

# Faith

Tuesday, August 29, 2023 2:28 PM

A Biblical term (Hebrew - aman) (Greek - pisteuein) meaning to believe. Used in scripture to mean - trust, trustworthiness, faithfulness, belief

Faith assures us that our hope, even though unseen, is real. If we have faith, we are convinced that what we believe is real, true, and reliable. The biblical object of faith is the person and work of Jesus Christ, and faith has always been the identifying mark of the people of God.

## Key Scriptures

Hebrews 11:1 (NIV) Now faith is confidence in what we hope for and assurance about what we do not see. **2** This is what the ancients were commended for.

From <<https://www.biblegateway.com/passage/?search=hebrews%2011&version=NIV>>

Ephesians 2:8-9 (NIV) For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— **9** not by works, so that no one can boast.

From <<https://www.biblegateway.com/passage/?search=Ephesians%202&version=NIV>>

Habakkuk 2:4 (KJV)

...but the just shall live by his faith.

From <<https://www.biblegateway.com/passage/?search=Habakkuk%202:4&version=KJV>>

# Theology

Tuesday, August 29, 2023 2:26 PM

The study of the nature of God and God's relationship with humanity and the world.

(Theo - God, Ology - Study) "the science of religion, study of God and his relationship to humanity,"

From <<https://www.etymonline.com/word/Theology>>

The need for Theology arose as Christians in the ancient world attempted to express their ideas and terminologies about the God of scripture. St Augustine (354-430) was a great Latin theologian whose writings helped introduce and standardize Christian theology.

<Lagasse, Paul, and Columbia University. "Theology." In The Columbia Encyclopedia. Columbia University Press, 2018. Accessed October 12, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NjQwNDQ4?aid=277691>>

There are sources for theology.

Scripture

Reason

Tradition

Experience

Experiences speak to differing theologies.

Examples: Liberation, Feminist, Womanist

A key scripture on Apologetics (defense) but also a charge to have sound theology...

1 Peter 3:15 (NIV) But in your hearts revere Christ as Lord. Always **be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.** But do this with gentleness and respect,

From <<https://www.biblegateway.com/passage/?search=1%20Peter%203:14-16&version=NIV>>

# Apostolicity

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A term referring to the doctrine of the apostles. Referred to within the Nicene Creed as one of the marks of the Christian Church. The Church is founded on the apostles. (Eph. 2:20)

"It was used in this sense by a number of early Christian writers, and in particular by Tertullian and Augustine as a criterion of orthodoxy. Apostolicity, in the sense of faithfulness to the witness of the apostles, is a mark of the Church, and therefore it is expressed in the whole life of the Church, not just in its organizational structure."

<Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as It Is Confessed in the Nicene-Constantinopolitan Creed (381)(Kindle Version). Wipf & Stock Publishers, 2010. Pg 104.>

Ephesians 2:20 (NIV)

built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone.

From <<https://biblehub.com/ephesians/2-20.htm>>

# Creed

Tuesday, August 29, 2023 2:28 PM

A formal statement of belief.

Latin *credo*, "I believe." More than a mental ascent of a body of beliefs but a confession of faith.  
<Bromiley, G. W. "Creed, Creeds." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017.  
Accessed August 29, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MzUy?q=creed>>

Creedal use was instructional, doctrinal, and liturgical.

Famous Christian Creeds

Apostle's Creed (140 AD)

Nicean Creed (325 AD)

Chalcedonian (451 AD)

Athanasian (500 AD)

# Nicene Creed

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A creed drawn up at a meeting of bishops in 325 AD in the city of Nicea.

"The Council of Nicaea was the first [ecumenical](#) (worldwide) council."

<"Nicene Creed." In The Hutchinson Unabridged Encyclopedia with Atlas and Weather Guide, edited by Helicon. Helicon, 2018. Accessed August 29, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FvdGlibGU6NTAyMDc3?summaryArticle=true>>

The council, called by emperor Constantine focused on correct teachings about Jesus, His nature, and unique relationship with His Father. The Nicene Creed was longer and more complex than the previous Apostle's Creed (140 AD).

The largest section by far is the section on Jesus and is used to draw a line of orthodoxy around the deity of Jesus. The council is largely remembered for its debate around this subject. Arius of Alexandria proposed that Christ was not divine and was a created (not eternal) son. Arius' proposal was condemned and his teaching known as Arianism labeled heresy. (Arius was later exiled by emperor Constantine.

The Council incorporated into its creed the non-scriptural word *homoousios*, meaning consubstantial/of one substance to describe the equality of the Son with the Father within the Godhead. This language inserted within the creed was instrumental in the formation/acceptance of the Trinity doctrine and became a criterion of orthodoxy.

<Britannica, The Editors of Encyclopaedia. "First Council of Nicaea". *Encyclopedia Britannica*, Accessed August 29, 2023.

From <<https://www.britannica.com/event/First-Council-of-Nicaea-325>>

In the quest for orthodoxy came a good deal of persecution of Christ followers at the hands of Christ followers. A notable example is John Calvin having modalist Michael Servetus arrested, put on trial, and burnt at the stake in the 1500s. Although the creation of the creed was meant to affirm the faith, it did in some ways further divide brothers and led to persecution.

Within the Disciples of Christ we do not recite the Nicene Creed like some other mainline denominations do. We have from our Stone-Campbell founding distanced ourselves from credal codes and other divisive (Westminster) confessions of faith.

The creed has 4 sections with particular focus on affirming the Godhead.

#1 God the Father

#2 Jesus the Son

#3 Holy Spirit

#4 The Holy, Catholic (universal), and Apostolic Church

The Text:

I(we) believe in one God,  
the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.

I(we) believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light,  
true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,  
and by the Holy Spirit was incarnate of the Virgin Mary,  
and became man.  
For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory  
to judge the living and the dead  
and his kingdom will have no end.

I(we) believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.

I(we) believe in one, holy, catholic and apostolic Church.  
I confess one Baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come.  
Amen.

From <<https://www.usccb.org/prayers/nicene-creed>>

# Revelation

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The particular ways in which God reveals himself. There are 2 types of revelation noted within theology.

**General Revelation** - God's self-disclosure through natural means - creation and the human senses.

Psalms 8:3-4 (NIV) When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place,  
4 what is mankind that you are mindful of them, human beings that you care for them?

Notice that creation informs the psalmist of God's care for mankind.

Romans 1:20 (NIV)

**20** For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.

What is "clearly seen" here is general revelation and it includes his power and nature.

**Special Revelation** - God's self-disclosure through the history of the descendants (Abraham & Sarah, Israel & Judah, Jesus, and the Church etc.) recorded within scripture.

Matthew 16:16-17 (NIV) Simon Peter answered, "You are the Messiah, the Son of the living God."  
17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven.

From <<https://www.biblegateway.com/passage/?search=Matthew%2016:13-20&version=NIV>>

Jesus declares a special revelation had come to Peter straight from the Father.

Special revelation has three characteristics:

- (1) it arises from God's grace and promises;
- (2) it is centered on Jesus Christ's identity and work;
- (3) it is a personal yet public divine self-disclosure. In its final form it is called the "gospel" of Jesus Christ (Rom. 1:1–6, 16–17).

<Jensen, P. F. "Revelation." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MDg5>>

# Canon of Scripture

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The list of writings which a religious group regards as authoritative. For protestant Christians the canon includes 66 books of the Old(39) and New(27) Testament.

The word Canon comes the Greek (*Kanon*) and means "measuring rod," "rule," or "list."

2 Timothy 3:16 gives us a framework for what is and isn't scripture.

-inspired by God (God breathed)

-useful for teaching, reproof, correction, training in righteousness.

"The first listing of the twenty-seven books of the present New Testament (Greek) canon, however, was made in a festal letter of Athanasius, bishop of Alexandria, in 367 CE. Additional centuries would pass before the church settled on the "canon" suggested by Athanasius."

<Heen, Erik, M. "Canon." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed August 29, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NDU1NTgyNg==?q=canon>>

DUBIOUSLY - The first "canon" was the Muratorian Canon, which was compiled in AD 170. Marcion rejected all of the Old Testament, and had revised much of the New Testament himself.

This act helped the Church realize the need for a true and solid canon of scripture.

# Hermeneutics

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Greek meaning to *interpret or make clear*. Hermeneutics is the study, theory, and practice of understanding and interpretation of scripture. It is necessary to correctly integrate scripture into theology, worship, and application of scripture to ethics and discipleship.

The concept and word is based on the Greek mythological messenger god, Hermes, who is said to have translated the message of the gods for humans. To do this, Hermes had to understand both the language and mindset of the gods and humans. Hermeneutics must take into account the author and reader when trying to understand and interpret a message.

<Freeman, Melissa. "Hermeneutics." In *Evangelical Dictionary of Theology*. Baker Publishing Group, 2017. Accessed September 29, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6OTEzNzUz?summaryArticle=true>>

# Experience (As source of Theology)

Tuesday, August 29, 2023 2:29 PM

The Wesleyan Quadrilateral cites 4 factors to form theology, and one of the factors is Experience.

Experiential formation of theology is knowledge deriving from direct perception or apprehension of reality, gained either externally or internally and presenting itself immediately to either the natural sense or the inner world of the spirit.

<Johnston, R. K. "Experience." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed August 29, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MDEw>>

Reflection is complementary to experience and helps us to understand our experiences.

Experiential theology has "arisen historically within Christianity to combat sterile intellectualism and/or rote traditionalism. Moreover, emphasizing the Spirit helps the church attain a more balanced trinitarian perspective. But there are also dangers: (1) Christian experience must never be viewed individualistically but instead must be nurtured and evaluated within the Christian community past and present.

(2) Experience and reflection must not become isolated. Rather, Word and Spirit must remain complementary expressions of the Trinity.

(3) The Spirit who is experienced cannot be reduced to only the Spirit in creation. Attempts to do so run the risk of Christianity degenerating into psychology (cf. Feuerbach's critique). Nor can Christian theology be concerned only with the Spirit of redemption, for then Christianity risks isolationism and mysticism."

