

NECESSARY VOCABULARY for Stanglin's Courses

a posteriori: Latin term referring to thought or knowledge that is based on, or arises after, experience.

a priori: Latin term referring to thought or knowledge arising from a concept or principle that precedes empirical verification, or that occurs independently of experience.

adoptionism: (From Lat. *adoptare*, “to adopt”) A view of Jesus Christ that sees him as a human who was adopted or chosen by God to be elevated into being God’s divine Son or a member of the Trinity.

allegory: A story with a hidden or alternate meaning. Allegorical exegesis that seeks for the deeper meaning was a prominent feature in premodern interpretation of biblical narrative.

Anabaptists: (From Gr. *ana*, “again,” and *baptein*, “to dip in water”) Those who advocated rebaptism in certain instances. Most prominently, 16th-century reformers who renounced infant baptism, affirmed believer’s baptism, and supported the separation of church and state.

analogy of faith: (Lat., *analogia fidei*) The principal doctrines of Christian faith summed up in the Creed, used as a lens for interpreting other doctrines and the Scriptures.

analogy of Scripture: (Lat., *analogia Scripturae*) The principle of interpretation by which any part of the Bible may be interpreted in comparison with other biblical passages, assuming the overall unity of Scripture.

Ante-Nicene: Denotes the period and figures prior to the first ecumenical council, which took place in 325 in Nicaea.

Anthropology, theological: The doctrine of humanity, which views humans in terms of their relationships to God. It includes critical reflection on issues such as the origin, purpose, and destiny of humankind in light of Christian theological understandings.

apocalyptic: (From Gr., “revelation,” “unveiling”) A sub-genre of prophecy, characterized by highly symbolic language, usually revealing the coming destruction of the unjust system or world order.

Apollinarianism: The view of Apollinarius (ca. 310–ca. 390) that Christ did not assume full human nature but that in the incarnation the divine Logos took the place of the human soul or psyche. It sought to maintain the unity of the person of Jesus Christ as the one incarnate nature of the divine Logos.

apologetics: (From Gr. *apologia*, “defense”) The task of defending and presenting Christianity sympathetically to nonbelievers.

apologia: (Gr. *apologia*, “defense”) An apology, or defense, of the Christian faith. In the second-century church, such “apologies” were addressed to Roman emperors and other persecutors.

apostolic fathers: A modern designation for the group of writers who immediately succeeded and thus (supposedly) had a direct connection with the apostles. Their writings are the earliest Christian documents outside the New Testament.

apostolic succession: The succession of ordained bishops in a continuous line from the apostles.

apostolicity: The connection of a writing or doctrine back to the apostles of Jesus. This was regarded in the early church as the primary criterion for authenticating the orthodoxy of doctrine and the canonicity of a writing.

apostasy: The act of betrayal—especially, religious betrayal; to fall away from the faith. The reality of apostasy has generally raised questions about salvation and assurance.

archaeology: The systematic uncovering, examination, and interpretation of ancient human products and artifacts.

archbishop: A title extended to bishops of churches in principal cities who came to hold jurisdiction over a large area of churches and their bishops.

Arianism: The teaching of the 4th-century theologian Arius (ca. 256–336), who denied the full deity of the Son of God.

Arminianism: The school of thought, associated with Jacob Arminius (1559–1609), that, against Reformed theology but with the early church, affirms conditional election and resistible grace.

Athanasian Creed: Fifth-century creed traditionally (and falsely) ascribed to Athanasius (d. 373) and commonly called the “Quicumque Vult” (Lat. “Whoever wills”) from its opening words. It expounds orthodox Christian views of the Trinity and the incarnation, warning that these beliefs are indispensable for salvation.

Athanasianism: Views based on the writings of Athanasius (ca. 293–373), bishop of Alexandria, who vigorously defended the teachings of the Council of Nicaea (325) that Jesus Christ was eternally divine and fully God (“of the same substance,” Gr. *homoousios*). He contended against Arianism.

Augustinianism: Views that emerged from the teachings of Augustine (354–430) about such matters as sin, salvation, predestination, human freedom, God’s grace, and the church. It gives primacy to the will and love over the intellect and knowledge. It stresses human depravity and inability for salvation.

bishop: An “overseer” who leads a Christian congregation. In the New Testament, this word is used interchangeably with elder and shepherd (pastor) to describe the same office.

