# Appendix A

## Sources

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- Wayne Grudem, *Systematic Theology*
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- The Westminster Confession of Faith
- Special Thanks to the RTS Charlotte professors for the various lecture and class notes
- *Christianity Today* magazine
- www.rts.edu
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## Contributors

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Contributors

Dave Latham ~ Admissions Director
Dave is a former RUF campus minister and an RTS Charlotte alum (class of 2010). He knows God gave him a better wife (Rebecca) than he deserves and he has two kids- Stokes and Ellie Grace. He loves bluegrass, slow-smoked meats, and college football.

Kim Macurda ~ Registrar
Kim comes to RTS with extensive experience in the corporate world, serving as a Project Manager with Bank of America for many years. She also has worked for the American Red Cross, giving her experience working in a non-profit environment. She has an undergraduate degree from UNC-Chapel Hill and a Masters degree from Georgia State University. Kim is a member at Uptown Church (PCA) where her husband Chuck is a ruling elder. They have three children, Ian, Ally, and Everett.

Matt McQuade ~ Coordinator of Media
Matt is a former M.Div. student (2011) and is responsible for RTS Charlotte’s video production. If you do not come and introduce yourself to him there is a great chance that he will introduce himself by asking you to step in front of the camera for an interview. He and his wife Amanda, have two adorable daughters.

Leslie Peacock ~ Counseling Coordinator
Leslie oversees the new Masters in Christian Counseling degree program here at RTS. Leslie originally hails from Georgia but has lived everywhere from Florida to Missouri to Texas. You can find her new office on the first floor of E…come say hi!

Chris Vaughn ~ Admissions Assistant
Chris is a homeschooling mom who has been the nursery coordinator at Uptown Church and assisted in various other roles. She has done home organization on the side. She is the mother of four children and wife to Jim. She loves laughing, eating, and time with friends.

Haven Wilson ~ Office Manager and Receptionist
Haven joined the RTS family beginning in May of 2014 and has already proven to be most helpful in her roles as Office Manager and Receptionist. She has a Communications degree from UNC Charlotte. She enjoys doing anything artsy, crafty or creative, and loves to bake. Her four young children keep her busy.

Tari Williamson ~ Dean of Women and Faculty Assistant
Few people wear as many hats around campus as Tari, thankfully for all of us, many of them are student related! She is supportive and encouraging to the Charlotte students. One of her most important functions at RTS Charlotte is the Dean of Women, which includes female students and the wives of students. Her job is to support us while overseeing the Women of RTS ministry. It is her goal to foster relationships with you and prepare you for your ministry now and in the future. As a wife and former student herself, Tari knows what seminary life can be like – the good, the bad, and the tiring!
Welcome to RTS

August 2015

Dear New Student Wives,

Welcome to RTS Charlotte. This booklet has been created with you on our minds and in our hearts. We want you to know and feel that you are a vital part of the tremendous work your husband is about to undertake. And, we desire to include you in the journey as much as possible. Hence, we have prepared a theological survival booklet just for you.

After only one short week on campus, your husband may begin speaking what seems to be a foreign language, also known as Reformed Theology. With this survival booklet, perhaps you will gain the confidence needed to dialogue right along with him. After all, you are his greatest earthly asset! So, it is our sincerest hope and prayer that you will step up to the challenge of growing in biblical knowledge as well as in spiritual maturity during your next few years with us.

Please let the Women of RTS be a resource and a place of refuge as you continue in your walk with the Lord. Surely you will find that theology will prove to be very nurturing and therapeutic to your soul, as you seek to discover the majesty of God and the humanness of yourselves. I know that was my experience as I sat under the wonderful instruction of the professors at RTS. May we encourage you to do likewise. If your husband is a full-time student you may take any class with no charge (credit or audit). Do it!

On behalf of all of us who have gone before you and will go with you, it is our prayer that your RTS days be filled with the presence and power of our Lord and Savior, Jesus Christ.

Sincerely in Christ,

Tari

Tari Williamson, M.Div.
Dean of Women
Advisor to the Women of RTS
Chapter 1: Theological Concepts

Assurance, Absolute: Absolute certainty of the believer that Christ has saved him from sin, that eternal life is his, that God is his reconciled Father, and that heaven is his home. This type of assurance does not primarily come from deductive reasoning from Scripture (although that plays a part) but is instead the Spirit witnessing to us that our faith is true. Not all believers will experience this to the same degree, or even at all, it is a blessing but does not itself determine if we are saved.