<Johnston, R. K. "Experience." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed August 29, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MDEw>>

# Tradition (As source of Theology)

Tuesday, August 29, 2023 2:29 PM

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The Wesleyan Quadrilateral cites 4 factors to form theology, and one of the factors is Tradition.

The process by which normative religious truths, including belief and practice, are passed on from one generation to another is called tradition.

<Engen, J. Van. "Tradition." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2OTYx>>

Tradition is a part of all religious communities in various forms and expression.

"By the third century BC, at least, Jewish rabbis produced a "traditional" interpretation of the scriptural text known as the Mishnah, of which scribes and Pharisees became the keepers and teachers. This continued to grow until it was codified in the fourth and sixth centuries as the Talmud, which provided until modern times the traditional (and therefore binding) Jewish interpretation of the OT."

<Engen, J. Van. "Tradition." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2OTYx>>

The New Testament uses "tradition" (*paradosis*) is used in both positive and negative ways.

Negative:

Christ repudiated the human traditions of the Pharisees (Matthew 15:3; Mark 7:9, 13)

Paul warns about following the traditions of men and not following after Christ. (Colossians 2:9)

Positive:

The apostles passed along a gospel tradition they had received from the Lord. (1 Cor. 11:2, 2 Thess. 2:15, 1 Cor. 15:1–9, 1 Cor. 11:23)

# Reason (As source of Theology)

Tuesday, August 29, 2023 2:29 PM

The Wesleyan Quadrilateral cites 4 factors to form theology, and one of the factors is Reason.

Reason is the use of human intellect to organize ideas, induction and deduction of inferences, or formulation of value judgments. Theology can be formed by the use of reasoning the words of scriptures and the problems of our world a.

Not to be confused with rationalism which emphasizes reason apart from faith.

Isaiah 1:18 (KJV) Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

From <<https://www.biblegateway.com/passage/?search=isaiah%201:18&version=KJV>>

# Pantheism

Wednesday, September 6, 2023 11:40 AM

Greek: Pan=Everything + Theos=God

A belief that God is in everything and that everything is God.

Word coined by John Toland in 1705 for philosophical systems that tend to identify God with the world.

Some view "pantheism as a mediating position between atheism and classical theism, while others have concluded that pantheism is really a polite form of atheism because God is identified with everything." Panentheism is a combination of theism and pantheism.

Pantheism often denies the personal character of a personal God. Some of its forms deny reality and material nature.

God is the creator of everything is a tenant of the faith, but that does not mean God IS everything.

God is omni-present, but his presence does not make him a tree, but present with a tree.

Ephesians 4:6 one God and Father of all, who is over all and through all and in all. This verse speaks to omni-presence, yet not to God being everything.

## Scriptures that argue against pantheism

1 John 2:15-16 (NIV)

**15** Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. **16** For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world.

From <<https://www.biblegateway.com/passage/?search=1%20john%20&version=NIV>>

The world is not God the Father.

Romans 1:25 (NIV)

They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen.

From <<https://www.biblegateway.com/passage/?search=romans+1&version=NIV>>

Worshipping the created thing is not worshipping the creator.

Luke 16:13 (NIV)

No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

From <<https://www.biblegateway.com/passage/?search=Luke+16%3A13&version=ESV>>

There is a delineation between these two masters. They are not BOTH GOD. You can only serve one.

Types of pantheism:

### Hylozoistic pantheism

The divine is immanent in, and characteristically regarded as the basic element of, the

world, giving movement and change to the whole. The universe, however, remains a plurality of separate elements. This view was popular among some early Greek philosophers.

### **Immanentistic pantheism**

God is part of the world and immanent in it, although his power is exercised throughout its entirety.

### **Absolutistic monistic pantheism**

God is both absolute and identical with the world. Thus the world is also changeless though real.

### **Relativistic monistic pantheism**

The world is real and changing. It is, however, *within* God as, for example, his body. God is nevertheless changeless and unaffected by the world.

### **Acosmic pantheism**

God is absolute and makes up the totality of reality. The world is an appearance and ultimately unreal.

### **Identity of opposites pantheism**

Discourse about God must necessarily resort to opposites. That is, God and his relationship to the world must be described in formally contradictory terms. Reality is not capable of rational description. One must go beyond reason to an intuitive grasp of the ultimate.

### **Neoplatonic or emanationistic pantheism**

God is absolute in all aspects, removed from and transcendent over the world. This differs from biblical theism in denying that God is the world's cause, holding rather that the universe is an emanation of God. The world is the result of intermediaries. These intermediaries are, for a Neoplatonist like Plotinus, ideals or forms. He also sought to maintain the emphasis on immanence by positing a world soul that contains and animates the universe.

"From a biblical standpoint pantheism is deficient to a greater or lesser degree on two points. First, pantheism generally denies God's transcendence, advocating radical divine immanence. The Bible presents a balance. God is active in history and creation, but he is not identical with either. Second, because of the tendency to identify God with the material world, there is again a lesser or greater denial of God's personal character. In Scripture, God not only possesses the attributes of personality; in the incarnation he takes on a body and becomes the God-man. God is pictured supremely as a person." <Feinberg, P. D., and Walter A. Elwell. "Pantheism." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed October 11, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MjA4>>

# Atheism

Wednesday, September 6, 2023 12:29 PM

Greek word - Without God

A= without

Theos=God

Used 1 time in the NT

Ephesians 2:12 (NIV)

remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and **without God** in the world.

From <<https://www.biblegateway.com/passage/?search=Ephesians%20:12&version=NIV>>

The Old & New Testament begin with God's reality not left up to speculative premise. If the normal human state includes a God knowledge (Romans 1:20) then atheism would be considered abnormal.

Hebrew has no equivalent word for "without God."

Greeks used Atheos in 3 ways.

- 1) impious or godless
- 2) without supernatural help
- 3) not believing any god

20TH CENTURY ATHEISM differs from 1st century atheos.

- 1) Claims to be the consequence of a rational system without need of God.
- 2) Earlier atheists were thought to be vulgar and depraved, while today many serve in prestige and depict theists as obscurantists.

"Objections have been raised to atheism in its theoretical form. (1) It is against reason; existence of something rather than nothing requires God. (2) It is contrary to human experience; some knowledge of God, no matter how suppressed and distorted, has universally existed. (3) Atheism cannot account for design, order, and regularity. (4) It cannot explain the existence of humans and mind."

Feinberg, P.D. "Atheism." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed September 06, 2023.

From <<https://search.credoreference.com/articles/Qm9va0FydGJbGU6NTc1NzA0>>

# Secularism (secular humanism)

Wednesday, September 6, 2023 12:41 PM

"A way of life and thought pursued without reference to God or religion."

<Gill, D. W. "Secularism, Secular Humanism." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023.>

<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MjM4?aid=277691>.

The word secular means worldly/temporal rather than spiritual/sacred/religious.

The distinction between the sacred and the secular is not an unbridgable gap. Jesus, who is sacred, stepped into a secular world not to promote religious authoritarianism, but to reveal the sacred to "whosoever will."

# Pantokrator

Wednesday, September 6, 2023 12:52 PM

Greek meaning "almighty, ruler of all."

Panto-all

krator-rule, dominion

A word is present in both the Apostle's Creed and the Nicene Creed to describe God the Father.

# Omnipotence

Wednesday, September 6, 2023 2:36 PM

Greek word meaning all powerful

Omni=All

Potent=powerful

A term about the sovereign power of an almighty God.

God is all powerful, which brings up questions about how an omnipotent, loving, and just God could allow evil into the world - Theodicy.

# Theodicy

Wednesday, September 6, 2023 2:50 PM

Greek word concerning the existence of a good, loving, almighty God and also the presence of evil.

Theos=God

Dike=justice

"Feinberg, J. S. "Theodicy." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023."

<https://search.credoreference.com/articles/Qm9va0FydGljbGU6NTc2NDkx?aid=277691>.

That an all-powerful and all-good God would allow evil is called the "problem of evil."

Philosopher David Hume (1711-1776): "Is He willing to prevent evil, but not able? Then He is impotent. Is He able, but not willing? Then He is malevolent. Is He both able and willing? Whence then is evil?"

Augustine (354-430), Thomas Aquinas (1225-1274), C. S. Lewis (1898-1963), and Alvin Plantinga (b. 1931) have argued that it is more valuable for creatures (e.g. angels and humans) to have **free will**, and therefore the ability to abuse that will by choosing evil, than for God to create automatons that cannot make real moral choices.

# Ex nihilo

Wednesday, September 6, 2023 2:58 PM

Greek Word meaning out of nothing.

Ex=out of

Nihilo=Nothing

God created the world out of nothing by His Word.

"God brought the world into existence "out of nothing" through a purposeful act; the Christian doctrine confesses God as the almighty Lord of all existence."

<Mckim, D. K. "Creation." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed August 29, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2OTY4>>

Hebrews 11:3 (NIV)

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

From <<https://www.biblegateway.com/passage/?search=hebrews%2011&version=NIV>>

**Romans 4:17 (NIV)**

As it is written: "I have made you a father of many nations." He is our father in the sight of God, in whom he believed—the God who gives life to the dead and **calls into being things that were not.**

From <<https://www.biblegateway.com/passage/?search=romans%204&version=NIV>>

# Creator

Thursday, September 7, 2023 1:56 PM

A designation given to the Father Almighty in the Apostle's and Nicene Creeds meaning that God the Father is the creator/maker.

## Apostle's

I believe in God,  
the Father almighty,  
**Creator** of heaven and earth,

From <<https://www.usccb.org/prayers/apostles-creed>>

## Nicene

I believe in one God,  
the Father almighty,  
**maker of heaven and earth,  
of all things visible and invisible.**

From <<https://www.usccb.org/prayers/nicene-creed>>

From the Greek *dēmiourgos*, meaning “craftsman” or “creator,” used once in the NT (Heb. 11:10) for God's activity. Plato and Epictetus employ the term for the craftsmanship of the visible world by the Divine. Gnostics, however, used the term in a derogatory sense to refer to the lower deity responsible for creation after the “fall” or straying of Sophia in the upper realm of deity. For gnostics, the world is a negative place formed by a negative creator from which escape is necessary.

