
EVERY WOMAN A THEOLOGIAN

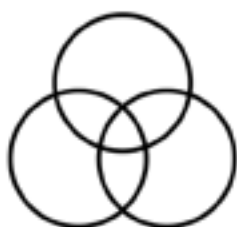
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PHYLICIA MASONHEIMER

TERMS FROM ATONEMENT

Glossary *of*
Theological
Terms

TO YAHWEH AND BEYOND



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Hi friends,

Communicators will tell you that defining terms is key to productive conversation. In the realm of theology, terms tell us how to make sense of the truths we read about God, the Bible, humanity, sin, and the whole gospel story! Trying to teach these concepts when the people reading these words don't know what terms mean—well, that's a recipe for confusion!

The Every Woman a Theologian team and I created this glossary to give our readers a quick reference guide to important theological topics. While this little introduction is by no means a complete guide, it will introduce some terms and definitions that will help you read theological content with more clarity. Our goal at EWAT is for every man, woman, and child to have the literacy to understand the Bible and what it teaches. We hope this glossary is a helpful tool for you that you can share among your friends as well!

How to Use the Glossary

You can use this booklet one of two ways: You can sit down and read it straight through (this likely won't take more than an hour) or you can use it as-needed like a reference guide. The third option would be to pace out your reading, perhaps going over a few words and definitions after your Bible time each day. Acquainting yourself with these words before seeing them in an article or hearing them in conversation equips you for living your faith in community! Once you start, you'll begin seeing and hearing these terms and ideas everywhere—on TikTok, in Instagram posts, in sermons, in books, and in the coffee shop.

Most of the entries in this glossary are supported by Bible references. These references won't always contain the exact word you're reading

about because these words aren't always IN the Bible; rather they are terms used to describe a biblical concept. For example, if you want to read more about the concept of 'atonement' or 'complementarianism,' you can look up those references to learn more about the topic in Scripture.

I hope this resource is a convenient and easy introduction to theological terminology for everyone from the high school student to the women's ministry director. For more Bible studies and resources, we invite you to visit the Every Woman a Theologian shop at phyliciamasonheimer.com

Phyllicia Masonheimer

Glossary *of*
Theological
Terms

Adoption

One way to describe the change of identity brought about by Christ.

Through the gospel, we are freed from slavery to sin and from opposition to God, and we are brought near as beloved children and heirs with Christ. (Gal. 4:4-5, Rom. 8:14-17, Ps. 10:14-18)

Advent

A liturgical church holiday celebrating the coming of Christ. Advent takes its name from the Latin 'adventus', which means 'coming'. The original holiday celebrated both Jesus' birth (first coming) and the anticipation of His Second Coming. (Isaiah 9:6, Matt. 1-2, John 1)

Annihilationism

The belief that unbelievers who reject Christ will not experience hell as "eternal conscious torment" but will be extinguished or annihilated after death. (Matt. 25:46, Rev. 20:10, 14-15)

Anthropology

The study of human origin, nature, culture, and their development. Biblical anthropology encompasses the creation of humanity, their nature (imago dei,

gender, will), and original sin. (Gen. 1-3, Rom. 5:12, 1 John 1:8-10, Rom. 2:14-16)

Antinomianism

The idea that God's grace makes obedience and holiness unnecessary. Sometimes called 'hyper-grace', this idea shuns the obligation to live out Christian morality. Antinomianism is debunked repeatedly by both Jesus and the apostles. (1 Peter 1:15-16, Heb. 12:14, Ps. 119:9, Phil. 2, Lev. 20:26)

Atonement

The means by which someone makes reparation for sin; how God reconciles people to himself through Christ. Jesus' sacrificial death atoned for (paid for) the sins of humanity, making it possible to have a holy, uninterrupted relationship with God. (Lev. 17:11, 1 John 2:2, 1 Peter 2:24, Heb. 9:12)

Arminian

A view of salvation theology named for Jacobus Arminius, a Dutch scholar during the Protestant Reformation. Arminians believe Christ's salvation is effective for all people who respond to God through Christ, not just for those God chooses ahead of time (as

Calvinists believe). (John 3:16, 2 Pet. 3:9, Rom. 10:13, 1 Tim. 2:4, John 1:12-13).

Agnosticism

The belief that nothing about God's existence can be known; a neutral stance on the existence of God.

