

1. Introduction to Theology

Theology comes naturally



Read Deuteronomy 30:11-14. What do you think it means?

Hashem has always tried to make things clear or to simplify matters for us. Examine the following passages. Summarize what they mean and how you can apply them to your life.

Deuteronomy 10:12-13

Deuteronomy 17:8-9

Deuteronomy 29:29

Isaiah 30:20-21

Isaiah 48:16

Psalms 119:104-105

Proverbs 6:23

Proverbs 8:8-9

Isaiah 8:20

Cp Luke 16:31

Hebrews 5:12-14

Theology is to d'vekut as Botany is to plants

List five advantages to studying theology. Some are described for you; list any you may come up with on your own too.

- 1.
- 2.
- 3.
- 4.
- 5.



When Jesus was faced with temptation, how did He respond?

Temptation: Place your physical needs and desires above obeying God.

Response: Matthew 4:4; Luke 4:4

Temptation: Make a big show of your faith. Test God to see how far He'll go.

Response: Matthew 4:7; Luke 4:12

Temptation: Seek earthly power and wealth regardless of the spiritual cost.

Response: Matthew 4:10; Luke 4:8

What basic element was common to each of these responses?

Read the following passages: Mark 13:22; Matthew 24:4-5, 24. How likely is it that you will come across one of these deceivers?

At some point there will come an ultimate deceiver. He will be very, very good at his craft. Read 2 Thessalonians 2:9-10 and Revelation 13:13-14. When faced with signs and wonders, how will believers in the true Messiah be able to identify this man as a false Christ - an "Antichrist"?

What did Moses have to teach us about false prophets who can do great wonders? (Deuteronomy 13:1-3)

What did Paul tell Timothy would be the reason that people would fall for false teachers? (2 Timothy 4:3-4)

With that in mind, what did he identify as the elders key task within the congregation? (2 Timothy 4:1-2)

To love Him is to want to know Him

That which you love you long to know.

That which you know deeply you tend to love better.

What theological tendency have you gained from the way you were raised?

What does theologically driven d'vekut look like?

How did David describe his attitude toward God?

Psalm 42:2

Psalm 63:1-2

Psalm 84:2

Psalm 119:130-131

What are nine ways, nine characteristics in our culture or society that hinder our love for God?



1.

Luke 14:26

2.

(Deuteronomy 6:4-9; Matthew 22:37-40; Mark 12:30; Luke 10:27); 1 John 4:20-21

3.

Mark 11:25; Ephesians 4:31-32

4.

1 Peter 3:7; 1 Thessalonians 4:9

5.

(Matthew 8:26; Mark 4:38-40; Luke 8:24-25); James 1:5-7

6.

Psalms 66:18; Proverbs 28:9; John 14:15, 21, 23-24

7.

Psalms 101:5; 1 Corinthians 5; Hebrews 3:12-13; Revelation 2:2, 20

8.

Ezekiel 16:49-50; Matthew 19:24; Luke 16:19-23; 1 John 2:15

9.

James 4:3 cp 1 John 5:14-15 "according to His will"

What are nine things we can do to overcome these temptations? (Psalm 119:9-16)

1. v. 9

2. v.10

3. v.11

4. v.12

5. v.12

6. v.13

7. v.14

8. v.15

9. v.16

What areas of theology do you think will be particularly useful in helping you to either overcome a wrong tendency or to enhance the right tendencies?

Everyone's a Theologian

John brings us some good news (John 15:5). God realizes that humans are not perfect and that we can't do anything right without His help. Does this get us off the hook in regards to studying and developing a sound theology? Why or why not?

How should we set limits on our desire for biblical knowledge? How do we know when and where to insist on trying to come up with definite answers and when to shrug our shoulders and just trust God?

Many of us struggle with the idea that we are not smart enough or educated enough to be theologians. Discuss Paul's view of the matter (Philippians 4:13).

What three things did Ezra determine to do? (Ezra 7:9-10)

- 1.
- 2.
- 3.

What did it bring him? (Ezra 7:9b)

When Ezra started working on his third determination, who did he gather? (Nehemiah 8:2)

What does that imply for us?

What was the principle method of receiving the doctrine? Was it through "community discussion" or "facilitated debate"? (Nehemiah 8:3, 7-8, 12)

What was the second step that Ezra took? (Nehemiah 8:13)

What was Paul's instruction to Timothy? (2 Timothy 2:15)

What would cause us to be ashamed according to this verse? (Hint: you're going to have to take the opposing application of one part)

So what is necessary to not be ashamed?

Is this passage merely for Timothy or for ourselves as well? Is any believer exempt from this passage?

