

The Apostles' Creed



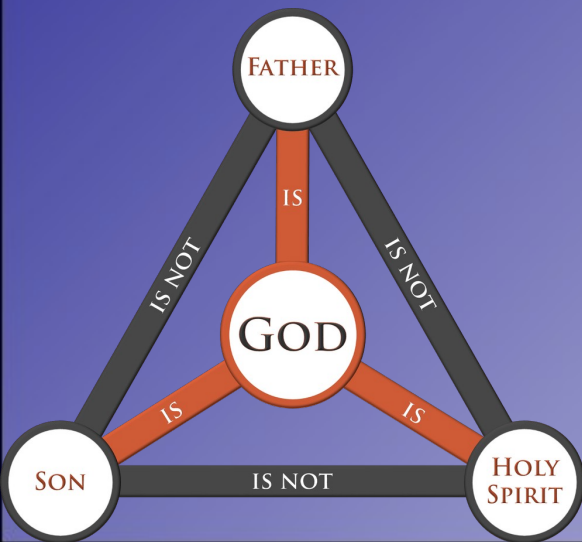
The Apostles' Creed

- *Intro to the Creed Itself*
- *God the Father (part 2)*



God the Father

- “We believe in God the Father Almighty, the maker of heaven and earth...”
 - When the writers of these early Creeds called God “the Father Almighty,” they weren’t just being metaphorical or Trinitarian (though they were arguably *also* being both of those—think about what Paul says in 1 Corinthians 8:6 “there is but one God, the Father, from whom all things came and in whom we are; and there is but one Lord, Jesus Christ, through whom all things came and through whom we are”
 - What are the distinctions that Paul is making here?
 - “the Father from [ἐκ] whom all things came...”
 - “the Father in [εἰς] whom we are...”
 - “Jesus Christ through [διὰ] whom all things came...”
 - “Jesus Christ through [διὰ] whom we are...”
 - Are those *hierarchical* distinctions or *mechanical* distinctions or *relational* distinctions or what—and how so?)



God the Father

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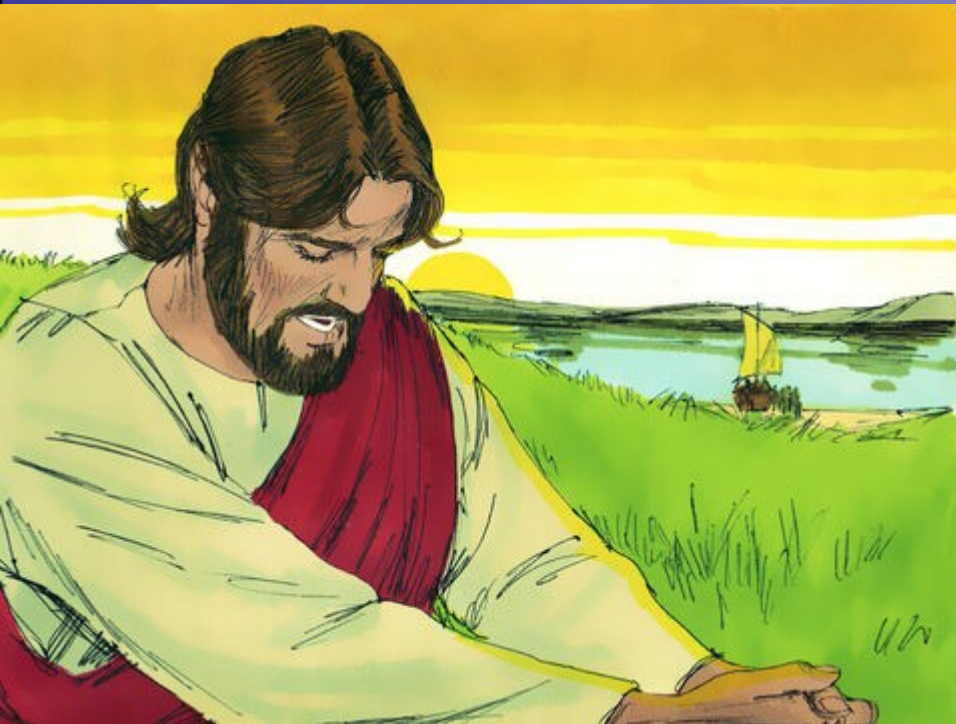
- When the writers of these early Creeds called God “the Father Almighty,” they weren’t just being metaphorical or Trinitarian, but also relational

- Read Matthew 6:9

- Here, Jesus said that we should pray, “Our Father in heaven...”

