

The Apostles' Creed



The Apostles' Creed

- *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 in Heaven*
 - *Christ as Judge (part 2)*



The Apostles' Creed

- We need to stop and back up
 - Let's finish the review that we started last week, just so that we can hit up the new material next week with the context that helps us understand it



The Apostles' Creed

- *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 in Heaven*
 - *Christ as Judge*



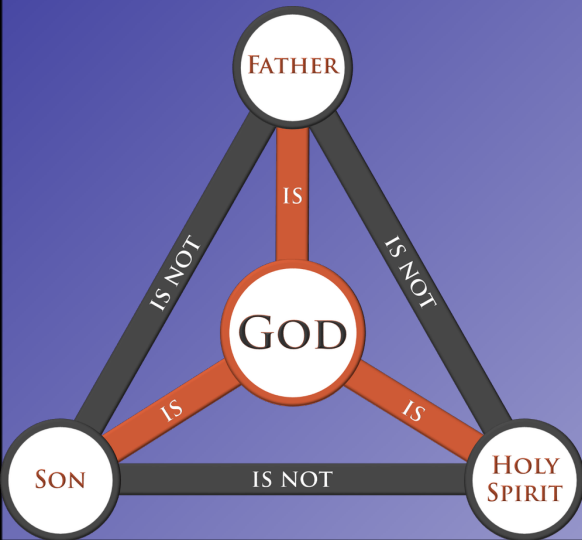
The Apostles' Creed

- *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 in Heaven*
 - *Christ as Judge*



God the Father

- “We believe in God the Father Almighty, the maker of heaven and earth...”



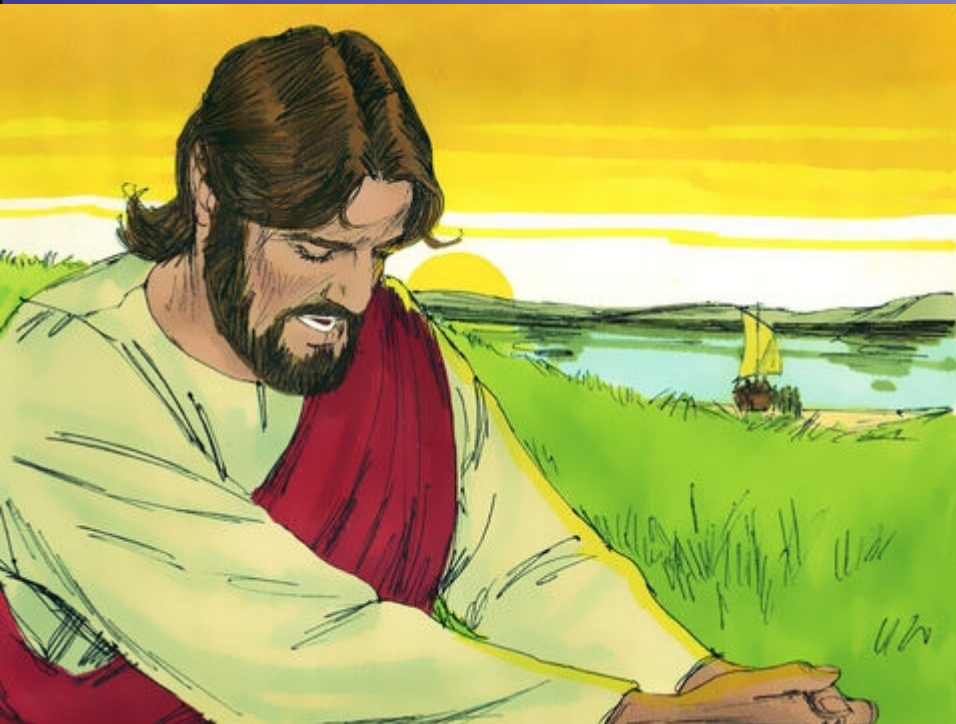
God the Father



Funky little teaching moment...

