



Name _____

Date _____

Answer the following questions, clearly marking your answers for each. Please note that the final is divided into two sections. Section 1 is comprised of True-False, Multiple Choice, and Short Answer questions. Section 2 represents two essay questions that ask you to integrate what you've learned in connection to your life and ministry.

Please note the time and date your instructor has given for you to have your final exam turned in. Unexcused late exams may be deducted in points at the discretion of the instructor. *This is a closed-book exam.*

Section One: True-False, Multiple Choice, Short Answer, and Matching

Answer the following questions, selecting one of the possible answers given as the correct one, or answering the short answers as they demand. Each question is worth one point. (Sorry, no partial credit will be given on short answer questions - your response will either be *all* right or *all* wrong!)

In the "RABBIS" acrostic . . .

1. The letter "R" stands for Regeneration. This work of the Holy Spirit can best be described as:
 - a. Being declared just and righteous by God.
 - b. Being born again or recreated by God.
 - c. Being given rights as God's children (including intimacy, discipline, and inheritance).
 - d. Being gifted to serve God and the Church.
2. The letter "A" stands for the Spirit's work of _____.
3. The (first) letter "B" stands for the _____ in the Holy Spirit.

4. The (second) letter “B” stands for the Spirit who “*Bestows Gifts*.” Which of the following is NOT TRUE about the gifts of the Spirit.
 - a. The gifts enable the Church to fulfill Christ’s mission in the world.
 - b. The gifts make the power and the presence of the Spirit visible among us.
 - c. The gifts can make a person more spiritually mature.
 - d. The gifts vary in type and are distributed according to the will of the Holy Spirit.
5. The letter “I” stands for the _____ of the Holy Spirit.
6. The letter “S” stands for the Spirit’s work of _____ and sealing.
7. *True or False.* Philip’s mission to Samaria (Acts 8) is often used to defend the single-stage view that Spirit’s baptism happens completely at the moment of conversion.
8. All of the following are true about the sealing of the Spirit EXCEPT:
 - a. It marks us as belonging to God (ownership)
 - b. It places us under his authority (protection)
 - c. It assures us that we will inherit what has been promised to us as joint-heirs with Christ (security)
 - d. It guarantees that our hearts will not condemn us (freedom from doubt)
9. *True or False.* The Reformed view of Spirit baptism describes the Spirit’s fullness as a “second work of grace.” It believes that Spirit baptism is given for the purpose of “entire sanctification” which is described as victory over known sin and being perfected in love.

10. In his vision of God's throne room, the prophet Isaiah heard the Seraphim calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory" (Isa. 6.3). Ancient Christian interpreters like Ambrose believed that this repetition suggested:
- The Seraphim wanted Isaiah's attention to be more fully focused on God.
 - God's holiness is his primary attribute and therefore deserves special notice.
 - A common format used in Hebrew poetry.
 - The Seraphim were addressing the Father, the Son, and the Holy Spirit.
11. Acts 5.3-4 is often quoted to demonstrate that the Holy Spirit is God because in these verses the Apostle Peter:
- Is giving a sermon about the doctrine of the Holy Spirit.
 - Says that in lying to the Holy Spirit, Ananias lied to God.
 - List out attributes that the Holy Spirit shares in common with God the Father.
 - All of the above
12. All of the following are true about the *filioque* except:
- It means "bond of love" in Latin.
 - It was not accepted as a part of the Nicene Creed by the Eastern Orthodox Church.
 - One of the arguments used to defend it is that the "Spirit of God" is also called the "Spirit of Jesus" in the Scriptures.
 - It helps us explain the difference between the Father, Son, and Holy Spirit.
13. *True or False.* The Greek word *pneuma* (and the Hebrew word *rûah*) can mean either wind, or breath, or spirit.

14. The ancient Christian theologian who described the Holy Spirit as the bond of love between the Father and Son was: St. Basil or St. Augustine (Circle one).
15. The best definition for the Greek word *charismata* would be:
- a. Spirituals
 - b. Manifestations of the Spirit
 - c. Gifts of grace
 - d. Offices
16. *True or False.* Throughout the Scriptures, true prophecy is always seen as a work of the Spirit of God.
17. *True or False.* The doctrine of *illumination* teaches that the Holy Spirit made God known by putting his words in the mouths of the prophets.

Match the following words to the correct definitions:

18. The Hebrew word *shubh*: _____ A. To change one's mind
19. The Hebrew word *nâcham*: _____ B. To turn back or return
20. The Greek word *metanoia*: _____ C. To sigh deeply (regret)

Section Two: Essay Questions

On a separate sheet of paper, answer the following questions as best as you can, seeking to bring together your best thinking and understanding regarding the doctrine of the Holy Spirit. Each question is worth five points.

Question 1

Define “sanctification” and briefly explain the Spirit’s work in sanctifying believers.

Question 2

Assume that you have a friend who has been approached by a group that teaches that God’s Spirit is an impersonal force. Give five scriptural reasons that explain to your friend why he (or she) should think of the Holy Spirit as the third *person* of the Trinity rather than simply as divine power or energy.

Memory Verse Review

On the back of this page, please write out from memory the Scripture passages you learned during this course.