

## A Theological Excursus

EMC Wednesday Night Bible Study - 2-8-17

### Issue #1 - Concerning baptism

- NOT criticizing baptism by immersion
- Meaning of βαπτίζω (“baptizo”): To dip, immerse; to cleanse or purify by washing; to administer the rite of baptism, to baptize.
- It does not \_\_\_\_\_ you. The \_\_\_\_\_ is not the issue.

### Issue #2 - Concerning the evidence of the HS in a believer’s life

- Wesley’s sermons 10 and 11 - The Witness of the Spirit I and II
  - Romans 8:16 - “The Spirit itself beareth witness with our spirit, that we are the children of God.”
  - First “of the Holy Spirit” - “an inward impression on the soul”
    - God’s Spirit of adoption whereby he can now cry out, “Abba, Father!”
    - That Jesus loves the believer and died even for him.
    - That his sins are forgiven and blotted out and that he is now reconciled to God.
  - The second witness, that of our \_\_\_\_\_ spirit - based on the truth of Scripture that those born of God will bear godly fruits, i.e. \_\_\_\_\_ for God and others.
    - You can judge a tree by its fruits
- Source of Christian \_\_\_\_\_

### Issue #3 - Concerning Alden’s question - “Did Jesus have both a human spirit and the HS?”

- Chalcedonian Creed
  - Adopted at the Council of Chalcedon (AD 451) in Asia Minor (modern day Turkey) as a response to certain heretical views concerning the nature of Christ.
  - Some major heresies:
    - Arianism - Arius (3rd-4th C.) - Christ was a \_\_\_\_\_ being.
    - Apollinarianism - Apollinaris (4th C.) - Jesus only had a human body and a divine mind.
    - Monophysitism - Jesus had only a single \_\_\_\_\_.
    - Eutychianism - Eutyches (5th C.) - The two natures in Christ were \_\_\_\_\_ into one new nature.
    - Nestorianism - Nestorius (4th-5th C.) - Jesus existed as two \_\_\_\_\_: the man Jesus and the divine Son of God.
  - English Text

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [coessential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusion, without change, without division, without separation; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one

Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.

○ Notes

- Universal vs. essential \_\_\_\_\_. Sin is universal, but not essential to humanity.
- Jesus had 2 wills/minds - divine and human.
  - Mind = \_\_\_\_\_ of the soul.
  - Will = \_\_\_\_\_ of willing, not the decision willed.
  - In Christ are two wills in alignment. (Sanctification?)
  - Ὁμοούσιος - homo "one," ousia "essence"
- In Jesus, the divine nature \_\_\_\_\_ the human nature.
  - In Wesleyan hymnody, before a single word about the cross is written, the Wesleys spoke about the fallen nature of humanity being repaired in the union of the two natures in the baby Jesus:

The Creator of all,  
To repair our sad fall,  
From heaven stoops down:  
Lays hold of our nature and joins to his own.

Our Immanuel came,  
The whole world to redeem,  
And incarnated shewed,  
That men may again be united to God! (HNL 14:2-3)

- Θεοτόκος ("theotokos") - \_\_\_\_\_ of God
  - Asserts the true divinity of Christ and the realness of the Incarnation.

● So what?

- The concern = our \_\_\_\_\_
- Athanasius
  - The incarnation had the effect of \_\_\_\_\_ God and man.
  - God \_\_\_\_\_ all that He \_\_\_\_\_.
- Thomas Torrance - "the whole incarnational assumption of our human nature was at the same time a reconciling, healing, sanctifying and recreating activity."
- The Cappadocian Fathers
  - St. Basil - "if Christ had not come in our flesh, he could not have slain sin in the flesh and restored and reunited to God the humanity which fell in Adam and became alienated from God."
  - Gregory Nazianzen - "The unassumed is the unhealed; but what is united to God is saved."
  - Gregory of Nyssa - "he who was in all points tempted as we are yet without sin, left no part of our nature which he did not take up into himself."
- Implications for "holiness"
  - What? Or how/who?
  - Holiness does not begin with action, but \_\_\_\_\_.
  - Sanctification = Becoming like Jesus by means of the Holy Spirit.