<Borchert, G.L. "Demiurge." In *Evangelical Dictionary of Theology*. Baker Publishing Group, 2017.

Accessed September 7, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2NjYz>>

# Soteriology

Thursday, September 7, 2023 2:18 PM

Greek word meaning the doctrine of salvation.

Soteria=Salvation

Ology=doctrine, study

“To be saved, as everyone well knows, is nothing else than to be delivered from sin, death, and the devil, to enter into Christ's kingdom, and to live with him forever” - Martin Luther

<Lindberg, Carter. "Salvation." In Dictionary of Luther and the Lutheran Traditions, edited by Timothy J. Wengert, Mark A. Granquist, and Mary Jane Haemig. Baker Publishing Group, 2017. Accessed October 12, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NDU1NjE4Mg==?q=Christian+soteriology+OR+%28Salvation+in+Christianity%29>>

There are many different views on the doctrine of salvation in Christendom. A central agreeable point is that God saves us through the work of Jesus.

# Eschatology

Thursday, September 7, 2023 2:27 PM

Greek word concerning the doctrines of the "end times" or "end of the world."

Eschata=Last Things

Ology=Doctrine, study

Doctrines of the end of time. **Christian eschatology** concerns the end of this Earth and of time; the resurrection of the dead; the [Antichrist](#); the return of Jesus Christ to overthrow the Antichrist; and the culmination of history with the destruction of this world. In more general terms, it refers to the moral significance of the belief that time and history are working towards an ultimate end.

<"eschatology Greek eschata 'last things'." The Hutchinson Unabridged Encyclopedia with Atlas and Weather Guide. Accessed September 7, 2023. Helicon 2018.>

From <<https://search.credoreference.com/articles/Qm9va0FydGJibGU6NTQ2ODY1?summaryArticle=true>>

The doctrine "relates both to human individuals (comprising death, resurrection, judgment, and the afterlife) and the world."

<Bruce, F. F., Scott, J.J. "Creed, Creeds." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed September 7, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGJibGU6NTc1Nzgy>>

Mark 13:4 (KJV)

Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

From <[https://www.blueletterbible.org/kjv/mar/13/1/s\\_970001](https://www.blueletterbible.org/kjv/mar/13/1/s_970001)>

# Imago Dei

Thursday, September 7, 2023 2:33 PM

Greek phrase meaning "Image of God."

Imago=Image

Dei=God, Deity

Genesis declares that mankind was made in the image of God.

Genesis 1:26-27(NIV)

26 Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,[a] and over all the creatures that move along the ground."

27 So God created mankind in his own image,  
in the image of God he created them;  
male and female he created them.

# Christology

Thursday, September 14, 2023 1:59 PM

Study of Christ.

The study of Jesus Christ will include his person, nature (divine & human), and His works.

"How do we understand the deity and humanity of Christ?" is a major question among Christians for millennia. Much of the early councils centered on this question and all this time later the debate runs strong.

# Homoousios

Thursday, September 14, 2023 2:19 PM

A Greek word meaning "of one substance." It is a term that defines the deity/substance/essence of Jesus as the exact same as the Father. Jesus is not another God, a different God, or demi-god, but the one God of Scripture.

Homo - same

Ousios - essence

Homoousios is found within the Nicene Creed in the section on Christ.

"God from God, Light from Light,  
true God from true God,  
begotten, not made, **of one substance with** the Father;"

Sometimes the word consubstantial will be used.

One of the reasons of importance of the argument: If the savior, Jesus Christ, is not the eternal God, then the eternal God is not our savior.

# Pre-existence

Thursday, September 14, 2023 2:28 PM

Although the man, Jesus Christ, was born of a woman within the bounds of time, the deity within the incarnation was pre-existent to the creation of the world.

Although the humanity of Christ had a birthdate, his Deity is eternal.

John 1:1 (NIV) In the beginning was the Word (Logos).

John 8:58 (NIV)

“before Abraham was born, I am!”

Colossians 1:16-17 (NIV) 16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together.

Hebrews 1:2 (NIV) but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

# Incarnation

Thursday, September 14, 2023 2:40 PM

Latin: *in* and *carō* meaning "in flesh."

Strongly related to the hypostatic union. The incarnation explains HOW Deity took on humanity.

John 1:14 The Word became flesh and made **his dwelling** among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

1 Timothy 3:16 (NKJV) And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.

Many will argue that incarnation is not a scriptural word, but the Latin words (*incarō*) for incarnation appear in John 1:14 within the Latin Vulgate.

John 1:14 in its Greek language says the Word "Tabernacled among us," giving us a strong visual of Deity within flesh.

1 John 4:2 (NIV) This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

"The Council of Chalcedon (451), whose labors produced the christological definition that fixed orthodox boundaries, declared that Jesus Christ possessed "two natures without confusion, *without change*, without division, without separation, the distinctiveness of the natures being by no means removed because of the union, but *the properties of each nature* being preserved" (emphasis added)." <Reymond, R. L. "Incarnation." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed September 14, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2NjUw>>

This means that over 100 years after the Council of Nicea, they were still trying to define the nature of the incarnation. This was a move to solidify a pre-incarnate 2nd person doctrine among the Church.

Saying Christ had 2 natures that never changed brings to question how he could "grow in wisdom and stature, and in favor with God and man." (Luke 2:52)

It also leads many to question the level of kenosis(emptying) that takes place in Philippians 2:6-8.

What is clear is that God could only ever experience some things through the incarnation.

He bore our sorrow and became acquainted with our grief. (Isaiah 53)

He won mastery of death. (Romans 6:9)

He experienced pain, weakness, hunger, thirst, and even death.

None of this would have been possible without a true human nature to serve as mediator.

# Ministry of Jesus

Thursday, September 14, 2023 7:14 PM

The unique Earthly ministry of Jesus.

He claimed a unique relationship with God that He called "Abba" Father. (Luke 11:2)

He was recognized as teaching with unique authority. (Mark 1:25)

He demonstrated a unique power over natural & supernatural events.

He even offers his unique ministry to his disciples and sends them out to greater works. (John 14:12)

This ministry reveals the Kingdom of God.

# Lord/Lordship of Christ

Thursday, September 14, 2023 7:33 PM

Kairos (Greek for Lord) is commonly used to pronounce Deity. Jesus as Lord pronounces a oneness with God.

Jesus is Lord! Probably the earliest Christian confession. It is also a subversive confession as Rome confessed Caesar as Lord. To say Jesus is Lord and not Caesar, was a punishable offense.

Yet Scripture boldly declares these words.

Romans 10:9 If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

Philippians 2:11 and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.

1 Cor 12:3 and no one can say, "Jesus is Lord," except by the Holy Spirit.

# Son of God

Thursday, September 14, 2023 7:57 PM

A title or means of expressing a relationship—especially of Jesus to God

<Burke, G. T. "Son of God (Gk. Huios Tou Theou)." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023.>

<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2NTE3?aid=277691>.

A title showing a familial descent.

"The NT presents a remarkably large and diverse group of individuals who referred to Jesus as the Son of God. At both Jesus's baptism and transfiguration, God himself identified Jesus as his Son in statements reminiscent of Psalm 2:7 (Mark 1:11; 9:35). Before Jesus's birth Gabriel appeared to Mary and identified the child as the "Son of the Most High" and "Son of God" (Luke 1:32, 35). At Jesus's temptation the devil twice challenged him with the words "If you are the Son of God" (Matt. 4:3, 6 = Luke 4:3, 9). During Jesus's ministry unclean spirits or demons directly asserted his divine sonship (Mark 3:11 = Luke 4:41; Mark 5:7). At the beginning of Jesus's ministry John the Baptist testified, "This is the Son of God" (John 1:34 NRSV), and at the cross the centurion exclaimed, "Surely this man was the Son of God!" (Mark 15:39)."

<Burke, G. T. "Son of God (Gk. Huios Tou Theou)." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2NTE3>>

Jesus is both "Son of God" and "Son of Man" both titles describe the Messiah's hypostatic union.

# Reconciliation

Thursday, September 21, 2023 11:08 AM

The act of reconciling parties at variance; renewal of friendship after disagreement or enmity.

A doctrine concerning the restoration of unity which makes fellowship with God possible.

The Bible teaches a reconciliation between Mankind and God, and between humanity.

Jesus taught reconciliation.

Humans in court ([Matthew 5:25](#))

Lost sheep and shepherd/fold ([Luke 15:6](#))

Prodigal son to father ([Luke 15:24](#))

The lost back to God ([Luke 19:10](#))

His attitude toward sinners.

Athanasius taught "incarnation is reconciliation." The dynamic of deity taking on the "likeness of sinful flesh" (Rom 8) enacts a dynamic of reconciliation. The work of Christ was reconciliation. God was in Christ reconciling the world to Himself. (2 Cor 5:19) This same Jesus gives us the ministry of reconciliation whereby we are his ambassadors, imploring others to be reconciled to God. (2 Cor 5:19-20)

<White, R. E. O. "Reconciliation." In Evangelical Dictionary of Theology, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed October 12, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc1OTU4>>

Christ as our *mediator* reconciles two hostile parties, sinful humanity and holy God, by destroying the barrier between us.

Ephesians 2:14

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility,

From <<https://www.biblehub.com/ephesians/2-14.htm>>

The reconciler and God are one and the same ([Galatians 3:20](#)), and have committed to us the message/ministry of reconciliation!

