

Appendix 1: Common Heresies about Jesus nature

HERESIES ABOUT JESUS 0 - 500 AD

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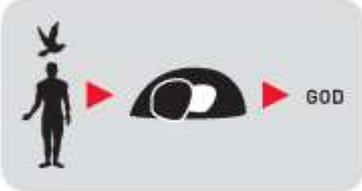
EBIONISM →

 1st C. AD	 JESUS = FULLY HUMAN, NOT DIVINE Jesus was a normal human being, who was naturally born (i.e. not by virgin birth). He was not divine but was empowered by the Spirit of God.	
 Ebion?	 There is only one God, who is distinct from his chosen Messiah.	

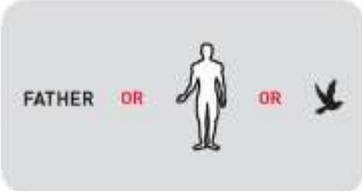
DOCETISM →

 1st-2nd C. AD	 JESUS = DIVINE, NOT HUMAN Jesus only seemed to be human in his incarnation, suffering and death.	
 Unknown	 God cannot suffer or be corrupted by human flesh and therefore the divine Jesus could not be truly human.	

ADOPTIONISM →

 2nd C. AD	 JESUS = HUMAN, NOT ETERNALLY DIVINE Jesus was born human, united with God's spirit in his baptism, and adopted into God's being in his resurrection.	
 Theodotus of Byzantium?	 There is only one pre-existent creator God. Therefore for Jesus to be God, he had to become divine.	

MODALISM →

 2nd C. AD	 JESUS = DIVINE MODE, NOT HUMAN PERSON The Father, Son and Spirit are not three discrete persons, but are three modes or aspects of the one God.	
 Unknown	 There is only one God. God can only be three persons in appearance, not in actuality.	



timeframe



teacher



big idea

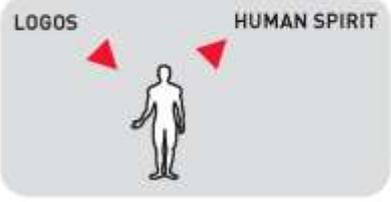


argument

HERESIES ABOUT JESUS 0 - 500 AD

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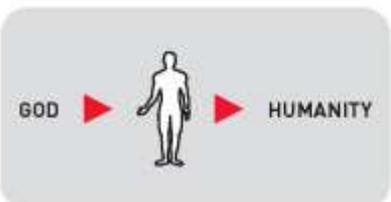
APOLLINARIANISM →

	4th C. AD		JESUS = DIVINE, BUT NOT FULLY HUMAN Jesus' human spirit / soul was replaced by the divine 'logos' (the Word) in his incarnation.	
	Apollinaris the Younger		Jesus could not sin and so could not have a human spirit, i.e. the source of human sin.	

ARIANISM →

	4th C. AD		JESUS = HUMAN, NOT DIVINE The 'Logos' (the Word) was 'the firstborn' of creation, taking on human flesh in the incarnation. 'There was a time when the Son was not.'	
	Arius		The divine and transcendent Creator cannot share his being with another. Therefore Jesus must have been created.	

MONOPHYSITISM →

	4-5th C. AD		JESUS = DIVINE, NOT HUMAN Jesus has only one nature: divine. Jesus' human nature was virtually absorbed by his divinity in his incarnation, leaving only a 'cladding' of humanity.	
	Euthyches		Jesus is incorruptable and so could not be truly human.	

NESTORIANISM →

	5th C. AD		JESUS = DIVINE AND HUMAN (BUT SEPARATE) Jesus' divine and human natures were completely separate in the incarnation. Mary was the 'Christ-bearer', not the 'God-bearer'.	
	Nestorius		The divine and human natures cannot be mixed.	



timeline



teacher



big idea



argument

Appendix 2: Resource Material for Session 2

The following extracts relate to Activity 2.3

Origen (185 - 254AD) on the relation of God and Evil

God does not create evil; still, he does not prevent it when it is shown by others, although he could do so. But he uses both evil and those who show it for necessary purposes. For through those in whom there is evil he brings distinction and testing to those who strive for the glory of virtue. Virtue, if unopposed would not shine out nor become more glorious by being tested. Virtue is not virtue if it be untested and unexampled.....If you remove the wickedness of Judas and cancel his treachery you take away likewise the cross of Christ and his passion: and if there were no cross then principalities and powers have not been stripped nor triumphed over by the wood of the cross. Had there been no death of Christ, there would certainly have been no resurrection and there would have been no "firstborn from the dead" (Colossians 1: 18) and then there would have been no hope of resurrection for us. Similarly concerning the devil himself, if we supposed for the sake of argument, that he had been forcibly prevented from sinning, or that the will to do evil had been taken away from him after his sin; then at the same time there would have been taken from us the struggle against the wiles of the devil, and there would be no crown of victory in store for those who struggled.

Irenaeus (130 - 200AD) on the Origin of Evil

God made humanity to be master of the earth and of all which was there.... yet this could only take place when humanity had attained its adult stage.... Yet humanity was little being but a child. It had to grow and reach full maturity....God prepared a place for humanity which was better than this world...a paradise of such beauty and goodness that the Word of God constantly walked in it, and talked with humanity; prefiguring that future time when he would live with human beings and talk with them associating with human beings and teaching them righteousness. But humanity was a child; and its mind was not yet fully mature; and thus humanity was easily led astray by the deceiver.

Tertullian - (145 - 220AD) On creation from pre-existent matter

[Hermogenes] argues that God made everything either out of himself or out of nothing, or out of something. His intention here is to refute the first two of these possibilities and to establish bliss the third, namely, that God created out of something, and that something was matter (materia) He argues that God could not have created anything out of himself because whatever he created would then have been part of himself..... But God cannot be reduced to parts in this way, in that he is indivisible and unchangeable, and always the same, in that he is Lord.He defines God as good totally good, and therefore wishing to make all things good, just as totally good as he is himself . . . but evil is found in his creation, and this is certainly not according to his will . . . therefore we must assume it came into being as a result of a fault in something, and that something is undoubtedly matter.

