

*Pastor Dolapo Lawal*



# **SYSTEMATIC THEOLOGY**

## ***(Part 3)***

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# **Systematic Theology (Part 3)**

Pastor Dolapo Lawal

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**Title: Systematic Theology (Part 3)**

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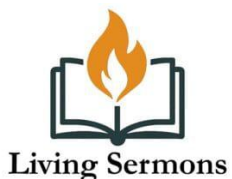
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# Foreword

In *Systematic Theology – Existence of God (Part 3)*, Pastor Dolapo Lawal does more than teach doctrine—he restores order to the believer’s thinking. With clarity and conviction, he walks through the structure of systematic theology, not as an academic exercise, but as a spiritual framework for knowing God accurately and living truthfully.

What makes this message particularly striking is its insistence on balance—the whole counsel of God. In a time when many build convictions on fragments of Scripture, this teaching confronts partial understanding and calls the believer into a more complete, well-rounded grasp of biblical truth. It reminds us that Scripture must interpret Scripture, and that doctrine, when rightly understood, protects, grounds, and matures the believer.

There is also a strong pastoral heartbeat throughout this message. Beyond categories and definitions, the preacher brings doctrine into daily living—showing how theology affects prayer, character, spiritual growth, and even the hidden patterns of the heart. This is theology that lives, not merely theology that is studied.

Another striking emphasis is the call to consistency in learning. In a generation drawn to novelty, this message re-establishes the power of repetition, sound teaching, and staying rooted in truth. It challenges the reader to resist the temptation of scattered voices and instead build a stable, enduring foundation.

As you read, approach this not merely as a transcript, but as a guide—a tool to help you grow in understanding, stability, and spiritual discernment. Let it provoke deeper study, careful reflection, and a renewed hunger for the full counsel of God.

— *Wisdom Epsi*  
*Chief Editor, LivingSermons.com*

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## **Publisher's Note**

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The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

The live sermon from which this message was transcribed can be accessed here: [Live Video](#)

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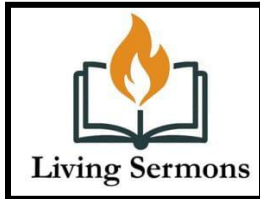
It is our prayer that as you read, the same grace, conviction, clarity, and impartation present in the live service will minister to you afresh.

— *Livingsermons.com*

*A Spirit-led Publishing Stewardship*

## ***Main Message***

*Begins Here:*



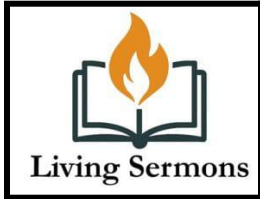
## **Introduction**

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I will start off by showing what systematic theology is, the things we want to cover, the topics, and then the purpose. After that, we will begin to tackle them one after the other.

We have already tried to understand the doctrine of God. We have spoken about truth and how to test truth, so we will continue from there.

Systematic theology is the orderly, rational, coherent study of God and His works, organised into major categories or doctrines. It seeks to present biblical truth as a unified whole.



# Major Categories of Systematic Theology

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## 1. Theology Proper (Doctrine of God)

This deals with the existence, attributes, and nature of God.

It also includes:

- The Trinity
- God's will and decrees (God's sovereignty)

## 2. Bibliology (Doctrine of Scripture)

This focuses on:

- The inspiration and authority of the Bible
- The canon of Scripture
- Inerrancy and interpretation

This is where we get into exegesis and hermeneutics.

### A Lesson in Interpreting Scripture

There is something important to say here. When I was teaching about how to study the Bible, someone asked me a question that made me go back and check something—and it reminded me why humility is important.

I was teaching about exegesis—how not to read into Scripture—and I did exactly what I warned against. I joined together the story of the prodigal son and the lost sheep as if they were one account.

Because of that, I said that when the lost sheep was found, something was killed. But nothing was killed in that story. It was in the story of the prodigal son that the father killed a calf.

So, I made that mistake.

