

# ***The Apostles' Creed***



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- *Intro to the Creed Itself*
- *God the Father*
- *God the Son*
  - *Christ's Birth*
  - *Christ's Crucifixion and Death*
  - *Christ's Death and Resurrection*



# ***Christ's Death and Resurrection***

- “We believe in... Jesus Christ... Who descended into the grave and the third day rose again from the dead...”

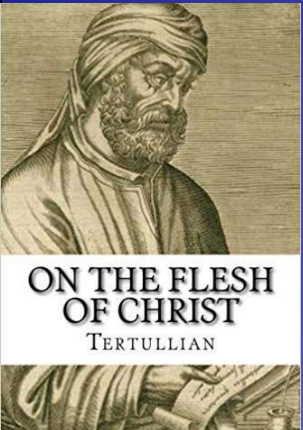


# Christ's Death and Resurrection



Funky little teaching moment...

- Tertullian is [inaccurately] quoted as saying, “credo quia absurdum” (“I believe *because* it is absurd”) (i.e.; “faith in God can't be based on reason, but on trusting in absurdities *beyond* our ability to reason”) (which totally connects with the post-modern way of looking at belief today—that at worst, it's all just crazy nonsense that you shouldn't really *believe* or that at best, you need to “follow your heart” because faith is essentially irrational, but can still be a “beautiful lie” to believe in and give you hope) (all of which, for the record, is the absolute *opposite* of what Tertullian consistently taught)



It doesn't matter what you have faith in, just that you have faith.

— Salma Hayek —

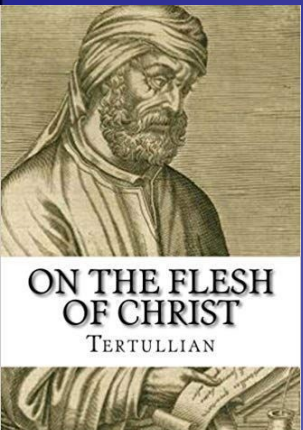


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- Tertullian is [inaccurately] quoted as saying, “credo quia absurdum” (“I believe *because* it is absurd”)
- But it *is* a much later *paraphrase* of an actual quote—and a distortion of his meaning *behind* his quote
  - What he *actually* said in his book, *De Carne Christi* (*On the Flesh of Christ*) was this:
    - Mortuus est dei filius: prorsus credibile est, quia ineptum est.
    - Et sepultus resurrexit: certum est, quia impossibile.
  - In its English translation:
    - The Son of God died; it is utterly credible, *because* it is *ridiculous*.  
(i.e.; unfitting, not suitable, not appropriate)
    - And he was buried and rose again; it is *certain*, because it is *impossible*.
  - What point do you think Tertullian was originally trying to make here—and why?

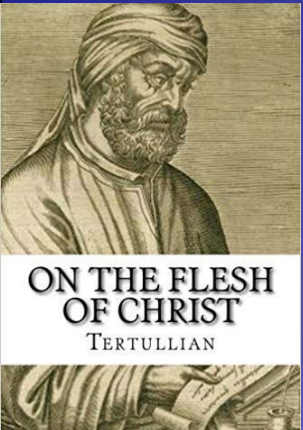


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- He also wrote:
  - “Without true incarnation, there can be no true redemption... God *must* have flesh, in order to have a real death and real resurrection.”
  - Why do you think the genuine, *fleshly* humanity and the genuine, *physical* death of Jesus were so vitally important to the concept of Christ's redemption to Tertullian?  
(see verses such as 1 Peter 1:18-19, 1 Peter 2:24, etc.)

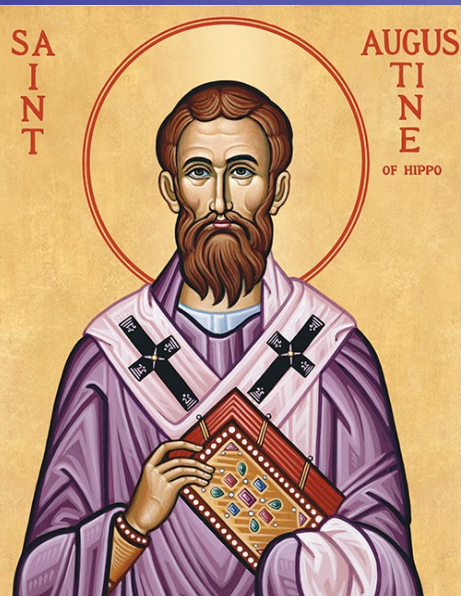


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  - As Augustine eloquently put it, “He came down and died, and by that death delivered us from death. Being slain by death, He slew death... He endured death, then; but he hung death on the cross, and mortal men are now delivered from death...”  
(*Lectures on the Gospel of John*)



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- For *that* matter, what does “redemption” mean?
  - It literally just means, “the action of gaining or regaining possession of something in exchange for payment, or clearing a debt”
    - So when God promised to “redeem” His people “with an outstretched arm” (in Exodus 6:6), or when Paul says that Jesus “gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own” (in Titus 2:14), what exactly is going on there?  
(see verses such as 1 Corinthians 6:19-20, Colossians 2:13-14, etc.)





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  - It literally just means, “the action of gaining or regaining possession of something in exchange for payment, or clearing a debt”
  - **And the most immediate and compelling *proof* of that purchased “debt relief” from sin—that redemption—is Christ’s physical resurrection from physical death**
    - Please read 1 Corinthians 15:13-18
      - What’s Paul’s argument here?