Baptism, Covenant view of: The view that baptism is a sign of participation in the covenant. Baptism has in the new covenant the place that circumcision had in the old.

Common Grace: Grace extended to all persons through God’s general providence.

Cosmological Argument: A proof for the existence of God; derived from the Greek word logos (world), the argument states that a contingent world requires the existence of God as its ultimate cause. The argument appears in different forms (unmoved mover, first cause, contingency), and has been presented and defended by numerous philosophers including: Aristotle, Thomas Aquinas, Gottfried Leibniz.

Immanence: God’s presence and activity within the creation and human history.

Imputation, Doctrine of: The act by which God imputes or credits to a sinner the righteousness of Christ; sinners thereby obtain God’s righteousness and vitality.

Incarnation: God’s becoming fully man and fully God in the person of Jesus Christ. Theologians, however, have focused on seven key aspects: Who, When, Where, Why, How, Why (Redemption), What (Savior).

Incarnation, Transcendence: God’s otherness or separateness from the creation and the human race.

Incar nitation: A term used by the church to refer to the act by which God the Son took on human flesh. In doing so he became fully man and fully God.

Kingdom of God: Broad Meaning: God’s eternal reign over all. Narrow Meaning: God’s reign on earth as he reigns in heaven.

Means of Grace: Channels by which God conveys his blessings to humans; for example, the sacraments, or more informally, prayer and Bible study.

Metaphysics, Ontological Argument: The study of existence. The argument states that a contingent world requires the existence of God as its ultimate cause. The argument appears in different forms (unmoved mover, first cause, contingency), and has been presented and defended by numerous philosophers including: Aristotle, Thomas Aquinas, Gottfried Leibniz.

Omnipotence: Literally, this means “all power.” It is the belief that God can do anything, and that he has unlimited power.

Omniscience: The capacity of God to know everything infinitely. This includes thoughts and feelings as well as all that happens in the natural and supernatural worlds.

Ontological Argument: A proof for the existence of God; St. Anselm argued that reflection on God’s perfect essence (or being) actually necessitates His existence.

Providence, Divine: God’s care for the creation, involving his preserving it in existence and guiding it to his intended ends.

Transcendence: God’s otherness or separateness from the creation and the human race.

Union with Christ: A basic dimension of the doctrine of salvation: by being identified with Christ in his atoning death as well as in his resurrection power, believers obtain his righteousness and vitality.

Visible Church: The organized church on earth. It is called visible because it’s members are known and it’s meetings visible. It is made up of both those who are true believers and those who are not.

Chapter 3: Who’s Who at RTS Charlotte ~ Professors

Dr. Richard Belcher, Jr. ~ Professor of Old Testament & Academic Dean

Dr. Belcher is an ordained minister in the PCA and pastored an urban non-denominational church in Rochester, NY for ten years before pursuing the PhD. This pastoral experience is an unusual and challenging setting giving him great insight into the practical, modern issues that will be faced by future pastors studying with him at RTS. He graduated from Covenant College and received his MDiv. from Covenant Seminary. He also received an S.T.M. from Concordia Theological Seminary and his Ph.D. is from Westminster Theological Seminary. Dr. Belcher has just published a book entitled The Messiah and the Psalms which attempts to show not just the traditional Messianic psalms relate to Christ but that all psalms relate to either the person (humanity and deity) or work of Christ (prophetic, priest, king). It lays a foundation for that approach and this goes through several different types of psalms to see how they relate to Christ. He is currently working on a commentary on Ecclesiastes.

Dr. James Anderson ~ Associate Professor of Theology and Philosophy

Dr. Anderson comes to RTS from Edinburgh and specializes in philosophical theology, religious epistemology, and Christian apologetics. His doctoral thesis explored the paradigmatic nature of certain Christian doctrines and the implications for the rationality of Christian faith. His research and writing has also focused on the presuppositionalism of Cornelius Van Til, particularly his advocacy of the transcendental argument. Dr. Anderson has a longstanding concern to bring the Reformed theological tradition into greater dialogue with contemporary analytic philosophy. Prior to joining RTS, Dr. Anderson served as an assistant pastor at the historical Charlotte Chapel in Edinburgh where he engaged in regular preaching, teaching, and pastoral ministry. He is married to Catriona and has three children.