I also held a doctrinal position about the book of Job—that perhaps Job was not a real person but a doctrinal story about suffering. I leaned towards that because I struggled to reconcile how a loving God could allow such things.

But as I studied more, I understood something:

Good things happen to bad people, and bad things happen to good people.

The Bible's teaching on suffering is rich, and it must not be approached from a subjective standpoint but from what Scripture actually says.

There are people who love God who still die of cancer. So, if you insist that bad things cannot happen to good people, you are forcing your own interpretation on Scripture.

That is subjectivism.

Let us take God as He reveals Himself.

One thing I love about the Bible is its realism. For example, Psalm 88 ends in darkness—it is deeply sobering.

So, I take those earlier statements back:

- Job is a real person. The Bible presents him as such—he had a wife, friends, lost everything, and God restored him.
- In the story of the lost sheep, nothing was killed. The sheep was simply brought back.

### **3. Christology (Doctrine of Christ)**

This covers:

- The person of Jesus Christ
- The hypostatic union (fully God and fully man)
- His incarnation
- His death, resurrection, and ascension
- His role as Saviour and Judge

The next time you meet Jesus, you will meet Him as Judge—and also as Husband.

### **4. Pneumatology (Doctrine of the Holy Spirit)**

This deals with:

- The person and work of the Holy Spirit
- Spiritual gifts
- The Spirit's role in the life of the believer

## **How to Study the Bible**

I want to help you here. You read the Bible by reading texts. You study the Bible by studying topics. The simple things are the deepest things.

For example, I read twice every day. The first time, I just read—I do not take notes. That is for feeding. If I start taking notes, I will move into sermon preparation. But when it is time to study, I pick a topic and examine what the Bible says about it.

If you want to say, “The Bible says about fear,” you must have examined many portions of Scripture where fear is mentioned—at least 50 to 70 references.

The Bible is a library. You cannot make broad claims carelessly.

That is why I often say, “Look at what the text says,” not “This is what the Bible says,” because that is a weighty statement.

### **If You Don’t Know Where to Start**

Read the Synoptic Gospels.

Jesus was a teacher. And what do teachers do? They teach with topics.

So:

- What did Jesus teach about prayer?
- What did He teach about the Kingdom?
- What did He teach about forgiveness?

That is how you study.

## **Continuing the Categories**

### **5. Anthropology (Doctrine of Humanity)**

- Creation of man in God’s image
- Nature of humanity (body, soul, spirit)
- The fall and its consequences

### **6. Hamartiology (Doctrine of Sin)**

- Origin and nature of sin
- Effects of sin on humanity and creation
- Original sin and personal sin

## **7. Soteriology (Doctrine of Salvation)**

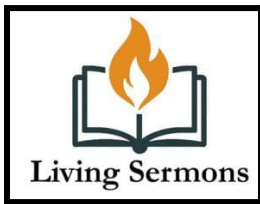
- God's plan of salvation
- Election, grace, faith
- Justification, sanctification, glorification
- The work of Christ in redemption

## **8. Ecclesiology (Doctrine of the Church)**

- Nature and purpose of the church
- Church ordinances (e.g., baptism and communion)
- Church government and missions

## **9. Eschatology (Doctrine of Last Things)**

- Death
- Judgment
- Heaven and hell
- The second coming of Christ
- Resurrection and the final state



## Why Systematic Theology Matters

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### **1. It Helps You Know What You Believe and Why**

If you study these nine areas thoroughly, you will gain a wholesome understanding of Scripture—not partial, but complete. If Peter or Paul were your pastor, they would teach you systematic theology.

The Bible itself is structured systematically. It is not merely chronological—it must be understood in its fullness.

### **2. It Guards Against False Doctrine**

**Titus 1:9 (KJV):**

*“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”*

Sound doctrine protects you from error.

### **3. It Builds a Solid Foundation for Teaching and Discipleship**

Jesus taught systematically. The Bible says He began from Moses and all the prophets and expounded the Scriptures concerning Himself. That is systematic theology.