2 Corinthians 5:19 that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.

From <<https://www.biblegateway.com/passage/?search=2+cor+5%3A19&version=NIV>>

2 Corinthians 5:20 We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.

From <[https://www.biblehub.com/2\\_corinthians/5-20.htm](https://www.biblehub.com/2_corinthians/5-20.htm)>

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# Atonement

Thursday, September 21, 2023 11:48 AM

Related to the [reconciliation](#) of mankind back to God. (Translated 3 times in the NT as reconciliation)  
[Romans 11:15, 2 Corinthians 5:18 & 19]

Atonement is the act that brings a mankind back into oneness/unity with God.  
At-One-Ment - A reunification of what had been separated.

The salvific act of Jesus' death, burial, and resurrection serves as an "atoning" sacrifice by covering, cleansing, and purging away sin.

Hebrew word for atonement

*kāpār*

Meaning to cover

Coat with pitch (The arks of Noah, Moses, and Temple)

To atone

From <https://www.blueletterbible.org/lexicon/h3722/kjv/wlc/0-1/>

Greek word for atonement

*katallagē*

Meaning the adjustment of value to make an equivalent value for trade.

From <https://www.blueletterbible.org/lexicon/g2643/kjv/tr/0-1/>

This adjustment of value reminds me of the unequal trade in this Messianic prophecy.

Isaiah 61:3 to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;

From <https://www.biblegateway.com/passage/?search=Isaiah%2061&version=KJV>

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Limited Atonement/particular redemption - Calvinism - Reformed theology - L of the TULIP

The doctrine that Jesus died for the elect in particular, securing their redemption, but not for the world arose as the implications of unconditional election and the satisfaction theory of the atonement developed following the Reformation.

Elwell, W.A. "Atonement, Extent of." In *Evangelical Dictionary of Theology*. Baker Publishing Group, 2017. Accessed September 21, 2023.

From <https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MjY4>

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Argument for Particular redemption

"The doctrine that Jesus died for the elect in particular, securing their redemption, but not for the world arose as the implications of unconditional election and the satisfaction theory of the atonement developed following the Reformation. Controversy arose that resulted in the pronouncement at the Synod of Dort (1618–19) that Christ's death was in principle sufficient for all but in practice efficient for the elect. This general pronouncement did not satisfy many theologians, even some Calvinists, and controversy has continued ever since.

Numerous arguments defend the doctrine of limited atonement, with the following among the more frequent. First, the Bible qualifies who will benefit by Christ's death, thus limiting its effect. Christ died for "his sheep" (John 10:11, 15), "his church" (Acts 20:28), "the elect" (Rom. 8:32–35), and "his people" (Matt. 1:21). Second, God's designs are always efficacious and can never be frustrated by humans. Had God intended for all

to be saved by Christ's death, all would be saved. But the Bible clearly teaches that those who reject Christ are lost; thus Christ could not have died for everyone. Third, if Christ died for everyone, God would be unfair in sending people to hell for their own sins. Fourth, saying that Christ died for everyone logically leads to universalism. Fifth, Christ died not just to make salvation possible but actually to save; otherwise we leave open the question of whether *anyone* is saved. The Bible clearly teaches that Jesus's death actually secures salvation for his people (Rom. 5:10; 2 Cor. 5:21; Gal. 1:4; 3:13; Eph. 1:7). Sixth, because no conditions need be met in order for persons to be saved (i.e., salvation is by grace and not by works)—not even an act of faith—repentance and faith are secured for those for whom Christ died. If the design of the atonement were for everyone, then all would receive repentance and faith, but this is clearly false. Seventh, passages speaking of Christ's death for “the world” have been misunderstood. “World” actually designates the world of the elect, the world of believers, the church, or all nations. Finally, passages saying that Christ died for all have also been misunderstood. “All” means “all classes” of people, not everyone.”

#### Argument for general redemption

"The doctrine of general redemption argues that Christ's death was designed to include all humankind, regardless of whether all believe. To those who savingly believe it is redemptively applied; to those who do not believe it provides the benefits of common grace and the removal of any excuse for being lost. God loved them and Christ died for them; the lost are so because they refuse to accept salvation sincerely offered to them in Christ. Those who defend general redemption begin by pointing out that it is the church's historic view, held by the vast majority of theologians, Reformers, and evangelists, including virtually all writers before the Reformation, with the possible exception of Augustine. Among the Reformers the doctrine is found in Luther, Melancthon, Bullinger, Latimer, Cranmer, Coverdale, and even some of Calvin's commentaries. Even among Calvinists hypothetical universalism is found in Moise Amyraut, Richard Baxter, John Bunyan, John Newton, and John Brown, among many others.

The second point favoring general redemption is the Bible's plainly stated teaching that Christ died for all. Texts such as Isaiah 53:6; 1 Timothy 2:1–6; 4:10; 1 John 2:2 make no sense if not taken in the normal way. Third, the Bible says that Christ takes away the sin of the world and is the Savior of the world. The world—especially in John, where the word is used seventy-eight times—is God-hating, Christ-rejecting, and Satan-dominated. Yet that is the world for which Christ died. There is not one place in the entire NT where “world” means “church” or “the elect.” Fourth, the several arguments reducing to a charge of universalism are special pleading. Just because one believes that Christ died for all does not mean that all are saved. One must believe in Christ to be saved, so Christ's death for the world apparently does not secure salvation for all. Paul had no trouble saying that God could be the Savior of all in one sense and of those who believe in another sense (1 Tim. 4:10). Fifth, God is not unfair in condemning those who reject the offer of salvation. He is not exacting judgment twice. Because nonbelievers refuse to accept Christ's death as their own, its benefits are not applied to them. Sixth, the benefits of Christ's death are referred to as belonging to the elect, his sheep, his people, but it is not said that Christ died only for them. Seventh, the Bible teaches that Christ died for “sinners” (Rom. 5:6–8; 1 Tim. 1:15). “Sinner” nowhere means “church” or “the elect” but simply all of lost humankind. Finally, God sincerely offers the gospel to everyone, not just the elect. How could this be genuine if Christ did not actually die for everyone? Even Louis Berkhof, a staunch defender of limited atonement, admits real difficulty here.

#### Summary

Both views try to preserve theologically important truth. Defenders of limited atonement

stress the certainty and divine initiative of salvation. Defenders of general redemption stress God's fairness and apparent clarity of certain statements in Scripture. Both views can properly promote universal evangelism while denying universal salvation." Elwell, W.A. "Atonement, Extent of." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed October 10, 2023.

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MjY4>>

# Eucharist

Thursday, September 21, 2023 12:21 PM

Eucharist Greek

*eucharisteō*

Meaning "giving thanks."

From <<https://www.blueletterbible.org/lexicon/g2168/kjv/tr/0-1/>>

Eucharist is also referred to as Holy Communion or Lord's Supper. In Christianity it is a ritual commemoration/remembrance of Jesus' Last Supper with his disciples where He EUCARISTEO - gave thanks and broke the bread.

The Eucharist is the central act of Christian worship and is practiced by most Christian churches in some form.

The Communion has the elements of bread (the body of Christ broken for us) and wine (the blood of the new covenant). Jesus gave the simple instruction that as often as they did this holy act they should always do it in remembrance of Christ.

Paul gave further instruction in 1 Corinthians 11 that largely had to do with the unity and recognition of the Lord's body - The Church.

# Christus Victor

Thursday, September 21, 2023 12:39 PM

Greek meaning Christ the victor.

**Christus Victor** is a view of the [atonement](#) taken from the title of Gustaf Aulen's groundbreaking book, first published in 1931, where he drew attention back to the early church's *Ransom* theory.

<Theopedia. "Christus Victor." Accessed September 21, 2023.">

From <<https://www.theopedia.com/christus-victor>>

The ransom theory was an early belief that Christ won our atonement by making a deal with Satan for our freedom.

"Since Christ himself speaks of serving as a "ransom for many" (Matt. 20:28; Mark 10:45), these church fathers inferred that such a payment was given to Satan. In this way humans could be released from their slavery to the ruler of this world (cf. John 12:31; 16:11). Satan was unable to keep Jesus—the ransom payment—in his power, due to Christ's divinity and perfection. Thus, God ultimately wins by tricking Satan into thinking that the grave can hold the Son of God."

<Kapic, K. M. "Atonement." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017.

Accessed September 21, 2023.>

From Evangelical Dictionary of Theology <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc1ODU2>>

"The Ransom Theory was predominant in the early church and for the first thousand years of church history and supported by all Greek Church Fathers from Irenaeus to John of Damascus. To mention only the most important names Origen, Athanasius, Basil the Great, Gregory of Nyssa, Gregory of Nazianzus, and John Chrysostom. The Christus Victor view was also dominant among the Latin Fathers of the Patristic period including Ambrose, Augustine, Leo the Great, and Gregory the Great."

<Theopedia. "Christus Victor." Accessed September 21, 2023.">

From <<https://www.theopedia.com/christus-victor>>

It is possible for Christ to ransom Himself without it including a deal with the devil. Jesus never treated Satan like he were a ruler or authority.

# Expiation/Expiatory

Thursday, September 21, 2023 12:55 PM

An act by which satisfaction is made for a crime and the liability to punishment for it is cancelled.

Expiation is the removal of guilt and "cancelation of sin."

Propitiation is the changing of God's attitude towards us.

Expiation is the atoning work of Christ whereby we avert God's wrath.

Propitiation is the saving work of Christ whereby we are no longer enemies of God, but children/heirs.

<Morris, L.L. "Propitiation." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017.

Accessed August 29, 2023.>

From <<https://biblehub.com/topical/e/expiation.htm>>

<Sproul, R.C. "What Do Expiation and Propitiation Mean?" From Ligonier.org, April 8, 2020. Accessed

September 21, 2023.> [https://www.ligonier.org/learn/articles/two-important-words-good-friday-](https://www.ligonier.org/learn/articles/two-important-words-good-friday-expiation-and-propitiation)

[expiation-and-propitiation](https://www.ligonier.org/learn/articles/two-important-words-good-friday-expiation-and-propitiation)

# Pneumatology

Thursday, September 28, 2023 7:02 PM

The study of the (Holy) Spirit.