Dr. Robert J. Cara ~ Professor of New Testament, RTS Chief Academic Officer

Dr. Cara was an engineer for seven years before the Lord directed him toward seminary. As a former college basketball player for Penn State-Capitol, he has developed a reputation as an energetic and challenging classroom teacher, and he is a personal scholar who is very student oriented. Dr. Cara’s academic interests include relating the New Testament to Reformed Theology, creedal, hermeneutics, narrative criticism, and homiletics. He has a commentary on 1 & 2 Thessalonians forthcoming in the Evangelical Press Study Commentary series and is currently working on a book critical of the “New Perspective on Paul.” As an ordained minister in the American Reformed Presbyterian Church, Dr. Cara has been very involved at both the presbytery and synod levels. He is a former vice-moderator of the denomination and for several years was the chairman of the denomination’s Board of Church Relations Committee.

Dr. Rod Culbertson ~ Dean of Student Development, Associate Professor of Practical Theology

Rod Culbertson attended the University of South Carolina where he earned a B.A. degree in Education and then attended Columbia International University in Columbia, S.C. where he received the Master of Divinity degree and met his wife, Kelly. Ordained in the Presbyterian Church in America in 1980, Rod served at the University of Florida as the campus minister and presbytery evangelist with Reformed University Ministries. Having started RJIF in the state of Florida, Rod joined with RJIF in some capacity for over 27 years and presently chairs the Florida statewide RJIF committee. In 1990, Rod and Kelly moved their family to Charlotte, North Carolina where the Lord used them to start a new PCA church, Christ Community Presbyterian. Rod and his family came to RTS in order to help with the startup of the Charlotte campus. Rod teaches courses in leadership, pastoral ministry, preaching, and discipleship, among others. Rod and Kelly have four children.

Dr. John Currid ~ Professor of Old Testament

Dr. John Currid is Carl McMurray Professor of Old Testament at the Charlotte campus. A Ph.D. graduate of the Oriental Institute of the University of Chicago in Near Eastern Archeology, he has extensive archeological field experience. He was the Director of the Agricultural Project at Tel Balad, Israel, Field Archaeologist of the UNESCO Project at the excavation of Carthage, Tunisia; and staff archaeologist at Tell el-Hesi and Rehovot, both in Israel. He has written several commentaries in the IB Study Commentary Series and serves as editor for that series. He has also written two books in the disciplines of archeology and he recently published another book on suffering. Personally, he is a hopeless Cubs fan who plays the guitar and James Brown.

Dr. Richard Fortson ~ Professor of Church History and Practical Theology, Director of Mentorship Program

Dr. Donald Fortson, Professor of Church History, also serves as the Director of the Mentorship Program in Charlotte. Don, an ordained pastor in the Evangelical Presbyterian Church, brings his experience as a pastor to RTS, having served churches in St. Louis, MO; Tulsa, OK; and Charlotte, NC. He received the M.Div. and D.Min. degrees from Columbia Theological Seminary (Decatur, GA), and the Ph.D. from Westminster Theological Seminary with the topic of, "The Presbyterian Creed: Old School/New School Reunion and Confessional Subscription." Don teaches courses in church history and practical theology. His book Colonial Presbyterianism was published in 2007 and The Presbyterian Creed came out a year later.