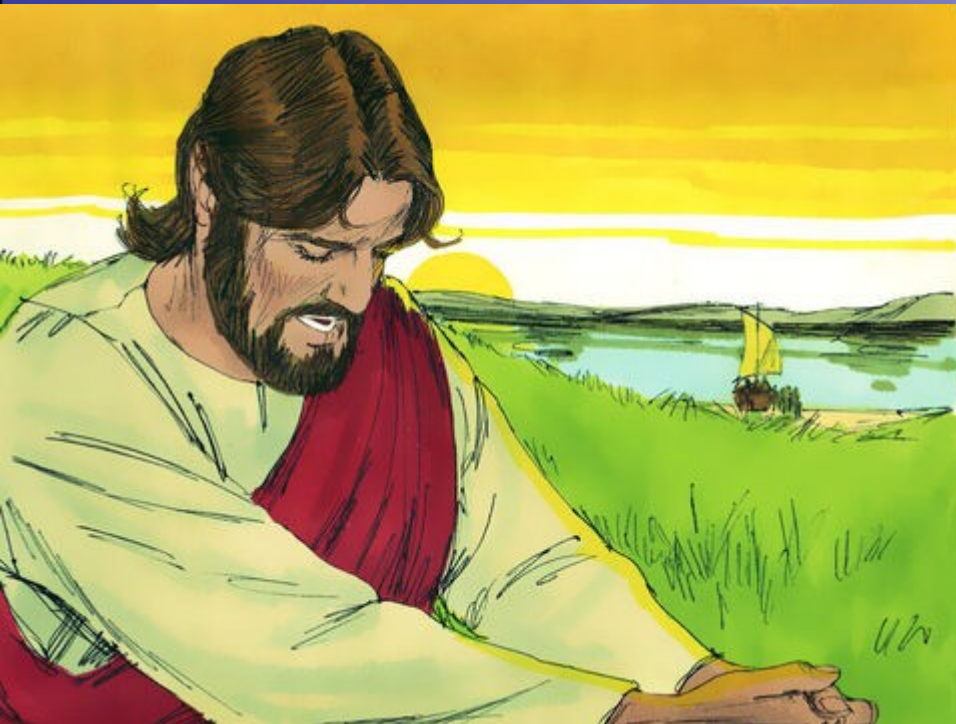
- How does this address change things?

- Remember that in the Old Testament, there’s a precedent for seeing YAHWEH in a distinctly paternal role—but *not* necessarily for addressing Him as if He were *actually* our *personal* Father (beyond Jeremiah 3 sharing how God would have *liked* for them to have done that with sincere hearts, but they were disingenuous)



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 - Read Matthew 6:9
 - Here, Jesus said that we should pray, “Our Father in heaven...”
 - Is it significant that Jesus calls God “Father” 17 times in Sermon on the Mount? How so?



God the Father

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 - When the writers of these early Creeds called God “the Father Almighty,” they weren't just being metaphorical or Trinitarian, but also relational
 - Read Matthew 6:9
 - And read Mark 14:36
 - Here, Jesus prays *this* way, “Abba, Father...”
 - How does *this* address change things?