- Some Christians have the erroneous notion that Jesus was the first one to express God as our “Father” in the Bible

(I mean, don't get me wrong, 'cuz it's really significant that He did—He called God “Father” 17 times in the Sermon on the Mount alone)

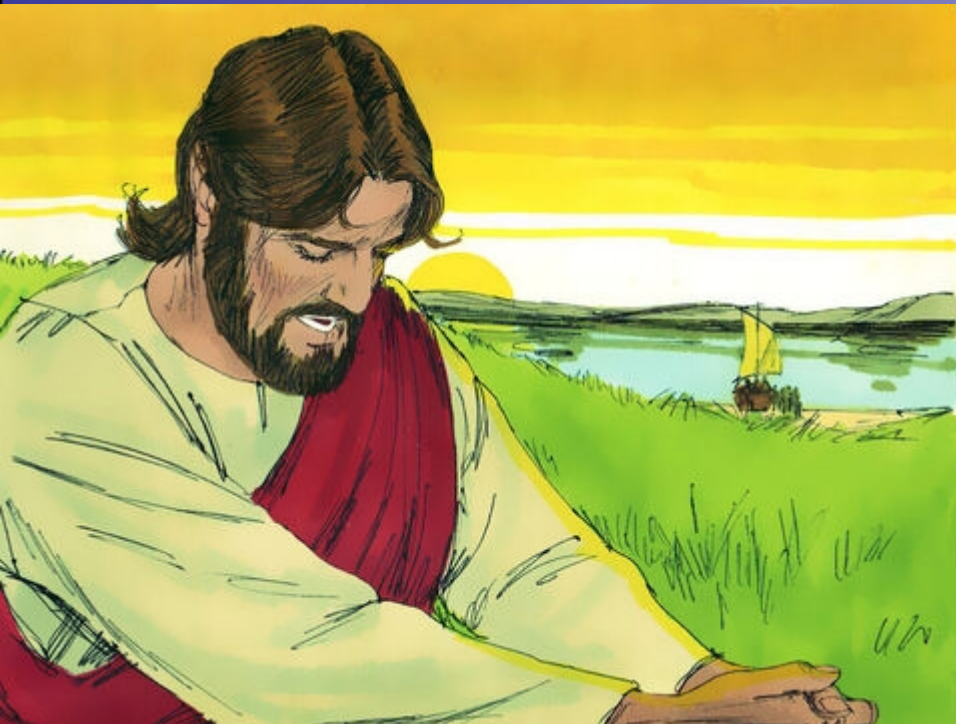


God the Father



Funky little teaching moment...

- Some Christians have the erroneous notion that Jesus was the first one to express God as our “Father” in the Bible
 - But throughout the Old Testament, people like David and Moses and Solomon and Isaiah had *always* been referring to God in paternal terms
 - The huge difference is that in the Old Testament, that was expressed as essentially *metaphorical*—that God loves us “as if” He were our Father...
 - What Jesus showed (and what Paul later explained) was that Christ’s death on the cross bought us genuine adoption into God’s family—He isn’t just “kinda *like*” our Father, He *absolutely is* our Father
 - So beyond our adoptive parentage, what does that suggest to you about the implications of our familial community, or of God’s parental commitment to us, or of our rightful legal inheritance as His children?



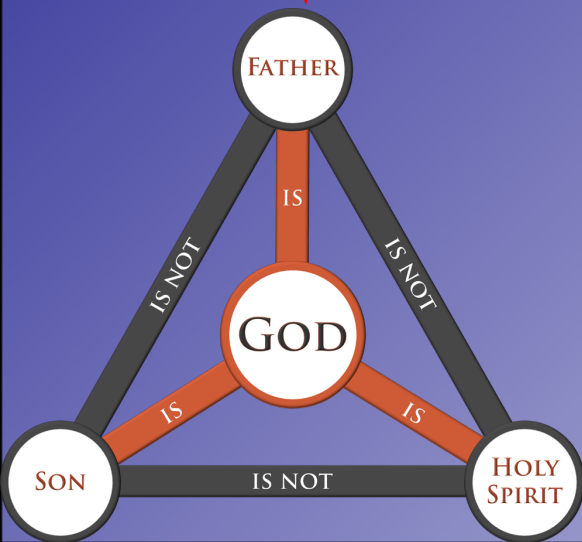
The Apostles' Creed

- *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 in Heaven*
 - *Christ as Judge*



