

The interpretation of the christian message theology religion



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Many people find the survey of the principals of Christianity to be interesting and even challenging. For some, nevertheless, the involvement goes good beyond idle wonder. For this group of truth searchers, a hungriness for cognition and truth thrusts them to give old ages of their lives to the chase of deeper and meaningful penetration into “ what it all means ” . They dive into their surveies: reading, analysing, listening, discoursing, and debating the issues environing creative activity, deity, and human relationships with nature, one another, and divinity. Though their waies may be diverse, they portion the cosmopolitan hope that their attempts are fruitful ; that they are able to state the narrative of Jesus Christ, the history of the Christian church, and portion the message of a loving Godhead in a manner that will hold a positive impact on humanity and be delighting to God. This is where my co-workers and I find ourselves today. We are charged with explicating what we have read, heard, learned, and understand, and the brilliant undertaking of making so with lucidity and authorization. The greatest challenge of sharing this message of hope, that is both exciting and disputing, is to be able to learn it (and populate it) in a manner that is non hypocritical or sole. While some are passionate and some are funny about the gospel message, there is still an wholly different group of people who are affected by it: those who are nescient of Christian instructions and those who have negative feelings toward them. It is possibly the bulk of society, whom we should be making out to. Those people who are populating outside of faith and spirituality are making so because person failed to portion the message of God with them,

or because person failed to portion it efficaciously. I believe there is more danger in being ineffective in sharing the message than in non sharing it at all.

I grew up a pseudo-Southern Baptist. I say "pseudo" because my household's attending at church was really inconsistent. We were faithful to go to church at least one time a month, possibly twice in some months. I was ne'er involved in young person activities, holiday bible school, or bible survey groups. I did non hold a close group of friends within the church. My experience with church bench sitting included red region and native sulfur discourses delivered by sermonizers who were well-versed in redemption founded in fright instead than religion. It is easy to conceive of that, for me, church was non a topographic point where I felt peace or grace. I finally stopped go toing church wholly during my teens. I had non felt any avowal or raising during my church experiences, so for a long clip, all I felt I was losing was the guilt and fright I associated with church rank. I stayed off for about 15 old ages before I felt God naming me to a relationship. Shortly after run intoing Christi, who would shortly go my married woman, we visited the United Methodist Church with our girls. It was so that I became profoundly involved in a bible survey for the first clip in my life, and so much of the gospel message from my hit-and-miss church attending eventually began to do sense. We began to take part in several church activities with our kids, volunteering in young person events, Sunday School activities, mission undertakings, and little group bible surveies. It was n't long earlier I was drafted into the church congratulations set, taking worship on Wednesday darks and at the early service on Sunday forenoons. I had known for a piece

that I had a desire to function more to the full, but it was through a really unexpected event at church that I was quickly introduced to full-time ministry. Stepping out on religion, I was hired as the young person curate and shortly became a accredited local curate. This served my purpose temporarily, but it did non supply to the full for the sort of instruction I felt was necessary to prophesy and learn in pastoral ministry. The more that I learned during this clip of rapid growing and waking up, the more I hungered for even more cognition. My apprehension of Christianity and church rank has since changed drastically from the shockable position I had maintained throughout my childhood and good into maturity. My position has shifted and my apprehension continues to germinate. There are things which had no importance to me at all, that have become precedences. I have grown passionate about societal justness and have gained a true grasp for plans promote the health and involvements of adult females, kids and others who are oppressed or marginalized. I have felt a naming to be a voice of support for adult females in ministry ; to back up their ministries and guarantee that they are to the full enabled to carry through all of the good that they can, peculiarly in countries of ministry that they can be far more effectual than a adult male could be. I feel strongly about the importance of promoting inclusiveness in the church. I believe that it is of import for all God ' s people to hold a topographic point to take part in corporate worship. Church rank should non except members of the homosexual and sapphic community, as we all are in despairing demand of experiencing of all time closer to God. There are several mainstream folds within our communities that would non welcome homosexual or sapphic persons into their churches. It is frequently openly and overtly preached against such blazing evildoers going church