By the second century, a monarchical bishop, distinct from the other elders, ruled in each congregation. Bishops would later come to oversee groups of churches in a region.

canon: (Gr. “rule”) A rule or standard of faith and practice, whether oral or written. More specifically, the list of books accepted as authoritative for the church.

canon within the canon: The most important book or passage within the canon, which also functions as a lens through which to read and interpret the other parts of the canon.

catholic: An attribute of the church that means “universal,” thus including God’s people of all times and places.

Chalcedon, Council of (451): Fourth ecumenical council, held at Chalcedon in Asia Minor, which reaffirmed the Christological statements of Nicaea (325) and Constantinople (381). It confessed Jesus Christ as “one person with two natures,” human and divine, which are united but not mixed. This became the orthodox Christian theological description of the person of Jesus Christ.

Chalcedonian Christology: Teachings about the person of Christ that accord with the teachings of the Council of Chalcedon (451).

Chalcedonian Definition: Teachings about the person of Jesus Christ established by the Council of Chalcedon (451). It reaffirmed the Councils of Nicaea and Constantinople and rejected the views of the Nestorians and Eutychians by asserting Jesus Christ as one person in two natures (fully God and fully human).

Christology: (From Gr. *christos*, “anointed one,” and *logos*, “study”) The study of the person and work of Jesus Christ. The church’s understanding of who Jesus Christ is and what he has done grew and developed through the centuries. Early church councils produced Christological statements.

clergy: Designates one who has been called by God and by the church, ordained, and set apart from the laity (people) for a special ministry, usually the ministry of preaching and overseeing in a congregation.

comparative dogmatics/symbolics: The discipline that compares and contrasts the beliefs and practices of various Christian groups based on their official creeds and statements of faith.

concordance: In biblical studies, a book that lists each word in the Bible and every place where it is found.

concupiscence: Desire for a penultimate good, and, akin to lust, it usually denotes a disordered desire.

confessionalization: The process by which Europe transitioned from the medieval ideal of one church and state (**corpus Christianum*) to its splintering into various religious confessions and nation-states.

Corpus Christianum: (Lat. “Christian body”) The medieval ideal of one unified church and one state working in harmony.

cosmogony: An account of the ultimate source of the universe that also reflects its purpose and reason for being.

council: A meeting of bishops or other high-ranking church officials to solve some problem. According to Eastern Orthodoxy, there have been only seven ecumenical councils, but Roman Catholicism recognizes 21.

Counter-Reformation/Catholic Reformation: The period of church reform instituted by Roman Catholicism in part as a reaction to the Protestant Reformation. It extended from the early 16th to the mid-17th century and set the course for Catholic theology and practice until Vatican II Council (1962–65).

creed: (Lat. *credo*, “I believe”) A formal statement of belief. Christian churches from the early church period to the present have often constructed summary statements of Christian beliefs.

creed, baptismal: Earliest Christian summaries of beliefs that were recited as personal affirmations of faith at the time of baptism.

creed, conciliar: A creed composed by a church or ecumenical council to provide guidelines to Christian beliefs as they are understood by that body.

Creed of Nicaea: The Christian creed adopted at the Council of Nicaea (325). The creed in common use today, called the “Nicene Creed,” is properly the *Niceno-Constantinopolitan Creed (381). The later creed modified the earlier one and affirmed a view of Jesus Christ to counter Arianism.

Creed, the: A common reference to the Apostles’ Creed as the most widely used creed in the Western church.

Crusades: Military expeditions that Western Catholics took primarily from the end of the 11th to the end of the 13th centuries in order to take back the Holy Land from Muslims.

damnation: The doctrine that some people will not be saved, but will suffer eternal punishment for their sins.

demiurge: (From Gr. *demiourgos*, “crafter”) A Platonic view of a god as one who crafts the world as a sculptor would shape a piece of stone or clay. Also used in Gnostic philosophical systems to describe an inferior or “lesser” being who is creator of the world, but less than a supreme god.

Didache: (Gr. “teaching”) The teaching about the Christian faith conveyed to new converts. Also the name of the early Christian manual on the Christian life and church practice –*The Didache of the Twelve Apostles* (ca. A.D. 50–100).

Docetism: (From Gr. *dokein*, “to seem”) Belief that Jesus only “seemed” or appeared to have a human body and to be a human person. The view was found during the period of the early church among Gnostics, who saw materiality as evil. It was condemned by Ignatius of Antioch (ca. 35–ca. 110), among others.

Doctrine: (Lat. *doctrina*, from *docere*, “to teach”) That which is taught and believed to be true by a church. In various ways churches sanction their official teachings or doctrines.