The following extract relates to activity 2.4

The following extract is taken from Daniel L. Migliore, *Faith Seeking Understanding: an Introduction to Christian Theology*, (Grande Rapids: William B. Eerdmans Publishing Company, 3rd edition, 2014), pp.103-110

Rethinking the Themes of the Doctrine of Creation

A Christian doctrine of creation, developed in the light of the revelation of God attested in Scripture, centered in Jesus Christ) and attentive to the ecological crisis of our time, will contain the following closely related themes.

1. To speak of the world as God's creation is first of all to make an affirmation about God. By calling God the "creator" and everything that constitutes the world "creatures;" Christian faith affirms the radical otherness, transcendence, and Lordship of God. 'There is, in other words, an ontological difference between God and the world, creator and creation. According to classical Christian doctrine, God creates *ex nihilo*, "out of nothing:" "Nothing" is not a primordial stuff out of which the world was created. Creation "out of nothing" means that God alone is the source of all that exists. The creation of the world is an act of sovereign freedom. God is not like the craftsman of Plato's *Timaeus*, who imposes form and order on pre-existing matter. Nor is creation an emanation of the divine reality and thus partially divine. For Christian faith God is not a part of the world, and the world is not partly or secretly God. God is creator of all things - "the heavens and the earth" - and that means, as Langdon Gilkey puts it, "the nebulae, the amoebae, the dinosaurs, the early Picts and Scots, the Chinese, the Kremlin, You, I, our two dogs, and the cat."¹⁰ God is the mysterious other on which all that exists radically and totally depends.

But to confess that God is creator is to say more. It is to say that the free, transcendent God is generous and welcoming. God was not compelled to create the world; creation is an act of free grace. Creation is a gift, a benefit. When we confess God as the creator, we are saying something about the character of God. We are confessing that God is good, that God gives life to others, that God lets others exist alongside and in fellowship with God, that God makes room for others. No outside necessity compelled God to create. Nor did God create because of some inner deficiency in the divine life that had to be satisfied. If creation is a necessity in either of these meanings, it is not grace. While it is improper to speak of creation as "necessary;" God nevertheless creates in total consistency with God's nature. The act of creation is a "fitting act of God. It fittingly expresses the true character of God, who is love. Creation is not an arbitrary act, something God just decided to do on a whim, as it were. On the contrary, God is true and faithful to God's own nature in the act of creation. To speak of God as the creator is to speak of a beneficent, generous God, whose outpouring love and purpose to share life-in-communion are freely, consistently, and fittingly displayed in the act of creation. The grace of God did not first become active in the calling of Abraham or in the sending of Jesus. In the act of creation, God already manifests the self-communicating, other-affirming, communion-forming love that defines God's eternal triune reality and that is decisively disclosed in the ministry and sacrificial death of Jesus Christ. God is love, and this eternal love of the triune God constitutes, Jonathan Edwards's words, a "disposition to abundant communication."¹¹ Already in God's own trinitarian life of shared love, God aims at the coming into being of created community.¹² God is eternally disposed to create, to give and share life with others. The welcome to others that is rooted in the triune life of God spills over so to speak, in the act of creation.

God's work of creation is aptly described not only as grace but also, in a sense "costly grace." It is an act of divine kenosis. Although the metaphor of divine kenosis is usually restricted to the "emptying" or self-humbling of the Son of God for our salvation (Phil. 2:5-6), there is a sense in which the act of creation is already a kind of divine kenosis - a self-humiliation or self-limitation - that others may have life, may have a relatively independent existence alongside God. Emil Brunner writes, "The kenosis, which reaches its [highest] expression in the cross of Christ, began with the creation of the world."¹³ 2. The doctrine of creation is at once an affirmation about God and an affirmation about the world and ourselves. So a second theme of this doctrine is that the world and all beings individually are radically dependent on God. Such radical dependence is far more than a sense of partial dependence on God in some regions of our experience or at some especially difficult moments of our life. In confessing that God is creator and that we are creatures, we acknowledge that we are finite, contingent, radically dependent beings. We express our awareness that we might not have been, that our very existence and every moment of our experience is a gift received from a source beyond ourselves.

The realization of this radical contingency, of our awareness of being primarily recipients of life, is what some philosophers and theologians have called the "shock of nonbeing," You and I are not necessary. We are creatures who exist at the pleasure of our creator. As contingent beings, our existence is precarious. We are frequently reminded of our frailty by sickness and failure, by the loss of loved ones and our awareness that we too must die, and even by the positive experiences of joy, happiness, and contentment - all of which come and go so quickly. Experiencing a moment of intense beauty that we would like to possess forever, feeling impotent in the face of injustice, witnessing the birth of a child, or being present at the funeral of a child - all this and much more is taken up into our confession of our creatureliness. Our hold on life is fragile. We are finite. The resources of our community and nation are finite. The resources of the world are finite. Like the grass that withers and dies (Isa. 40:6), all creatures and the earth itself live on the edge of nonbeing. We did not bring ourselves into existence, and we cannot guarantee our continued existence. Friedrich Schleiermacher described the universal feeling of "absolute dependence" on God, and Rudolf Otto spoke of our "creature feeling:" This is not simply a feeling about an event in the distant past called the creation of the world. It is a sense of being dependent here and now, always and everywhere, on the creative power of God. "Know that the Lord is God! It is God that made us and not we ourselves" (Ps. 100:3).