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1540: Loyola gains approval to start the Society of Jesus (Jesuits)
1545: Council of Trent begins
1549: Book of Common Prayer released
1552: St. Bartholomew’s Day Massacre
1563: First text of the Thirty-Nine Articles issued
1563: Foxe’s Book of Martyrs published
1572: Formula of Concord
1577: Edict of Nantes (revoked in 1685)
1581: King James Version of the Bible published
1589: Synod of Dort begins
1590: Mayflower Compact drafted
1598: St. Bartholomew’s Day Massacre
1599: Formula of Concord
1605: The Great Awakening peaks
1611: King James Version of the Bible published
1618: Synod of Dort begins
1620: The Age of Reason and Revival
1646: Westminster Confession drafted
1649: Cambridge Platform
1678: Bunyan writes Pilgrim’s Progress
1713: Jonathan Edwards becomes pastor at Northampton
1729: John and Charles Wesley’s evangelical conversions
1735: George Whitefield converted
1738: Jonathan Edwards becomes pastor at Northampton
1740: The Great Awakening peaks
1789: French Revolution begins; Bill of Rights
1806: Samuel Mills leads Haystack Prayer Meeting
1807: Wilberforce leads abolition of slave trade
1810: American Board of Commissioners for Foreign Missions
1813: John Keble’s sermon launches Oxford Movement
1815: Charles Finney’s Lectures on Revival
1818: The Age of Progress
1845: Phoebe Palmer writes The Way of Holiness
1859: Darwin publishes On the Origin of Species
1865: J. Hudson Taylor founds China Island Mission
1872: The Age of Ideologies
1914: World War I begins
1919: Karl Barth writes Commentary on Romans
1924: First Christian radio broadcast
1931: C.S. Lewis comes to faith in Christ
1934: Wycliffe Bible Translators founded
1939: World War II begins
1947: Dead Sea Scrolls discovered
1948: World Council of Churches organized
1950: Missionaries forced to leave China; Assumption of Mary made dogma by the Catholic church; Mother Theresa founds Missionaries of Charity
1959: Billy Sunday begins leading revivals
1962: Vatican II opens

Covenant Terms

Covenant of Grace: God’s offer of salvation through Christ’s work to all who accept it.
Covenant of Works: Covenant between God and Adam which promised that obedience would be rewarded with eternal life and disobedience punished by eternal death.
Covenant People: The people with whom God established his covenants with. In the Old Testament it was Israel. In the New Testament it is the Church.
Covenant Theology: The system of theology that centers on God as a covenant-making God and sees in the history of creation two great covenants: The covenant of works and the covenant of Grace.
New Covenant: The covenant established by God with his people on the basis of the redemptive work of Christ.
Other Biblical Covenantal Terms: Adamic, Works, Noahic, Mosaic, Davidic

Five Points of Calvinism (a.k.a. Tulip)

Total Depravity: The belief that man is completely corrupted by sin in every part of his being: his mind, will, and emotions. This does not mean that people have lost the image of God or are as bad as they can be. What it means is that they are as bad off as they can be. Every part of us is alienated from God by sin.
Unconditional Election: The belief that God is not conditioned by anything in us or the world as to whom he chooses. Election, then, is completely determined by him for his glory and has nothing to do with human merit.
Limited Atonement: Christ’s death was designed to actually secure the salvation of all of God’s chosen people. In other words, He died specifically to save the elect. Jesus did not merely make it possible for people to be saved; he died to actually reconcile them fully to God. This is opposite to the view that says that Christ died for all without actually securing salvation for anyone.
Irresistible Grace: The belief that when the Spirit of God is sent to change a person’s heart, that person cannot resist the change. This does not mean, however, that the person is unwilling to be changed and that God is imposing himself on them against their will. Rather, it means that the Spirit works in that person’s heart enabling them to be changed. The person is willing to be changed but is not resisting the change. This is opposite to the view that says that the Holy Spirit’s work is seen only in people who are willing to be changed.
Perseverance of the Saints: A process complementary to that of sanctification by which the believer keeps on being sanctified until he reaches glory. Saints then, keep on in the means of grace until the end. It is more than mere preservation (which is passive); it is God guaranteeing man’s sustaining a life actively seeking and living out God’s will.
Philosophical Terms

Categorical Imperative: Immanuel Kant's central ethical principle of conduct: "Always act so as to will the maxim of your action to become a universal law." Moral conduct should be universalized. The classic example of a purely deontological approach to ethics.

Determinism: The view that everything in the universe is controlled by previous conditions, and therefore could not be otherwise.

Dualism: In metaphysics, the view that reality consists of two fundamentally distinct entities.

Empiricism: The belief that the source of all knowledge is five sense experiences. All knowledge of actual existing things is acquired through five sense experience. Contrasted with Rationalism.