Pnuema - Spirit (Breath)

Ology - Study

In Christianity Pneumatology means the study of the Holy Spirit. It studies the divinity, identity and nature of the Holy Spirit, as well as the Spirit's relationship with the Father and Son in the Godhead, and relationship with humanity.

(Greek) Pnuema means Spirit, Breath, Wind

<https://www.blueletterbible.org/lexicon/g4151/kjv/tr/0-1/>

(Hebrew) Rûah means Spirit, Breath, Wind

<https://www.blueletterbible.org/lexicon/h7307/kjv/wlc/0-1/>

# Paraclete

Thursday, September 28, 2023 7:22 PM

A Scriptural designation applied to both Christ and the Holy Spirit. This designation speaks to their deity and role with humanity.

From the Greek word, Paraklētos, meaning “advocate, comforter, champion, counselor”

<Cole, G. A., and Walter A. Elwell. "Holy Spirit." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed October 11, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2NzM2>>

Also meaning "summoned, called to one's side, esp. called to one's aid"

From <<https://www.blueletterbible.org/lexicon/g3875/kiv/tr/0-1/>>

In John 14:16 Jesus designates the Holy Spirit as "another comforter/paraclete."

In 1 John 2:1 the Apostle John designates Christ as advocate/paraclete.

1 John 2:1 ...But if anybody does sin, we have an **advocate** with the Father—Jesus Christ, the Righteous One.

New Testament Use

Matthew 10:19

Mark 13:11

Luke 12:11

John 14:16; 14:16; 14:26; 15:26; 16:7

1 John 2:1; 2:1

# Filioque

Thursday, September 28, 2023 7:42 PM

Filioque - Latin for "and from the son."

"The word inserted in the western version of the Nicene Creed to assert the doctrine of the procession of the Holy Ghost from the Son as well as from the Father, which is not admitted by the Eastern Church. It was one of the central issues of the Great Schism of 1054."

<Confessing the One Faith>

"Originally not in the confessions from Nicaea (325) and Constantinople (381), apparently it was first inserted at the local Council of Toledo (589) and despite opposition gradually established itself in the West, being officially endorsed in 1017."

<Bromiley, G. W. "Filioque." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017.

Accessed September 28, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc1NzA1>>

Eastern Argument

"On the Eastern side two points may be made. First, the relevant verse in John's Gospel (15:26) speaks only of a proceeding from the Father. Second, the addition never had ecumenical approval."

Western Argument

"Yet two points may also support the *filioque*. First, it safeguards the vital Nicene truth that the Son is consubstantial with the Father. Second, the Son as well as the Father sends the Spirit in John 15:26; by analogy with this relationship to us we are justified in inferring that the Spirit proceeds from both Father and Son in the intratrinitarian relationship. Not saying this divorces the Spirit from the Son, contradicting passages that speak of the Spirit of Christ (cf. Rom. 8:9; Gal. 4:6)."

<Bromiley, G. W. "Filioque." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017.

Accessed September 28, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc1NzA1>>

# Discernment

Thursday, September 28, 2023 7:53 PM

Discernment is 1 of the 9 "gifts of the Spirit" listed by Paul in 1Corinthians 12:8-11.

Discernment means the "process of exhibiting keen insight and good judgment."

From <<https://www.wordnik.com/words/discernment>>

I Corinthians 12:10 "distinguishing/discerning between spirits"

Hebrews 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Cessationism argue that the giftings of the Spirit have ceased (1 Corinthians 13:8-9).

Confessions of the One Faith argues that discernment through the Spirit is still active in the Church.

"The gift of discernment remains to be exercised by believers since "the spirits of prophets are subject to prophets" (1 Cor. 14:32; cf. also 14:22). The confession of Jesus Christ as Lord, according to the apostle Paul, serves as a decisive criterion for distinguishing the Spirit of God from other prophetic spirits (1 Cor. 12:3). In the history of the Church additional criteria drawn from the biblical witness and the tradition and confession of the Church have been employed as required by specific situations and challenges (cf. for example 1 John 4:2–3)."

<World Council of Churches. Confessing the One Faith, Revised Kindle Edition (p. 69)>

See also

[Charism](#)

[Spiritual Gifts](#)

# Sanctification

Thursday, September 28, 2023 9:25 PM

To make holy. The Hebrew (*qdš*) and Greek (*hagias-*) roots are applied to any person, place, occasion, or object “set apart” from common, secular use to some divine power.

<White, R. E. O. "Sanctification." In *Evangelical Dictionary of Theology*, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed September 28, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2OTYy>>

The process of becoming more like Christ(Holy). (conforming to the image of the Son Romans 8:29) Whereas Justification is not a process but an instant work completed on the cross and available to believers through faith.

Thus God is holy; “separate” from nature, other gods, and sinners; unapproachable except by mediation and sacrifice (Isa. 6:3–5). Men and women “sanctify” God by obeying his commands (Lev. 22:32; Isa. 8:13; 1 Pet. 3:15). Israel *is* inherently holy, separated by God from “the peoples” to be his own. Yet Israel must *become* holy, by obedience, fit for the privilege allotted them.

<White, R. E. O. "Sanctification." In *Evangelical Dictionary of Theology*, by Walter A. Elwell. Baker Publishing Group, 2017. Accessed September 28, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2OTYy>>

# Charism

Friday, September 29, 2023 9:37 AM

Pertaining to the gifts of the Spirit, which are supernatural workings granted by the Spirit "to equip his people for works of service, so that the body of Christ may be built up." (Ephesians 4:12)

From <<https://www.biblegateway.com/passage/?search=ephesians%204:12&version=NIV>>

Charisma - Gift, endowment, gift of grace

From <<https://www.blueletterbible.org/lexicon/g5486/kjv/tr/0-1/>>

"This term is based on the Greek New Testament term charisma which denotes "a gift" of the Holy Spirit granted to Christians for the upbuilding of the community (cf. Rom. 11:29, 12:6; 1 Cor. 1:7, 12:4, 9, 28, 30, 31; 1 Tim. 4:14, 1:6; 1 Pet. 4:10)."

<Confessing the One Faith, Revised Edition: (p. 103)

## Gift vs Gifts

The New Testament uses 2 different Greek words that we translate as Gift. Dorea & Charisma. From a scriptural standpoint, Dorea is the word used to describe the initial receiving, infilling, indwelling, baptism of the Holy Spirit.

Ex: Acts 2:38 "You shall receive the gift (dorea) of the Holy Ghost."

Dorea - a gift, present

From <<https://www.blueletterbible.org/lexicon/g1435/kjv/tr/0-1/>>

Charisma is used to describe the giftings that operate from in the Spirit in the lives of people.

Ex: 1 Corinthians 12:9 "To another faith by the same Spirit; to another the gifts (Charisma) of healing by the same Spirit;

From <<https://www.blueletterbible.org/lexicon/g5486/kjv/tr/0-1/>>

This shows a Charisma/gift of healing from the Spirit in the life of someone who received the Dorea/gift of the Holy Spirit.

Charismatic churches believe that the operation of these spiritual gifts is still active today.

See also

[Discernment](#)

[Spiritual Gifts](#)

# Spiritual Gifts

Friday, September 29, 2023 10:02 AM

The giftings of supernatural ability given by the Holy Spirit in the lives of believers to build up the body of Christ.

Just as there is diversity among people, there is diversity of gifting and ministry. Paul points this out in 1 Corinthians 12:27-31.

27 Now you are the body of Christ, and each one of you is a part of it. 28 And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? 30 Do all have gifts of healing? Do all speak in tongues? Do all interpret? 31 Now eagerly desire the greater gifts.

From <<https://www.biblegateway.com/passage/?search=1%20Corinthians%2012&version=NIV>>

We see these gifts on display in the book of Acts and taught in the epistles.

Paul says we should "desire the greater gifts." These are desirable giftings.

Also these giftings are given by God... but not taken away by God.

Romans 11:29 For the gifts(charisma) and calling of God are without repentance.

From <<https://www.biblegateway.com/passage/?search=Romans%2011:29&version=KJV>>

Paul teaches us to mind our motivation in using the gifts. They are to build up the body of Christ (Eph 4:12), they are to be done with love (1 Cor 13), and should be done decently and order. (1 Cor 14:40)

See also [Charism](#)

# Baptism

Thursday, October 5, 2023 7:52 PM

From the Greek *baptisma*, "baptism" denotes washing or plunging in water, which from earliest days (Acts 2:41) has been the rite of Christian initiation.

<Bromiley, G. W., "Baptism." In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed October 5, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2MTk4>>

There are many arguments surrounding baptism.

Mode of baptism - Sprinkle or full submersion.

Infant baptism or believer's baptism.

Name of the Father, Son, and Holy Ghost (Matt 28:19) or Jesus name (Acts 2:38).

Purpose of baptism - necessary component for salvation, remission of sin, proclamation of faith, joining church.

Winning arguments for baptism (Literally no one can argue against this)

Jesus was baptized - as a follower of Christ we should follow His example.

Jesus commanded his disciples to baptize (great commission) - it is obedient to be baptized and baptize others.

The New Testament Church continued to baptize throughout Acts and God's presence was present.

The Gospel we receive from Jesus is death, burial, and resurrection. Baptism is our burial with Christ. (Rom 6:4)

Baptizo word information and an argument for Transformation in baptism

The meaning of the word baptism (baptizo) was almost lost in antiquity. Many questioned the difference between baptisma/baptizo/bapto and asked if it simply meant to dip as the Greek word "Bapto" means (John 13:26 - dipped sop), or if it held a transformative meaning.

The meaning of the word Baptizo became more understood when scholars ran across an ancient pickle recipe by a poet and physician named Nicander from 200 B.C.

"This word (*baptizo*) should not be confused with *baptô* (911). The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped' (*baptô*) into boiling water and then 'baptised' (*baptizô*) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change."

Pierce, Larry, Blue Letter Bible - Outline of Biblical Usage. Accessed October 5, 2023.