Dogma: (Gr. *dogma*, “decree,” “an opinion”) A teaching or doctrine which has received an official church status as now unquestionable truth. In the Roman Catholic Church it has status as a definitive or infallible church teaching.

Donatism: North African separatist movement begun by Donatus (d. 355). He objected to permitting Christians who had “lapsed” in their faith, by turning over Scriptures when persecuted, to be reinstated in the church. He did not want “traditores” (q.v.) (traitors) who were clergy to preside at the Eucharist.

dualism: (From Lat. *duo*, “two”) Any view that is constituted by two basic or fundamental principles such as spirit and matter or good and evil. Can also refer to belief in the existence of two gods (ditheism).

dynamic translation: In rendering from one language to another, a translation that is less literal and more readable in the receptor language.

Ebionism: (Heb. *‘ebyonim*, “poor people” [Matt. 5:3]) Early heresy of a sect of ascetic Jewish Christians. It stressed obedience to the Mosaic law and believed Jesus was not divine but became “Son of God” when the Holy Spirit descended on him at his baptism (Matt. 3:16). The view came to be known as adoptionism.

ecclesiology: (From Gr. *ekklēsia*, “church”) The study of the church as a biblical and theological topic. The New Testament presents various images of the church that the early church struggled with as it sought its self-understanding in light of the gospel and controversies.

economic Trinity: A view of the Trinity, propounded by Hippolytus and Tertullian, that stressed the functions (“economies”) or work of the Father, Son, and Holy Spirit rather than their eternal being in relation to each other.

election: (Gr. *ekloge*, Lat. *electio*, “a choice”) God’s choosing of a people to enjoy the benefits and responsibilities of salvation and to carry out God’s purposes in the world (1 Thess. 1:4; 2 Peter 1:10). This doctrine has been of particular importance in Reformed theology.

empiricism: The view that there are no innate ideas in the human mind, but that all knowledge is based fundamentally on sense experience.

Enlightenment: The so-called Age of Reason, roughly from 1650 to 1800, when knowledge based on human reason was exalted above that passed down by tradition.

episcopal: A system of church government that includes the rule of a bishop (*episkopos*) over a group of congregations. It also designates the Anglican Church in North America.

eschatology: (From Gr. *eschatos*, “last”) The doctrine of last things. Classical theology affirms that Christ will reappear in glory at the end of history and judge humanity.

Eucharist: (Gr. *eucharistein*, “to give thanks”) A term for the Lord’s Supper deriving especially from Jesus’ prayer of thanks for the bread and wine, which he related to his body and blood given for those he loved. Roman Catholics also call it the Mass.

Eutychianism: Teaching of Eutyches (ca. 375–454) that Jesus had only one nature.

evangelicalism: The movement of conservative Protestant churches and Christians who emphasize, among other doctrines, the infallibility and inerrancy of Scripture, usually in contrast to mainline or liberal Protestantism.

exegesis: (Gr. “leading out”) Interpretation of the proper meaning of Scripture (often contrasted with application of Scripture).

fall: The doctrine that at some primeval stage of human history a sin was committed that condemned the whole human race. It was this event that Christ came to reverse. The doctrine is especially associated with original sin, which has been very influential in the West, less so in the East.

filioque: (Lat. “and [from] the Son”) Phrase inserted into the Niceno-Constantinopolitan Creed (q.v.) (381) at the Council of Toledo (589) to say that the Holy Spirit proceeds from both Father and Son (“double procession”) in the Trinity. It was rejected by the Eastern church (1054) and was part of the reason for the East-West church schism.

free will: A loose rendering of (Lat.) *liberum arbitrium*. The term seeks to describe the free choice of the will which all persons possess. Theological debates have arisen over the ways by which and the extent to which sin has affected the power to choose good over evil, and hence one’s “free will.”

genre: A type or category of literature, such as narrative, poetry, law, epistle, or prophecy. Knowing a document’s genre will help indicate what a reader should expect from that document.

Gnosis: (Gr. *gnosis*, “knowledge”) A Greek term that gave rise to “Gnosticism” in its various forms (1 Tim. 6:20). “Secret knowledge” could free the “elect” from the limits of the world (spirit from matter, light from darkness) and enable them to return home to the kingdom of light (salvation).

Gnosticism: (Gr. *gnosis*, “knowledge”) An *amorphous* (shapeless—no definite form—without definite character, lacking organization or unity) movement during the early church period which featured complex views that focused on the quest for secret knowledge transmitted

only to the “enlightened” and marked by the view that matter is evil. Gnostics denied, among other things, the humanity of Jesus.