This sense of being radically dependent on God for our very existence is closely related to the Christian awareness of salvation in Christ by grace alone. We are created and justified by grace alone. As creatures and as forgiven sinners, we are recipients of grace. In neither case is it a status that we have achieved through our own doing. Luther summarizes this faith awareness in his remark that "we are all beggars"; Calvin expresses the same conviction in the words "we are not our own we belong to God." ¹⁴ It is, then, no coincidence that the apostle Paul brings together faith in God who raises the dead (our dependence on God for future life), who justifies sinners (our dependence on God for present life), and who brings into existence things which were not (our dependence on God for the creation and preservation of life) (cf. Rom. 4:17; 5:1). We are utterly dependent on God for the gift of life, for new life, and for the final fulfilment of life. This is what we confess when we call God our creator.

Radical dependence on God as a theme of the doctrine of creation must be properly interpreted, especially today when it is charged that Christian theology has often inculcated a spirit of passivity and servile dependence. The God on whom we are radically dependent is the God who wills us to be free and calls us to responsibility. Reliance on the God of the gospel is radical liberation from all servile dependencies. Thus, far from being a theological putdown, the doctrine of creation is the basis of human dignity and freedom. But the freedom that God wills is a freedom for life in communion with and loving service of others. God our creator, the triune God, is the graciously liberating God who wills freedom in community.

3. A third theme of the doctrine of creation is that in all its contingency, finitude, and limitation, creation is good (if imperfect). If God is good, then for all its limitations, transience, and fragility, the gift of life God gives is good. This is emphasized in the Genesis creation narrative where the refrain is repeated: "And God saw that it was good" (Gen. 1:10,18,21,25,31). The biblical affirmation that creation is good is easily turned into an ideology that obscures the brokenness of life and the reality of evil. This happens when this article of faith is separated from other faith affirmations about the actual fallenness of the world God has created - about sin, the work of reconciliation, and the hope in God's final victory over all those forces in the world that deform and distort God's good creation. When spoken casually and carelessly, the claim that God's creation is good can become an outrageous and even blasphemous assertion that every present state of affairs is good or that everything that happens is good. Hence what Christian theology does and does not say in affirming the goodness of creation must be briefly noted.

a. To say that creation is good is to reject every metaphysical dualism, to deny that some aspect or sphere of what God has created is inherently evil. Dualism in some form or other has insinuated itself into the theology and life of the church from its beginnings to the present. Consider some of the forms it has taken and continues to take: the spiritual is good, the physical is evil; the intellectual is good, the sexual is evil; the masculine is good, the feminine is evil; white is good, black is evil; human beings are good, the natural environment is evil. Over against all such dualisms, Christian faith declares that all that God created is good. To regard any part of the creation as inherently evil - the Manichean heresy - is both slanderous and destructive.

b. Saying that creation is good is very different from saying that the world around us is useful to satisfy whatever purposes we have in mind. It is to say that God values all creatures whether or not we consider them useful. The affirmation that creation is good is the ground of respect and admiration for all beings. Not only humans but the animals - including the strange and frightening animals (cf. Job 39-41) - are God's creatures and deserve our respect. The inanimate as well as the animate world is God's creation and has its place within God's purposes and as such is to be honored. Human beings have no God-given right to exploit or deface or destroy the creation. The arrogant assumption of so much of our modern technocratic way of life - namely, that God loves only human beings (and usually only a fraction of them) - is an anthropocentric distortion of the Christian doctrine of creation.

c. To say that the world as created by God is good is not to say that it is "perfect" in some Pollyannaish sense. The Bible is not especially interested in a past golden age when there was no need to struggle, no experience of suffering, and no death whatever. If all creatures are finite, limited, and vulnerable, and if challenge, risk, and growth are part of creaturely existence as intended by God, then there is no reason to suppose that all forms of suffering are inherently evil. There is, as Karl Barth puts it, a "shadow side" of the good creation.

d. To say that creation is good is not to deny that the world, as we know and experience it, is "fallen" and in need of redemption. There is much in the world that should not be. While creaturely existence entails finitude and limitations, the powers of disease, destruction, and oppression are not part of the creator's intention. God is not the cause but the opponent of evil forces in their individual and corporate expressions. I will say more about the mystery of evil in God's good creation in subsequent chapters; in this context, it is sufficient to note that when faith speaks of the goodness of creation, it refers not simply to the value of the reality brought into being at the beginning but also to the additional value this reality is given by virtue of God's continuing and costly love for it. The value of the life of creatures is determined not simply by the dignity the creator originally gave them but also by what divine love can do with them and intends for them. Thus Christian affirmation of the "good creator" encompasses the entire history of God's relation to the world from its beginning to its final consummation.

4. A fourth theme of the doctrine of creation is the coexistence and dependence of all created beings. Luther is surely right in saying that one meaning of speaking of God as creator of heaven and earth is that "God has created me:" And yet clearly God has created more than me, so Luther correctly goes on to say, "God has created me and all that exists"¹⁵ In other words, creaturehood means radical coexistence, mutual interdependence, rather than solitary or monarchic existence. The creation of human beings with each other and with other creatures is an unmistakable theme of the Genesis creation stories. For all their differences, both narratives of creation in Genesis portray human beings as standing in organic relation to each other and to the world of nature.¹⁶ God sets humanity in a garden and declares that "it is not good that the Adam (human creature) should be alone" (Gen. 2:18).

Karl Barth speaks of coexistence as the "basic form." of humanity by which he means that we are human only in relation to God and to each other, Barth also contends that our essential relationality, or existence-in-coexistence extends beyond the circle of human life. Human beings exist with the animals, with the soil, sun, and water and all the forms of life that they produce. ¹⁷ God is creator of a world whose inhabitants are profoundly interdependent. The world was created by God not as an assemblage of solitary units but for life together and its structure of existence-in-community reflects God's own eternal triune communion. Relationality is a mark of the universe created by God. This is an extremely important theme, emphasized again in the following sections of this chapter and developed further in Chapter Seven, on the doctrine of humanity in the image of God.

