

Theology – Introduction

Book “Framework for Christian Faith” – page 413

Online page 407 here → https://www.generationword.com/Framework_text.pdf

Chapter forty-nine

The Healthy Doctrine Glossary

ADOPTION – THIS IS the act of God’s grace in which believers become sons of God. The Greek word *huiothesia* is used in Romans 8:15,23; 9:4; Gal. 4:5; and Eph. 1:5 and indicates a total break with the old family and the establishment of a new family relation that includes all the rights, privileges and responsibilities that come with the family position (see John 1:12).

- Romans 8:15-17 – *“For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of **adoption as sons**, by whom we cry, “Abba! Father!” The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs— heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”*
- Romans 8:22-23 – *“For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for **adoption as sons**, the redemption of our bodies.”*
- Galatians 4:4-7 – *“But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive **adoption as sons**. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So you are no longer a slave, but a son, and if a son, then an heir through God.”*
- John 1:9-13 – *“The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.”*

ANTINOMIANISM – an unhealthy doctrine. It is the heretical belief that under the gospel dispensation of grace, the moral law is of no use or obligation because faith alone or knowledge alone is necessary for salvation. This false doctrine holds that your spiritual condition is not connected to or affected by your physical life or moral behavior. Antinomianism comes from two Greek words: anti which means against and nomos which means law.

DEPRAVITY – The total depravity of man means that sin’s corruption has extended into every part of man’s nature (mind, intellect, body, will, emotions, desires, etc.) and also, that there is nothing in man to empower him to gain a right standing with God or

commend him to a holy and just God. Total depravity does not mean that every man has thoroughly acted out his depravity or that men do not have a conscience or that they will engage in every type of sin or that a totally depraved man cannot do any good. Total depravity means that man is as bad off as he can be, but it does not mean he is as bad as he can be.

GRACE – Grace is God’s response to man’s need. Man’s need is greater than man can meet or even understand. There is nothing man can do to earn deliverance from his sinful state. God’s grace produces mercy. God has manifested this grace in the salvation he has provided (Titus 2:11; Romans 3:24; 5:15-17, 20; 2 Corinthians 8:9). Grace refers to the new state we have been brought into (Romans 6:14; 5:2). Grace continues to be God’s operating principle for believers (Galatians 5:4). Grace provides the daily needs of the believer (Hebrews 4:16; Philippians 4:19). Grace can never coexist with law because such a compromise nullifies grace (Romans 4:13-16).

GOD’S WRATH and DIVINE JUDGMENT – God’s judgement against sin takes place throughout history and at the final judgment.

IMPUTATION – means to “credit over to one” or “to charge to one’s account”

- o Adam’s sin to us
Romans 5:12 – *“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—”*
- o Our Sin to Christ
2 Corinthians 5:21 – *“For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”*
- O Christ’s righteousness to us
Romans 4:22-25 (Paul speaking of Abraham) – *“That is why his faith was “counted to him as righteousness.” But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification.”*

JUSTIFICATION – To justify someone in a court case means to look at the evidence and honestly declare the person accused as innocent and not guilty. Justification is not forgiveness because a forgiven person is still a guilty person who has been forgiven. A justified person is someone who is rightfully declared innocent in an honest court of law. Justification in theology is the divine pronouncement that one who is in Christ Jesus is fully innocent and wholly acceptable to God’s holiness. This occurs when God sees the believer as sinless and righteous in Christ.

JUSTIFICATION BY FAITH – We enter into the state of justification by faith in the work of Jesus on the cross which removed sin and its penalty. We are not justified in God’s sight by what we do but by what Jesus did.

PROPITIATION – the universal concept of an angry God who must be pleased or satisfied before any good or blessing can occur. The work of Christ on the cross satisfies all the claims of divine holiness, righteousness, and justice so that God is propitiated. Many times you hear a man say that Christ satisfies him, when in reality, that was never really an issue. Christ has always been the bread of life and the water of life which satisfies man. The problem is that God was not satisfied. Our biggest concern is not whether we are satisfied with God, but whether God is satisfied with Christ. Jesus Christ is our propitiation before God, and God is satisfied or propitiated with Christ.