The apostles could identify false teaching because they understood the grand narrative of Scripture.

### **4. It Strengthens Worship, Prayer, and Christian Living**

Proper theology produces deep worship.

The more of God you know, the more expressive you become in worship.

### **5. It Gives a Chronological and Progressive Understanding of Scripture**

You begin to see how everything connects—from beginning to end.

### **6. It Gives You the Whole Counsel of God**

Not scattered ideas—but a complete, unified understanding of God’s Word.

Now let me ask a question. I have given an example before using sin, but let me use salvation today.

We have been saved.

We are being saved.

We will be saved.

We have been saved by grace—that is the work of Christ and the indwelling of the Holy Spirit. We are being saved—the renewal of our minds through constant repentance. We will be saved—when we receive our glorified bodies.

So when someone says, “We are not saved; we will be saved,” the person can bring Scriptures to support that claim. But that is not the whole counsel of God.

This is why, because of the lack of proper teaching of systematic theology, we have denominations.

Denomination simply means you have chosen a part. The Bible says we know in part. The biggest you can be is part.

## **Apostolic and Pastoral Expressions**

That is why you have pastoral ministry and para ministries. Some of you may not start a church, but you may have a ministry, so you need to understand how this works. For example, Kenneth Hagin had an apostolic ministry with a particular message. That is what it means to be apostolic—you are sent with a message to bring the body of Christ into a certain understanding.

An apostolic ministry carries emphasis. Sometimes, God places a message strongly in your heart—you keep seeing Scripture through the lens of family, prayer, grace, or faith. What you have is a message.

However, because of selfishness and lack of understanding, many do not embrace their message as God intends. Instead, they start churches and make that one emphasis the only thing they teach. So you may have members who understand grace deeply but are failing in family life, because what they are receiving is apostolic, not pastoral.

A pastor must be balanced.

One day you teach the love of God.

Another day you teach the responsibility of that love.

Another time you teach that God is Father.

Another time you teach that God is Judge.

You teach family, stewardship, prayer, and more—because your assignment is to build balanced believers.

# Understanding Kingdom Truth in Context

If you understand systematic theology, confusion reduces. For example, the Bible speaks of the Kingdom in three ways:

- The Kingdom is coming (Matthew 4:17)
- The Kingdom is among you (present reality)
- The Kingdom will come (future fulfilment)

So when someone emphasises only one dimension, they may be correct—but incomplete. Sometimes the issue is not “either/or,” but “both.”

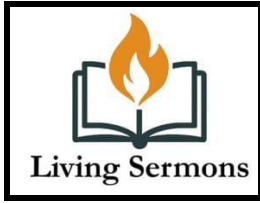
The Kingdom has come.

The Kingdom is here.

The Kingdom will fully come.

That is what it means to say, “The Bible says”—you must speak in balance. Balance is not mixture. Balance is justice—showing cause and effect.

The reason we have teaching ministry is to bring balance. If not, people will read Scripture and misinterpret it. Balance helps us see the full picture.



## Comparing Scripture with Scripture

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Another reason systematic theology is important is that it protects you from error by teaching you to compare Scripture with Scripture.

Let us look at an example.

### Faith and Works

#### **James 2:22 (KJV):**

*“Seest thou how faith wrought with his works, and by works was faith made perfect?”*

#### **Romans 3:28 (KJV):**

*“Therefore we conclude that a man is justified by faith without the deeds of the law.”*

#### **Galatians 2:16 (KJV):**

*“...a man is not justified by the works of the law, but by the faith of Jesus Christ...”*

At first glance, these seem contradictory. One says justification is by works. Another says justification is apart from works. But they are not saying the same thing.

- **Paul’s subject** is the works of the law.
- **James’ subject** is the works of faith.

They are approaching the same truth from different directions. James uses Abraham as an example—and Abraham lived before the law. So the works James refers to are not works of the law, but works that flow from faith. Paul teaches that justification is not by the works of the law. James teaches that true faith produces works. So you move from the works of the law to the works of faith.