5. A fifth theme of the doctrine of creation is that God the creator is purposive, and the world that God has created is dynamic and purposeful. God continues to act as creator and preserver. To limit the work of God the creator to a single moment of the past would be, as Calvin said, "cold and barren"¹⁸ The creative activity of God continues and has a goal. To be sure, this purposive activity of the creator and the purposefulness of the world cannot be directly "read off" what we perceive and experience. It is an affirmation of faith, not an empirical observation. There are clearly elements of both order and disorder, rationality and indeterminacy, cosmos and chaos in the world known to science. While the world described by scientific investigation is open to a faith interpretation, the evidence does not require that it be interpreted in this way. Some scientists conclude that the universe, destined to eventual hot or cold death' is meaningless.¹⁹

Yet if we take as our central clue God's way with the people of Israel and the decisive confirmation of that way in Jesus Christ, we are led to confess that creation has a purpose. God creates not by accident, nor by caprice, but by and for the Word of God. According to Scripture, Jesus Christ is the Word who was with God in the beginning and through whom all things were created (John 1:1-3; Heb. 11:3). He is the goal toward which the whole creation moves, and it is this divine goal that makes of the world a cosmos rather than chaos. In Christ "all things hold together" (Col. 1:17). The purpose for which God created the world is decisively disclosed in the life, death, and resurrection of Jesus Christ. With God the Father and the Holy Spirit, the Word of God is present and active in the creation, redemption, and consummation of the world.

In a Trinitarian theology, creation is open, not closed. The Spirit of God, like the eternal Word, is at work in the world from its beginning, moving over the primeval waters (Gen. 1:2), giving life and breath to creatures (Ps. 104:30). The creative and re-creative Spirit of God continues to act everywhere, extending justice, building and restoring community, renewing all things. The Spirit acts freely, like the 'wind (John 3:8). Believers, however, recognize the Spirit mainly as the transforming power who comes from the Father and the Son and liberates people for participation in the divine re-creative activity. Led by the Spirit, we are called to be God's partners - God's co-workers (cf. 1 Cor. 3:9) - in conducting creation to its appointed goal: the reign of God.

The promised goal of redeemed creation is described in the New Testament as a time of freedom, peace, and festivity. This messianic time of peace and festivity is prefigured in the Sabbath rest that completes God's creative activity. Just as the first story of creation in Genesis moves toward its goal in the Sabbath rest and enjoyment of the creator, so the history of the new creation finds its goal in the celebration and festivity of perfectly realized and fully enjoyed fellowship with God and other creatures in the new heaven and new earth. According to Jurgen Moltmann, "Israel has given the nations two archetypal images of liberation: the exodus and the Sabbath."²⁰ The goal of the liberation of creation is both "external" freedom from bondage and "internal" freedom for the peace and joy of life in communion with God and other creatures.

When the creation of the world by God is set in the context of the whole activity of the triune God, we are able to describe creation not as something past and finished but as still open to the future. And the future for which creation is open is not only the coming of Christ to renew the creation but the participation of the creation in the end-time glory of God. Moltmann makes this point with a helpful revision of a medieval theological axiom. According to the scholastic theologians, "Grace does not destroy, but presupposes and perfects nature"; Moltmann's emendation reads: "Grace neither destroys nor perfects, but prepares nature for eternal glory."²¹

10 Gilkey, *Message and Existence: An Introduction to Theology* (New York, Seabury, 1979), p.87.

11 Jonathan Edwards *The End for Which God Created the World*, Chap.1, sec.3

12 Eberhard Jungel, *God as Mystery of the World*. (Grand Rapids: Eerdmans, 1983) p.384

13 Emil Brunner, *The Christian Doctrine of Creation and Redemption* (Philadelphia: Westminster, 1952), p.20. See also John Polkinghorne, *Science and Creation: The Search for Understanding* (Boston: New Science Library, 1988), p.62-63

14 Calvin *Institution of the Christian Religion*, 3.7.1

15 Luther, "The Small Catechism," 2.2, in *The Book of Concord*, Theodore G. Tappert, (Philadelphia, Fortress, 1959), p.345

16 See George S. Hendry, "On Being a Creature," *Theology Today*, 33 (April 1981), pp.64

17 See Barth, *Church Dogmatics*, 3/1: 168-228

18 Calvin, *Institutes*, 1.16.3

19 See Stephen Weinberg, *The First Three Minutes* (New York: Basic, 1997) p.144

20 *A New Theology of Creation and the Spirit of God*, (San Francisco: Harper & Row, 1985), p.287

21 Moltmann, *God in Creation*, p.8

Appendix 3: Resource Material for Session 3

The following extract relates to Activity 3.5

The following extract is taken from *The Mystery of Salvation The Doctrine Commission of the Church of England* (London: Church House Publishing, 1995) pp.114-117

Christ our sacrifice

Of all the biblical and traditional images of the atonement, that of Christ's death as a sacrifice to God is particularly problematic today. It is felt by many to be peculiarly open to abuse. A number of modern theologians have alerted us to the danger of sacrificial language being invoked to exploit and oppress the vulnerable. Feminist theologians have protested that exhortations to sacrifice, appealing to the sufferings of Christ, have hardly been distributed evenly between men and women in the history of the Christian Church. The example of Christ's sacrifice has been invoked to legitimate the burden of pain, drudgery, personal humiliation and social inferiority borne by women in a tradition that is overwhelmingly patriarchal, sexist and androcentric. The German theologian Jürgen Moltmann, who served on the Eastern Front in the Second World War, suggests that the rhetoric of totalitarian militarism has rendered the language of sacrifice debased and unusable. Moltmann therefore declines to employ traditional terms like 'atoning sacrifice' to interpret the death of Christ. He does not believe that sacrifice can be understood in a humane and personalist way. Similarly, Hans Kung believes that sacrifice can only be used in connection with the death of Christ if it is detached from its Old Testament connection and pagan cultic background and used in an ethical and metaphorical sense for self-dedication in the face of suffering.