Hellenization: The process of making a culture more Greek, especially in language and religion.

heresy: (Gr. *hairesis*, “choice”) Christian false teaching. A view chosen instead of the official teachings of a church. Such a view is thus regarded as wrong and potentially dangerous for faith.

hierarchy: The order of clergy and laity, thought to reflect the unseen order of angels, that represents the higher orders to the lower and draws the lower orders into communion with the higher and, ultimately, with God.

historical-critical exegesis: A method of biblical interpretation that emphasizes philological analysis and historical backgrounds for the purpose of discovering human authorial intent.

historical theology: the study of the views of theologians and of the Christian church in their historical contexts.

historiography: The examination of how history is studied and the evaluation of various methods of history writing.

Holy Roman Empire: The medieval, western European territories ruled by the emperor and seen to be in continuity with the old Roman Empire.

homoousios: (Gr. *homos*, “same,” and *ousia*, “substance”) *Homoousios*, “of the same substance” was a term used in early church Christological debates and adopted by church councils of Nicaea (325) and Constantinople (381) to indicate that Jesus Christ was of the same essence as God the Father. It contrasts with (Gr.) *heteroousios* and *homoiousios*.

homoiousios: (Gr. *homoios*, “like,” and *ousia*, “substance”) “Of like substance” was a term used in early Christological debates by Arians and others who perceived Jesus Christ as “like” God the Father (*homoiousios*), but not as being of the “same” substance as God the Father (*homoousios*).

humanism: The Renaissance movement that focused study on philology and related disciplines known as the “humanities.” Humanism has often been seen as an opposition movement to medieval scholasticism, though there is reality much overlap. In contrast to the early modern usage, contemporary usage of humanism often implies atheism.

icon: (Gr. *eikon*, “image”) A representation of someone who is venerated, always on a flat or two-dimensional surface. Icons are used in the decoration of Eastern churches. They are to point to the eternal mysteries of the gospel.

iconoclasm: (Gr. *eikon*, “image,” and *klain*, “to break”) The breaking of physical images in churches. Notably it occurred during the eighth century in the Eastern church and during the sixteenth-century Reformation, with the approval of some Protestant reformers.

image of God: (Lat. *imago Dei*) The unique condition in which humans were created so that they might have a relationship with God (Gen. 1:26–28). Theologians have varied views of what constitutes the image theologically and the ways in which it has been affected by the fall into sin (Gen. 3).

immanent Trinity: The relationships among the three members of the Trinity—Father, Son, and Holy Spirit—in and with themselves.

incarnation: (From Lat. *caro*, “flesh”) The doctrine that in Jesus Christ God became flesh (Jn. 1:1, 14). How God became man and the nature of this divine man have been much debated over the centuries.

indulgence: (Lat. *indulgere*, “to be indulgent,” “grant a favor”) In Roman Catholic theology, a pardon for temporal punishments that remain due for sin after repentance and the forgiveness of guilt. The issue was highly disputed by Martin Luther (1483–1546) during the Protestant Reformation.

infralapsarianism: The belief that, within God’s eternal, providential decree, the decision to predestine followed after the decision to permit the fall into sin.

justification by faith (Roman Catholicism): (Lat. *iustificare*, “to justify”) In Roman Catholic theology, God’s making persons just or righteous and thus setting them in harmony with God through their participation in the sacraments of the Roman Catholic Church and by the gift of the Holy Spirit which is the new life principle of grace, expressed through love.

justification by faith (Protestantism): The theological principle, emphasized in Protestantism, that salvation comes to an individual by God’s grace through faith so that to be “declared righteous,” or “justified,” or “saved” is on the (sole) basis of one’s faith in Jesus Christ apart from any works of merit (Rom. 1:17; 3:28; 5:1). This was the central doctrine of the Protestant Reformation.

laity: (from Gr. “people”) Distinct from clergy, these are the majority of Christians who are not called and ordained to a special office of teaching, preaching, or overseeing in the church.

liturgy: Ritual and order of (especially) public worship, including in its relation to sacramental practice.

Logos: (Gr. “word,” “reason”) In Greek and Stoic philosophy, the universal power or mind that gave coherence to the universe. In Christian theology it refers to the second Person of the Trinity, Jesus Christ (John 1:1), who as the creative power of God embodied truth and was God incarnate.

