

Confessing the Faith

Anglican Doctrine

BY RAY SMITH
WITH JOHN H. RODGERS



FOUNDATIONS FOR
CHRISTIAN MINISTRY

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SERIES EDITOR, JOEL SCANDRETT



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This book is a part of the *Foundations for Christian Ministry* (FCM) curriculum. FCM is a non-degree curriculum designed to train laypeople for Christian life and ministry, and can be undertaken as parish-based, small-group, or individual study. The purpose of FCM is *to encourage and strengthen Christian formation, discipleship, and witness for all members of Christ's body through study that is biblically sound and theologically orthodox.*



FOUNDATIONS FOR
CHRISTIAN MINISTRY

From the Series Editor

Greetings in the name of the Lord Jesus Christ! It is my privilege and delight to introduce you to this rich resource for Christian discipleship: *Foundations for Christian Ministry*. This multivolume curriculum is designed to deepen and strengthen your grasp of Holy Scripture, of the essential realities of the Christian faith, of Christian moral reasoning, of the Church's life and history, and of the Christian's calling to ministry in the Church and the world.

As we stand at the beginning of the twenty-first century, the global Church faces a world that appears increasingly hostile to the Christian faith. Yet as in ages past, Christian disciples are called faithfully to bear witness to the saving love of God in Jesus Christ and to be agents of the kingdom of God in the world. In such a time as this, we can no longer afford to rely upon the trappings of Christian culture or to be content with a simplistic understanding of our faith. Rather let us all, as the apostle Paul prayed for the Christians in Ephesus two millennia ago:

... no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ. (Ephesians 4:14-15)

My prayer is that the Triune God will use this resource to *transform* your understanding of Christ (Romans 12:2), to cause you to *grow* in maturity in Christ (Ephesians 4:14-15), and to *equip* you as agents of Christ's ministry and mission in the world (Hebrews 13:20-21). To him be all praise and glory!



The Rev. Dr. Joel Scandrett

Director of the Robert E. Webber Center

Series Editor, Foundations for Christian Ministry



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Introduction: How the Course Works

Christians today need to know what we believe. We live in a time of increased skepticism toward the Christian faith, as well as a time of increased religious pluralism. The apostle Peter exhorts his readers always to be “prepared to make a defense” (1 Peter 3:15) to those who may question our faith. If we wish to speak clearly about what we believe to those who do not believe, we must heed Peter’s exhortation.

Unfortunately, we also need to be prepared to answer those within the Church who would challenge the teaching of Scripture. The apostle Paul warns that there will be false teachers who have “the appearance of godliness” but deny its power (2 Timothy 3:5), and those who will be “always learning and never able to arrive at a knowledge of the truth” (2 Timothy 3:7). If we are confused about the basic tenets of our faith, we can easily fall prey to false teachers and their messages.

In *Confessing the Faith* you will be presented with the great doctrines of the Christian faith. We have sought to be true to the Holy Scriptures and the essential teachings of the Church from the apostles down to the present day. And we have framed those teachings as they have been generally received and communicated within the Anglican tradition. This course is offered in the hope that you will be strengthened in your faith in God and able, when called upon, to confess your faith by giving a reasoned answer for the hope by which you live.

General Course Outline

In Part 1, *God and Humanity*, you will explore the nature of theological study and Christian beliefs regarding revelation, God, and humanity. Your study will

focus on what the Scriptures teach about the character of our loving and holy God and his will for the whole of creation, especially humanity. Your attention will be drawn to the fact that humanity was created in the image of God, but that fallen humanity is in rebellion and separated from God. Apart from God's grace, we stand guilty and condemned in the light of God's perfect goodness and justice. As a consequence, our lives, relationships, and world are damaged and distorted, and fall short of God's original purposes.

In Part 2, *Salvation*, you will study how God, out of his great love for us, took (and continues to take) the initiative to restore human beings to loving fellowship with him. The biblical term for this action of God is *salvation*.