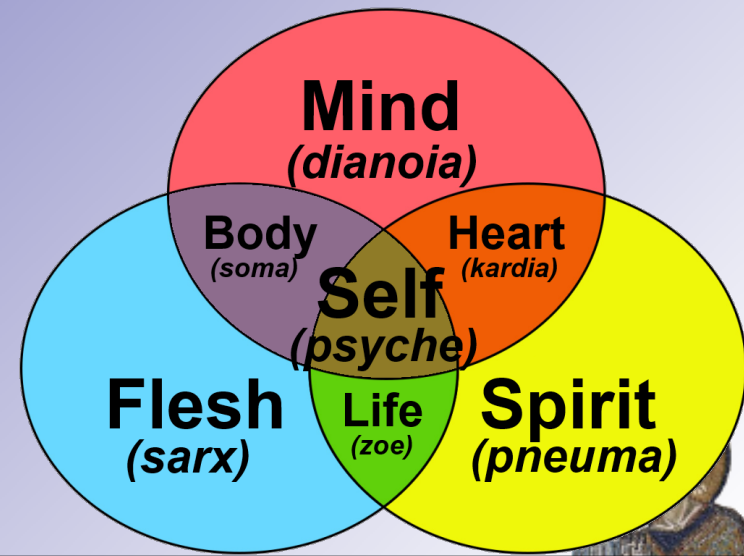
God the Son

- “We believe in... Jesus Christ, his only begotten Son, our Lord...”
 - We talked at length about the concept of the Trinity (i.e.; the idea that Jesus wasn't just a demigod like Heracles, but was God made flesh—He was God) (see John 1:1, etc.)



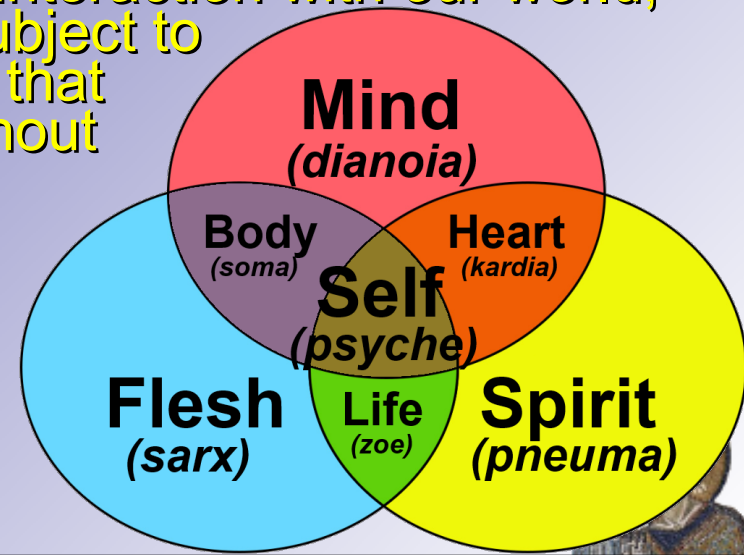
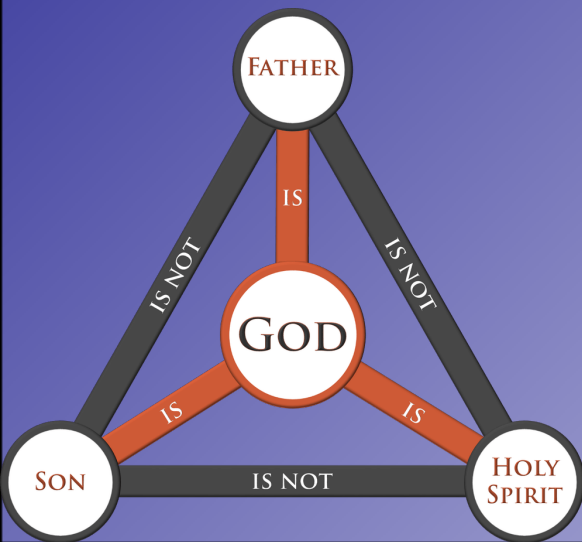
God the Son

- “We believe in... Jesus Christ, his only begotten Son, our Lord...”
 - We talked at length about the concept of the Trinity
 - It's a bit like the Greek concept of how the “Self” actually works in human beings
 - We humans aren't just flesh bags walking around—you're a spiritual being with a volitional mind that's driving this flesh bag around like a robot chassis made out of meat and bone
 - Okay, that might sound silly or gross, but think about how that should change your perspective on life here if it's essentially **T** rue...



