



## Theology Exam – Questions 12-13, 17, 20

### Additional Notes:

**I want to cover two points that apply specifically to these questions, but that I think should be included in some form with every question.**

### **I. Jesus is the Center of Christianity**

#### **A. Without the Cross of Christ there is no Justification**

*Galatians 2:20-21 "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me. <sup>21</sup> "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."*

#### **B. Without the Resurrection of Christ we are to be pitied of all people**

*1 Corinthians 15:19 If we have hoped in Christ in this life only, we are of all men most to be pitied.*

#### **C. Christ serves as the perfect illustration of what it means to please God**

→ In Matt 3:17, at the Baptism of Christ, God speaks audibly "This is my beloved son in whom I am well pleased."

#### **D. Christ is our perfect mediator and intercessor with the Father**

*1 Timothy 2:5 For there is one God, and there is one mediator between God and men, the man Christ Jesus,*

#### **E. Christ is Worthy of Honor and Praise as Creator and Redeemer**

### **II. Jesus is the Center of Counseling**

#### **A. Without Christ Counseling can overemphasize the Counselor**



**1 Corinthians 2:2** *For I determined to know nothing among you except Jesus Christ, and Him crucified.*

## **B. Counseling/Discipleship is about helping others become Christ-like**

### **Additional Notes:**

When a grader reads your exam they should hear Christ infiltrating every question about counseling and every issue of life. There is a tone to your exam that remains important. Even through Christology only contains two formal questions remember that every question is about Jesus in some fashion.

**Question 12 – Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation.**

The dual natures of Jesus Christ refers to his deity and his humanity. So this question is asking us to explain the deity of Christ, the humanity of Christ, and how the person of Christ is crucial for salvation.

### **I. The Deity of Christ**

#### **Evidence #1: Christ's claim to Deity through existence before Abraham**

In an interesting, and sometimes funny interchange between Jesus and the Jews in John 8:48-58 Jesus claims to exist before Abraham was a reference to deity.

#### **Evidence #2: The Pre-existence of Christ**

John's gospel begins with a very clear statement of pre-existence, a character trait of deity not humanity (John 1:1-14).

#### **Evidence #3: Christ claimed many of God's attributes**

His claim included such attributes as omnipresence (Matt 18:20), omniscience (John 6:64), and power over death and sins (John 11, Matt 9:6).

#### **Evidence #4: There are many divine names attributed to Christ**

**Additional  
Notes:**

The names include

- (a) Immanuel (Is 7:14 cf. Matt 1:23),
- (b) Mighty God (Is 9:6),
- (c) Son of Man (Dan 7:13),
- (d) Christ /Messiah (Luke 2:11),
- (e) Lord (Acts 16:31),
- (f) Son of God (John 5:18), and
- (g) God (John 20:28, John 1:1, Titus 2:13, Heb 1:8, 2 Pet 1:1).

**Evidence #5: Jesus' equality with the Father**

In other words, passages like John 10:30["I and the Father are one."] and Col 1:17, 19 indicate his equality to the Father. This is a claim that could only be made by deity.

**II. The Humanity of Christ****Evidence #1: His human birth**

**Evidence #2: Jesus seemed to develop normally both in physical and intellectual terms (Luke 2:52).**

**Evidence #3: Jesus lived under certain normal human limitations such as hunger (Matt 4:2), thirst (John 19:28), and weariness (John 4:6).**

**Evidence #4: Both Peter (Acts 2:22) and Paul (1 Cor 15:21) called him a man.**

So the Bible presents Jesus Christ as the God-Man. He is both human and divine. While we may not be able to explain all the details of how that is possible, we can state without question that the Bible teaches both the humanity and the deity of Jesus Christ.

**III. Why is this reality crucial for salvation?**

- If Jesus was not divine and therefore sinless then he could not have satisfied the wrath of God.



### Additional Notes:

- If Jesus was just a good man and nothing more, then he would not have been qualified to satisfy God's wrath. That speaks to the importance of his deity.
- If Jesus was not human then it what sense could he really die? If there was no union of any kind between the spirit and the body then in what sense could Jesus really have died?

