

ALSOM

INTRODUCTION to THEOLOGY: A Pentecostal Perspective – THE211

STUDY SUMMARY for FINAL EXAM

(Note: All of these study statements are true statements from the Introduction to Theology. Approximately half of these study statements WILL BE ON your final exam. There will ALSO be questions on your Final Exam from the collateral reading material (Instructor's Notes, etc.) that are not on this Study Summary.)

Small differences between some of the ancient manuscripts of Scripture are called variants.

The most ancient official statements of essential Christian beliefs affirmed by the entire Church are called the Creeds.

When the Holy Spirit helps a reader to correctly understand and apply a passage of Scripture it is called illumination.

Those who believe that there is no God or gods are called atheists.

The oldest surviving Christian Creed dates to about AD 150, is affirmed by all churches, and is called The Apostles' Creed.

Isaiah prophesied that Jesus would be pierced for our transgressions and crushed for our iniquities.

God is consistent and immutable, which means that he is unchanging.

Because God is completely separated from all sin and evil he is known holy.

The belief that the Father, Son, and Holy Spirit are three separate gods is called tritheism.

The common name for the statement of belief created by each denomination to define its basic doctrinal positions is called a Confession.

The theological term describing the work of Jesus to pay the debt of sin to save people from the penalty of sin is "redemption."

True saving faith is demonstrated by repentance and obedience.

A sacrament is a visible sign and pledge of an invisible grace ordained by Christ.

The relationship of confessions and the Creeds of the church is one where the denominational confession is always subordinate to the Creeds.

The biblical pattern of baptism is by immersion.

Apostle means one who is sent.

Because the Holy Spirit is a person a believer can have a relationship with him.

The Assemblies of God Statement of Fundamental Truths is an example of a denominational confession.

The more that a denomination's confession becomes narrow and detailed in expressing a minority position on one of the topics covered in the Creeds the more that denomination defines itself as sectarian.

The Assemblies of God Statement of Fundamental Truths reflects the influence of Fundamentalism, Dispensationalism, Evangelicalism, and the ancient churches.

The ancient churches or the Great Tradition refers to the Roman Catholic Church, Orthodox Church, Coptic Church, as well as the first generation of reforming churches from them such as Lutheranism, Anglicanism, etc.

The ancient Creeds, such as the Apostles' Creed, Creed of Nicaea, Nicene Creed, Chalcedonian Creed, and Athanasian Creed, are essential core beliefs of Christianity, but are insufficient unless supplemented by good denominational confessions.

The Bible was written over a period of approximately 1,600 years.

The Creeds were written in response to specific theological crises of their day, primarily regarding the nature and person of Jesus Christ.

Denominational confessions often reflect the theological crises within which they were written or later modified.

The only aspects of eschatology about which Scripture is repeatedly clear can be summarized as: Christ will return unexpectedly, the unrighteous will be consigned to hell, the righteous will be raised to live with God for eternity in the New-Heavens-and-New-Earth.

The theological discipline that examines and explains biblical doctrines topically, drawing from all parts of Scripture, is called Systematic Theology.

The theological discipline that traces and explains biblical doctrines chronologically as they develop through the whole Bible from beginning to end is called Biblical Theology.

The study of the person, nature, attributes, and ministry of the Holy Spirit is called Pneumatology.

The belief that God exists in one person who manifested himself first in the mode of Father, then as Son, then as the Holy Spirit is called modalism or Sabellianism.

The belief that the Son of God was a created being, distinct from the Father and the Spirit, and not co-eternal with the Father is called Arianism.

Some formal categories of Systematic Theology would include Christology, Soteriology, Ecclesiology, Angelology, Anthropology, and Bibliology.

Pneumatology is the study of the person, nature, attributes, and ministry of the Holy Spirit (pneuma is the Greek word for spirit).

Christology is the study of the person, nature, attributes, life, and redemptive work of Jesus Christ.

Bibliology is the study of the origin, development, transmission, characteristics, canon, and inspiration of the Bible (biblios is Greek for book).

Anthropology is the study of the origin, essential nature, maleness-and-femaleness, purpose, and fall of humanity (Anthropos is Greek for man and can be used generically for mankind / humanity).

Hamartiology is the study of the origin, nature, effects, power, result, and solution of sin (hamartia is Greek for sin).