Agnostics believe it is impossible to know how the universe was created or whether God exists. (Acts 4:12, Job 35:9-14, Heb. 11:6, Ex. 3:14, Rev. 1:8)

Apocalyptic

A type of biblical literature and theme in the Bible revealing God's movement in the world, His judgments, and the ultimate reconciliation of all things. Both Revelation and Daniel contain apocalyptic themes. (Matt. 24, Rev. 7, Rev. 20)

Apocrypha

A collection of Jewish historical books sometimes called the 'deuterocanon,' or second canon, still in Catholic Bibles today and in the King James until the 1900s. They were not considered inspired and authoritative by the Jews or early church fathers, but were referenced for historical value. (Luke 11:51, John 1:1, Heb. 4:12) See: Canon

Apologetics

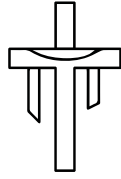
Defending faith through reasoned arguments; an intellectual and theological defense of truth. Christians should be prepared to explain what they believe and why they believe it, but should do so graciously and with love. (1 Pet. 3:15-16, 2 Tim. 4:2, 2 Cor. 10:5, 2 Tim. 3:16) See: Morality, Worldview

Apostle

From the Greek 'apostolos' which means 'sent one'. The first apostles were the 12 disciples of Christ. Apostles are generally considered those who Christ himself appointed to found the church and preach the gospel in the first century. Some churches believe 'apostle' is a church office, like a pastor or teacher, still in effect today. (2 Cor. 12:12, Mark 3:13-19, Acts 5:12-15, Eph. 2-4)

Arianism

An early Christian heresy which denied the divinity of Christ. Founded by Arius, an Alexandrian priest who lived in the AD 200s. Arius taught that Jesus was not co-equal with the Father but was a lesser God created by Him. (John 1:14, Col. 2:9, John 17:5, Heb. 1:3) See: Heresy



Apostle's Creed

A statement of faith summarizing Christian belief. Developed within the first century and in use by AD 180, the Apostles' Creed is still used in churches today as a communal testimony to the shared beliefs of Christians.

I believe in God, the Father Almighty, Creator of Heaven and earth; and in Jesus Christ, His only Son Our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into Hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth at the right hand of God, the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic (Universal) Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Atheism

Active disbelief in or denial of the existence of God. Some famous atheists include Christopher Hitchens, Sam Harris, Richard Dawkins, Friedrich Nietzsche. (Ps. 14:1, Eph. 4:18-19, 1 Cor. 2:14, Jude 1:22)

Baptism

A rite by which Christians identify with Christ's death and resurrection. New believers are immersed in water, "buried in the likeness of his death, raised in the likeness of his resurrection." Some churches practice credobaptism, or believer's baptism: Christians who can consciously understand the gospel and make a public testimony are immersed. Other churches practice paedobaptism, or infant baptism: babies are baptized as a symbol of being born into the covenant community. The practice of baptism was not invented by the church, but was taken from the Jewish mikvah. (Acts 2:38, 1 Pet. 3:21, Mark 16:16, Rom. 6:4) See: Credobaptism, Paedobaptism

Baptismal Regeneration

The idea that baptism is necessary to complete or to make effective salvation.

It is taught in several denominations, but most commonly in the Church of Christ. Believers who hold this view look to Mark 16:16, John 3:5, Acts 2:38, Gal. 3:27 as proof for their points.

Beatitudes

The eight blessings or teaching of Jesus found in Matthew 5, the Sermon on the Mount. 'Beatitude' is taken from the Latin word used in these verses, 'beati', which can mean happy or blessed. (Matt. 5)

Biblical Inspiration

The belief that the original manuscripts of the Bible were divinely influenced or 'inspired' by the Spirit of God. The Bible itself, written by multiple authors over 4,000 years, claims to be the Word of Lord. Verbal inspiration means all the words of the Bible are themselves inspired. Plenary inspiration means all the ideas and truths are inspired. Anywhere the "word of the Lord" is recorded we see evidence for an inspired text. (1 Cor. 2:12-13, 2 Tim. 3:16-17, 2 Peter 1:21)

Bibliology

The study of the Bible and the special

revelation of God in its texts. See:
Biblical Inspiration

Blasphemy

To curse or revile God, whether in word or in deed. One can blaspheme both with words and with lifestyle, such as David did with Bathsheba. Christianity.com describes David's blasphemy of lifestyle this way: "Instead of testifying by lifestyle to the character of the Lord, David's action confirms the blasphemous belief of the nations that the Lord is no different from any other national god." A continuous, unrepentant lifestyle reviling God and His holiness is what Jesus speaks about in Mark 3 as the unforgivable sin. Those who blaspheme in lifestyle until death have chosen self over God. (Neh. 9, Matt. 12, Mark 3, 1 Tim. 1:20)

Born Again

A spiritual "rebirth" into a new identity in Christ. This is not by man's works but by the power of the Holy Spirit. The phrase is taken from Jesus' words to Nicodemus in John 3:3-5: "Very truly I tell you, no one can see the kingdom of God unless they are born again." (John 3, Rom. 5:8, Eph. 2:8-9, Rom. 12:2)