The word *salvation* means “deliverance from danger or preservation from disease.” Implied in the word are the ideas of safety, health, and well-being. Modern people look to a variety of sources for safety, health, and well-being, but the Christian gospel is about the one, true Savior—Jesus Christ, the only Son of God—and the salvation that is found in him alone. The Bible reveals that the salvation Christ achieved and makes available to us is primarily spiritual and moral, but includes the physical and emotional. The biblical view of salvation is that humanity's longing for physical deliverance and preservation is rooted in our more basic need for spiritual salvation and reconciliation to God. This need can only be satisfied in a restored relationship with God made possible in and through Jesus Christ.

This part of the course focuses on the salvation that Christ offers to all who will receive it. How Christ won our salvation is studied first in Chapter 7. Attention is given in Chapters 8, 9, and 11 to how that salvation is made available to us personally. Chapter 10 deals with the Church—the community of the saved and their mission. The consummation and completion of God's saving purposes are the focus of the final chapter.

Course Objectives

- Outline basic, historic Christian beliefs concerning divine revelation, God, and humanity.
- Explain the traditional meanings of terms used in theological study.

- Explore beliefs concerning Scripture, the existence of God, and the Christian doctrines concerning the Trinity, God, and humanity.
- Outline historic Christian beliefs concerning the work of Christ, the Church, becoming a Christian, discipleship, Christian ministry, sacraments, and the final destiny of humanity.
- Articulate your own beliefs concerning these topics.

Course Structure

This book consists of twelve chapters. Each chapter has a similar structure with specific objectives. The text of the chapter is interspersed with questions designed to integrate and internalize the content of the lesson. Review questions are included to test the specific objectives. Several “For Thought and Application” questions end each chapter. At the end of the course is a summary review, which will enable students to discover just how many of the overall course objectives have been met and how much of the course content has been assimilated.

Home Assignments

The success of the group meetings hinges on each individual’s faithful preparation in between meetings. Expect to spend at least one and a half hours in study for each chapter of this book.

The chapters in this book are not printed lectures. They are designed to assist you to learn on your own. In the quiet of your home, prayerfully and diligently work through each chapter, including reading, looking up Bible passages, and writing down answers in your notebook. Think of questions you would like to bring to the group. Pray for your leader and the group during the week.

Group Meetings

While this course may be undertaken individually, it is designed for groups. At each meeting, groups will study the main themes of each lesson in a creative way, discussing questions and sharing personal truths and applications in greater depth. Group meetings should be interesting and enjoyable, so if you have any ideas or suggestions, please share them with the group.

Groups may take the form of adult Christian education classes on Sunday mornings or weekday evenings, home fellowship groups, small groups, or other configurations. The decision about group structure or when group meetings are to be held will ultimately be made between your facilitator and group. However, we suggest that you follow something close to the following pattern:

1. Group opens in prayer.
2. 10-15 minutes—leader summarizes main teaching points based on the chapter and additional readings.
3. 45 minutes—group discusses “For Thought and Application” questions from the end of the chapter.
4. Group closes in prayer.

Leadership

Group meetings should be led by a group facilitator who plans the logistics of session times and content, but this person need not have a theological degree in order for the group to be successful.

Textbooks

A study Bible and this book are your chief texts. For your Bible, we recommend using a more recent translation. We suggest either the *ESV Study Bible* (Crossway, 2008) or the *NIV Study Bible* (Zondervan, 2011). You should also keep a notebook in which you can record your answers to the questions at the end of each chapter.

Further Reading

Extra reading assignments are listed at the end of each chapter. While these readings are not required, they are highly recommended. Group facilitators are expected to read and be familiar with these additional resources. For general Christian doctrine, we recommend either Alister McGrath and JI Packer’s *Zondervan Handbook of Christian Beliefs* (Lion Hudson, 2006) or Bruce Milne’s *Know the Truth: A Handbook of Christian Belief*, 3rd ed. (IVP Academic, 2010). In regard to Anglican doctrine, we recommend both Oliver O’Donovan’s *On the Thirty-Nine Articles: A Conversation with Tudor Christianity*, 2nd ed. (SCM

Press, 2011) and John H. Rodgers's *Essential Truths for Christians: A Commentary on the Anglican Thirty-Nine Articles and an Introduction to Systematic Theology* (Classical Anglican Press, 2011).

Enrichment

For further enrichment, you may also consider the following resources. No readings are suggested for these books; however, you may wish to read the appropriate portions as you progress through the course.

Millard J. Erickson, *Christian Theology*, 3rd ed. (Grand Rapids: Baker Academic, 2013).

Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible*, 2nd ed. (Downers Grove, IL: IVP Academic, 2002).

Alister E. McGrath, *Christian Theology: An Introduction*, 5th ed. (Oxford: Wiley-Blackwell, 2010).

Alister E. McGrath, *The Christian Theology Reader*, 4th ed. (Oxford: Wiley-Blackwell, 2011). (Companion volume to *Christian Theology*.)

Thomas C. Oden, *Classic Christianity: A Systematic Theology* (San Francisco: HarperOne, 2009).

Unless noted, all references to the *Book of Common Prayer* are to the 1979 U.S. Edition (Church Publishing, 1979).

This book makes frequent references to the *Thirty-Nine Articles of Religion*. These articles have been printed in the back of this book for your reference.



Chapter 4

The Person of Christ

Who is Jesus Christ? Anyone with even slight acquaintance with Christianity knows that there is a wide divergence of opinion concerning the person of Jesus Christ. A visitor to New England will notice many Unitarian churches in what was once the heartland of orthodox Christianity. In these churches Jesus is respected as a marvelously good man and founder of Christianity, but Unitarians deny that Jesus is divine. Those familiar with mainline Protestant denominations will be aware that they include scholars, clergy, ministers, and church attenders who hold to a similar point of view. And most of us have been approached by members of certain sects like the Jehovah's Witnesses, who claim that Jesus is a divine being—a god—but not truly God in the sense that God the Father is God.

What we believe about the person of Jesus is central to our understanding of the Christian faith. Further, it is the unique, central belief that distinguishes Christianity from the world's religions, including the other main monotheistic religions of Judaism and Islam. Our relationship with Judaism is unique, because Judaism is, in large measure, a different interpretation of the Old Testament's relationship to Jesus Christ.

Objectives

After you have completed this chapter, you will be able to:

- Outline three basic elements in the orthodox view of the person of Christ and provide at least one Bible reference to support each of the three elements.
- Explain the term *incarnation*.

- Describe six errors that have been held in the Church concerning the person of Christ and how each affects Christ's fitness to be the Savior of humankind.
- List and explain the meaning of five important names given to Jesus.

The Debate about the Person of Christ

In our study of the doctrine of the Trinity we saw that the mystery of one God in three persons caused some early Christians to seek simple explanations for difficult concepts—explanations that did not account for all the facts. When we begin to study the doctrine of Christ, we find a similar thing. All the evidence from the Bible suggests that Jesus is both true God and true human while still being one person; it is these qualities that make Jesus a real person and truly human and make him fit to be the divine Savior of humankind. Some early Christians, however, could not accept this. Like Unitarians, liberals, Jehovah's Witnesses, and other sects today, some early Christians sought other explanations of Christ's attributes. Let's sketch the historical development of this debate over the person of Christ. The Church must be able to recognize and counter these historic errors whenever they appear, for each of them undermines Christ's saving work on the cross. Nothing less than Christ's full humanity and full divinity united in his one person will accomplish the saving work he came to do.

Ebionism

The first Christians most decidedly believed that Jesus was truly human, but also divine, and worshiped him as such. However, early Christian theologians identify a group of early Jewish Christians known as the Ebionites that denied Jesus' divinity altogether. They appear to have claimed that Jesus was simply a man appointed by God to be the Messiah, who was destined to return at the end of the age to reign on earth as God's vice-regent. Many today cannot accept that Jesus is fully God either; they are spiritual descendants of the Ebionites.

Docetism

In the first three centuries a group known as the Docetists (from the Greek *dokeo*: “to seem”) solved the problem of Christ’s two natures by doing away with his humanity. They taught that God the Son only seemed to live and to die in the flesh but had no actual physical body. This view was based on the idea that matter, including human flesh, is evil, and therefore God would not and could not become truly human. Not surprisingly, many Docetists rejected the Old Testament as an authoritative text.

Gnosticism

Closely related to Docetism, the “Gnostics” (from the Greek word *gnosis* meaning knowledge) in the first three centuries said, among other things, that Jesus was not truly human at all. He looked like a man, but his body was only a receptacle for the divine. Jesus’ importance for Gnostics was not his sinlessness but the secret knowledge he shared, by which human beings could escape captivity to physical existence. This undercuts the importance and efficacy of Jesus’ death, not to mention his bodily resurrection.