**Question #13: Provide an explanation of and the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin. Relate your understanding of this to the concept of guilt.**

#### **I. We need to define and defend substitutionary atonement**

There are many philosophies associated with the atonement of Christ.

- Socinian theory ... Jesus as the supreme example
- Moral Influence theory ... Jesus as the supreme demonstration of God's love
- Governmental theory ... Jesus as the demonstration of justice
- Ransom theory ... Jesus as the victory over sin and evil.

The theory that best accounts for the biblical data is the penal-substitutionary atonement. It means that **Jesus bore the wrath of God on the cross and he did so in our place.**

There are several important concepts that help us reach this conclusion

#### **A. Sacrifice**

**Hebrews 10:12,14** *"When Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God . . . For by a single offering he has perfect for all time those who are being sanctified."*

When Jesus entered into the "greater and more perfect tent" to make his atonement, Hebrews 9:12 says he did this "once for all . . . by means of his own blood, thus securing an eternal redemption."

#### **B. Propitiation**



Christ died in order to satisfy the wrath taking and make satisfactory payment for sin.

### Additional Notes:

**1 John 4:10**, "[God] loved us and sent his Son to be the *propitiation* for our sins."

**Romans 3:24–25**, "[We] are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a *propitiation* by his blood . . ."

### C. Substitution

**2 Corinthians 5:21** "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

**1 Peter 2:24** "he himself bore our sins in his body on the tree, so that we might die to sins and life for righteousness, by his wounds you have been healed."

### D. Reconciliation

**Romans 5:11**, "We rejoice in God through Jesus Christ, through whom we have now received reconciliation."

These aspects of sacrifice, propitiation, substitution, and reconciliation demonstrate that the only satisfactory theory of the atonement is the substitutionary view.

## II. Explain the implications of the substitutionary atonement to human guilt over sin

Guilt is defined as a judicial condition caused by sin. A person is guilty not because they feel or don't feel guilty, but they are guilty because they violated God's standard.

Thus, guilt is a legal condition whereby the person has violated the law and therefore subject to punishment.

Without the D/B/R of Christ it would be impossible to eliminate guilt. God cannot be manipulated or conned. Man would remain in his guilt and therefore remain liable for his sin resulting in his forever punishment away from the presence of the Lord.



### Additional Notes:

However, each aspect ... sacrifice, propitiation, substitution, and reconciliation speak to the forever condition changed at the cross.

1. Sacrifice ... Jesus paid the price for sin and guilt once for all
2. Propitiation ... Jesus appeased God's holy wrath against sin
3. Substitution ... Jesus appeased God's holy wrath in my place
4. Reconciliation ... Jesus brought me into a new state/condition with God ... child/heir/peace/etc.

These elements together demonstrate that when a person trusts in the D/B/R of Jesus their guilt over sin past, present, and future is adjudicated. They are judicially declared free.

### III. Relate this understanding to guilt

Guilt is a secular concept based on feelings as opposed to a judicial standard.

**Question 17 Describe the role of repentance in beginning and continuing in the Christian life. Explain the importance of the doctrine of repentance for biblical counseling.**

#### I. The Definition of Repentance.

The biblical words used for repentance are built around the concept of turning away from one direction and toward another. Therefore to repent is to turn.

**1 Thessalonians 1:9** *For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God*

There is a clear turning away from idols and a turning toward the living God. This passage refers to the salvation of these individuals. But the same picture is one of turning from sin and toward righteousness

**Luke 17:3-4** *Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."*

**Additional  
Notes:**

While the question does not demand this, I believe it is wise to think about this subject in its larger biblical contexts. Daniel 9 may be the most extensive biblical picture of repentance.

- Posture is one of humility
- He explains the severity of his sin
- He explains the ongoing warnings of God that were continually rebuffed
- He accepts the consequences fully even though they were significant
- He focuses on the Lord's righteousness
- He begs for forgiveness

**II. The Role of Repentance for the Christian Life****A. Repentance and Christian Growth****B. Repentance and Church Discipline****C. Repentance and Problem Solving****III. The Role of Repentance in Biblical Counseling**

If our counselees do not repent, then they do not change.