Epicureanism: A hedonistic philosophy, founded by Epicurus, which stressed long-term and higher pleasure (i.e., pleasures of the mind over the bodily appetites).

Existentialism: A modern approach (movement) to philosophy which rejects abstractions, and stresses concrete reality, especially individual human freedom, choice, subjectivity, and existence.

Fideism: The view that there is no way (and often no need) to justify one's beliefs (usually religious beliefs). It is usually asserted that faith alone is sufficient.

Hedonism: The ethical viewpoint which asserts that pleasure is the greatest good. It is often asserted that mankind is a pleasure-seeking, pain-avoiding animal. There have been several different types of hedonistic philosophies (e.g., Epicureanism, Egoism, Utilitarianism, etc.). There is a movement today started by John Piper called Christian Hedonism that states that "God is most glorified in us when we are most satisfied in Him." Thus the focus of Christian Hedonism is to love and take pleasure in God for who he is, to worship Him.

Humanism: The view that "mankind is the measure of all things." Something's value or significance is measured by its relationship to mankind.

Idealism: The metaphysical view that all reality consists of mind and/or ideas. Contrasted with Materialism.

Materialism: The metaphysical view that all reality consists of material or physical entities with their physical properties. Contrasted with Idealism.

Nihilism: The view that there is no meaning, purpose, significance, or value in the universe.

Objective Idealism: The belief that things (ideas) genuinely exist apart from our perception of them.

Ockham's Razor: The explanation which fits the facts with the least assumptions is the best. Also known as the principle of parsimony.

Pragmatism: An American philosophy which makes workability and practical consequences the test for truth.

Pluralism: The metaphysical view that ultimate reality consists of many things. Contrasted with Monism.

Rationalism: Broadly speaking, the epistemological view that stresses reason as the test of truth. In a strict sense, the belief that at least some knowledge is acquired independent of sense experience. Contrasted with Empiricism.

Chapter 2: Important Events in Church History

The Age of Jesus and the Apostles
- 30: Crucifixion of Jesus; Pentecost
- 48: Council of Jerusalem
- 57: Paul’s Letter to the Romans
- 64: Fire of Rome, Nero launches persecutions
- 65: Peter and Paul executed

The Age of Early Christianity
- 70: Destruction of Jerusalem and the Temple
- 180: Irenaeus writes Against Heresies
- 301: "Great Persecution" begins under Diocletian

The Age of the Christian Empire
- 312: Conversion of Constantine
- 325: First Council of Nicea
- 381: Christianity made the state religion of the Roman Empire
- 386: Augustine converts to Christianity
- 451: Council of Chalcedon

The Christian Middle Ages
- 590: Gregory the Great elected Pope
- 787: 2nd Council of Nicaea settles icon controversy
- 800: Charlemagne crowned Holy Roman Emperor
- 1054: East-West split
- 1208: Francis of Assisi renounces wealth
- 1215: Magna Carta
- 1220: Dominical Order established
- 1371: Julian of Norwich receives her revelations
- 1378: Great Papal Schism begins
- 1380: Wycliffe supervises English Bible translations
- 1415: Huss burned at the stake
- 1418: Thomas a Kempis writes The Imitation of Christ
- 1431: Joan of Arc burned at the stake
- 1453: Constantinople Falls, end of the Eastern Roman Empire
- 1456: Gutenberg produces the first printed Bible
- 1451: Erasmus publishes a Greek New Testament

The Age of the Reformation
- 1517: Martin Luther posts his 95 Theses
- 1521: Diet of Worms
- 1525: Tyndale’s New Testament published
- 1529: Marburg Colloquy
- 1530: Augsburg Confession
- 1534: Act of Supremacy by Henry the VIII making him the head of the English church
- 1536: Calvin publishes the first edition of Institutes
... and Other Biblical Terms

LXX: A symbol for the Septuagint, the Greek translation of the OT.

MT: The abbreviation for the Masoretic Text. The Hebrew Bible.

Pentateuch: The first five books of the Old Testament.

Propitiation: An offering that turns away the wrath of God directed against sin.

“Q” Document: A theoretical document that some people believe contained the sayings of Jesus and was used as a source for the gospel of Matthew and Luke. The theory that its existence was developed to explain the common sayings in Matthew and Luke that are not present in the gospel of Mark. There has never been any physical or historical (written testimony) data supporting its existence.