Arianism

Sometime later the opposite perspective was taken by Arius (ca. 250–ca. 336), a priest of the Church, who said Jesus was not fully God. Instead, Jesus was something like a special angel, created by and subordinate to the Father, and not himself possessing eternal self-existence. The implication was that our Lord’s attributes were divine only in a created and limited sense. Jehovah’s Witnesses are a modern-day equivalent of the Arian heresy.

Apollinarianism

The bishop Apollinarius (310–390), an arch-opponent of the Arians, was so concerned to defend the divinity of Christ that he insisted Jesus had no human mind at all. He had only the mind of the eternal Word of God. Apollinarius’ account, though well-intended, rendered Jesus less than fully human.

Eutychianism

Eutyches (375–454), the archimandrite of a monastery in Constantinople also embroiled in the ongoing debate, taught that while Jesus came from two na-

tures, his human nature was absorbed into his divine nature, like a bottle of perfume is absorbed into the air. The result was that Jesus had one mixed nature, neither divine nor human, but a third thing.

Nestorianism

Another perspective from this period was articulated by Nestorius (428–431), archbishop of Constantinople, who said that the divine and the human natures in Christ were quite separate although they stood side by side in the one body. In effect, Jesus was not really one person but two persons appearing to be one person.

The Church's Response

Orthodox Christian leaders were not happy with any of these attempts to explain the person of Christ, because none was completely true to what the authoritative books of the New Testament Scriptures said concerning Jesus Christ, or to Christian experience. In each case either the full humanity of Christ, or the full divinity of Christ, or the unity of the one person of Jesus Christ was threatened. The early Church believed that Jesus Christ was one person with two natures, one truly divine and the other truly human, inseparably joined but not mixed in his one united person. They taught that Christ Jesus is true God and true human.

In 451, after much careful study of the Scriptures and much debate, the whole situation came to a head, and a great council was called, the Council of Chalcedon. The result was a definitive statement that, among other things, said, “We confess one and the same Son, and our Lord Jesus Christ perfect in Godhead, perfect in manhood, truly God and truly man . . . recognized in two natures, unconfused, unchangeable, indivisible, inseparable” (see “Definition of the Union of the Divine and Human Natures in the Person of Christ, Council of Chalcedon, 451 A.D., Act V,” BCP, p. 864). This statement has remained the orthodox teaching of Christianity to the present day and presents the most reliable statement yet attained. It wards off false ways of understanding our Lord and Savior while affirming the mystery of His divine-human person and

nature. Anglicans affirm this orthodox understanding of the person of Jesus Christ in the Articles of Religion:

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men. (Article II)

What the Bible Teaches

Many of these heretical perspectives that appeared in the early history of the Church still reappear from time to time today. We now turn to the Bible to see if these perspectives are true to the biblical texts. We need to examine the Bible for ourselves to see where the statement issued by the Council of Chalcedon gets its authority.

The Divinity of Jesus

Was Jesus truly and fully God? There can be little doubt that Jesus and the writers of the New Testament believed so. Let us review the evidence.

1. **In the Old Testament Yahweh is called “the Lord,” but in the New Testament Jesus also is frequently called “the Lord.” This shows that the disciples understood that Jesus is God. This equation allowed the apostles to take Old Testament texts that originally referred to Yahweh and apply them to Jesus. Here are some examples. Read the scripture passages and answer the questions in your notebook.**
 - a. *Who is the Lord in Isaiah 40:3 and in Mark 1:3?*
 - b. *Who is the Lord in Joel 2:32 and in Acts 2:21 (if in doubt, look also at Acts 2:36)?*
 - c. *To whom will every knee bow in Isaiah 45:23 and Philippians 2:10-11?*

- a. *John 6:35—*
- b. *John 8:12—*
- c. *John 11:25-26—*
- d. *John 14:6—*

If Jesus is not divine, he is not able to reveal God's character or will. Also he does not possess the authority or power to rule over the creation or to forgive or atone for our sins. Furthermore, if Christ is not fully God, Christians are idolaters, worshiping a man and the deluded followers of yet another false religious teacher. However, Jesus proved his claims by rising from the dead (Romans 1:4).