From <<https://www.blueletterbible.org/lexicon/g907/kjv/tr/0-1/>>

Bapto here is clearly defined as a temporary dip. The cucumber is still a cucumber following the bapto dip.

Baptizo takes that same cucumber and also submerges it, but notes a transformation. The cucumber experiences baptizo and comes out changed - a pickle.

Baptism is more than a dip in the water, but a spiritual transformation by the power of the resurrection.

# Participation in the life of Christ

Friday, October 6, 2023 9:45 AM

The Christian life is an invitation to participate in all aspects of the life of Christ.

We are invited by Jesus into His Kingdom and receive, work, and experience all the blessings of His life  
ALONG SIDE HIM.

"It's not a linear process that Jesus told us to wash feet and therefore we wash feet in obedience. Jesus first washes us and then having been served we join Christ in serving others."

-Andrew Mangum, text conversation on October 6, 2023

The full participation is not just limited to receiving. Nor is it limited to just giving/serving. It is the process of receiving from Christ, ministering Christ to others, and helping others walk in the Christ life.

The Church should be a participation in the life of Christ.

Worship, prayer, baptism, communion, serving one another, rejoicing with those who rejoice and mourning with those who mourn...

Jesus is life

John 11:25 I am the resurrection and the life.

John 14:6 Way, Truth, Life

The life of Christ also includes hardship, suffering, betrayal, and death. The negatives of life do not mean we are lacking the life of Christ. In hardship we may conform more to the image of Christ.

'A servant is not greater than his master.' If they persecuted me, they will persecute you also.

John 15:20 (NIV)

From <<https://biblehub.com/niv/john/15.htm>>

I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death,

Philippians 3:10 (NIV)

From <<https://biblehub.com/philippians/3-10.htm>>

# Justification

Friday, October 6, 2023 9:50 AM

The doctrine of justification is the work of God where he takes sinners and makes them righteous.

Šādaq - Hebrew - "To be righteous. Just."

From <<https://www.blueletterbible.org/lexicon/h6663/kjv/wlc/0-1/>>

Dikaioō - Greek - "to render righteous or such he ought to be"

From <<https://www.blueletterbible.org/lexicon/g1344/kjv/tr/0-1/>>

"Process by which an individual is brought into an unmerited, right relationship with a person, whether that relationship is established between people or with God."

<Butler, Trent C. Editor. Entry for 'Justification'. Holman Bible Dictionary. Accessed on October 5, 2023.>

From <<https://www.studydrive.org/dictionaries/eng/hbd/j/justification.html>>

Simple explanation I have heard meaning times...

**Just if I'd** (justified) never sinned. The [atonement](#) work of the cross justifies us.

Justification topics

Sin and the result of sin (death)

Christ's death for our sin

God's righteousness imputed to us by faith

Justification is related to [sanctification](#). Justification is a finished work (calvary), but sanctification is an ongoing process of conforming to the likeness of Christ.

"Justification has two sides. On one hand, it means the pardon, remission, and non-imputation of all sins, reconciliation to God, and the end of his enmity and wrath (Acts 13:39; Rom. 4:6–7; 5:9–21; 2 Cor. 5:19). On the other hand, it means the bestowal of a righteous status and a title to all the blessings promised to the just—a thought that Paul amplifies by linking justification with the adoption of believers as God's children and heirs (Rom. 8:14–39; Gal. 4:4–7)."

<Allen, R. M., Packer, J. I., "Justification" In Evangelical Dictionary of Theology. Baker Publishing Group, 2017. Accessed October 5, 2023.>

From <<https://search.credoreference.com/articles/Qm9va0FydGlibGU6NTc2NzY2>>

# Discipleship

Friday, October 6, 2023 10:25 AM

The act of replicating your discipleship in others.

Jesus told His disciples to "go and make disciples of all nations." (Matthew 28:19 NIV)  
Disciples should make other disciples.

Mathētēs Greek for Disciple - learner, pupil, student

<https://www.blueletterbible.org/lexicon/g3101/kjv/tr/0-1/>

A disciple is one who has sat at the feet of Jesus and learned.

Discipleship is the continued work of teaching/learning about Jesus, now being administered by a disciple. (with the help of Jesus)

Discipleship topics

Relationship with God/Jesus

Growing faith

Next steps - baptism

Spiritual discipline - scripture study and prayer

Similar topic

Apostle - Sent One

# 1 Approaching Theology

Wednesday, October 11, 2023 10:56 AM

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- VI. What is my theological understanding of humanity
  - a. [Imago Dei](#)
  - b. [Sin/Separation](#)
  - c. [Soteriology](#)
    - i. [Reconciliation](#)
    - ii. [Atonement](#)
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# Three Aspects of Believing

Wednesday, October 11, 2023 11:08 AM

Augustine of Hippo (354-430) points to 3 aspects of believing.

1. To believe that God exists (Credere Deum)
2. To believe God (Credere Deo)
3. To believe in God (Credere in Deum)

Credere (Latin) means to believe and is the root of words like creed, credit, and credential. (1) The Apostle's Creed uses the phrase "Credo in Deum" in its opening line, "I believe in God the Father." Likewise, the Nicene Creed, which was written in Greek, uses a phrase of equal meaning - "We believe in one God, the Father..."

## Credere Deum

The belief that God exists is exemplified in scripture.

James 2:19 (NIV) You believe that there is one God. Good! Even the demons believe that—and shudder.

- Even demons example this belief that God exists, for they believe in the one God. This kind of belief is not to be confused with a trust and faith in a relationship with God.

Hebrews 11:6 (NIV) And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

- This belief that God exists, is the early step, building block of pleasing God. Anyone who comes to God must believe that God exists and that he is worth the search.

At one point in time, every believer struggled with the question of Credere Deum - "Does God exist?" It is a worthy question and a search that is rewarded in deeper faith.

It is one thing to believe in the existence of God; it is a deeper journey to trust God.

## Credere Deo

A great example of trusting God might be Abram's early encounter.

Genesis 15:6 (NIV) Abram believed the LORD, and he credited it to him as righteousness.

- More than believing he had heard voice and that God must exist, Abram trusted and obeyed the words of this God.

John 14:1 (NIV) "Do not let your hearts be troubled. You believe in God; believe also in me.

- Jesus is clearly talking about belief as in a level of trust. It is hard to trust when facing trouble, but there is a *Credere Deo* level of belief that operates even in the valley of the shadow of death.

What starts as a belief that God exists, progresses to a stage where God can be trusted.

## **Credere in Deum**

This kind of faith encompasses the previous 2 stages, but progresses into a state of "personal commitment" and "complete entrusting of oneself to God." The original words mean "to believe into God." (2)

This level of belief goes beyond mental ascent, and verbal confession. This belief is lived out in action.

Romans 14:1 (NIV) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

- Those who entrust themselves to God have trusted God enough to lay down upon an altar as though they were Isaac. They are willing to let God's will be done even though it costs them.

Galatians 2:20 (NIV) I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

- The Apostle Paul had entrusted his life to Christ to such a degree that he now lived by faith in the one who gave himself on the cross. He no longer just trusts God, but his life is ENTRUSTED... as in He completely belongs to God.

Do we still see these 3 types of belief? A growing healthy community of faith should be seeing these 3 progressions over and over.

The person who walks into our church seeking.

The friend who asks about why you believe God exists.

These are people who are trying to operate in *Credere Deum*.

The person who prays for the first time, repents, baptized, or comes forward to profess their decision.

The one who obeys what God's word tells them to do.

These are those that exemplify *Credere Deo*.

And finally those who sacrifice for the mission of Christ.

Be it the missionary in a far away land, or the high schooler who takes a stand for faith even if it could cost him some "cool points."

These are the ones who are *Credere in Deum*.

(1) <https://www.etymonline.com/search?q=credere&type=0>Links to an external site.

(2) Cherry, Natalya, "Believing Into Christ: Restoring the Relational Sense of Belief as Constitutive of the Christian Faith" (2018). *Religious Studies Theses and Dissertations*. 3. Accessed October 11, 2023  
[https://scholar.smu.edu/religious\\_studies\\_etds/3](https://scholar.smu.edu/religious_studies_etds/3)

# Gender of God

Wednesday, October 11, 2023 11:24 AM

How do we understand Gender driven terms like Father & Son in reference to God?

I wonder about referring to Father and Son as "names," but rather roles and titles of the 1 God. I am a father myself, but my name is not Father...

As for the word Father, Hebrew *'āb*. It has a wider set of meanings... Strong's Concordance first 3 entries are (1) any ancestor, (2) the founder, first ancestor, (3) author, maker, creator.

[https://www.blueletterbible.org/lexicon/h1/kjv/wlc/0-1/Links to an external site.](https://www.blueletterbible.org/lexicon/h1/kjv/wlc/0-1/Links%20to%20an%20external%20site)

In this sense, God as Father is essential to the Bible and it's teaching about one God who created us and is a Father to us.

- Deut 32:6 Is he not your Father, your Creator, who made you and formed you?
- Malachi 2:10 Do we not all have one Father? Did not one God create us?
- Ephesians 4:6 one God and Father of all, who is over all and through all and in all.
- 1 Cor 8:6 yet for us there is but one God, the Father

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COF thoughts

43 - Father & Son imagery characterizes the relationship between the Lord and the people of God.

COF points this out with Israel in Deut 32:6.

56 The New Testament extends this to all people... Adam is the son of God (Luke 3:38). God is called the Father of all Eph 4:6 - a message not just to Israelites but Gentiles as well.

54 extends to believers.

53 also relationship with the unique son - Jesus.

44 Abba Father - a personal father who is known through a personal savior, Jesus. (John 14:9)

45 & 55 We are adopted by the Spirit of the 1 God where we can call God Abba, just like Jesus did.

46 Almighty (Pantokrator) Father - Our Father wields almighty power.

47 & 56 the Alpha and Omega - sovereign

48 God enters into his own creation by the incarnation - fathering a human son.  
Through humanity wins full victory - so that God may be all in all 1 Corinthians 15:28.

