

Lesson20 Separation from the World And False Teaching

Determining if a teaching is false... Remember to keep the main thing, the main thing....
The Gospel of Christ

Any teaching that detract from the belief in the death, burial, and resurrection of Christ for the forgiveness of the sins of mankind must be dismissed as false teaching.

Anything that questions the deity of Christ must be dismissed as false teaching.

There are other premises for determining if a teaching is false but these are the primary and first tests you should apply.

From the Nave Topical Bible: Teachers, False

Deuteronomy 13:1-3 KJV If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, (2) And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; (3) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.;

Matthew 5:19 KJV Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.;

Matthew 7:15 KJV Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.;

Matthew 15:2-20 KJV Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. (3) But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? (4) For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. (5) But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; (6) And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. (7) Ye hypocrites, well did Esaias prophesy of you, saying, (8) This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. (9) But in vain they do worship me, teaching for doctrines the commandments of men. (10) And he called the multitude, and said unto them, Hear, and understand: (11) Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. (12) Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? (13) But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. (14) Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. (15) Then answered Peter and said unto him, Declare unto us this parable. (16) And Jesus said, Are ye also yet without understanding? (17) Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? (18) But those things which proceed out of the mouth come forth from the

heart; and they defile the man. (19) For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: (20) These are the things which defile a man: but to eat with unwashen hands defileth not a man.;

Matt 23:2-33; Scribes and Pharisees... hypocrites, vipers, blind guides, strain at a gnat and swallow a Camel.

Luk 11:38-52; More on Pharisees

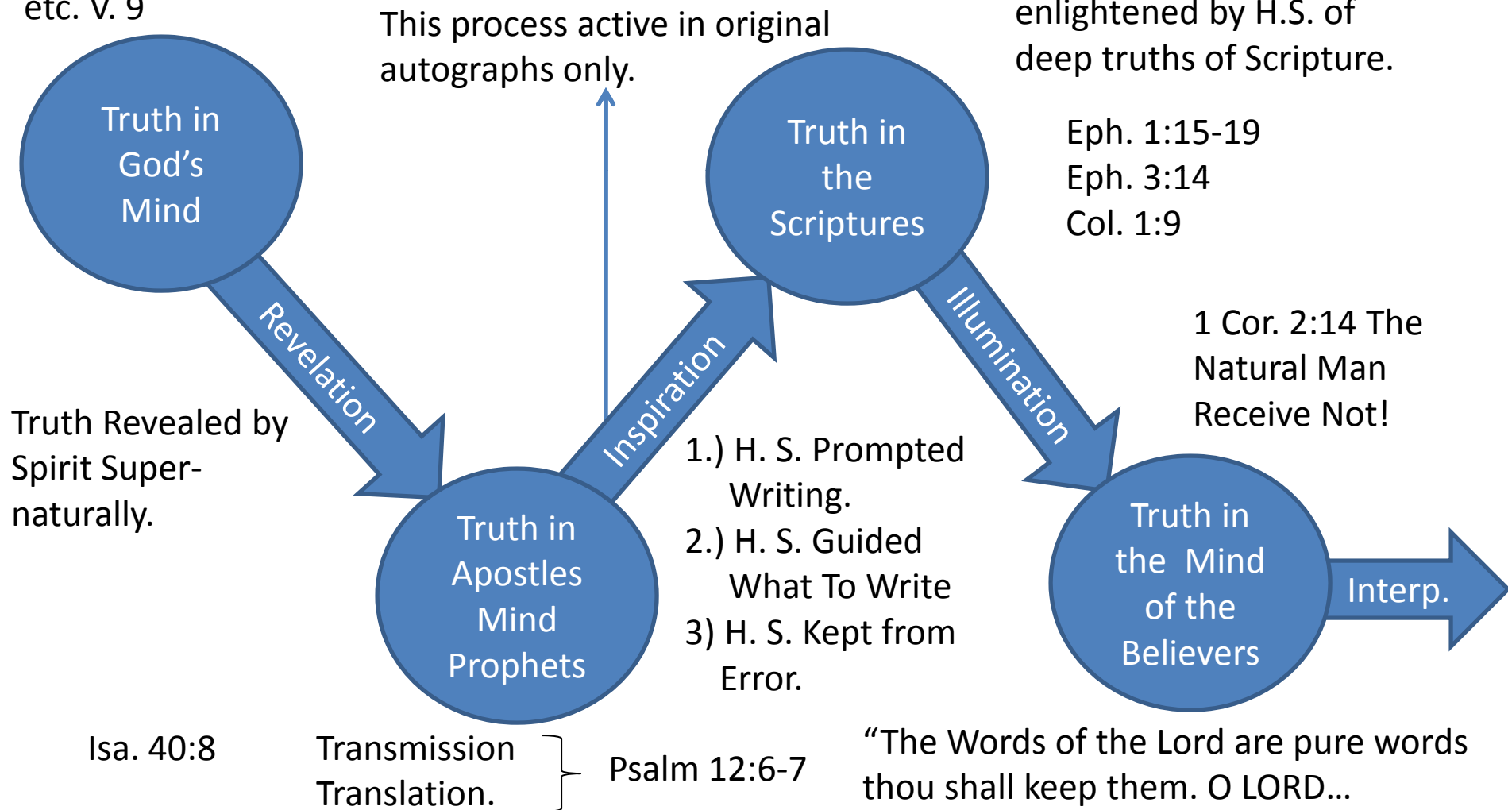
Remember the proper perspective on the origin of the Bible and It's teachings. See diagram on next page. The Bible is the inspired Word of God!