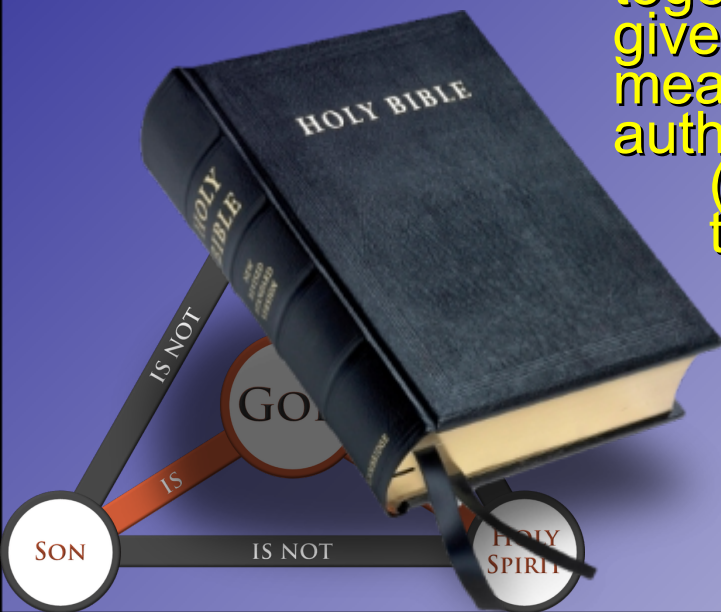
God the Son

- “We believe in... Jesus Christ, his only begotten Son, our Lord...”
 - We talked at length about the concept of the Trinity
 - The early church worked hard to try to figure out how all of that worked together in Jesus, debating “Christology” at length to try to be both logical and Biblical about it
 - The official synopsis that they came up with was that Christ was “fully God but fully human—one person with two natures”
 - His spirit was God's Spirit, but the perfect example of what a human spirit *should* be; His mind was the mind of God, but still human in its interaction with our world; His body was fully human, subject to the same needs and desires that our own bodies are... yet without the sin that taints us, etc.



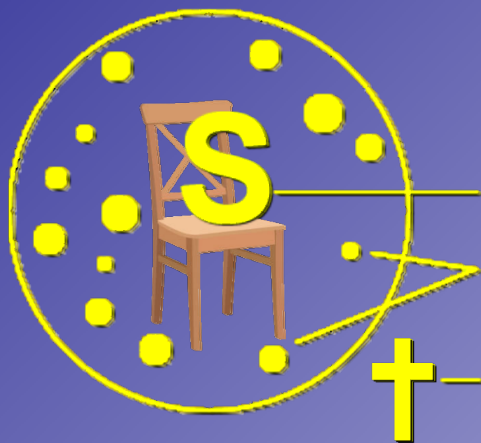
God the Son

- “We believe in... Jesus Christ, his only begotten Son, our Lord...”
 - We talked at length about the concept of the Trinity
 - The early church worked hard to try to figure out how all of that worked together
 - And—as God in the flesh—Christ is also our *Lord*
 - We talked a lot about this too, but the core of this is the idea that Jesus isn't just a nice guy, or just a great teacher, or just a divine avatar, or even just our Saviour, but that He has *authority* over our lives
 - If God created us, then He knows how we're put together and what's best for us—so not only does that give Him the *right* to be our authority, but it also means that it's *wise* for us to put ourselves under His authority and yield to His direction
(Reason #613 to consistently read for ourselves the Life Instruction Manual that He gave us...)



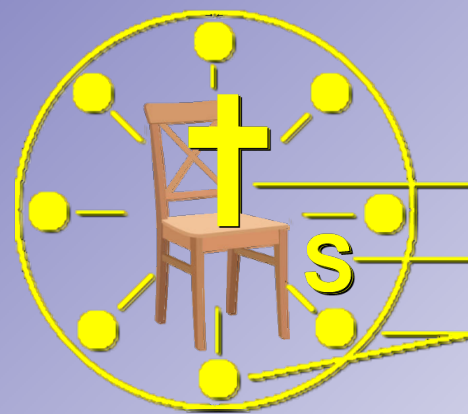
God the Son

- “We believe in... Jesus Christ, his only begotten Son, our Lord...”
 - We talked at length about the concept of the Trinity
 - The early church worked hard to try to figure out how all of that worked together
 - **And—as God in the flesh—Christ is also our *Lord***
 - We talked a lot about this too
 - We even used some classic Campus Crusade graphics to illustrate the concept...
 - Of course, actually living that out necessitates a bit of practice and discipline on our part



SELF-DIRECTED LIFE

Self is on the throne
Interests are directed by self, often resulting in discord & frustration
Christ is outside the life



CHRIST-DIRECTED LIFE

Christ is in the life and on the throne
Self is yielding to Christ
Interests are directed by Christ, resulting in harmony with God's plan.