RECONCILIATION – Reconciliation means “to cause to conform to a standard” or “to be adjusted to a specified standard.” When a person adjusts the clock in their car to the satellite time shown on their cell phone they have reconciled the clock in the car to the time on the cell phone. If a person does not keep track of the use of their debit card they will not be reconciled with their bank statement at the end of the month. Their checking account will be out of balance. The world is out of balance with God. We are unable to reconcile ourselves with God (Romans 5:6-9). But, in this condition God came through Jesus Christ and reconciled us to himself (Romans 5:10). God reset us; he realigned us; he caused us to come into conformity with him (Romans 5:20-21; 2 Corinthians 5:18-20).

REDEMPTION – Redemption is what occurs when a slave is purchased by someone who has the intention of setting that slave free. No one can set a slave free unless they are willing to pay the debt for the price of the slave, that is, to redeem the slave. Jesus Christ purchased us from sin by paying the penalty for our sin (1 Peter 3:18; Revelation 5:9, 12; Galatians 3:13; Romans 3:22-24).

- Galatians 3:13-14 – *“Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit[e] through faith.”*
- Revelation 5:9 – *“for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,...*”

REGENERATION – “re-“ and “generate” are of Latin origin and mean “generated over again”, “born again”, or “born a second time” (John 3:7; Titus 3:5; 1 John 3:2; 1 John 3:1; 5:1; 2 Corinthians 5:17). God is the father of the new birth (John 1:12, 13). The Holy Spirit is the active agent that causes the new birth (John 3:5-6). The Word of God is the means by which the Holy Spirit produces the new birth because a man cannot believe in something of which he is ignorant (1 Peter 1:23; Romans 10:17). Faith is the mechanism that accomplishes the new birth (Galatians 3:26; John 1:12). The resurrection of Jesus Christ is the power of the new birth (1 Peter 1:3). The blood of the new covenant is the starting point of the new birth (1 Peter 1:18-19).

- John 3:7 – *“Do not marvel that I said to you, ‘You must be born again.’ “*

REPENTANCE – Repentance in the Bible means “a change of mind.” Literally, it means a turning about, specifically in the mind. This turning or changing of the mind results in a change of course, a new direction and a new attitude toward the object being considered in the mind. Repentance may occur along with sorrow, but sorrow is not repentance. Repentance is a change of mind in respect to the revealed truth in the Word of God. Jesus teaches repentance in Matthew 21:28-30. Paul teaches that repentance occurs in response to the Word in 2 Timothy 2:24-25, but in 2 Timothy 4:3-5 he also warns that men change the Word of God to suit their mind. Godly sorrow brings repentance that leads to salvation, worldly sorrow brings only death with no change of destiny (2 Corinthians 7:10). Godly repentance leads to salvation and righteous deeds follow (Acts 26:20).

SANCTIFICATION – from the Greek word *αγιοζω* which means “set apart”. The word is similar to holy, holiness, saint and sanctify. Three agents that bring about sanctification are: the Holy Spirit (1 Cor. 6:11; 2 Thes. 2:13; 1 Peter 1:2), the Son (Hebrews 10:10), and the Word (Truth) of God (John 17:17; Eph. 5:26).

1. Positional Sanctification – the work of God in salvation where he sets the believer apart for his will
 - a. 1 Cor. 6:11 – *“And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”*
 - b. 2 Thessalonians 2:13 – *“We ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits to be saved, through sanctification by the Spirit and belief in the truth.”*
 - c. Hebrews 10:8-10 – *“He added, “Behold, I have come to do your will.” He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.”*
2. Experiential Sanctification – the work of man empowered by the Holy Spirit where he sets himself apart for the will of God in his thinking, speaking and actions
 - a. John 17:17 – *“Sanctify them[b] in the truth; your word is truth.”*
3. Ultimate Sanctification – the final work of God where the believer is totally conformed to the image of God in spirit, soul and body

SIN NATURE of MAN – It is the corrupt nature every man inherits from Adam. This sin nature has affected every part of man’s nature. In this condition man is in complete depravity which means each individual person is as bad off as they can be in God’s eyes. (This does not mean each individual man is acting as badly as he could.)