Remember how we should read, interpret, and understand the Bible. There are many methods, each with their strengths and weaknesses. See the last pages from our first lesson, attached.

Three Divine Processes 1 Cor. 2:9-16

Undiscoverable
Truth – Eyes Ears,
etc. V. 9

Mind of the Believers
enlightened by H.S. of
deep truths of Scripture.



The Branches of Theology



Following is a list, in no particular order, of the eight branches of theology. These branches of theology are used for study.

Exegetical Theology *— from the text*

Exegetical theology is theology that is drawn directly from the exegesis of the text of Scripture. The term *exegesis* is from a Greek term and means “to draw meaning out,” hence, this is theology “drawn out” from the text (rather than “read into” a text; eisegesis). This theological task involves the study of the grammar and syntax of the original languages of the Bible.

Biblical Theology *— what is the writer saying*

While all evangelical theology seeks to be biblical in a broad sense, when used in its technical meaning *biblical theology* refers to the theology of particular portions of the Bible (Pentateuch, Psalms, Gospels) or particular authors of parts of the Bible (Paul, Isaiah, John). Some theologians distinguish two types of biblical theology.

Descriptive: In which the study attempts only to discover and articulate the theology of the portion of Scripture in view in its own context. In other words, the theologian is only trying to restate the theology as the writers “meant it” in their day; there is no attempt to say what it “means to us” to us today. Here there is only description.

Normative: In which the study not only tries to restate the theology as the writers “meant it” in their day, but here the theologian does attempt to say what it “means to us” to us today. Here there is description but also an attempt to find “norms” or principles that apply to us today, or indeed always apply to people no matter what the context.
apply to reality

Bible Doctrine

In distinction from systematic theology, the study of *Bible doctrine* collects all the passages from the Bible that speak to an issue or teach something about a particular truth. This study asks the question, “What does the Bible say

about . . .” and then finds and arranges all the passages that talk about the topic. This study may be thought of as biblical theology of the whole Bible, but it does not yet attempt a full systematic theology (see below).

Historical Theology

Historical theology is the study of the development and unfolding of doctrine through history. Some historical theologians distinguish two types of historical theology.

1. **Diachronic:** A particular doctrine is studied through successive periods of history. For instance, if a theologian studies the doctrine of Christ in the early church period, then the medieval period, then the modern period, she would be using this type of historical theology.
2. **Synchronic:** The theologian studies all the key doctrinal issues and developments of a particular period. For instance, if a theologian studies the doctrines of God, Christ, the church, and salvation as these were generally understood or debated in the medieval period, she would be using this type of theology.

Dogmatic Theology

In distinction from systematic theology, *dogmatic theology* is the study of particular creedal systems or the theology of a particular denomination or ecclesiastical body (i.e., Lutheranism, Roman Catholicism). Some theologians use systematic theology.

Philosophical Theology

In *philosophical theology*, the questions and issues are of a theological nature (Is there a God? Why is there evil in the world?) but the data and answers are drawn from philosophy more than (or exclusive of) the data and answers of the Bible.

Systematic Theology

The systematic theologian begins with the deliverances and conclusions of exegetical theology; he employs the deliverances and conclusions of biblical theology and Bible doctrine; he factors in the pertinent deliverances and conclusions of historical, dogmatic, and philosophical theology (that is the systematic theologian uses these other disciplines to formulate his statements and articulate his understanding of theology); and then he arranges all this into a coherent “system” of theology. In doing so he will factor in the context (the culture, the current issues, and intellectual climate) in which he lives as he articulates his system.

Practical Theology

Practical theology is the study of “practical” matters facing those who are involved in local church ministries. These matters include how one conducts a wedding or funeral, how one should plan and arrange worship services, and how one should conduct the business of the local church (Erickson 22-28; Demarest 1064-66).

Sources of and Authority for Theology

Reason and Rationalism

If reason is “the power of thinking, comprehending, and inferring,” then rationalism is the view that holds that human reason can have either a formative role or at least a critical role in the discovery, formation, and evaluation of theological propositions. In other words, some theologians would suggest that human reason on its own can discover theological truth.

Conscience

This is the faculty within the human heart (mind) that either approves or disapproves of one's own behavior or thinking (Rom. 2:14-16). With respect to the issue of authority for theology, the conscience functions as a guide for evaluating theological propositions more than a source of theological data.

Religious Experience

A wide variety of phenomena and experiences fall into this category. Essentially, the idea here is that one's experiences (from the ecstatic to the intellectual, from the emotional to the cerebral) provide the data from which one articulates theological propositions.

Tradition/The Church

Here the idea is fairly straightforward. The church as represented in its official pronouncements and its officials provides the data for and serves to evaluate all theological propositions.

The Community

For theologians such as Stanley Grenz and others, the community is not so much a source of theology as it is an "integrative motif." That is, it is within the Christian community that one engages Scripture, utilizes tradition, and has "experiences." "The existence of this community provides the only 'foundation' necessary for launching into the process" of theology. (Grenz and Franke 230ff; Grenz; Grenz).

The Scriptures

"Thus we arrive at the Bible—the source by which reason, church, and religious experience can and must be evaluated theologically" (Montgomery 283). Scripture is not only the primary source for all theology but the norm and guide by which one evaluates all theological propositions.