The Humanity of Jesus

The Scriptures are quite clear that the second person of the Trinity has existed throughout eternity (John 1:1; Colossians 1:17; Hebrews 1:10-12). At Christmas we celebrate the coming of the divine Son of God as a human person, rather than the creation of the Son of God. The coming of God as a human is called the "incarnation" by theologians. This is a word derived from the Latin *carnis* meaning flesh. It is a technical term to refer to the "enfleshing" of God in the person of Jesus (note other English words derived from the same Latin term—*carnage*, *carnal*, *carnivorous*, etc.). Was Jesus perfectly and truly human? Let's review the evidence.

1. **What are some of Jesus' human traits mentioned in the gospel accounts of Jesus' life? An example is provided.**
 - a. *Matthew 21:18—He experienced hunger.*
 - b. *Mark 1:12-13—*
 - c. *Mark 4:38-39—*
 - d. *Mark 10:21—*
 - e. *Luke 1:30-31—*
 - f. *Luke 2:6-7—*
 - g. *Luke 2:52—*
 - h. *Luke 23:46 and 52-55—*
 - i. *John 4:6—*

j. *John 11:33-35*—

k. *John 13:21*—

2. In what ways was Jesus *completely* human? Reflect on your study of the Scriptures you have just considered and summarize your findings.
3. In what way was Jesus *uniquely* human, that is, different from all other persons? Read *John 8:46*; *2 Corinthians 5:21*; *Hebrews 4:15*; *1 Peter 2:22*; *3:18*; and *1 John 3:5*.

The full humanity of Jesus is important to stress because he lived and died for us as *the* representative human. It also means that he fully understands the human trials, disappointments, frustrations, sufferings, and misunderstandings that we so often encounter in life. Speaking of Jesus, the writer of the book of Hebrews says that “we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin” (4:15). The Savior of humankind needed to be subject to evil and death just as we are; otherwise his death would not atone for our sins.

Jesus was both fully human and fully God; he was one person with two natures.

The Names of Christ

During his life on earth Jesus was called by different names. Five in particular are important to an understanding of his person and the purpose for which he came.

Jesus—Jesus’ name means “one who saves” in the sense of rescuing and making whole (*Matthew 1:21*).

Christ—This is the New Testament word for the Old Testament *Messiah*, which means “anointed one.” In Old Testament times, priests, kings, and sometimes prophets were set apart for their office through anointing with oil. The title is especially used of Jesus in relation to the fulfillment of God’s promise to send a king belonging to the dynasty of David who would liberate God’s people and establish God’s eternal rule on earth (*Matthew 22:41-44*).

Son of Man—Jesus generally used this title when speaking about himself. While it does contain the idea that he is truly human, it points far more to his divine character and his future glory (Daniel 7:13; Matthew 26:63-64).

Son of God—Jesus is declared to be the Son of God in more than one sense. He is the second person of the Trinity, God the Son, and therefore true God (Matthew 11:27) because his birth is the result of the supernatural activity of the Holy Spirit (Luke 1:35). He is also the Son of God because he is the Messiah (Matthew 24:36).

Lord—Some people in Jesus' day used the term "Lord" as a polite form of address in the same way as they might say "sir" today. After the resurrection the name acquired the meaning of sovereign ruler of the Church and the whole creation (Acts 2:36; 9:5; Ephesians 1:2).

| *What do the names of Christ teach about the person of Christ?*

Going Deeper

Romans 1:1-5

Paul wrote the Letter to the Romans to prepare the way for a visit he intended to make to the Christian church in Rome. In this letter he explains the meaning of the Christian faith and its practical implications for Christian lives. The book contains Paul's fullest statement of the Christian gospel.

In verses 1-5 Paul gives a concise summary of the gospel, mentions for whom the gospel is intended, and describes what kind of response God expects to the gospel message.

Read Romans 1:1-5

1. *Whose gospel does Paul preach according to verse 1?*
2. *Who is the gospel about according to verse 3?*
3. *What is the content of the gospel? Write in your own words the four main things Paul says about Jesus.*

Verse 2—

Verse 3—

Verse 4a—

Verse 4b—

4. *For whom is the gospel intended according to verse 5a?*
5. *What is our appropriate response to the gospel as described in verse 5b?*

Notes

Verse 2. “Prophets” is a reference to historical and prophetic writings of the Old Testament

Verse 3. Jesus is described as a member of the royal lineage, descended from King David through both Mary and Joseph (Luke 2:4). The reference points to Jesus’ Messiahship or Kingship.