Soteriology is the study of the need, origin, purpose, plan, means, order, process, and result of salvation (soteria is Greek for salvation).

Ecclesiology is the study of the origin, nature, purpose, marks, government, ministry, worship, and destiny of the church (ecclesia is Greek for congregation or assembly).

Angelology (or Demonology) - the study of the origin, nature, purpose, fall, work, and destiny of angels (angelos is Greek for messenger (angel)).

Eschatology is the study of the nature, purpose, signs, approach, consummation, eternal destiny, and end of all things, personal, communal, and cosmic (eschaton is Greek for end or goal).

Biblical theology seeks to follow the redemptive historical movement of God's mission, tracing prominent themes to their fulfillment in Jesus Christ, the New Testament, and the final future of which the NT speaks.

Biblical theology follows the process of God's progressive revelation, seeks to explain the process by which God's revelation unfolds, and how it is all connected.

Some prominent themes or motifs that Biblical Theology traces from Genesis through Revelation include The Covenants of God, The Commands of God, The Garden-Temple, and The Day of The Lord.

Some other prominent themes or motifs that Biblical Theology traces from Genesis through Revelation include Promise-Fulfillment, Creation-New Creation, Exile and Exodus, and The Glory of God.

The Christian doctrine of the inspiration of Scripture teaches that it is the final product after all of the copying and updating of Scripture that we must take as our inspired version and canon.

The Christian doctrine of the inspiration of Scripture teaches that the Holy Spirit permitted the human authors to use their own vocabularies, writing styles, and cultural perspectives as long as those communicated God's theological message properly.

The Christian doctrine of inspiration includes the Holy Spirit's superintendence over the human author's choice of genre, his careful crafting and artistry of style, his use of sources and of literary techniques, and his organizing of the story or argument to ensure all of these were appropriate to the subject matter and theological message.

The doctrine of the Trinity affirms that numerically, God is one. There is only one Divine Being.

God is unique and radically different than anything he created and no natural analogy can adequately represent Him.

God is collective a unity of Father, Son, and Spirit.

God cannot be separated or divided into different parts.

The doctrine of inspiration includes the preservation of earlier manuscripts, the later copying of these manuscripts, and the updating of language in Old Testament books by the scribes returning from Babylonian exile.

The hermeneutical principle that recognizes God permitted human authors to use their ancient understanding of the physical world, their own genres of literature, and many of their cultural norms to express his theological truth is called Accommodation.

God's solution to the sin problem was the substitutionary death of Jesus that atones for the sins of all who believe. When we speak about the infallibility and inerrancy of Scripture we mean the Bible is infallible and inerrant in all that God intended for it to teach.

The Assemblies of God Statement of Fundamental Truths was adopted in 1916 in order to stop the spread of the Jesus Only heresy.

The Assemblies of God Statement of Fundamental Truth Has been changed or updated numerous times, sometimes in important ways.

The last four points of the Assemblies of God Statement of Fundamental Truths are the current official position of the Fellowship, and are the current majority position, but can be privately disagreed with if a minister does not make this a prominent issue in his/her ministry.

The way one reads Genesis 1-11 is determined by the hermeneutical principles one uses, and people reading those chapters in a wide variety of ways may all believe in the inspiration of Scripture.

The hermeneutics (interpretive principles) with which we read Genesis 1-11 is not a test of faith and can result in a variety of understandings of Genesis 1-11 that are all permitted within our Fellowship.

The full spectrum of beliefs about creation are all present and permitted in the Assemblies of God.

What later became the five points of Calvinism were originally discussed over 1,000 years before by St. Augustine of Hippo.

The five points of Calvinism are Total depravity, Unconditional election, Limited atonement, Irresistible grace, Perseverance of the Saints.

The branch of theology that believes the Spirit moves our hearts and minds, convicts us of sin, offers us the gift of saving faith, and gives us the opportunity to believe in Jesus as savior, but we can then choose whether to accept Jesus as Savior and Lord, or to reject him, is called Arminianism.

In relation to the divide between Calvinism and Arminianism the Assemblies of God is called Modified Arminianism.

The great majority of the Christian church, including all of the churches of the Great Tradition and most Protestants and evangelicals, consider water baptism and Holy Communion to be Sacraments.

The best understanding of Scripture and the consistent practice of the earliest churches indicate that the Lord's Supper was celebrated by the local church weekly.