Yahweh (YHWH): The transliteration of the major Hebrew name for God.

Realism: The metaphysical view that asserts that physical objects exist apart from being perceived; the belief that the essences of things possess objective reality.

Relativism: The belief that no absolutes exist (in truth and/or ethics). Truth and morality vary from person to person, time to time, circumstance to circumstance.

Situation Ethics: A form of ethics which holds that there are no absolute goods and no absolute duties except love.

Skepticism: In a loose sense, to doubt, question, or suspend judgment on philosophical issues. In a strict sense, to deny that true knowledge is attainable.

Solipsism: “I myself only exist.” The only reality that exists is one's self.

Biblical Criticism: A biblical critic is not someone finding fault with the Bible, but someone trying to find answers to various literary and historical questions.

Higher Criticism: The study of literary and historical origins of the various books. “When was Jesus born? Where was Jesus born? Who were his parents?”

Redaction Criticism: Attempts to identify the sources which the writer used and the editorial work which was done on them. The notion that the gospel writers inherited certain material and re-worked it. “What was reworked and edited in the gospels?”

Source Criticism: Attempts to identify the source behind the original text. “What source did ‘Matthew’ use while writing his gospel account?”

Textual Criticism: Attempts to identify the exact form of the original text. “What did the writers actually say?”
**Agnosticism**: The belief that one does not, or cannot, know ultimate reality (especially God).

**Antinomianism**: An opposition to law, specifically, a rejection of the idea that the Christian’s life need be governed by laws or rules.

**Arminianism**: The system of theology that states that God’s decision to give salvation to certain persons and not to others is based upon his foreknowledge of who will believe. It also includes the idea that genuinely regenerate people can lose their salvation, and that some actually do. Arminianism contradicts the views of traditional Calvinism.

**Asceticism**: A practice of self-discipline, especially the renunciation of certain bodily pleasures.

**Atheism**: The belief that no God or gods exist in or beyond the universe (traditional usage). Sometimes defined as an absence of belief in God.

**Deism**: Belief in a God who created the world, but does not intervene within it (God is transcendent, but not immanent). This religious world view, which emphasizes reason over revelation, was most popular during the 17th and 18th centuries in England, France and America.

**Dispensationalism**: A system of biblical interpretation and of theology which divides God’s working into different periods which he administers on different bases. It involves a literal interpretation of Scripture, a distinction between Israel and the church, and a premillenial, pretribulational eschatology.

**Gnosticism**: “Secret knowledge.” A movement that began in the first century, which (1) emphasized a special higher truth that only the more enlightened receive from God, (2) taught that matter is evil, and (3) denied the humanity of Jesus. This system of beliefs is still present in many different forms today.

**Monism**: The metaphysical view that all reality is one. Idealism and Materialism are examples of monism.

**Naturalism**: The belief that physical nature is the only reality. The philosophy of naturalism is characterized by Monism, antitutantarianism, scientism, and Humanism.

**Pantheism**: A world view that makes God identical with the world; "All is God and God is all." God is wholly immanent, and therefore not transcendent.

**Pelagianism**: The theology stemming from the thought of Pelagius, which emphasizes human ability and free will rather than depravity and sinfulness. In the view of most Pelagians, it is possible to live without sin. The effect of Adam’s sin upon his descendants was simply that of a bad example.

**Thessalism**: The world view that affirms the existence of an infinite, personal God, who is the transcendent creator, and immanent sustainer of the world. Judaism, Christianity and Islam are examples of theistic religions.

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**Calling**: In reformed theology, this term refers specifically to effectually calling, or the act of God in calling the sinner to himself. It directly precedes regeneration.

**Regeneration**: The act of the Holy Spirit in the hearts of a person whereby his/her inherently sinful nature (mind, will, affections) is changed so that he/she can respond to God in faith and live according to his will.

**Conversion**: The term used to describe the conscious turning of the regenerate person to the Lord. It happens after regeneration and involves faith and repentance.

**Faith**: The act of believing, to consider something as established, to consider it as true. True faith is dependent on evidences (sufficient reason), in other words, we judge that adequate evidence has been presented as to the reality of the object or event.