# Understanding Context in Scripture

Another example:

## **James 5:16 (KJV):**

*“...The effectual fervent prayer of a righteous man availeth much.”*

What kind of “righteous man” is being referred to?

If you read casually, you may assume it refers to the gift of righteousness in Christ. But look at the example James gives—Elijah. So you must trace where that idea comes from.

## **Proverbs 15:29 (KJV):**

*“The LORD is far from the wicked: but he heareth the prayer of the righteous.”*

Here, righteousness is expressed in conduct. This reveals two dimensions:

- **Positional righteousness** (a gift in Christ)
- **Practical or conversational righteousness** (how you live)

Just as:

- You are holy (positionally),
- Yet you are commanded to be holy (practically).

It is not either/or—it is both.

## **The Practical Implication of Righteousness**

I have prayed for people before who were not healed.

The Lord led me to study the book of James, and I saw something—issues like gossip, bitterness, and unforgiveness affect spiritual effectiveness.

The Scripture says:

*“Confess your faults one to another... that ye may be healed.”*

So there is a condition tied to effectiveness in prayer. If a person is holding bitterness or engaging in destructive behaviour, it affects the manifestation of power. Sometimes, when you pray for someone and nothing happens, you ask:

“Do you have unforgiveness in your heart?”

As they release it, healing comes.

## **Understanding Strongholds**

A stronghold is when the enemy gives you something that makes you fight yourself on his behalf. It is a pattern that keeps a person bound. If you do not understand context—audience context, cultural context, and scriptural harmony—you will misapply Scripture. Systematic theology helps you see clearly, interpret accurately, and walk in truth with balance.

When you have a stronghold, understand this: Enemies do not design strongholds—you design strongholds for enemies. In other words, you create a place of safety for yourself, and when there is a problem, you run there. Some strongholds are built around what you like.

Ask yourself:

- Why do I gossip?
- Why am I quick to share people’s matters?

Am I trying to hide the shame I carry?

There is a stronghold of shame.

I am saying this to help someone—because if not, that person may remain bound in affliction. Do not say God is not faithful while holding on to destructive patterns.

# Righteousness and Effective Prayer

Let us see Scripture:

## **1 Peter 3:12 (KJV):**

*“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers...”*

What kind of righteousness is this referring to?

When you compare Scripture with Scripture, you see that both Peter and James draw from the same foundation:

## **Proverbs 15:29 (KJV):**

*“The LORD is far from the wicked: but he heareth the prayer of the righteous.”*

So when Scripture says:

*“Confess your faults one to another...”*

It refers to dealing with the evil one is practising. If a person refuses to deal with wrongdoing, yet expects spiritual results, there is a disconnect.

## The Reality of Spiritual Conditions

The effectual fervent prayer of a righteous man avails much—but that righteousness must align with the context of the Scripture. There are patterns—such as bitterness, gossip, and unforgiveness—that hinder spiritual effectiveness. So when you pray for someone and nothing happens, sometimes you must pause and ask:

“Is there anything in your heart that needs to be dealt with?”

As that is addressed, there can be a release.

Another reason systematic theology is important:

## **8. It Grounds You So You Are Not Tossed by Every New Teaching**

Let me ask you a question.

When you were in school and repeated a class, did the teacher say something new?

No. It was the same thing.

One of the marks of a solid teacher is repetition.

If you want people to truly learn, you must say the same thing the same way, consistently, until it enters their spirit.

That is why people quote what they have heard repeatedly—not because it sounds nice, but because it has been reinforced.

## **The Power of Repetition**

Repetition is not weakness—it is strength in teaching. Jesus did not preach countless different messages. He emphasised core truths repeatedly. If you always seek something new, you may drift into error. This is what Scripture refers to as “itching ears”—a desire for novelty instead of truth. You must be willing to hear the same truth again and again until it becomes part of you.