49 Source of all divinity.

50 Father and Son reveals relationship

51 Not a sexuality/gender/masculinity

62 Father and Almighty qualify each other. Not just relationship... not just power... but both.

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Father does stand out above all other images and is not optional.

There is only one God... this one God created all things... this one God calls to us as Father.

That said... the term Father **is not about gender** but about God's role as creator.

*Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as It Is Confessed in the Nicene-Constantinopolitan Creed (381).* Wipf & Stock Publishers, 2010.

# Incarnation Discussion "Beyond the Manger"

Wednesday, October 11, 2023 11:32 AM

It is Christmas Eve, the day when we remember a mother named Mary lying her child in a manger. Today I want to take you beyond the Manger.

## **Before the Manger**

Back to the beginning, when Adam & Eve were removed from the Garden of Eden because of sin. They had listened to a snake and disobeyed the 1 simple command of God.

In the middle of this sad story God gave a promise that has everything to do with Christmas.

Genesis 3:15 (NLT) And I will cause hostility between you(*the snake*) and the woman, and between your(*the snake*) offspring and her offspring. He (*Eve's offspring*) will strike your(*the snake*) head, and you(*the snake*) will strike his(*Eve's offspring*) heel."

This is the first prophecy of Messiah. It shows us a human son who will defeat sin, but also suffer because of sin.

## **A Human Son**

Eve held in her arms her children and wondered which one would be the messiah who would restore them back to God. Imagine her disappointment when her first son, Cain murdered her second son Abel. She hoped that Cain would be the righteous one to defeat the enemy, but he too was overcome by sin.

For thousands of years countless children were born, but all of them were overcome by sin.

The world was looking for the promise of Eve. A Human son who would defeat sin and reconcile us back to God.

On Christmas Eve we remember the Human son named Jesus who was not overcome by sin, but defeated sin and reconciles us back to God. This is the human son that Mary holds in her arms.

Yet Jesus is more than a human child according to scripture.

Isaiah 7:14 (NIV) Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

The child will be born of a woman, but not in connection with a man.

The child will be called Immanuel. Wait, I thought His name was Jesus?

I once had a friend ask me, "If Jesus's middle name was Immanuel, and His last name was Christ." Immanuel and Christ are not His middle and last names but titles. Christ means Messiah/Chosen One. Immanuel means "God with Us."

## **Jesus is "God with Us"**

This title of Immanuel is a description of Jesus. He is God with us.

Isaiah also calls him (messiah) the Mighty God.

"Wait! I thought you said Jesus was a human son?" Yes, that is right.

"Wait! I thought you said Jesus is God with us?" Yes, that is right.

Jesus is both a human son and the Mighty God. (Hypostatic Union)

Isaiah 9:6 (NIV) For to us **a child is born, to us a son is given**, and the government will be on his shoulders. And he will be called Wonderful Counselor, **Mighty God**, Everlasting Father, Prince of Peace.

### **Do you realize who is in this manger?**

The angels did. They sang "Glory to God in the highest!"

The shepherds did. They came and worshipped.

The Magi (wise men) did. They came and opened their treasures and worshipped.

### **Go beyond the manger**

Do you want to go beyond a holiday tradition? Come worship the Mighty God who loved us enough to come to us, as one of us, to reconcile us back to Himself.

# Condition of Sin and Suffering of Christ

Wednesday, October 11, 2023 12:08 PM

## **How can the universal condition of sin with all its consequences be changed by the suffering and crucifixion of the one person of Jesus Christ?**

(COF 132) "The phrase "for our sake..." expresses the link between the incarnation and the death of Jesus and their saving character for humanity."

(COF 133) The creed proclaims the suffering and crucifixion was for our sake... in other words "our sin." This wording of the Nicene Creed ties to the oldest creedal formulae found in scripture (1 Cor 15:3-4) to back up this claim of "for our sake."

But this is not an answer of HOW... yet.

(COF 133-134) Vicarious... in place of another! This is the answer to how. Using Isaiah 53 as prophetic backdrop, COF links Christ's suffering and crucifixion to SACRIFICIAL LAMB and gives other NT scripture backing.

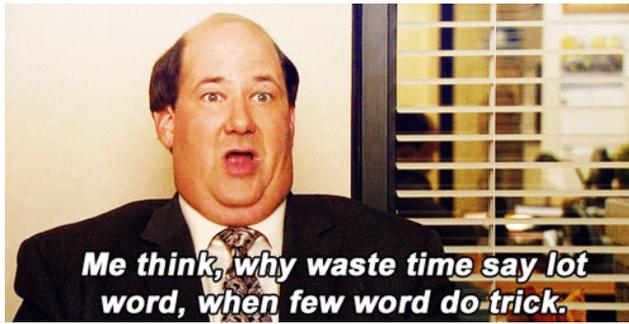
We could mention that the Nicene Creed misses opportunity to use helpful language like SACRIFICE, LAMB, BLOOD, SINLESS but *misses the mark* (harmatia reference). Perhaps because they are too focused on an Arian conflict?? COF130) Nonetheless, COF tries to fill in the blanks of the creed.

While we can say the Nicene Creed does not say enough, it definitely says more than the preceding Apostles Creed. (COF135) The Apostles Creed merely says "for our sake he was crucified under Pontius..." while the Nicean, in an effort to proclaim the humanity of the incarnation, presents "he suffered under Pontius Pilate, was crucified, died, and was buried." These words would be useful against Gnostic challenges that deny a physical Christ.

The Nicene Creed and COF both miss a chance to proclaim the SINLESS PERFECTION of Christ. It is because of his sinlessness he could be our substitute. COF mentions sin, but never the sinless Christ as our substitute. \*Substitute is not anywhere in COF!\* However I will point out they say the words "Jesus took the place of the sinner... (COF144)

**PERSUASIVE...** It is ok. It eventually gets to the answer, but is a little drawn out and could be easily simplified.

In the words of Kevin Malone...



The 2nd verse of Yes Jesus Loves Me does this...

"Jesus loves me he who died  
heaven's gate to open wide.  
He will wash away my sin,  
let his little child come in."

**What is the relevance of the confession of the suffering and crucifixion of Christ for us in the face of human condition of suffering and death and for the struggles of Christians and others against these realities?**

COF153 and onward tackles this challenge.

-Although the new has come (2 Cor 5:17)... the whole creation, along with the children of God, continues to groan in the birth-pangs of the redemption... (Rom 8:19-23)

Suffering still exists... but one day Christ who suffered will take even that away. Christ's suffering and crucifixion is relevant as the eventual answer.

-(COF153)"There is also suffering which is freely accepted whenever people risk their lives in order to help and save others..."

Christ and those following Christ are willing to suffer to help others.

(COF160) Why suffering? UNJUST POWERS OF THIS WORLD. The Cross of Christ reveals this and is very relevant. Also relevant is the call as Christians to identify and confront these powers.

**PERSUASIVE** - It is ok. Technically right, but not very inspirational delivered.

I think this particular question is NOT addressed by the Creed.

I would find it scriptural and inspirational to present Isaiah 53 here...

Our sorrows... he bore them.

Our sickness... he took the stripes for healing.

Our anxiety... he was chastized for our peace.... etc

then bring it home with Col 2:15

And having disarmed *the powers and authorities (THE UNJUST ONES THAT CAUSE SUFFERING BOTH SPIRITUAL AND HUMAN)*, he made a public spectacle of them, triumphing over them by the cross.

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Additional thought on the importance of the work of God inside the incarnation

There are victories that God could only have won in human flesh.

**Victory over sin...** If God had never been tempted to sin, he could not exhibit mastery over (our) sin. As a man HE was tempted in every way... but without sin. (Heb 4:15)

Romans 8:3 in the likeness of sinful flesh to be a sin offering. And so he condemned sin in the flesh,

**Victory over death...** An eternal God can't die... unless he lives a legitimate life as a finite man. ((incarnation)) As a man God exhibits mastery over death.

Romans 6:9 For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him.

There are likely more examples.

If Jesus is not God, then God did not win these victories Himself.

If Jesus is God, then God Himself won these victories for us in a state of human lowliness.

COF is Confessing the One Faith.

*Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as It Is Confessed in the Nicene-Constantinopolitan Creed (381).* Wipf & Stock Publishers, 2010.

# Holy Spirit Joel 2 and Acts 2

Wednesday, October 11, 2023 12:25 PM

**The prophet Joel (800ish BC) declared God's Spirit would be poured out on all people.**

Joel 2:28-29 (NIV) 28 "And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.

29 Even on my servants, both men and women, I will pour out my Spirit in those days.

This is noteworthy!

#1 Before Pentecost, select few people (mainly prophets) operated under the anointing of the Spirit. The Spirit of God was to be considered off limits and reside behind the veil in the temple/tabernacle. Joel prophesied that this Spirit would not reside in secret but be **POURED OUT...**

#2 ALL PEOPLE

a. Not just sons! Daughters will prophesy! On both men and Women will I pour out my Spirit.

b. Not just Hebrews - but Gentiles as well.

**The Apostle Peter on the day of Pentecost (30ish A.D.)**

Act 2:15-18 (NIV)

15 These people are not drunk, as you suppose. It's only nine in the morning! 16 No, this is what was spoken by the prophet Joel:

17 "In the last days, God says,

I will pour out my Spirit on all people.

Your sons and daughters will prophesy,

your young men will see visions,

your old men will dream dreams.

18 Even on my servants, both men and women,

I will pour out my Spirit in those days,

and they will prophesy.

Peter provides commentary in the words "THIS IS THAT." THIS experience in Acts 2 is THAT spoken of by the prophet Joel.

**(ALL of our doctrine should have a THIS IS THAT element. We must be able to point to THIS thing we are doing and point to THAT which is in Scripture.)**

This Acts 2 happening perfectly fulfilled Joel 2.

#1 In Acts 2 the Spirit was not found in the temple... but people became the Temple of the Spirit.