Verse 4. “Spirit of holiness” is a Hebrew way of referring to the Holy Spirit. The outpouring of the Spirit and his presence in the Church points to the fact that Jesus is the Son of God.

Colossians 1:15-20

Paul wrote his letter to the church at Colossae in order to counter false teaching. He discovered that a group of teachers was insisting that, in order to know God and have full salvation, a person must worship certain spiritual beings that were described as “thrones,” “powers,” “rulers,” or “authorities.” Paul’s message is clear. Jesus Christ is superior to and supreme over all persons and authorities in heaven as well as on earth. To make his point Paul teaches about Christ’s relationship to God, creation, and the Church.

Read Colossians 1:15-20

1. *What does Paul teach about Jesus*
 - a. *in relationship to God?*

Verse 15a—

Verse 19—
 - b. *in relation to the created order?*

Verse 15b—

Verse 16a—

Verse 17—

c. *in relation to the Church?*

Verse 18a—

Verse 18b (*the faithful dead*)—

2. Write a short summary of this passage in your own words.

Notes

Verse 15. *The figure or image of God when used of Christ indicates two things: (1) Christ reflects the radiance of God's glory. (2) Christ is the exact representation of God's being and therefore reveals God.*

Verse 15. *"Firstborn" is a reference to the rights and privileges Christ possesses as God the Son. Christ as the firstborn of creation has priority, preeminence, and sovereignty.*

Verse 16. *In the reference to "things in heaven and on earth, visible and invisible," Paul is stressing that Christ is supreme over both the physical world, which is seen, and equally the spiritual realm, which is unseen. He describes the spiritual realm as "thrones or dominions or principalities or authorities." Paul also alludes to the angels. An angelic hierarchy was a prominent feature of a false belief that was rife in the Colossian church.*

Verse 19. *"Fullness" means totality. Paul is affirming that Christ possesses the totality of God, that is, all his powers and attributes.*

Verse 20. *The word "blood" is a figure of speech used to refer to Jesus' death. Through his death on our behalf God has been reconciled to us and can receive us into fellowship with himself.*

Review

1. Outline the three essential elements in the Bible's view of the person of Christ and provide a supporting biblical reference for each.
2. Write a definition of *incarnation* in your own words. (See glossary on page 178 for a suggested definition.)
3. Describe the errors that have been held in the Church concerning the person of Christ (we have discussed variations of six in this chapter) and then reflect on how each view affects the fitness of Christ to be the Savior of humankind.

4. List five titles given to Jesus in the Bible. Explain the meaning of each.

For Thought and Application

1. How would you answer someone who asked you the question, “Who is Jesus Christ?” What evidence would you offer to support your response?
2. What difference would it make to Christianity and to Christians if Jesus
 - a. *were not fully God?*
 - b. *were not fully human?*
3. How could you use the fact of Christ’s true humanity to help a friend who was experiencing
 - a. *acute temptation?*
 - b. *a sense of having been forsaken by God?*
 - c. *intense physical suffering?*
4. Why is it important that we use the word “Lord” in reference to or when addressing Jesus Christ?
5. What would you say to a person who claimed that Jews, Muslims, and Christians all worship the same God?
6. For the past 150 years some in the Church have expressed skepticism about the miraculous elements of Christianity. The virgin birth, the miracles, and the resurrection of Jesus have all been under fire. What grounds are there for retaining these elements of the Christian faith? How valid are the reasons against retaining them?

For Further Reading

McGrath and Packer, *Zondervan Handbook of Christian Beliefs*

- Section 3, “Jesus,” 106-69

Milne, *Know the Truth*

- “The Humanity of Jesus,” 173-77
- “The Deity of Jesus,” 177-95
- “The One Person,” 195-204

O’Donovan, *On the Thirty-Nine Articles*

- “Faith in God and Christ,” 11-20

Rodgers, *Essential Truths for Christians*

- Article 2, Teaching Point 1