How should we respond to this veto on sacrificial imagery? To put a moratorium on all sacrificial language would be to cut ourselves off from one of the primary biblical images of salvation. A vital dimension of biblical revelation would be lost. Sacrifice is one of the most prominent images for the death of Christ in the New Testament. It is explicit in Ephesians 5.2 where Christ is described as 'an offering and a sacrifice to God'. There is a rich vocabulary of offering and sacrifice in Hebrews. The sacrificial motif is marked in the Johannine literature: the Lamb of God - probably the Passover lamb - (John 1.29, 36); the 'Eucharistic' discourse in John 6; the 'High Priestly prayer' in John 17. Indeed, wherever in the New Testament we find the language of blood, covenant, expiation, cleansing, sanctifying, offering, eating and drinking, the sacrificial theme may not be far away. So if we are to think in line with the Scriptures about the death of Christ, sacrifice must remain a normative model. However, we need constantly to be vigilant and sensitive to the unacceptable connotations and threatening reverberations that sacrificial language has for many thoughtful Christians today. Some of the difficulties and objections mentioned above can be defused if we bear in mind a number of points about the meaning of sacrifice.

To begin with, sacrifice is a fundamental sacred metaphor with a wide range of meanings and is not confined to cultic practice, to literal blood sacrifice. Etymologically it means to make holy. There is no 'orthodox' or received interpretation of sacrifice, either in Judaism or Christianity, to which we are bound. For Christians the sacrifice of Christ becomes definitive of all sacrifice and the criterion by which all invocations of 'sacrifice' are measured.

Sacrifice is not intrinsically violent. Even in the Old Testament sacrificial cultus, the death of the victim and any concomitant suffering was not a necessary aspect of sacrifice. Libations and cereal offerings were also sacrifices. Sacrifice is not necessarily propitiatory. Not all sacrifices in the Old Testament were of an atoning nature, intended to effect reconciliation between the people and their God. There were thanksgiving sacrifices and communion sacrifices as well as sin-offerings and guilt offerings. Old

Testament sacrifice was far from dominated by expiation. Aquinas' view that 'a sacrifice', properly so called, is something done for that honour which is properly due to God, in order to appease him' is a one-sided restrictive interpretation of sacrifice.

Sacrifice is essentially about communion with God. While sacrifice is an image that is used in a variety of ways in the Bible and in Christian worship and theology, its central meaning is communication with God through an intermediate object that is both offered and received. Consistent with this is Augustine's classic definition that 'sacrifice is offered in every act which is designed to unite us with God in a holy fellowship'. Sacrifice seems to involve a transaction or exchange and this is taken up in the familiar New Testament equation 'the just for the unjust' (1 Pet. 3.18; cf. Rom. 5.6-21; 8.3f; 2 Cor. 5.21; Gal. 3.13 - all of which arguably imply a broadly sacrificial framework), sacrifice involves 'a pattern of interchange'. Sacrifice is set within a gracious, God-given relationship. Sacrifice is given its effectiveness as communication with God through its setting in a covenant relationship - that mutual commitment and spiritual marriage graciously initiated by God and accepted by God's people - both in the Old Testament and in the New. Hence the trouble taken by the four Evangelists to link Christ's passion to the Passover season, when God's redemptive, covenant-giving act in the Exodus was celebrated. This connection becomes explicit in Paul's affirmation: 'Christ our Passover is sacrificed for us' (1 Cor. 5.7).

Finally, this interpretation of sacrifice is grounded in the Old Testament as well as in the New. There is already a critique of cultic sacrifice within the Old Testament: for example in the Psalms (Ps. 50.13f: 'Do I eat the flesh of bulls, or drink the blood of goats? Offer to God a sacrifice of thanksgiving, and pay your vows to the Most High') and in the prophets (Hos. 6.6: 'I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings'). This prophetic interpretation of sacrifice points to the fundamental ethical and devotional meaning of the concept of sacrifice. In Hebrews, Christ's sacrificial death is interpreted in terms of his ethical obedience to the will of God. Christian sacrifice is primarily the dedication of our lives to the service of God in gratitude for all that we have received in Christ (Rom. 12.1) Rightly understood, it is subversive of all attempts by one group to exploit, abuse and oppress another.

Appendix 4: Resource Material for Session 4

The following extract relates to Activity 4.1

The following extract is taken from David F. Ford *Theology: A Very Short Introduction* (Oxford: Oxford University Press, 2013), pp.33-37

God as Trinity

Mainstream Christianity believes in God as a Trinity. This God is very different from the vague notions mentioned above, and if someone says 'I do not believe in God' they do not usually mean that they have considered and rejected the Trinity. Faith in the Trinitarian God is remarkable enough to require some basic explanation as to how it came about and what it means. I will tell the story about this from a mainstream Christian standpoint and also point to some of the big questions about it.

Jesus and the first Christians were Jews, and so the God they worshipped is to be identified mainly by looking at the Jewish scriptures which Christians call the Old Testament. One key story is about Moses at the Burning Bush in Exodus Chapter 3. It is what is called a theophany, a manifestation of God, and it became one of the main texts used in Jewish and Christian discussions of God. Moses in the desert near Mount Horeb comes upon a burning bush that is blazing but not consumed, and a voice addresses him which says: 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob' (Exodus 3:6). The voice goes on to say: 'I have observed the misery of my people who are in Egypt.... I know their sufferings, and I have come down to deliver them .. ' (3:7-8). God sends Moses to Pharaoh and promises to be with him, and when Moses asks God's name he is told: 'I AM WHO I AM' (3:4) Other translations are: 'I am what I am' or 'I will be what I will be'. What conception of God emerges from that? The discussion is inexhaustible, but for now three points are crucial.