**Repentance**: The turning away from ungodly practices and thoughts and turning to God.

**Justification**: Justification is a legal or forensic term, and is used in Scripture to denote the acceptance of any one as righteous in the sight of God.

**Adoption**: Adoption is the act of God's free grace whereby we are received into the number of God's children and have a right to all the privileges of the sons of God. (WCF 34)

**Sanctification**: Sanctification is the work of God's free grace by which our whole person is made new in the image of God and made more able to die to sin and live to righteousness. (WCF 15)

**Perseverance of the Saints**: A process complementary to that of sanctification by which the believer keeps on being sanctified until he reaches glory. Saints then, keep on in the means of grace until the end. It is more than mere preservation (which is passive); it is God guaranteeing man's sustaining a life actively seeking and living our God's will.

**Glorification**: The completion, the perfection, and the full realization of salvation. We will finally and fully be with the Lord.
Attributes of God and Deity of Christ

Attributes of God
God is an invisible, personal, and living Spirit, distinguished from all other spirits by several kinds of attributes:

Metaphysically – God is self-existent, eternal, and unchanging.

Intellectually – God is omniscient, faithful, and wise.

Ethically – God is just, merciful, and loving.

Emotionally – God detests evil, is long-suffering, and is compassionate.

Existentially – God is free, authentic, and omnipotent.

Relationally – God is transcendent in being, immanent universally in providential activity, and immanent with his people in redemptive activity.

Deity of Christ
Emanuel – “human baby bearing undiminished deity” (love this from a Michael Card song.—good theologian!)

Homousios: One and the same in being/essence/substance. Council of Nicea (325) Co-equal with the Father.

Eternal: Has always been.

Pre-existent: There was never a time when he did not exist.

Circumincession – The theological concept that affirms the divine essence shared by each of the three persons of the Trinity in a manner that avoids blurring the distinctions among them. The essential characteristics that belong to one of the three is shared by the others. Affirms that the action of one of the persons of the Trinity is also fully the action of the other two persons. A.k.a. perichoresis.

Hypostatic Union – This term is used to describe the union of Jesus’ divine and human natures in one person. “The two natures of Christ are without confusion, without conversion, without division or without separation (known as the alpha proton).” Council of Chalcedon (451). He is both fully God and Fully man.

The Obedience of Christ:
• Passive Obedience – Christ’s willing death by crucifixion for man’s transgressions. (a.k.a. Penal)
• Active Obedience – A term referring to Christ’s perfect obedience to God during his earthly life. He fulfilled the law of God, earning righteousness which is imputed, or reckoned, to those who trust in him. (a.k.a. Perceptive)

Studies and classes at RTS (…ologies)

Anthropology: The study of Man.

Biblical Theology: Organization of theological teachings in terms of the portions of the Bible where they occur rather than by topic.

Christology: The study of and reasoning about Christ. Particularly, it is concerned with how he is both fully God and fully man. Thus, some important areas of study within Christology are the Incarnation and the hypostatic union.

Ecclesiology: The study of the church. It is concerned with understanding what the church is, its origin, its discipline, and its leadership.

Eschatology: The study of the End Time and/or the Last Days.

Epistemology: The study of knowledge. It seeks to understand the nature, methods, limitations, and validity of knowledge and belief. In other words, it seeks to answer the question, “How do I know, what I know?”

Exegesis: The obtaining of the meaning of a passage by drawing the meaning out from rather than reading it into the text.

Homiletics: The science and art of the preparation and delivery of sermons.

Ontology: The study of being or existence. It seeks to describe the basic categories and relationships of being to define entities. In other words, it seeks to answer the question, "what exists."

Philosophy: Literally, the "love of wisdom"; an attempt to provide rational and coherent understanding of the fundamental questions of life.

Process Theology: A 20th Century Theological movement. A. N. Whitehead. Regards reality as primarily processive or evolving in nature. Moreover, God is so closely identified with the rest of reality that he too is thought to be growing and developing.

Redemptive Historical: The events of God’s saving work in history.

Systematic Theology: Arranging doctrines of Scripture in a coherent fashion, express it in a contemporary form, and relate it to issues of practical Christian concern.

Soteriology: The study of Salvation and the process by which we are saved.

Theology: The study of God