

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*
- *God the Holy Spirit*
- *The Church (part 2)*



The Church

- “We believe in the holy and complete Church, which is the communion of the saints...”
 - This is another line of the Creed where it would be very helpful for us to focus on definitions of terms (since an amazing number of people use various, mutually exclusive definitions that cause confusion)



The Church

- “We believe in the holy and complete Church, which is the communion of the saints...”
 - This is another line of the Creed where it would be very helpful for us to focus on definitions of terms
 - “Holy”
 - Last week, we talked about how the Church is intended to be holy (“set apart for Godly purposes”) (and how did we use this graphic to discuss “holiness” as a construct?)



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 - Last week, we talked about how the Church is intended to be holy (“set apart for Godly purposes”)—not a building, but an interactive, inter-supportive community of saints (“holy people”)
(NOTE: Saints are not *specific* people within the church who are somehow *extraordinarily* holy—i.e.; holier than you and me—but rather *everyone* in the church, since *everyone* in God’s family has been called to be set apart for Godly purposes)



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 - If we as “far away” sinners were called to come near to God, and then baptized to be sent out to be a “set apart” priesthood—a kingdom of priests—within this world, then how should all of that affect how we live on a day-to-day basis?



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 - “Holy”
 - “Complete”

(NOTE: Here, the original Creeds of faith affirmed “μία, ἅγια, καθολικὴν καὶ ἀποστολικὴν Ἐκκλησίαν” —or “*mian, hagian, catholicen kai apostoliken Ekklesian*” —or “one, holy, catholic and apostolic church”) (but they meant “catholic” in its *original* sense of “complete” and “universal”—i.e.; the “*whole*” church, and not just bits and pieces of it) (which was also the point of the original Latin-language Apostles’ Creed, when it affirmed a “*sanctam ecclesiam catholicam*” —a “*holy catholic church*”)

- So what are they getting at here?



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 - “Holy”
 - “Complete”
 - Read Ephesians 4:4-6
 - How many bodies does Christ have?
 - How many faiths?
 - How many families?
 - How many baptisms?
 - How many Temples?
 - How many Spirits to indwell His Temple?
 - How many churches are there in the world?



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 - Read Ephesians 4:4-6
 - Read 1 Corinthians 12:12-13
 - How many bodies does Christ have?
 - And why does Paul keep making use of this “body” analogy for Christ and His church?
 - How many churches are there in the world?
 - And yet, how does the “body” analogy help us to consider how that works out—for instance, going on to 1 Corinthians 12:14?
(NOTE: We usually use that “body” analogy when speaking about individuals within a specific church body, but how can that be logically extended to speak of specific communities of faith being part of Christ’s single “body” of the Church?)



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 - What does Paul say about Christ and His love for His church in Ephesians 5:29-30?
 - What does that suggest about how we should view our love within the body in verses like 1 Corinthians 12:20,25,27, etc... and how they naturally lead into 1 Corinthians 13?



The Church



Funky little teaching moment...

- Just how important is church unity?
 - What argument does 1 Corinthians 12:12-30 make?
 - What argument does Romans 12:3-8 make?
 - What argument does 1 Corinthians 1:10-13 make?
 - What argument does Ephesians 4:25-27 make?
 - What does Proverbs 6:16-19 tell us?
 - Do we functionally live as if “a man who stirs up dissension among brothers” is “detestable”—an “abomination” [“תועבה” or “tô ‘ēbâ”]—to God?
 - Why or why not?
 - How does Paul tell Pastor Titus to deal with such a person in Titus 3:10?
- How does Jesus pray in John 17:11?
 - How do we too often use *disunity*—discontinuity with other Christians—as an earmark of our spiritual maturity?
- Why do we as Christians not see this issue as quite as big a deal as Christ does?
 - Please read 1 John 4:11