Martin Luther, John Calvin, John Wesley, and most of the Reformers believed in the "real presence" of Christ in the sacraments either corporeally or supernaturally through the Holy Spirit to impart God's grace and power in some way.

A sacrament is the Christian act or enactment of water baptism and the Lord's Supper, an action of worship and faith, through which God's power and grace in some form is imparted to the participant.

From the earliest days of the Christian church, both baptism and the Lord's Supper were considered to be "sacraments" that when received in faith somehow communicated the presence of Jesus in power and grace.

The Reformer **Ulrich Zwingli** (1484-1531) is usually considered to be the person who invented the idea of Communion as merely symbolic, containing no real presence and no supernatural contact with Christ to receive grace and life.

Water baptism is the sacrament (ordinance) of **initiation** into the Christian church, the family of God.

Holy Communion is the sacrament (ordinance) of **sanctification** and strengthening for the journey of following Jesus.

When received in faith sacraments are a “means of grace.”

Although most Protestants do not believe in baptismal regeneration or transubstantiation, most do believe that we do in some way supernaturally encounter the Risen Christ in the power of the Spirit through the elements of water, wine, and bread.

Pentecostals believe that God’s anointing or “presence” can abide for a season upon or within people, prayer cloths, homes, churches, or objects that have been anointed and prayed fo.

Pentecostals believe God’s presence can abide upon and within the waters of baptism and the elements of communion.

The Assemblies of God believes that the supernatural ministry of the Holy Spirit through the Church will continue until the Second Coming of Jesus Christ.

The Assemblies of God believes that the primary ministries of the Holy Spirit are to illuminate the truths of Scripture to our minds, progressively transform us into the likeness of Jesus (sanctification), and empower us for service and witness.

The varied fruit of the Spirit is a metaphor for the conformation of our character to that of Jesus Christ over time.

The various gifts of the Spirit are workings or graces of the Holy Spirit to supernaturally empower us for service and witness.

The concept of God making a material thing a place where God’s anointing or presence temporarily abides to impart a needed gift of grace is sometimes called Material Spirituality.

Many charismatic scholars and theologians believe that in addition to speaking with other tongues there can be other signs of the baptism in the Holy Spirit, such as abundant love for God and for people, prophesying, or other supernatural gifts of the Spirit.

Most classical Pentecostals believe that speaking with other tongues as the Spirit provides the words to speak is the initial physical evidence (sign) that someone has been baptized in the Holy Spirit.

Regarding God’s supernatural intervention to heal our bodies, provide immediate deliverance from some kind of difficulty, danger, or deprivation, the Assemblies of God has never taught that it is always God’s will to immediately heal us or immediately deliver us from difficulty, danger, or deprivation.

Regarding God’s supernatural intervention to heal our bodies, provide immediate deliverance from some kind of difficulty, danger, or deprivation, the Assemblies of God has always taught that it is not always God’s will to immediately heal us or immediately deliver us from difficulty, danger, or deprivation.

Regarding God’s supernatural intervention to heal our bodies, provide immediate deliverance from some kind of difficulty, danger, or deprivation, the Assemblies of God believes that God’s sovereignty and timing are the determining factors as to how or when he delivers us from our difficulty or sustains us through to the end of our difficulty.

The eschatological perspective that can be found in writings from the earliest days of the ancient church and that says Christ’s Second Coming will be one unified event (rapture-and-revelation) prior to Christ’s establishing an earthly millennium is called Premillennialism.

The eschatological perspective that says Christ's Second Coming will be one unified event (rapture-and-revelation) long after Christianity has spread world-wide, virtually everyone is saved, and the Earth has lived through a golden age of peace is called Postmillennialism.

The eschatological perspective that can be found in writings from the earliest days of the ancient church and that says Christ's Second Coming will be one unified event (rapture-and-revelation), immediately followed by the last judgment, and the New-Heavens-and-New-Earth is called Amillennialism.

The eschatological perspective that was first invented in the 1830's, that separates Christ's Second Coming into a rapture and seven years later the revelation (Christ's return to Earth), prior to Christ's establishing an earthly millennium is called Dispensationalism.

The Christian doctrine of Inspiration is not dictation theory ... the Church has never believed that God "dictated" the words to the authors.

Of the four main perspectives on eschatology, the only two that can be traced all the way back through the writings of the earliest Church Fathers of the First Century to the New Testament are Premillennialism and Amillennialism.