First, God is identified through key figures who worshipped him: Abraham, Isaac, and Jacob; their stories are the main way to understand who this God is. Second, God is known through God's compassionate involvement in the sufferings of people, and is on the side of justice. Third, that mysterious name 'I am who I am' or 'I will be what I will be' means at least that God is free to be God in the ways God decides: there is no domesticating, there is 'always more', and God can go on springing surprises in history.

Now leap over hundreds of years to Jesus (of whom much more will be said in Chapter 6). He is in this tradition of worshipping God. But, as his followers tried to come to terms with who he was and what had happened through his life, death, and resurrection, they came to affirm that he was one with this God. Is there any way of making sense of that extraordinary conclusion? His resurrection is the pivotal issue. We will look at it in more detail in Chapter 6, but for now let us look at it from the standpoint of the early Christians.

For the first Christians the resurrection was a God-sized event which affected their understanding of Jesus, of history, of themselves, and of God. In terms of the Burning Bush story, God was now decisively 'the God of Abraham, Isaac, Jacob, and Jesus', and through Jesus God was compassionately involved in history at its worst. The resurrection was the great surprise. They ascribed it to God, seeing the raising of Jesus from the dead as comparable to creation. The content of this event was the person of Jesus, who in this way could be seen as identified with God by God. Jesus was seen as God's self-expression (or Word), intrinsic to who God is, so that their worship began to include him. There was a wide variety of expressions, names, and forms of behaviour with reference to Jesus, but the central tendency was to see him as having unlimited significance, liveliness and goodness inseparable from God. Not only that, his life was shareable in unlimited ways. This was expressed in the New Testament's stories of the pouring out of the Holy Spirit at Pentecost and the risen Jesus breathing the Holy Spirit into his disciples.

So the basic theological structure of the resurrection event could be summed up as: God acts; Jesus appears as the content of God's act; and people are transformed through the Spirit that comes through him. That can be seen as the seed of the later doctrine of the Trinity. A creator God says 'I will be what I will be'; and this God's decisive self-expression and self-giving are in Jesus and the Spirit. It is directly in line with the God of the Burning Bush, but tries to do justice to a massive surprise.

Yet it took over 300 years for these implications to be worked out and agreed in the doctrine of the Trinity. That process in itself says a great deal about the nature of Christian theology. The complex setting for theological thinking included teaching the faith to new members (culminating in their baptism 'in the name of the Father and of the Son and of the Holy Spirit'), continually worshipping this God, deciding on the contents of the New Testament, interpreting scripture and tradition, wrestling with the most sophisticated contemporary philosophy and culture, responding to challenges from pagans and Jews, settling internal Christian disputes, and engaging in ordinary living in faith. As the church moved from being a persecuted community to becoming a major force in the Roman Empire, there were also new political dimensions in Christian debates about doctrine.

That was a messy, complicated process. It makes a fascinating Story which it is essential to study in order to be educated in Christian theology. The points it suggests about the nature of theology as understood by Christians include the following: theological conclusions are not just deductions from authoritative statements but are worked out by worshippers responsibly engaged with God: each other, scripture, the surrounding culture, everyday life, and all the complexities, the ups and downs of history; the Bible is the model for this sort of thinking which is deeply involved with both God and real life; the life, death, and resurrection of Jesus show the extent to which God is vulnerably involved in life, allowing people the freedom to misinterpret, misunderstand, and do great evil, while yet never letting that be the last word; there is an endless process of learning to live with each other before this God and theological thinking is essential to that. '

There are still intensive debates about the issues of that time, but as regards our present topic, God, there is to this day a remarkable agreement among the vast majority of Christians that the conclusions of those early centuries were right. It has become basic Christian wisdom that God is Trinitarian, and in the 20th century there was a new explosion of theologies of the Trinity. From many quarters the doctrine has been thought through afresh-by Catholics, Protestants, Orthodox, Evangelicals, Pentecostals, feminists, liberation theologians, missiologists, natural scientists, psychologists, social theorists, musicians, poets, philosophers, Africans, Asians, Australians, theologians of world religions, and so on!

So what are the theological lessons to be drawn about the meaning of the Christian God? They can be put in the form of 'wisdom for worship'.

First, there is a negative guideline: never conceive of God without taking all the dimensions of the Trinity into account-that God is creator and transcends creation; that God is free to be involved in all the messiness of history; and that God is self-giving and self-sharing in the Spirit. The rule is: Beware of relating to God in ways which ignore one or more of these dimensions.

Second, there is the positive guideline: God is love, and therefore God's very being embraces relationship-the Trinity is a dynamic relating of Father, Son, and Spirit. God's unity is a rich, complex life of love which can embrace all creation.

Third, be ready for more surprises from this God. There is always more to learn and 20th-century theology can be seen having taken further the 'Trinitarian revolution'-for example, exploring what modern natural science and Einstein's theory of space and time mean in relation to God, or asking how to conceive the death of Jesus as in some sense

the death of God, or doing justice to the Holy Spirit in the light of the Pentecostal movement.

Fourth, there are likely to be many more surprises for Christians in understanding how this God relates to what others regard as divine: the Trinity has been central to some of the most fruitful theological engagements between Christians and those of other faiths. There can never be a human overview of what is happening when worshippers identify very differently their object of worship. But many doctrines of the Trinity allow ample scope for Christians to respect the worship of others and to remain agnostic about a great deal regarding the relationship of other faiths to God.

Extract taken from Alistair E, McGrath *Christian Theology: An Introduction* (Oxford: Blackwell Publishers, 5th Edition, 2011), pp.239-240.