#2 The promise was for all people (Acts 2:39)

a. Not just men, but women as well were filled with the Spirit, including Mary the mother of Jesus.

b. People from "every nation" were present. (Acts 2:5) In Acts 10 Peter also preaches to the Gentiles who receive this same Spirit.

In these texts, the Spirit is not treated as a distinct PERSON of the Trinity. The Jews were not (and still aren't) Trinitarian and when they spoke of THE SPIRIT they simply thought of the One God who is Spirit. (John 4:24)

In these chapters, the Holy Spirit is presented as an experience with God.

God had come to earth to dwell among mankind. (Incarnation)

Now that same God had come to dwell WITHIN mankind. (Infilling of the Spirit)

This is contrasted by other scripture where Trinitarians note distinct personhood.

John 14:16 tells of another paraclete (advocate) and many note distinct personhood here. The Spirit is given personal pronouns by Christ for example.

However (pot stirring statement) it has been argued (modalist view) that Jesus was speaking of Himself in John 14:16 because of the clear reading of 17-18.

17 the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. **But you know him, for he lives with you and will be in you.** 18 **I** will not leave you as orphans; **I** will come to you.

Trinitarianism argues a distinction of persons with separate minds, wills, and identities.

Modalism argues a distinction of mode/function.

Modalism was branded a heresy before the Nicene Council.

Either way, it is clear that the Holy Spirit is an important doctrine within Scripture, and the pouring out of Spirit is a revelation the Old Testament people of God could hardly fathom. If the Spirit is a 3<sup>rd</sup> person, or the singular person of God, it could still be agreed that deity has come so close to mankind that He now lives within us.

# Holy Spirit Role in Church Formation

Wednesday, October 11, 2023 12:27 PM

"Christians believe and confess with the Creed that there is an indissoluble link between the work of God in Jesus Christ through the Holy Spirit and the reality of the Church"  
*Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as It Is Confessed in the Nicene-Constantinopolitan Creed (381)*. Wipf & Stock Publishers, 2010. Kindle Version, Pg 69.

I find the wording strange... but I agree with the sentence.

There is a link between God working in Christ and through the Spirit and this should be a reality within the Church. We should be experiencing that same work of God.

The paragraph says...

"The origin of the church is rooted in the plan of the Triune God for humankind's salvation."

I think this is sloppy theology. It would mean God always planned on man failing in the Garden, or that salvation is plan B because plan A failed. I know what they mean... but I don't think they realize what they could mean by their word choice here.

I would say "for a relationship with humanity" instead of "for humankind's salvation."

The most helpful sentence in this paragraph was the final one that cited John's great commission (John 20:19-23). The mission of the Church is to continue that work of Jesus through the power of the Spirit.

# Christian life following baptism

Wednesday, October 11, 2023 12:33 PM

The life of a Christian following baptism is a process of becoming more and more like Jesus. Baptized Christians are not perfect, but they are forgiven. They still make mistakes and need to repent, but they are "being transformed into his(Jesus) image with ever-increasing glory..." (2 Corinthians 3:18)

This process of becoming more like Christ is referred to as "theosis" by Eastern Orthodox. Others may call it Sanctification, or conforming to the image of Christ. (Romans 8:29)

<Confessing the One Faith: An Ecumenical Explication of the Apostolic Faith as It Is Confessed in the Nicene-Constantinopolitan Creed (381)(Kindle Version). Wipf & Stock Publishers, 2010. Pg 84.>

# How does God Reveal Himself?

Thursday, October 12, 2023 8:26 AM

How might a supernatural, invisible Spirit reveal Himself?

God reveals Himself in 4 ways.

Creation & Conscience (General Revelation)

Christ & Word of God (Special Revelation)

## 1 Creation

An ordered creation points to an intelligent creator.

Creation reveals the power and nature of God..

Romans 1:19-20

**19** since what may be known about God is plain to them, because God has made it plain to them. **20** For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that people are without excuse.

From <<https://www.biblegateway.com/passage/?search=Romans%201&version=NIV>>

Creation testifies/declares...

Psalms 19:1

The heavens declare the glory of God;  
the skies proclaim the work of his hands.

From <<https://www.biblegateway.com/passage/?search=psalm%2019&version=NIV>>

## 2 Conscience

Within our hearts and minds is a conviction of right and wrong.

A law written on the hearts of mankind..

Romans 2:15

**15** They show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts sometimes accusing them and at other times even defending them.)

From <<https://www.biblegateway.com/passage/?search=romans%202&version=NIV>>

He has set eternal things on the heart of humanity.

Ecclesiastes 3:11

**11** He has made everything beautiful in its time. He has also set eternity in the human heart; yet no one can fathom what God has done from beginning to end.

From <<https://www.biblegateway.com/passage/?search=Ecclesiastes%203&version=NIV>>

## 3 Christ

The incarnation reveals God in the person of Jesus Christ.

John 1:14

**14** The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

From <<https://www.biblegateway.com/passage/?search=John%201:14&version=NIV>>

Seeing Jesus Christ is seeing the invisible God!

Colossians 1:15

**15** The Son is the image of the invisible God, the firstborn over all creation.

From <<https://www.biblegateway.com/passage/?search=Colossians%201:15&version=NIV>>

God speaks to us in many ways... but in these last days God has spoken by His son!

Hebrews 1:1-2

In the past God spoke to our ancestors through the prophets at many times and in various ways, **2** but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.

From <<https://www.biblegateway.com/passage/?search=Hebrews%201&version=NIV>>

## 4 Word of God

Jesus taught that the Scriptures reveal who He is. ([Luke 24:27, 44–45](#); [John 5:39](#)).

Peter taught that the accounts of New Testament were not made up stories but eyewitness accounts. Peter also commend the Old Testament prophetic accounts as reliable.

2 Peter 1:16:19

**16** For we did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power, but we were eyewitnesses of his majesty. **17** He received honor and glory from God the Father when the voice came to him from the Majestic Glory, saying, “This is my Son, whom I love; with him I am well pleased.” **18** We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.

**19** We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.

From <<https://www.biblegateway.com/passage/?search=2%20peter%201:16-19&version=NIV>>

"The Bible tells us that God reveals Himself to humans in four primary ways. All that God has created in nature discloses who He is. Our consciences (the human mind and heart) bear witness to the existence of God. He reveals Himself to us through His Word and the person of Jesus Christ. The first two ways that God reveals Himself to us are general and limited. But the second two avenues of revelation are personal, full, and complete."

<Gotquestions.org. Accessed on October 10, 2023.>

From <<https://www.gotquestions.org/God-reveal-Himself.html>>

# Sacraments

Thursday, October 12, 2023 8:54 AM

“a Christian rite (such as baptism or the Eucharist) that is believed to have been ordained by Christ and that is held to be a means of divine grace or to be a sign or symbol of a spiritual reality.”

<Henderson, Melissa. "What are the Sacraments of Christianity?" Biblestudytools.com. Accessed October 11, 2023.

From <<https://www.biblestudytools.com/bible-study/topical-studies/what-sacraments-of-christianity.html>>

Sacrament involves physical action by the Church of a physical practice of Christ during His Earthly ministry.

**Baptism** is a physical act involving water that was established by Christ who was baptized and commanded his disciples to baptize.

**Communion**, Lord's Supper, Eucharist is also a physical act involving bread and wine, that was established by Christ on the night He was betrayed and was instructed to be done by his disciples.

The sacramental practice of baptism and communion are centered around the Gospel (Death, Burial, and Resurrection of Christ) and are an invitation to participate. Baptism is a burial (Romans 6:4) and communion proclaims His death (1 Cor 11:26).

Churches may have other practices they refer as sacrament.

Ex: Anointing the sick, matrimony, confession, ordination

These practices are covenantal expressions.

# Sin/Seperation

Thursday, October 12, 2023 9:16 AM

Sin - Greek word Hamartia

Meaning - "to miss the mark," "to err, be mistaken," "to wander."

<https://www.blueletterbible.org/lexicon/g266/kjv/tr/0-1/>

Everyone is a sinner...

Romans 3:23

For all have sinned, and come short of the glory of God;

From <[https://www.blueletterbible.org/kjv/rom/3/20/p0/t\\_conc\\_1049020](https://www.blueletterbible.org/kjv/rom/3/20/p0/t_conc_1049020)>

...Except Jesus. He had no sin.

Hebrews 4:15

or we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin.

From <<https://www.biblegateway.com/verse/en/Hebrews%204%3A15>>

Sin separates us from a Holy God.

Upon sinning Adam & Eve were forced from the Garden.

The Ark of the Covenant represents God's manifest presence and anyone who touched it died. This shows separation.

Sin & Separation requires a MEDIATOR.

1 Tim 2:5

For there is one God and one mediator between God and mankind, the man Christ Jesus.

From <<https://dailyverses.net/mediator>>

Hebrews 9:15

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

From <<https://dailyverses.net/mediator>>

A mediator must be able to represent 2 parties.

Christ can represent God because He is in nature God.

Christ can represent man because He is in nature man.

Through Christ's atonement a new covenant is mediated and we are reconciled back to a Holy God.

# Origin Story

Thursday, October 12, 2023 9:29 AM

What is your theological origin story? What parts of the Wesleyan Quadrilateral do you most relate to?

Scripture, Reason, Experience, Tradition

I was raised in a Pentecostal Church and this is where I first encountered Jesus. What informed my theology the most was experience and scripture. The Pentecostal focuses on an Acts 2 EXPERIENCE with God as well as a high view of the inspiration of Scripture.

As I grew in faith and started to minister, I saw open to doors to work within other denominations. When I first started working in other churches (Baptist, Methodist, Lutheran, Bible Church) I was surprised that they put less focus on experience and much more attention on Tradition.

At first I was hesitant to embrace TRADITION, but through an embrace of REASON and a search of SCRIPTURE I discovered that many TRADITIONS are beneficial and even SCRIPTURAL.

As I continue to find a home within the Disciples of Christ I learn that a balanced approach to an informed Theology is very valuable in pursuing God's call and relationship with others in the body.