Because Pentecostalism largely arose among Evangelicals who happened to be mostly Dispensationalist most Pentecostal denominations adopted a modified form of Dispensationalism, including the Assemblies of God.

Personal eschatology refers to the intermediate state of humans after death but before the final judgment, and their eternal state.

Conditionalism is the belief that the inherent immortality of all human souls is not explicitly taught in the Old or New Testaments but is instead a Greek philosophical idea.

Conditionalism says that human immortality is conditional on a human having received eternal life by being born again through faith in Jesus Christ.

Annihilationism teaches that the complete destruction of human spirits in hell is the eternal punishment spoken of in the biblical passages because that punishment lasts forever.

Both the Annihilationism perspective and the Eternal Conscious Torment perspective teach that the severity of punishment in hell depends on the degree of knowledge about God a person had and the degree of evil a person committed during their lifetime.

The doctrine that the One True God eternally exists in three distinct persons, the Father, the Son, and the Holy Spirit is the doctrine of the Trinity.

The traditional doctrine of hell believed by most Christians is that some kind of painful punishment (usually fire) will last eternally for every unbeliever, and this is called Eternal Conscious Torment.

Eternal Conscious Torment is the official position of the Assemblies of God on hell and is believed by most AG ministers and members.

In Appendix 1 of the Instructor's Notes there were numerous excerpts from the Statements of Fundamental Truths from Assemblies of God General Councils in other nations around the world. These examples demonstrated that There is a wide variety of wording and perspectives represented in the statements on eschatology from other Assemblies of God Fellowships.

Pantheism teaches that God is in every created thing, such trees, animals, rivers, and people.

Deism teaches that there is a god who created, but since then is very distant from creation, leaving us to make it on our own.

Some of the founding fathers of the United States were deists rather than Christian.

Polytheism is the belief in many gods (of sun, moon, gods of tribes, gods of nations, etc.).

The understanding of God as the only divine being developed over time during the OT era, in which they grew from believing Yahweh was a tribal god, to Yahweh as the greatest and most powerful God, to Yahweh as the only God.

Most religions in the world are polytheistic, so Christians in these cultures must learn that our God is the only divine being, while all others are created beings, whether angelic/demonic, or human.

Most of the big controversies in early church history centered on whether the Son and Spirit were considered to be fully God, and how there could be three “persons” in one God without there being three gods.

The truth that Jesus was both fully God and fully man is one of the most important parts of Christian doctrine, because we believe it took God as man to do all that God required to live in his presence forever.

Salvation is a matter of faith that results in obedience, and not a matter of feeling.

Biblical theology illuminates the progress of redemptive history, the continuity and unity of the Old and New Testaments, and the framework within which individual passages, books, and events of the Bible are to be interpreted and understood.

Redemptive historical biblical theology is the overarching key to understanding all of the Bible.

The phrase “redemptive historical” refers to the events, persons, and themes of God’s redemptive mission throughout history and how they prepare for, connect with, or fulfill each other over time.

The prophecies of the Old Testament prophets were usually given as oracles or verbal prophecies over time, and later written down, collected, and thematically arranged into the prophetic book, such as Jeremiah or Isaiah.

Almost all of the prophecies of the Old Testament prophets concerned the immediate or near-term future of Israel, Judah, and the surrounding nations of that day, and not the long-term future.

The doctrine of Inspiration, the doctrine of progressive revelation, and the hermeneutical principle of Accommodation confirm that biblical authors did not fully know or fully understand many things concerning the past, present, or future, but God inspired and preserved the theological truth the authors were conveying.

The Apostle Paul explicitly taught that until Christ returns God’s people, including the authors of Scripture as they write Scripture, only know in part and they only prophesy in part, meaning our understanding of the past, present, or future is incomplete and imperfect.

Prophecies to Paul as he travelled to Jerusalem indicated he would be bound and sent to Caesar, but though Paul understood this was God’s will the Christians thought the Spirit was warning Paul against going to Jerusalem. They were prophesying by the Spirit, but their understanding was wrong.

Jesus’ limited knowledge regarding who touched him in the crowd one day, and regarding the timing of his Second Coming, are just two recorded examples proving that Christ was not omniscient during his incarnation ... there were things he did not know, and things he understood imperfectly, about the past, present, and future.