God the Father

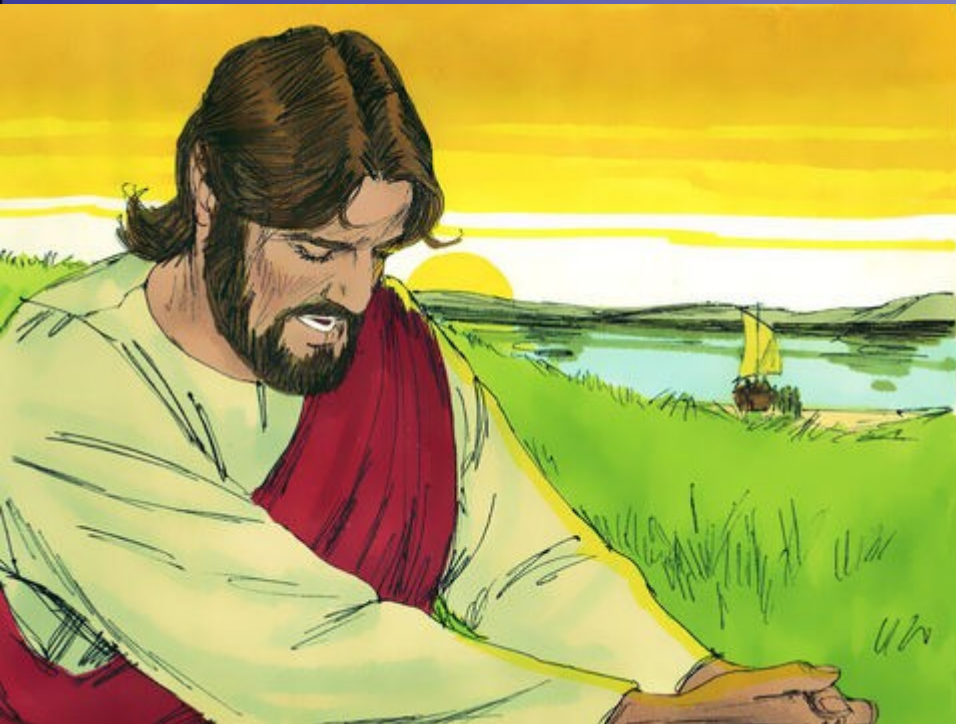


Funky little teaching moment...

- Okay, the word “Abba” (“ἄββα”) is often a smidgey bit misunderstood by modern English-speakers
 - It *absolutely is* a more intimate form of address
 - It's not actually Greek, but Aramaic (אבא), and is formed by flipping and reduplicating the sound of the formal Hebrew word for “Father” (אב or “ab”)
 - But though it's not *formal*, it's not technically “Daddy” for Hebrew/Aramaic speakers—it's not *childish*, per se but instead, it's respectfully, informally intimate

(think of it more like a “Dad” or even a “Papa” rather than like a “Daddy”—i.e.; a title spoken by even an *adult* child—or maybe even like when a soldier refers to his Sergeant affectionately as “Sarge” or a sailor refers to his Captain as “Cap”—not seeing him as a *peer*, but nonetheless seeing him as a well-liked authority figure whom he respects and feels a close connection to)

(“Abba” is thus not a *formal* father address, or a term used for fathers *in general*, but rather *your own* beloved “Dad” whom you obey)