What does John say will cause us to be ashamed? (1 John 2:28)

Section Glossary

Adonai Adonaim – Lord of lords; Deuteronomy 10:17; Psalm 136:3

Atheism - This word comes from two Greek words, *a* the negator, and *theos*, God. Atheism teaches that there is no God of any kind, anywhere, anytime. Logically, an atheist would be an evolutionist though not all evolutionists are atheists. The Bible teaches that all men know there is a God (Romans 2:14-15). Therefore, they will be without excuse (Romans

1:20) on the Day of Judgment. Instead, atheists willingly suppress the knowledge of God by their unrighteousness (Romans 1:18-19).

Beit ha Mikdash – The First or Second Temple in Jerusalem.

d'vekut – (duh-vay-KOOT); literally a “cleaving” to God; an intensity of devotion. D'vekut is a Hebrew word identifying the deep, passionate, mystical relationship or communion that can exist between the Spirit of God and the spirit of a human.

Gehenna – That part of death (Sheol; literally the grave) to which the godless dead are confined. In Greek it is called Hades. It used to be opposite of Abraham's Bosom (aka Paradise) where the righteous dead waited. Twixt the two lay a great gulf that no one could cross. Since Jesus' resurrection Paradise and all those within it were taken to heaven. Now to die a believer is to be with the Lord and is considered a great gain.

Hashem - Lit., "The Name". A Hebrew word used to generally refer to God without using one of His specific names. Adonists use around 104 names (and many more combinations) of God as revealed in the Scriptures. However, there is a Biblical injunction against using any of Hashem's names unnecessarily and so the name Hashem is used by some Adonists in general conversation instead.

kavanah - (Kah-vah-NAH). Kavanah is the intense mental concentration or emotional devotion in the utterance of a prayer or during the performance of a mitzvah. Kavanah is the state of mind requisite for deep prayer or meditation. Consider Colossians 3:16.

lahag – (lah-HAHG); is an obsessive, greedy compulsion to study; study that does not result in a changed heart. Study that precludes action

Mashiach' - (mah-SHEE-akh); Lit., “anointed one.” The Hebrew word for “Messiah.” Sometimes spelled Moshiach'. In Aramaic it is Meshich'a.

mitzvah, mitzvot - (MITZ-vah); (Strong's #4687) A command/blessing of God. The plural is mitzvot (mitz-VOTE). A good deed and/or its accompanying blessing. The blessing does not come as a result of performance. Obedience is its own reward. With every mitzvah obeyed we bless ourselves. We reap a reward merely in the act of helping others. We never know how, or if, that reward will come back to us. Helping is the reward; none other is needed nor better.

To be a true mitzvah, the action should be done with the proper attitude. A mitzvah should be done happily and not grudgingly, with true feeling (kavanah) and as beautifully or graciously as possible.

orthodox - Having a correct understanding of the doctrines presented by the prophets and apostles.

rashah - A mean, evil person. The opposite of a Tzaddik. *Rasha* is he who sins against man or against God. He who deserts his community is a Rasha. He who harms his friends is a *Rasha*. To betray one's comrades, to flout one's people, those are acts of a *Rasha*. *The plural would be rashaim*. The prevailing state of mind of a rasha is “yeshus”.

Relativism - The view that truth is relative and not absolute. Truth varies from people to people, time to time and there are no absolutes.

Tzaddik – (tsah-DEEK); (Strong's #6662); A Hebrew word that occurs hundreds of times in the Old Testament and can be literally translated “righteous person.” A Tzaddik is a holy person; someone who dedicates themselves to serve God and to reconcile others to Him. The opposite of a Tzaddik is a Rasha. The feminine version is “tzedeikas”. It is generally considered to be a step up from a rabbi or a zaquen because one can hold either one of those offices and not be particularly holy or have a strong d'vekut. A Tzaddik is generally considered to be not only wise and learned but also holier or more God-centered than his fellows.

tzedeakah - (tseh-DEHK-ah); (Strong's #6664) Right thought and action at the right time and place for the right reason. It is concerned with living righteously and implies that in each

moment and in each choice, right living and choosing are taking place. There are two kinds of righteousness: imputed righteousness (when another's righteousness is applied to one's account or credit) and practical righteousness (when one tries to reflect one's imputed righteousness in one's day to day life). Generally people confuse the two terms, using tzedakah and tzedekah synonymously. However, Gesenius clearly saw a difference between the two and I have tried to reflect his and Strong's view in my application.

Yahweh Yeshua – God my Savior; Psalm 62:1; Isaiah 12:2

yesh - A "yesh" is an entity which enjoys seemingly self-sufficient existence, as if independent of its Creator; a rasha or a yesh is an egocentric, narcissistic person. The state or condition of being a yesh is called "yeshus".

Yetzer hara – the sin nature. One's proclivity to sin. The "dark side." Adonaic culture takes God's personification of sin in Genesis 4 and discusses sin almost like a monster we each must constantly battle and suppress.