Consider this:

The Gospels were written years after Jesus’ ministry. Yet the disciples were able to recount His teachings with clarity.

Why?

Because He taught consistently—repeating truths in the same way. That is how doctrine is preserved.

If you want to have a solid foundation, be careful not to scatter your attention. You cannot build properly while pulling from too many conflicting voices at once. Foundation requires focus.

You must be deliberate about how you learn, so your understanding is properly formed and not confused.

## Testing Spirits and Doctrine

**1 John 4:1 (KJV):**

*“Beloved, believe not every spirit, but try the spirits whether they are of God...”*

Not every teaching is from God. Scripture instructs us to test what we hear.

## The Spirit of Antichrist

**1 John 2:18–19 (KJV):**

*“...even now are there many antichrists... They went out from us, but they were not of us...”*

These were not outsiders—they were once within the fold.

What happened?

They did not continue in the doctrine. To “continue” means to remain in the teaching—not merely to stay in a physical place, but to remain aligned with the truth.

Scripture interprets itself:

- To continue is to remain in teaching
- To abide is to stay aligned with truth

When people depart from sound doctrine, they may still appear spiritual, but they have shifted from truth.

## **Doctrinal Error and Its Root**

The spirit of antichrist works through doctrinal deviation. For example, denying that Jesus came in the flesh is a denial of a foundational truth. Jesus is fully God and fully man. Why is this important?

Because in His humanity, we see the pattern and possibility of victory over sin. If His humanity is removed, then His example is no longer applicable—and that distorts the Gospel.

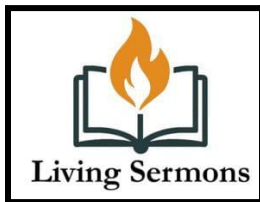
## **The Danger of False Teaching**

False teaching is serious. Scripture describes it as bewitching. It can cause people to resist truth, even when it is clearly presented. It isolates individuals from the wider body of Christ and creates a false sense of exclusivity—where one group believes they alone are right.

That is the spirit of error.

## **Final Charge**

Systematic theology grounds you so you are not carried away by every new idea. There is nothing new under the sun. Many errors being taught today have existed before. You must stay rooted in truth, balanced in understanding, and anchored in sound doctrine.



## About the Speaker

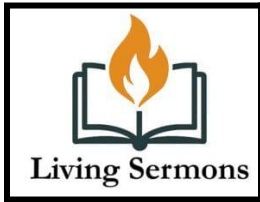
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**Pastor Dolapo Lawal** is a teacher of God's Word with a clear, practical, and uncompromising voice. His ministry is marked by biblical accuracy, spiritual depth, and direct application to everyday life.

He is committed to raising believers who are grounded in Scripture, mature in character, and intentional about growth. His teaching addresses real issues—faith, relationships, purpose, leadership, and personal responsibility—without exaggeration or sentimentality.

Pastor Dolapo Lawal is known for clarity, accountability, and balance. He challenges listeners to look inward before looking outward, to embrace process over shortcuts, and to pursue transformation rather than appearance.

His desire is simple: that believers grow into stability, wisdom, and Christlike maturity through the uncompromised teaching of God's Word.



## About Living Sermons

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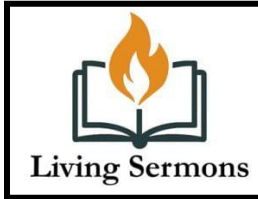
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Our mission is simple: to preserve the wisdom, revelation, and anointing carried in the preached Word and make it accessible in formats that can be studied, shared, and revisited for generations. By turning sermons into high-quality Christian books and eBooks, we extend the life and influence of each message far beyond the pulpit.

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**Living Sermons—*the preached Word in lasting form.***



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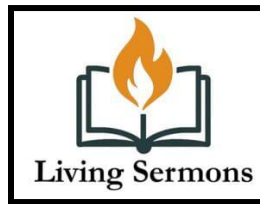
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