Logos Christology: Christological understanding of Jesus that begins with the divine, eternal Logos and sees Jesus as its concrete, historical expression.

logos spermatikos: (Gr. “germinal word”) A term used by Justin Martyr (ca. 100–165) to express the view that each human being is united with God by means of the power of reason and thus may know God apart from special revelation or could have known God prior to the coming of Jesus Christ.

Lutheran: The Protestant theological movement begun by Martin Luther (1483–1546) and influenced subsequently by figures such as Philipp Melanchthon (1497–1560) and Martin Chemnitz (1522–1586).

Maccabean Revolt: The Jewish resistance movement led by the Maccabees family, begun in 168 B.C., against the process of *Hellenization in Judaea, which was led by the Seleucid king Antiochus IV Epiphanes.

Magisterial Reformation: A term to refer to the pattern by which churches were established and supported by civil authority. It contrasts with the “Radical Reformation,” in which church and state were completely separated.

Marcionism: Belief system named after Marcion (d. ca. 160), who rejected the Old Testament books and the God revealed therein, but he accepted an abridged Gospel of Luke and ten letters of Paul.

Mariology: The doctrine about the Mary, the mother of Jesus Christ. Mariology has developed and been defined most precisely in Roman Catholicism.

martyr: (Gr. “witness”) One who testifies at the cost of one’s life, and whose death then becomes a testimony. A “martyrology” is a written account of a martyr’s testimony in death.

metaphysics: A philosophical term for “what is real” or questions of ultimate reality. This branch of philosophy is closest to religion, and thus metaphysicians have had significant influence on theology.

Middle and Neo-platonism: The work of Plotinus (A.D. 205–270) and others who reshaped the philosophy of Plato (428–348 B.C.). It competed with Christianity and taught that God relates to the world through various emanations.

modalism: (Lat. *modus*, “form,” “mode”) A view of the Trinity considered by the early church as heretical. It was believed that the one God was revealed at different times in different ways and thus has three manners (modes) of appearance rather than being one God in three Persons.

monarchianism, dynamic: A 2nd- to 3rd-century heresy teaching that Jesus was only God in the sense of having a power (Gr. *dynamis*) of influence resting on his human person.

monasticism: A life of seclusion from the world, whether individually or in a community, for the sake of becoming holy. Cenobitic monks live in a monastery.

monism: (From Gr. *monos*, “only”) The philosophical view that all reality is of one type or essence.

Monophysitism: (From Gr. *monos*, “only,” and *physis*, “nature”) A Christological view, regarded by the early church as heretical, which taught that Jesus Christ had only one nature rather than a divine and a human nature that were united in one person.

Monothelism: (From Gr. *monos*, “only,” and *thelein*, “to will”) Monothelites held that Jesus Christ had only one will. This was rejected by the Third Council of Constantinople (680), which asserted that Christ had two wills, since he had two natures, but that they always acted in mutual accord.

Montanism: The views, associated with Montanus in the 2nd century, that stressed the outpouring of the Holy Spirit to Montanus through trances that led to his prophetic utterances about the return of Christ and the establishment of the new Jerusalem, together with an emphasis on asceticism. It was condemned by the church.

mystical theology: A part of spiritual theology that deals with God’s hidden and mysterious work of grace within a community and a person’s life. A classic pattern for mystical theology is the “Threefold Way” of purgation, illumination, and union with God.

Nestorianism: Followers of Nestorius (d. 451), who taught in effect that Jesus Christ was two separate persons as well as possessing two natures. This view was declared heretical by the Council of Ephesus (431).

Nicaea (Nicaea), Council of (325): The Christian church’s first ecumenical council, called by the emperor Constantine to deal with Arianism. Its creed affirmed the divinity of Jesus Christ as of the “same substance” (Gr. *homoousios*) with God the Father.

Niceno-Constantinopolitan (Nicene) Creed: The Christian creed adopted at the Council of Constantinople (381) and commonly referred to as the Nicene Creed. It is widely used liturgically. The creed is an expansion of the Creed of Nicaea (q.v.) (325) with a long section on the Holy Spirit. It combated Arianism and affirmed the divinity of Jesus Christ.

nominal Christian: A term for one who, while officially affiliated with or a member of a church, does not appear to take the demands of Christian discipleship seriously.

nominalism: (Lat. *nominalis*, “belonging to a name”) A medieval philosophical view that universal ideas are only names. Only specific, individual things exist. Abstract ideas are merely labels used by the mind. It opposed “realism” and was taught by William of Occam (ca. 1285–ca. 1349).

