

Name: \_\_\_\_\_

*Each question has only one correct answer. Please **highlight** your answer.*  
Due Midnight, Wednesday (**Nov 12**)

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**Tom Wells, “The Two Roads”**

1. For Wells, the high road is the road where the Christian concentrates on, and rests in, the knowledge of:
  - a. Who
  - b. What
  - c. When
  - d. Why

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**Stanley Hauerwas, “Preaching as Though We Had Enemies”**

2. Hauerwas argues that Christians must narrate the modern story on their own terms, recognizing Israel and the Church not as characters in a larger story called “world”, but rather “world” as a character in God’s story as known through the story that Israel is the Church (for without them there is no world to have a story).  
True or False
3. Hauerwas argues that the Church in our time needs to be reminded that Christianity is unintelligible without:
  - a. Enemies
  - b. Freedom
  - c. Tolerance
  - d. Values
4. According to Hauerwas, what does **NOT** characterize the humility that is so essential for preaching “meaningful” sermons:
  - a. The recognition of our created status
  - b. The presumption that no one knows the truth
  - c. The confidence that God’s Word is truthful and good
  - d. The courage to engage the enemy with “no sword but the truth”

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**John Calvin, *Institutes* 4.1.3,15,17**

5. Calvin argues that the creedal phrase, the “communion of saints” expresses well that “saints are united in the fellowship of Christ” and that God bestows blessings upon them which are mutually communicated to each other.  
True or False

6. Calvin argues that if a Christian were to discover that a fellow church member were “an heinous offender,” that Christian should renounce communion with the church, because it is our duty to partake of the Lord’s Supper only with those who are worthy. We are called to examine others, not just ourselves.  
True or False

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**B.A. Gerrish, “John Calvin and the Reformed Doctrine of the Lord’s Supper”**

7. According to Gerrish, in Calvin’s judgment who was the clear victor at the Marburg Colloquy?
- Calvin
  - Luther
  - Zwingli
  - None of the above
8. As Gerrish explains, if the thought of Christ’s real presence lies at the heart of Calvin’s gospel, then what is the vehicle of the real presence?
- Christ is present in the act of believing
  - Christ is present through the activity of the Holy Spirit
  - Christ is present through the word
  - All of the above
9. Furthermore, Gerrish notes that Calvin, in the tradition of Augustine, describes a sacrament as *verbum visibile* (a word that you see), so that what he says of the word also, in general, applies to the sacraments.  
True or False
10. According to Gerrish, which of the following views of the Lord’s Supper are reflected in historic Reformed confessional documents?
- Symbolic memorialism - Zwingli’s view
  - Symbolic instrumentalism - Calvin’s view
  - Symbolic parallelism - Bullinger’s view
  - b and c

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**Abraham Kuyper, “Antithesis between Symbolism and Revelation”**

11. In his address Kuyper describes a new religious tide that in his view was sweeping over England and was undermining in a dangerous way the very foundation of Calvinistic churches there and elsewhere at the time. Emblematic of this movement was:
- A sympathy for ritualism
  - A thirst for symbolism
  - A going back to Rome
  - All of the above

12. Kuyper goes on to argue that in this new religious tide, “there is no demand at all for deliverance from sin; there is no longing whatsoever after redemption; nowhere the desire for a conscious personal reunion with the living God”. From what source (in which there was a going back not to the cross but to Ancient Greece) does he attribute this new religious tide:
  - a. Modern philosophy
  - b. The historical school
  - c. Aesthetical development
  - d. All of the above
  
13. Kuyper contends that this tide was pushed along further by the influence of Darwin and modern theories of the relationship between the Infinite and the finite resulting in the opposition, by principle, of:
  - a. Symbolism and sensation
  - b. Revelation and faith
  - c. Revelation and symbolism
  - d. None of the above
  
14. Kuyper concludes that this tide had led and was leading many moderns of his time to convert to the Church of Rome (or like churches) which “kept to revelation in her confession” but “indulged in symbolism for her worship.” By contrast, he demonstrates that the Reformation tradition is different in its appeal to Faith and its commitment to:
  - a. Symbolism
  - b. Revelation
  - c. Liturgical Reform
  - d. b and c

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### **B.B. Warfield, “Sacerdotalism”**

15. According to Warfield, there are three aspects of Sacerdotalism which must be kept clearly in view (in order to assess it properly). Which of the following is **not** one of them.
  - a. It separates the soul from direct contact with and immediate dependence upon God the Holy Spirit as the source of all its gracious activities
  - b. It neglects the personality of the Holy Spirit. He is kept “on tap.”
  - c. It subjects the Holy Spirit’s gracious operations to the control of men.
  - d. It makes the sacraments to have no gracious or supernatural value whatsoever.
  
16. Warfield claims that in Sacerdotalism, the Church has completely taken the place of the Spirit of God, and the means of grace become the cause or fountain of grace.  
 True or False

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## Ole Hallesby, “What Prayer Is”

17. According to Hallesby, what is the one great and fundamental question in connection with prayer?
  - a. Do our prayers have power?
  - b. Are our emotions fervent in prayer?
  - c. Will we give Jesus access to our needs?
  - d. Do we have a clear comprehension of what we are praying for?
  
18. In Hallesby’s view, what are the two surest indications of a praying heart?
  - a. Helplessness and faith
  - b. Peace and assurance
  - c. Prayers that edify and glorify
  - d. Relief and answers
  
19. Hallesby distinguishes between unbelief and doubt. What synonym(s) does he use for doubt?
  - a. Faith-distress
  - b. Faith-anguish
  - c. Faith-suffering
  - d. All of the above
  
20. Hallesby states that the answer to prayer is not dependent upon our emotions or our thoughts before, during or after prayer (as is illustrated by the afflicted father in Mark 9). The issue is that faith is enough—even if it is weak faith.  
True or False