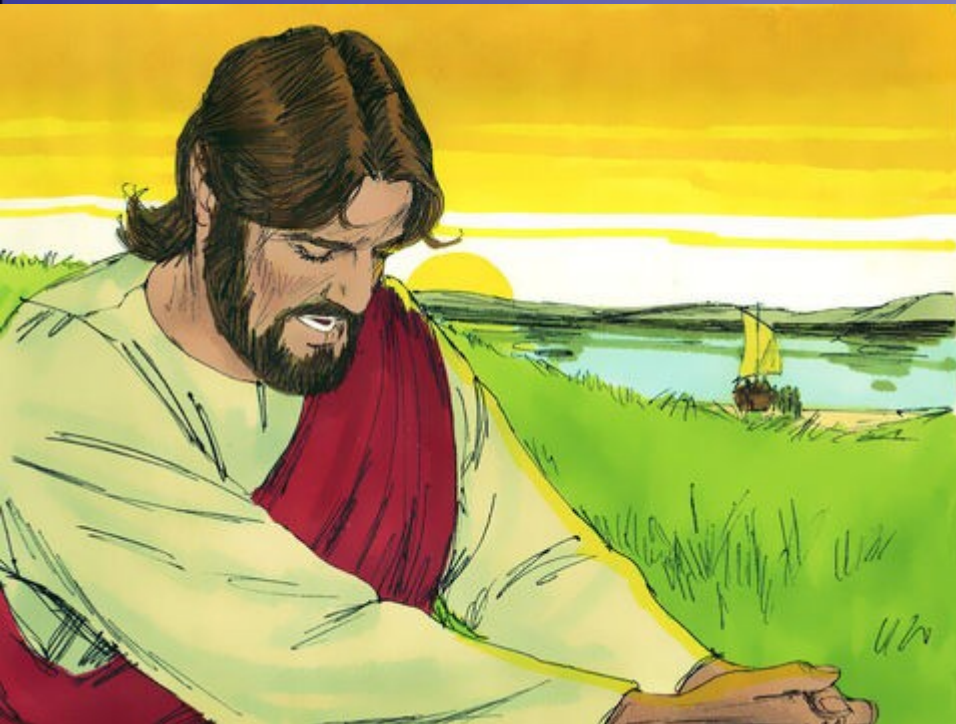


God the Father



Funky little teaching moment...

- Okay, the word “Abba” (“ἄββα”) is often a smidgey bit misunderstood by modern English-speakers
 - It *absolutely is* a more intimate form of address
 - So how would you explain to a non-Christian why Jesus would pray,
“Abba, Father [“ἄββα ὁ πατήρ”], everything is possible for you. Take this cup from me. Yet not what I will, but what you will.” (Mark 14:36)



God the Father

- “We believe in God the Father Almighty, the maker of heaven and earth...”
 - When the writers of these early Creeds called God “the Father Almighty,” they weren’t just being metaphorical or Trinitarian, but also relational
 - Read Matthew 6:9
 - And read Mark 14:36
 - But then read Romans 8:15
 - Paul speaks of *us* receiving a Spirit of sonship—of being adopted into God’s family
 - We’re not God’s “biological children” like Jesus, and yet, even as *adopted* children, we’re given the right to *also* personally cry out “Abba, Father...”
 - How does that change and expand upon how the Jews of the Old Testament would have perceived their relationship with God?
 - How does that change and expand upon how modern Christians might perceive *Jesus’* use of the term, “Abba, Father,” in His own prayers?



God the Father

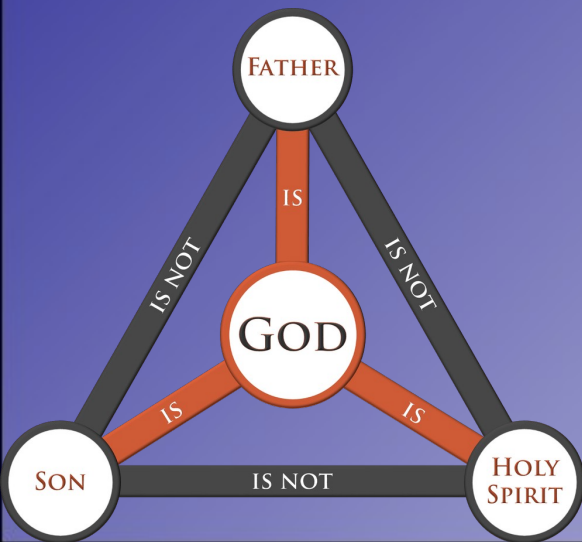
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 - Paul speaks of *us* receiving a Spirit of sonship—of being adopted into God’s family
 - We’re not God’s “biological children” like Jesus, and yet, even as *adopted* children, we’re given the right to *also* personally cry out “Abba, Father...”
 - How is it significant that Paul—the well-trained Pharisee / Old Testament scholar—refers to God as “Father” more than 40 times in his letters?
 - What does that suggest?



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 - When the writers of these early Creeds called God “the Father Almighty,” they weren't just being metaphorical or Trinitarian, but also relational
 - Read Matthew 6:9
 - And read Mark 14:36
 - But then read Romans 8:15
 - And read Galatians 4:6
 - How is this a reiteration of Romans 8:15, and how does it add other elements?

“Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father'...”
 - Parse that out for me, thinking specifically about the Trinity the way we've talked about it—what is Paul saying here?
 - What does Romans 8:15-16 say?



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 - Read Matthew 6:9
 - And read Mark 14:36
 - But then read Romans 8:15
 - And read Galatians 4:6
 - How would you summarize what the New Testament is saying about God being considered “Our Father”?