occasionality: In contrast to universality, the character of Scripture that acknowledges that each book was written to address a specific need (or occasion) in a specific time and place.

ontological argument: One of the classical arguments for the existence of God based on the powers of reason, or *a priori* (q.v.). As developed by Anselm (1033–1109), it considers

God to be “that than which nothing greater can be conceived.” As such, God must “exist” because to lack existence would be to be defective.

ontology: (From Gr. *on*, “being,” and *logos*, “study”) The philosophical study of being as being. It is thus the study of the underlying principles which are present in all things that exist solely by virtue of their existing.

open theism/theology: A movement within contemporary evangelicalism that rejects divine immutability and impassibility, definite exhaustive foreknowledge, and compatibilism.

original sin: (Lat. *peccatum originale*) The condition of sinfulness which all persons share and which is caused by the sinful origins of the race (Adam and Eve) and the fall (Gen. 3). Theologically it consists of the loss of original righteousness and the distortion of the image of God.

orthodoxy: (Gr., “right opinion”) The official doctrine of the church as opposed to heresy, especially in light of codified dogma.

pacifism: The belief that Christian morality entails physical non-violence and non-resistance both at the individual and political level. It is often contrasted with the “Just War” theory.

paedobaptism: (From Gr. *pais*, “child,” and *baptizein*, “to baptize”) The practice of baptizing infants, or infant baptism. It is the practice of Roman Catholicism, Eastern Orthodoxy, and many denominations of Protestantism. Also p(o)edobaptism.

patristics: The study of the theological work of the early Christian church fathers.

Pelagianism: The theological views associated with the British monk Pelagius (ca. 350–ca. 420), who in theological debate with Augustine (354–430) argued for a totally free human will to do the good and held that divine grace was bestowed in creation and in relation to human merit.

(Neo-)Pentecostalism: A movement that, in the early twentieth century, grew out of Wesleyan holiness churches and emphasized the “baptism of the Holy Spirit,” a blessing made manifest by speaking in heavenly tongues (glossolalia). These churches represent the fastest-growing form of Christianity in the world.

perspicuity: Clarity. Specifically, the clarity of Scripture regarding essential matters of the faith, apart from any need for the official interpretation of the church magisterium.

Pietism: The seventeenth-century Protestant movement that reacted against scholastic theology by emphasizing the religion of the heart and good works. The Pietist movement influenced the eighteenth- and nineteenth-century evangelical revivals in Great Britain and North America.

pilgrim: In general, a traveler. Metaphorically, the Christian who is a stranger in this world and on the way to another. More specifically, Puritans who dissented from the Church of

England in the early seventeenth century and sought freedom of religion first in the Netherlands and later in North America.

Platonism: The views emerging from the Greek philosopher Plato (428–348 B.C.) that took many forms and that have influenced Christian theologians. Plato stressed the ideal over empirical reality and encouraged the use of the mind.

Pontifex Maximus: (Lat. “supreme Pontiff”) Title of the pagan chief priest at Rome. Constantine the Great (d. 337) assumed the title for himself, and popes later came to use it.

predestination: (Lat. *praedestinatio*) God’s actions in willing something to a specific result. It is also called foreordination. Some Christian theologians, particularly in the *Reformed tradition, have seen it as indicating God’s eternal decree by which all creatures are foreordained to eternal life or death. It may also be used synonymously with “election” and indicates God’s gracious initiation of salvation for those who believe in Jesus Christ.

purgatory: According to Roman Catholicism, the realm in which souls are purged of remaining sin and its penalties in order to be prepared for the beatific vision and presence of God in heaven.

quadriga: The medieval fourfold method of biblical interpretation and application that considers a passage of Scripture in four senses: literal (historical), allegorical (doctrinal), tropological (moral), and anagogical (eschatological).

Radical Reformation: The “left” wing of the Protestant Reformation that describes those who sought a radical approach, a return to early Christian precedents for the nature and government of the church, rejecting national or state churches. Among others it included Anabaptists such as the Mennonites and the Amish.

realism: (From Lat. *res*, “thing”) The view that objects of knowledge truly exist apart from our knowledge of them. In medieval philosophy, the view that universals have an independence apart from the mind that perceives them. It contrasts with nominalism.

recapitulation: (Lat. *recapitulatio*, Gr. *anakephalaiosis*, “summing up”) A view of early Christian theologians, particularly Irenaeus (ca. 130–ca. 200). God “sums up all things in Christ” (Eph. 1:10) as the Second Adam who restores the sinful creation by redeeming all the sin done in Adam.