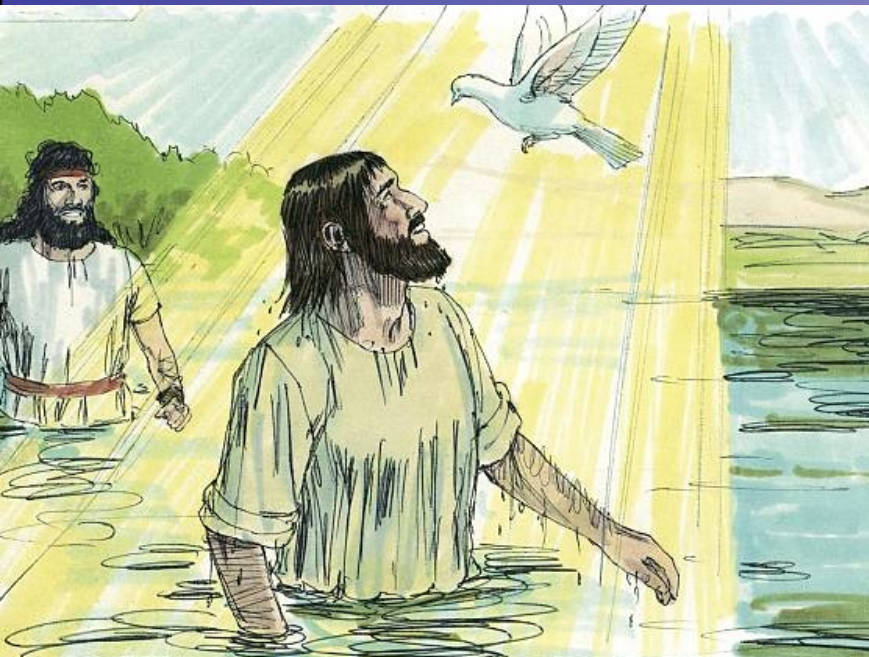
The Apostles' Creed

- *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 in Heaven*
 - *Christ as Judge*



Christ's Birth

- “We believe in... Jesus Christ... Who was conceived by the Holy Spirit, and born of the Virgin Mary...”
 - On some levels, this part is fairly cut-and-dry
 - We should start with the orthodox view of the Son—that Christ was fully God and also fully Human at the same time
 - Even today, we deal with the heresies that Jesus only “seemed” human or that He only “seemed” Divine
 - Earlier this year, someone reiterated to me the idea that Jesus “became” Christ at His baptism (i.e.; that up until that point, He was just a normal, human carpenter—until God “Christified” Him and Jesus “became” the Son of God)
(so how would *you* respond to these errors in understanding?)



Christ's Birth

- “We believe in... Jesus Christ... Who was conceived by the Holy Spirit, and born of the Virgin Mary...”
 - On some levels, this part is fairly cut-and-dry
 - We should start with the orthodox view of the Son —that Christ was fully God and also fully Human at the same time
 - But we also spoke about how reading Colossians 1 and John 1, we see how the birth of Jesus actively reflects the Creation narrative of Genesis 1-2
 - He is the creative “Word” that brought everything into being, the physical, active expression of the mind of God —Christ is the Creator, and He is the perfect Light, and He is the perfect human being, and He is in perfect relationship with the Father, etc... essentially a cosmic “do-over” of the Creation story



Christ's Birth

- “We believe in... Jesus Christ... Who was conceived by the Holy Spirit, and born of the Virgin Mary...”
 - On some levels, this part is fairly cut-and-dry
 - But why does any of that matter?
 - Why is it important to read the birth narratives in the Gospels from the perspective of the Trinity?
 - Why does *any* of this actually matter to our lives or to our faith today?



The Apostles' Creed

- *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 in Heaven*
 - *Christ as Judge*



Christ's Crucifixion and Death

- “We believe in... Jesus Christ... Who suffered under Pontius Pilate, was crucified, dead and buried...”
 - We covered this primarily by defining various terms
 - “Suffered”
 - We talked about the physical act of crucifixion (the worst torture that the Romans could come up with—from which we get our English word “excruciating”)



Christ's Crucifixion and Death

- “We believe in... Jesus Christ... Who suffered under Pontius Pilate, was crucified, dead and buried...”
 - We covered this primarily by defining various terms
 - “Suffered”
 - We talked about the physical act of crucifixion, and even about how just the flogging that He endured beforehand was horrific
 - But that some people even today focus so much on Christ's suffering that they picture Him *still* and *continually* suffering on our behalf—losing sight of the victory in the face of the suffering
 - So why (and how) *should* Christ's suffering still be important to us today?