SUBSTITUTION – The necessity for substitution exists because the righteous and holy God demands that sin and rebellion be punished. Romans 3:22-26 addresses the question of how a holy, just and righteous God can maintain his holy, just and righteous character and yet justify the sinner:

- Romans 3:21-26 – “*But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and 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, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.*”

Chapter Fifty

Introduction to Theology

THEOLOGY IS NOT only for the advanced Bible student or the elite scholar. Every person has a theology because it simply means words or thoughts about God. Our word theology comes from two Greek words θεος *theos* meaning God and λογος *logos* meaning word, discourse, study, or a thought expressed through words. So, everyone has *theo-logos* or *theology*, but not everyone has developed a biblical or correct theology.

Biblical theology, as we study here, is the categorical study of Scripture and part of “I.C.E.” teaching: isagogical, categorical, exegetical. Theology collects similar scriptural teaching, organizes it, and uses the information to interpret an area of study. Systematic theology involves collecting, arranging, comparing, exhibiting and defending the facts from any and every source concerning God, his plans and his activities. Systematic Theology is not an end in itself; its purpose is to classify and clarify the truth as presented in the God-breathed Scriptures.

Some Types of Theology		
Augustinian Theology	Lutheran Theology	Revealed Theology
Catholic Theology	Oxford Theology	Biblical Theology
Practical Theology	Black Theology	New Theology
Rational Theology	Dogmatic Theology	Calvinistic Theology
Armenian Theology	Natural Theology	Evangelical Theology
Mercersburg Theology	Pentecostal Theology	Barthian Theology
Pastoral Theology	New England Theology	Polemic Theology
Fundamental Theology	Exegetical Theology	Systematic Theology

Christian theology can be broken down into ten areas of study:

1. **Theology** – the study of God (*theos*)
2. **Bibliology** – the study of Scripture (*biblos*, book)
3. **Angelology** – the study of Angels (*angelos*, messenger, angel)
4. **Anthropology** – the study of Man (*anthropos*, man)
5. **Hamartiology** – the study of Sin (*hamartia*, miss the mark, sin)
6. **Christology** – the study of Christ (*christos*, anointed one, Messiah, Christ)
7. **Soteriology** – the study of Salvation (*soter*, savior)
8. **Pneumatology** – the study of the Holy Spirit (*pneuma*, spirit)
9. **Ecclesiology** – the study of the church (*ekklesia*, assembly, gathering, church)
10. **Eschatology** – the study of Things to Come or End Times (*eschata*, last things)

Common False Doctrines

1. Deny the inspiration of the Bible
2. Deny the inerrancy of the Bible
3. Deny the authority of the Bible in one of these ways:
 - add personal revelations such as dreams, voices, spiritual visitations or visions
 - exalt church authority or tradition to an equal or higher place
 - exalt man's word, teaching, opinion or new book to an equal or higher place
 - consider the Bible to be the writings and opinions of men
4. Deny the deity of Jesus Christ
5. Deny that man is a sinner with a sin nature
6. Deny salvation is accomplished by the blood of Jesus Christ
7. Deny the virgin birth of Jesus Christ
8. Deny the physical resurrection of Jesus Christ
9. Deny the Trinity or confuse the persons and works of the members of the Trinity
10. Deny salvation by faith and usually replace it with salvation by self-worth or works
11. Deny there is a literal, eternal hell
12. Deny the character or attributes of God. This is usually done by overemphasizing one attribute such as God's love and denying attributes such as justice, fairness, righteousness and holiness.
13. Deny the final judgment for individual accountability to God
14. Deny the future, physical return of Jesus Christ to planet earth
15. Deny salvation by faith to people outside your own special church, group, denomination or particular doctrinal affiliation