Even in cases where suffering is the dominant issue, there is often repentance needed for the counselees responses to their suffering (e.g., anger at God, turning to unhelpful sources for joy, etc.).

**Question 20: Explain the synergistic nature of sanctification being sure to describe the relationship between God's grace and moral effort in the Christian Life.**

The heart of this question is clear. There are two ditches that we want to avoid in both our thoughts and in our counseling.

- One ditch is epitomized by the phrase let go and let God.





- The other ditch says that God helps those who help themselves.

## **I. Christian Growth is a Work of God**

Our purpose is to show that Christian growth or progressive sanctification is a work of God. I believe we can demonstrate this point in the following ways:

### **A. The NT writers state it is a work of God**

Titus 2:14 Jesus Christ not only gave himself for us but he did so to purify for himself a people who are zealous for good deeds.

Ephesians 5:26 teaches that the Lord is purifying his bride.

Philippians 1:6 God is at work in you until the day of Christ.

### **B. The NT writers pray that God would sanctify them**

The prayer of 1 Thess 5:23 reminds us that sanctification/Christian growth is a work of God. We are praying that God would sanctify us. This is particularly striking given the overall positive tenor of the book (could show the Intro to the book).

**Hebrews 13:20-21** *Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, Heb. 13:21 equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.*

### **C. The Ministry of the Holy Spirit**

**Romans 8:13** *For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.*

Romans 8:13 reminds us that the mortification of sin is done through the work of the Spirit. The Spirit is actively involved in killing sin.

Additionally, according to Galatians 5:13-26 the fruit of the Spirit is something produced by the Spirit. Thus, it is clear that the Spirit is not only involved in the negative (putting sin to death) but also the positive aspect of Christian growth; namely, elements of Christlikeness.

## **Additional Notes:**



**Additional  
Notes:**

It seems very clear that Christian growth is a work of God in the life of a believer. However, the question also suggested that believers also have a role.

**II. Christian Growth requires effort on our part****A. 1 Tim 4:7 Discipline yourself to Godliness**

**1 Timothy 4:7 Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;**

**B. Put off, Renew Your Mind, Put On****C. Walk Worthy / Die to Self**

The Scriptures often speak of walking worthy of your calling (Ephesians 4:1, 5:1, etc) as well as to present our bodies as a living sacrifice (Romans 6:12-19, 12:1-2)

Luke 9:23 ... we are expected to take up our cross daily.

Most of what I have said has centered on the task of overcoming sin, but there is still the matter of how we handle suffering.

**D. Look at Suffering Properly****III. The relationship between God's work and my work**

Philippians 2:12-13 put both aspects together. Verse 12 encourages us to work out our salvation with fear and trembling. At the same time, verse 13 reminds us that God is at work in us to produce his good pleasure.

We have often said to counselees that we are not concerned whether God will keep his commitment to work in your life, it is your willingness to respond to his that is still open to question.

**Additional  
Notes:****Recommended Resources**

- Adams, Jay. [\*Theology of Christian Counseling\*](#). Grand Rapids, MI: Zondervan, 1986.
- Enns, Paul. [\*Moody Handbook of Theology - 25th Anniversary Edition\*](#). Chicago: Moody Press, 2014.
- Frame, John. [\*Systematic Theology \(Frame\)\*](#). Phillipsburg, NJ: P & R Publishing, 2013.
- Gilbert, Greg. [\*What Is the Gospel?\*](#) Wheaton, IL: Crossway, 2010.
- Grudem, Wayne. [\*Systematic Theology \(Grudem\)\*](#). Grand Rapids, MI: Zondervan, 1995.
- Lambert, Heath. [\*Theology of Biblical Counseling\*](#). Grand Rapids, MI: Zondervan, 2016.
- Ortlund, Ray. [\*Gospel, The\*](#). Wheaton, IL: Crossway, 2014.
- Piper, John. [\*Fifty Reasons Why Jesus Came to Die\*](#). Wheaton, IL: Crossway, 2006.
- Ryrie, Charles. [\*Basic Theology\*](#). Chicago, IL: Moody, 1999.
- Vincent, Milton. [\*Gospel Primer for Christians\*](#). Bemidji, MN: Focus Publishing, 2008.