. Inspiration
2. Meaning
3. Clarity

B. Authority of the Church

1. Past Authorities
2. Contemporary Protestant Authorities

REVIEW QUESTIONS

1. Describe the posture the early Protestants took regarding the authority of Scripture in regards to inspiration, meaning and clarity of Scripture. Mention the view of Luther, Calvin, Erasmus, and the Westminster Confession of Faith.
2. Mention historical factors that contributed to the Protestant view of the clarity of Scripture.
3. What technological innovation enabled multitudes of Christians to read the Bible for themselves during the time of the Reformation?
4. What does "perspicuity" mean?
5. Explain the importance of 2 Peter 3:16 regarding the clarity of Scripture.
6. Explain how the early Protestants understood the authority of the church in the past and in their contemporary setting. Mention the view of Calvin, Luther, and the Westminster Confession of Faith.
7. What did Erasmus say about how easy it was to understand Scripture?
8. Explain the importance of Titus 2:15 regarding the view of ecclesiastical authority.

QUESTIONS FOR APPLICATION AND REFLECTION

1. In what ways has this study helped you understand the historical controversy between Catholics and Protestants?
2. Why is it important to maintain a balance between the divine origin of Scripture and the human origin of Scripture? What difference would it make to your study of Scripture if God has simply dictated it all word for word to the human writers?
3. How does 2 Timothy 3:16-17 help us maintain a healthy view of theology?
4. Read 2 Peter 1:19-21. What does it tell us about the attitude we should have toward Scripture?

BUILDING YOUR THEOLOGY
STUDY GUIDE 4.3
Lesson 4: Authority in Theology
Section 3: Contemporary Protestantism

OUTLINE FOR TAKING NOTES

III. Contemporary Protestantism

A. Authority of Scripture

1. Inspiration
2. Meaning
3. Clarity

B. Authority of the Church

1. Past Authorities
2. Contemporary Protestant Authorities

V. Summary

REVIEW QUESTIONS

1. Describe the three different views of inspiration explained in the lesson.
2. What is the contemporary Reformed view of inspiration?
3. Explain the meaning of "contemporary polyvalence," "simplistic univalence," and "multifaceted univalence," as explained in the lesson.
4. Describe the view of the Westminster Confession of Faith regarding the meaning of Scripture and regarding the clarity of Scripture. What guideline does the Confession give for resolving a question of interpretation of a passage?
5. Explain how contemporary Protestants understand the authority of the church in the past and our contemporary setting. What does Dr. Pratt mean by "biblicism," "traditionalism," and "semper reformanda"?
6. What does Dr. Pratt mean when he says that theological formulations should be considered in "analog" terms, and not in "binary" terms?
7. Explain Dr. Pratt's view of how many meanings a passage of Scripture has.
8. Explain Dr. Pratt's view of the authority of dogma approved by church councils.

QUESTIONS FOR APPLICATION AND REFLECTION

1. What are some practical ways we can observe the principle of "always reforming" in the modern church? What are some areas in your own church that need to be reformed?
2. How should the concept of complex univalence influence as we engage in modern theological discussions? What are some dangers of this approach to meaning? What are some of its benefits?
3. How can the model of the cone of certainty aide you in assigning priorities and levels of conviction to your understandings of scriptural passages that are not entirely clear?
4. What are the dangers of Traditionalism and Biblicism? Have you seen these extremes in the church today?
5. There were several "extreme" positions mentioned in this lesson. Did any of them describe your own approach to theology? Which ones? What practical steps might you take to adopt more responsible perspectives?
6. What is the most significant insight you have learned from this lesson? Why?
7. What is the most important thing you have learned in this whole course? Why?
7. Suppose that you are talking with a person who believes that Mary, the mother of Jesus, was born without sin and ascended into heaven without dying. Suppose that this person appeals to historical councils of his or her church to defend these doctrines. How would you respond?
8. How has your attitude toward theology changed as a result of this course?
9. What changes do you expect to make in your life as a result of studying this course? Select all the answers that apply.
 - I plan to study the Scriptures more.
 - I plan to read more books in the area of theology.
 - I plan to pray more often for wisdom as I study the Word.
 - I plan to reflect more on theology so that I can apply it to my life.
 - I plan to re-examine my theology to make sure it is biblical.
 - Other

Explain your answer.

10. Suppose you are talking with a person who believes that Mary, the mother of Jesus, was born without sin and ascended to heaven without dying. Suppose this person appeals to the official statements of the historic councils of her church to defend this doctrine. How would you respond?

* Sources of quotes in study guide 1.3:

Author A "What do I intend to do with my knowledge about God?"

J. I. Packer, *Knowing God* (Downers Grove: InterVarsity Press, 1973), pp. 21-22.

Author B "From my perspective, the Holy Spirit is tragically neglected..."

Francis Chan, *Forgotten God* (Colorado Springs, CO: David C. Cook, 2009), pp. 15 and 18.

Author C "The true method of theology is, therefore, the inductive..."

Charles Hodge, *Systematic Theology* (Grand Rapids: Eerdmans, 1970), vol. 1, p. 17.

Author D "Modern Christians are presented with two options for dealing with our lives..."

Larry Crabb, Jr., *Finding God* (Grand Rapids: Zondervan, 1993), pp. 18-19.

Author E "In the United States today non-doctrinal emotionalism finds wide acceptance."

Gordon Clark, *The Trinity* (Unicoi, Tennessee: The Trinity Foundation, 1990), pp. 151-153.

** Sources of quotes in Study Guide 2.3:

A. "Justification establishes cooperation between God's grace and man's freedom...."

Catechism of the Catholic Church, Part III, Section 1, Chapter 3, Article 2, #1993.

[See: http://www.vatican.va/archive/ENG0015/___P6Y.HTM]

B. "Yet a man may despise and reject the grace of God and resist its operation..."

"The Arminian Confession of 1621," Chapter 17, #7

[see: <http://evangelicalarminians.org/the-arminian-confession-of-1621/>]

C. "God from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass;..."

The Westminster Confession of Faith, chapter 3, section 1.

[See: http://www.reformed.org/documents/wcf_with_proofs/]

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