The Historical Development of the Doctrine: The Terms

The vocabulary associated with the doctrine of the Trinity is unquestionably one of the biggest difficulties to students. The phrase "three persons, one substance" is not exactly illuminating, to say the least. However, understanding how the terms came to emerge is perhaps the most effective way of appreciating their meaning and importance. The theologian who may be argued to be responsible for the development of the distinctive Trinitarian terminology is Tertullian. According to one analysis, Tertullian was responsible for coining 509 new nouns, 284 new adjectives, and 161 new verbs in the Latin language. Happily, not all seem to have caught on. It is thus hardly surprising that a shower of new words resulted when he turned his attention to the doctrine of the Trinity. Three of these are of particular importance.

1 *Trinitas* Tertullian invented the word "Trinity" (Latin: *Trinitas*), which has become so characteristic a feature of Christian theology since his time. Although other possibilities had been explored, Tertullian's influence was such that this term became normative within the Western Church.

2 *Persona* Tertullian introduced this Latin term to translate the Greek word *hypostasis*, which had begun to gain acceptance in the Greek speaking church. Scholars have debated at length over what Tertullian meant by this Latin term, which is invariably translated into English as "person" The following explanation commands a wide degree of assent, and casts some light on the complexities of the Trinity. The term *persona* literally means "a mask," such as that worn by an actor in a Roman drama. At this time, actors wore masks to allow the audiences to understand which of the different characters in the drama they were playing. The term *persona* thus came to have a developed meaning, along the lines of "the role that someone is playing." It is quite possible that Tertullian wanted his readers to understand the idea of "one substance, three persons" to mean that the one God played three distinct yet related roles in the great drama of human redemption. Behind the plurality of roles lay a single actor. The complexity of the process of creation and redemption did not imply that there were many gods; simply that there was one God, who acted in a multiplicity of manners within the "economy of salvation" (a term which will be explained in more detail in the following section).

3 *Substantia* Tertullian introduced this term to express the idea of a fundamental unity within the Godhead, despite the inherent complexity of the revelation of God within history. "Substance" is what the three persons of the Trinity have in common. It must not be thought of as something which exists independently of the three persons; rather, it expresses their common foundational unity, despite their outward appearance of diversity.

Appendix 5: Session 5 - Group Activity Resources

Group Activity 1 : Singing Theology

Hymn 'And can it be' by Charles Wesley	The Cross has said it all by Matt Redman
<p>And can it be that I should gain An interest in the Saviour's blood? Died He for me, who caused His pain? For me, who Him to death pursued? Amazing love! how can it be That Thou, my God, shouldst die for me?</p> <p>'Tis mystery all! The Immortal dies: Who can explore His strange design? In vain the first-born seraph tries To sound the depths of love divine! 'Tis mercy all! let earth adore, Let angel minds inquire no more.</p> <p>He left His Father's throne above, So free, so infinite His grace; Emptied Himself of all but love, And bled for Adam's helpless race. 'Tis mercy all, immense and free; For, O my God, it found out me.</p> <p>Long my imprisoned spirit lay Fast bound in sin and nature's night; Thine eye diffused a quickening ray, I woke, the dungeon flamed with light; My chains fell off, my heart was free; I rose, went forth, and followed Thee.</p> <p>No condemnation now I dread; Jesus, and all in Him, is mine! Alive in Him, my living Head, And clothed in righteousness divine, Bold I approach the eternal throne, And claim the crown, through Christ my own.</p>	<p>The cross has said it all, The cross has said it all. I can't deny what You have shown, The cross speaks of a God of love; There displayed for all to see, Jesus Christ, our only hope, A message of the Father's heart: "Come, my children, come on home."---- As...</p> <p>High as the heav'ns are above the earth, So high is the measure of Your great love; As far as the east is from the west, So far have You taken our sins from us</p> <p>The cross has said it all, The cross has said it all. I never recognized Your touch Until I met You at the cross. We are fallen, dust to dust; How could You do this for us? Son of God she'd precious blood; Who can comprehend this love?</p> <p>How high, how wide, how deep How high, how wide, how deep, How high!</p>

Group Activity 2: Handling suffering

The following extracts are taken from McGrath, A. (2011), *The Christian Theology Reader*

Origen (185 - 254AD) The Suffering of God

The savior descended to earth to grieve for the human race and took our sufferings on himself before he endured the cross and deigned to assuage our flesh. If he had not suffered he would not have come to share in human life. What is this suffering which he suffered for us beforehand? It is the suffering of love. For the Father himself the God of the universe, who is "long-suffering and full of mercy" and merciful, does he not suffer in some way? Or do you now know that when he deals with humanity he suffers human suffering. "For the Lord your God has taken your ways upon him as a man bears his son" Therefore God has taken our ways upon himself, just as the Son of God bore our sufferings. The Father himself is not impassable.

Taken from McGrath, A. (2011), *The Christian Theology Reader*, p.158.

Alexander of Hales (1185–1245) The suffering of God in Christ

In our case, the possibility [of suffering] is linked to the necessity of suffering, and the will not to suffer (which however cannot prevent suffering from taking place). In the case of Adam, there was the possibility of being in the state of innocence without any necessity or disposition towards suffering, and the will to suffer or not to suffer, as he wished. In the case of the Lord however, this possibility (which was not merely remote, as in the case of Adam) is not linked with the necessity of suffering, as in our case. Rather, it is linked with an inclination to suffer, and a will which would have had the power to prevent that suffering.

Taken from McGrath, A. (2011), *The Christian Theology Reader*, p.179.

Jurgen Moltmann (born 1926) The suffering of God

.....An essential inability to suffer was the only contrast to passive suffering recognized in the early church. There is, however, a third form of suffering - active suffering the suffering of love, a voluntary openness to the possibility of being affected by outside influences. If God were really incapable of suffering, he would also be as incapable of loving..... Whoever is capable of love is also capable of suffering, because he is open to the suffering that love brings with it, although he is always able to surmount that suffering because of love. God does not suffer like his creature because his being is incomplete. He loves from the fullness of his being and suffers because of his full and free love.