Reformation, Protestant: The 16th-century protest movements against the doctrinal and moral abuses of the Roman Church.

Reformed: A term for churches and the theological tradition that emerged from the work of reformers such as Huldrych Zwingli (1484–1531), Heinrich Bullinger (1504–75), and John Calvin (1509–64), in contrast to the Lutheran Reformation and to Anabaptism. It is sometimes called “Calvinism.”

Renaissance: A movement in late medieval Europe that sought to bring the “rebirth” of the best aspects of ancient Greek and Roman culture and civilization. The rallying cry of Renaissance humanists was *ad fontes* (“to the sources”).

Restoration Movement: The effort to unify the church by restoring the faith and practice of the ancient church on the basis of the Bible only, apart from denominational creeds and confessions. Also called the Stone-Campbell Movement, it includes the Church of Christ, the Independent Christian Church, and Disciples of Christ.

revival: In general, a rejuvenation of corporate devotion characterized by an increase of emotion, prayer, and conversions, thought to be instigated by the Holy Spirit. More particularly, it often refers to the evangelical awakenings in eighteenth- and nineteenth-century Great Britain and North America.

Roman Catholic: Especially after the Council of Trent, the designation for those churches and individuals in full communion with the bishop of Rome, or pope. It is the largest Christian communion, with over one billion adherents.

rule of faith/truth: (Gr., *kanon tes pisteos*; Lat. *regula fidei*) In the early church, the developing oral baptismal formula that reflected the teachings of the apostles and which later became more formal. During the Protestant Reformation the term sometimes denoted the Scriptures as the source of authority which conveyed Christ.

sacerdotalism: (From Lat. *sacerdos*, “priest”) The view that with ordination a person receives the ability to administer the sacraments and thus to convey God’s grace in a priestly manner. Also used to indicate an excessive domination or reliance on clergy in the life of a church.

sacrament: A visible sign of invisible grace. Baptism, the Lord’s Supper, Confirmation, Ordination, Matrimony, Confession, and Last Anointing are the sacraments of the Roman Catholic and Eastern Orthodox Churches. Protestants accept only the first two as sacraments.

sacramentalism: The theological conviction that God’s grace is conveyed through religious rites designated as sacraments.

sanctification: The process of being made (more) holy. It follows justification as the experience of the Christian life.

Schism, Great (1054; also 1378–1417): The major division between Eastern (Eastern and Greek Orthodox) and Western (Roman Catholic) Christian churches over, among other things, the Western use of **filioque* (“and [from] the Son”) in the **Nicene-Constantinopolitan Creed*. The Western church’s division (1378–1417) under rival claimants to be pope at Avignon and Rome is also referred to by this term (or the “papal schism”).

scholastic theology: A term for the theology “of the schools” used to designate the formal methodology of the medieval period marked by an appeal to authorities, heavy use of logic, reliance upon philosophical concepts, and linguistic precision. Its goal is to present a systematic ordering and investigation of Christian truths.

Semi-Augustinianism: A term used in connection with the Council of Orange (529), in which the views of Augustine (354–430) on the nature of grace were upheld against Pelagianism, yet without endorsement of the Augustinian views of double predestination and perseverance.

Semi-Pelagianism: A mediating view of human nature between that of Augustine (354–430) and that of Pelagius (d. ca. 420).

Septuagint (LXX): (Lat. “70”) The Greek translation of the OT, including the so-called Apocryphal books.

simony: Named after Simon Magus (Acts 8), it is the practice of buying and selling of church offices. It has always been condemned by the church, but also practiced at the highest levels, especially in the late medieval period.

Social Gospel: A Christian movement at the end of the nineteenth and beginning of the twentieth century that responded to the increasing problems and vice in English and American cities by promoting social and physical wellness above traditional topics of theology and doctrinal adherence.

sola fide: (Lat. “by faith alone”) A slogan of the Protestant Reformation used by Martin Luther (1483–1546) on the basis of Rom. 3:28 to indicate that justification of the sinner (salvation) comes only to those who have faith and is not achieved through any “good works.”

sola gratia: (Lat. “by grace alone”) A slogan of the Protestant Reformation indicating that the basis for Christian salvation is solely the grace of God and not any human achievement. It is God’s initiative and action which that act as the agent of salvation.

sola Scriptura: (Lat. “Scripture alone”) A slogan of the Protestant Reformation indicating that the church’s authority is only the Holy Scriptures and not ecclesiastical traditions or human opinions. This was called the “formal principle” of the Reformation, or the “Scripture principle.”

soteriology: (From Gr. *soteria*, “salvation”) The doctrine of salvation.