Canon of Scripture

'Canon' comes from the Greek 'kanon', a standard of measurement. When applied to Scripture or religious books, canon means 'accepted as authoritative'. The books of the Bible were compiled over the course of history, but they are consistent in content and in representation of God's character. The Old Testament was canonized (received as authoritative) by the Jews as soon as each book was written, and the compiled Old Testament was accepted by Christ and early Christians as authoritative. The apostles' comments on the Old Testament and the gospels (now known as the New Testament) were accepted as canon within the first century and were circulated as a concise list as early as AD 303. For more on this, listen to the Canon Series of Verity Podcast or grab the transcript of the series in the book *How the Bible Came to Be*, in the Every Woman a Theologian shop. (2 Tim. 3:16, 1 Thess. 5:27, Ps. 119:160, Matt. 23:35)

Calvinism

A theological system developed by John Calvin, a Protestant Reformer in Geneva, Switzerland. Calvin built on Martin

Luther's teachings of justification by faith and grace, and he emphasized the predestination of believers. Calvinism is often summed up in the acronym TULIP. See: TULIP

Catechesis

From the Greek word for 'instruction by word of mouth'. In Christian contexts, it is theological instruction often preceding baptism or confirmation (in liturgical churches) and used for children and new converts to teach basic Christian truths. Catechisms are usually structured according to denomination or theological persuasion: e.g., Westminster or Heidelberg Catechism are Reformed, the Catechism of the Catholic Church is Roman Catholic, the Catechism of the Methodist Episcopal Church is Wesleyan, etc. (Col. 3:16, Heb. 4:12)

Catholic

The word 'catholic' when spelled with a lower case 'c' means 'universal'. In the Apostles' Creed, the 'catholic church' simply means the united, collective body of believers. (1 Cor. 1:10, 1 Pet. 3:8, Phil. 2:2) See: Apostle's Creed

Cessationism

The belief that the miraculous or supernatural gifts of the Spirit—e.g. tongues, prophecy, and miracles—have ceased in the New Testament era. (Rom. 12:6-8, 1 Cor. 12:1-31, Eph. 4:11-16) See: Holy Spirit, Spiritual Gifts

Christology

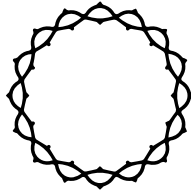
The theology of Christ: His nature, ministry, life, death, burial and resurrection. (John 1:14, 1 John 5:20, Matt. 28: 18-20, Rom. 10:9)

Christophany

An Old Testament appearance of Christ or appearance of Christ after His resurrection. Scholars debate whether Christ truly appeared in the Old Testament or if these were angelic appearances. Many scholars believe that the Angel of the Lord (distinct from lowercase 'angels') is Christ and that these appearances are Christophanies. (Gen. 18, Gen. 22:11-18, Judges 5:23, 2 Kings 19:35)

Christus Victor

Means 'Christ the conqueror' and was the predominant view of the atonement of Christ for most of church history.



Christ

Christ: From Latin 'Christus', from Greek 'Christos', meaning 'anointed one', in reference to the Jewish Messiah. Jesus Christ is both name and title: Jesus (Yeshua, or Joshua) Christ (Anointed One, Messiah).

Atonement theories debate how Christ's atonement worked and what it accomplished. Christus Victor was popular until Anselm's Satisfaction Theory was introduced in the 1200s and regained popularity under Aulen in the 1930s. Best understood as "Christ's victory over sin, death and the devil" and not a personal payment for individual sin. (John 12:31, 1 John 3:8, Heb. 2:13-14, Luke 11:21-22)

Church

The word 'church' comes from the Dutch word 'kerk' from medieval Greek 'kuriakon', or 'Lord's house'. The word used by Paul was the Greek 'ecclesia' used to mean 'called out ones'. Because the Dutch word refers more to a building than people, the better term for the body of Christ would be 'assembly' as Israel is referred to in the Old Testament. (Rom. 12:4-5, 1 Cor. 12, Eph. 5:30, 1 Pet. 2:5)

Common Grace

A doctrine found in Reformed theology and solidified in the Christian Reformed Church in 1924, common grace refers to the graciousness of God revealed to all people regardless of their salvation

status. Beauty in creation, the love of a spouse, the affection of a parent toward a child—all these are common graces from God toward humans. (Matt. 5:45, Luke 6:35, Acts 14:17)

Communicable Attributes

Attributes of God that humans can emulate or embody; attributes we share with Him. They are "communicated" to us as image bearers of God. Examples of these are love, faithfulness, mercy, and justice. (1 John 4:8, Micah 6:8)

Communion

The non-liturgical name for the Eucharist, or Lord's Supper. The word 'communion' also means intimacy, and the celebration of the Lord's Supper through bread and wine is considered a spiritual act of intimacy with God. It is a sacrament, or an outer symbol of an inner spiritual reality. (Matt. 26, 1 Cor. 10) See: Sacrament, Eucharist

Complementarian

A term used to describe the idea that men and women are equal in value, identity, purpose, and spirit but are biologically and personally different. The term was developed in response