The distinctions that have been made in theology between God's and man's being are externally important, but they tell us nothing about the inner relationship between God the Father and God the Son and therefore cannot be applied to the event of the cross which took place between God and God.All Christian theologians of every period and inclination try to answer the question of Jesus' cry from the cross and to say, consciously or unconsciously, why God abandoned him.

Taken from McGrath, A. (2011), *The Christian Theology Reader*, p.190-191.

Jurgen Moltmann quotes from Elie Weisel's 'Night' (Elie survived Auschwitz)

'The SS hanged two Jewish men and a youth in front of the whole camp. The men died quickly, but the death throes of the youth lasted for half an hour. "Where is God? Where is he?" someone asked behind me. As the youth still hung in torment in the noose after a long time I heard the man call again "Where is God now?" And I heard a voice in myself answer. "Where is He? He is here. He is hanging on the gallows"

Taken from J Moltmann *The Crucified God* (SCM Press, 1974) p.283

Group Activity 3: Theology of presence

The following extracts are taken from McGrath, A. (2011), The Christian Theology Reader

Paschasius Radbertus on the real presence

No one who believes the divine words of the truth declaring “For my flesh is truly food and my blood is truly drink” (John 6:55-56) can doubt that the body and blood are truly created by the consecration of the mystery....Because it is not seemly to devour Christ with our teeth, he willed that, in this mystery, the bread and wine should truly be made his body and blood through the consecration by the power of the Holy Spirit, who daily creates them so that they might be sacrificed mystically for the life of the world. Just as through the Spirit, true flesh was created without sexual union from the virgin, so the same body and blood of Christ are created out of the substance of bread and wine.

Taken from McGrath, A. (2011), The Christian Theology Reader, p.462.

Thomas Aquinas Transubstantiation

Whether bread can be changed into the body of Christ ... This conversion is not like natural conversions but is wholly supernatural, brought about only by the power of God....All conversion which takes place according to the laws of nature is formal.....But God.....can produce not only a formal conversion, that is, the replacement of one form by another in the same subject, but also the conversion of the whole being, that is the conversion of the whole substance of A into the whole substance of B. And this is done in this sacrament by the power of God, for the whole substance of bread is converted into the whole substance of Christ's body .hence conversion is properly called transubstantiation.

Taken from McGrath, A. (2011), The Christian Theology Reader, p.468.

Martin Luther Transubstantiation

In this excerpt Luther talks of Accident (outward appearance) and Substance (Inward Reality). This of it as what it looks like and what it is.

But why could not Christ include his body in the substance of the bread just as well as in the accidents. In red-hot iron, for example, the two substances, fire and iron, are so mingled that every part of is both iron and fire. Why should it not be even more possible that the glorious body of Christ can be contained in every part of this substance of the bread? I rejoice greatly that the simple faith of this sacrament is still to be found at least among ordinary people. For as they cannot understand the matter, neither do they dispute whether accidents are present without substance, but believe with a simple faith that Christ's body and blood are truly contained there, and leave the argument about what contains them to those who have nothing to do with their time.

Taken from McGrath, A. (2011), The Christian Theology Reader, p.470.

Alexander Schmemmann The Eucharist

Christ is the 'bread of heaven' for this definition contains the entire content, the entire reality of our faith in him as saviour and Lord. He is life, and therefore food. He offered this life in sacrifice “on behalf of all and for all” in order that we might become communicants of his own life, the new life of the new creation, and that we might manifest him as his body.

Taken from McGrath, A. (2011), The Christian Theology Reader, p.495.

Book of Common Prayer Article 28

The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: In so much that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Group Activity 4: An incomplete God?

Elizabeth A Johnson Male and Female Images of God

Although drawing their predominant speech about God from the pool of male images, the biblical, early theological and medieval traditions also used female images of the divine without embarrassment or explanation.....In actual fact, however, male and female images simply have not been nor are they even now equivalent. Female religious symbols of the divine are underdeveloped, peripheral and considered secondarily, if at all in Christian language and the practice it continue to shape, much like women through whose image they point to God.

Taken from McGrath, A. (2011), The Christian Theology Reader, p.212.

Ann Carr Feminism and the Maleness of God

There have been proposals for referring to God as "parent" or as "father and mother" or for th balancing use of feminine language for the Spirit since the Hebrew word for Spirit is grammatically feminine.

Taken from McGrath, A. (2011), The Christian Theology Reader, p.213

Jan Aldridge-Clanton

Isaiah comforts them by comparing God to a nursing mother who cannot forget her children whom she has tenderly suckled. "Can a woman forget her sucking child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you. (Isa. 49:15)"

Taken from Jann Aldridge-Clanton, In Whose Image (2001), p.28

Canticle from Common Worship

A Song of Anselm

- 1 Jesus, like a mother you gather your people to you; ♦
you are gentle with us as a mother with her children.
- 2 Often you weep over our sins and our pride, ♦
tenderly you draw us from hatred and judgement.
- 3 You comfort us in sorrow and bind up our wounds, ♦
in sickness you nurse us, and with pure milk you feed us.
- 4 Jesus, by your dying we are born to new life; ♦
by your anguish and labour we come forth in joy.
- 5 Despair turns to hope through your sweet goodness; ♦
through your gentleness we find comfort in fear.
- 6 Your warmth gives life to the dead, ♦
your touch makes sinners righteous.
- 7 Lord Jesus, in your mercy heal us; ♦
in your love and tenderness remake us.
- 8 In your compassion bring grace and forgiveness, ♦
for the beauty of heaven may your love prepare us