Stoicism: A school of Greek philosophy emerging from the “porch” (Gr. *stoa*) where philosophers (esp. Zeno) taught. It was popular in the Roman Empire (Acts 17:18) and emphasized ethics, harmony with nature, the suppression of emotions, and divine law. Its vocabulary influenced some New Testament writings of Paul.

subapostolic: The generation immediately following that of the original apostles. During this period, the “apostolic fathers” led the church.

subordinationism: The doctrine that the Son and Holy Spirit are ontologically and eternally subordinate or inferior to the Father, with regard both to the *economic and the *immanent Trinity.

syncretism: The blending of concepts, teachings, and symbols from various religions into another religion.

systematic theology: The branch of Christian theology that attempts to present theological thinking and practice in an orderly and coherent way. It may be based on Scripture and expressed through doctrines. It implies an underlying philosophical frame of reference and a method to be followed.

textual criticism: Also called “lower criticism,” the science that seeks to establish the original reading of a text in the absence of the original, based on the evidence of later manuscripts.

theology: The science that deals with God and God’s relationship with creation, based on special and general divine revelation.

theodicy: (From Gr. *theos*, “God,” and *dike*, “justice,” “right”) The justification of a deity’s justice and goodness in light of suffering and evil. The term was coined by the philosopher Gottfried Leibniz (1646–1716), though the issue has long been explored religiously.

theosis: “Divinization” or “deification.” The doctrine that speaks of salvation primarily in terms of humans becoming (like) God.

Theotokos: (Gr. “God-bearer”) A term used in the ancient church for Mary as the “mother of God.” Against the *Nestorians, it was used at the Councils of Ephesus (431) and Chalcedon (451) to affirm the full deity at one with the human Jesus Christ. Because Jesus had two natures, it was permissible to speak of Mary as “God-bearer,” since the human Jesus was also the divine Jesus.

Thomism: Philosophical and theological views influenced by the work of Thomas Aquinas (1225–74), highly influential in the Roman Catholic Church. Four phases include periods of defense (13th–15th centuries), commentaries (1450–1630), disputations and systems (1500–1720), and revival (1860–1960).

tradition: Something handed down from one generation to another. Tradition came to mean the teachings and practices of the church not found in Scripture.

traditor: (Lat. “traitor,” from *tradere*, “to deliver”) Term for one of those who “turned over” copies of the Christian Scriptures during a period of intense persecution in North Africa in the reign of Diocletian (284–305), when it was illegal to possess the Scriptures. Whether such persons should be readmitted to the church was debated in the Donatist controversies.

traducianism: (From Lat. *tradux*, “vinebranch,” “shoot”) A theological view according to which the human soul is propagated by parents to children. Also called “generationism.” It contrasts with “creationism,” the view that God creates each new soul at conception.

transubstantiation: (Lat. *transubstantiatio*, “essential change”) In Roman Catholic theology at the consecration in the Mass, the changing of the substance of bread and wine, by God’s power, into the substance of Jesus Christ’s body and blood, which become present while the “accidents” (physical characteristics) of bread and wine remain.

Trinity, doctrine of the: (From Lat. *trinitas*, “triad”) The Christian church’s belief that Father, Son, and Holy Spirit are three Persons in one Godhead. They share the same essence or substance (Gr. *homoousios*). Yet they are three “persons” (Lat. *personae*). God is this way within the Godhead and as known in Christian experience.

typology: An account or interpretive method that shows how a person, object, or event—that is, a “type”—corresponds to a later one.

via negativa: (Lat. “the negative way”) A way of speaking about God that takes human characteristics and describes God in terms of their opposite, such as: humans are finite; God is infinite.

Vincentian Canon: The prescription of Vincent of Lérins (d. 445) that Christian orthodoxy may be understood as *quod ubique, quod semper, quod ab omnibus creditum est* (“that which has been believed everywhere, always, and by all”).

Wesleyan Quadrilateral: The four foundations or sources of Christian doctrine as discerned from the writings of John Wesley (1703–91) and practiced in subsequent Methodism. They are usually given in the order of Scripture, Tradition, Reason, and Experience, with Scripture always granted the preeminence.

Wesleyanism: A set of theological emphases inspired by the Anglican Methodists John Wesley and Charles Wesley (1707–88). It is characterized especially by its emphasis on resistible, prevenient grace and entire sanctification.