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members. I believe that none of our ain wickednesss can reasonably or accurately be judged. Inclusiveness must be an paramount subject in all countries of the mission field. We are called to travel do adherents and since we are all evildoers, we would be distressed to do adherents among those who are perfect. Our worship infinite and our church households should be topographic points that are welcoming and inclusive, instead than rejecting and sole. If we are to pattern ourselves after Jesus, the Christ, we must retrieve that our savior Ate with evildoers. In those illustrations of love and forgiveness, Christ showed us the perfect theoretical account. If we are to be like Him, we must retrieve all those on the peripheries ; non merely those who are victimized, but besides those who are marginalized of their ain hapless picks. I believe that Jesus is my illustration and I am to pattern myself after Him. This is my naming.

Prolegomena-

The cardinal subject of the Bible is God naming us, God ' s people, back into a relationship with God. If we believe this, so we can merely carry through this restored relationship by guaranting that all of God ' s people have non merely the opportunity, but the apprehension of what that relationship agencies. But, for many, the Bible is a unusual authorship. It is filled with narratives and state of affairss and linguistic communication that are non easy understood. In fact, for many, it is like a foreign linguistic communication. In add-on, as I have come to see in the universe of theological instruction, there are so many footings that are unclear to the common individual. We take our cognition of the Bible and go on to turn it into footings that are still " non user friendly. " I believe that as theologians

and faithful followings of Jesus Christ, we have a duty to humanity to give our best attempts to portion God ' s message with others. We are called by God and by the Bible in Matthew to travel out and distribute the Gospel in order that all people may hold the Bible accessible to them and to convey the message of Bible interpreted to them in a linguistic communication that they might understand. When I use the phrase " for the peripheries " , I am mentioning to those who are outside the church. For whatever ground, they do non hold any association with a church- possibly from a bad experience, ne'er holding been exposed, or incredulity. I believe that this is partly what we are being told in the transition from Matthew 25, " the least of these. " These kids of God may be in the far corners of the Earth, or in our dorsum paces. They may be from the poorest of society, or they may be in the wealthiest 10 per centum. They may be pre-teen kids, or they may be in the Eve of their lives. In any instance, I feel as though it is the duty of those who know the truth of Bible, the Christian community, to educate in common footings. More specifically, I believe that it is my duty, as a response to God ' s astonishing grace, to do it a precedence to portion Jesus with everyone that I can, in a linguistic communication that everyone can understand. Dr. Rieger referenced our God as a " reasonably extremist God. "[1]This God of creative activity and release is the extremist God that can appeal to the multitudes of those who are believed to be on the peripheries, those merely outside the church. Some believe that God is merely available to those who gather in community and in relationships found within the family and experiences of like-minded individuals. We characterize those outside established folds with footings like " unchurched " , or " underchurched " , or " lost. " The fact that they are non incorporated into an organized organic

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structure of trusters does non do them incorrect. Too frequently the Christian community carries within itself, possibly even in its philosophies, the belief that God can merely be found inside the church. There are some who may even believe that they are the lone 1s who “ do church right. ” As theologians, we are faced with the challenge of showing good God-talk, instead than bad. Unfortunately, many people experience divinity as nil more than another ‘ s unconditioned sentiment or docket, which could be restricting, damaging, or complete devastation. It is the duty of every individual to seek cognition and to portion that cognition.

The Doctrine of God-

Theology Begins and ends with God. In an attempt to tauten our theological stance, we seek resources to back up what we have learned and understand of God. The Bible and other historical paperss are non written to supply cogent evidence of God, but to demo what God has done, what God is making, and what God is yet to make. They are, in fact, a certification of God ‘ s being throughout history. Of these resources, there is no topographic point better to get down than with the Bible. In Genesis, we see that “ God created the celestial spheres and the eartha^| . ” and “ God swept over the face of the Waterss. ”[2]We see grounds of God ‘ s being at the beginning of clip. However, God ‘ s being in the lives of the persons is measured non by the histories of others, but in the relationships and experiences of the persons.

The book of Deuteronomy 26 carries a concealed credo demoing that the God of clemency and love delivered the author from imprisonment and bondage. “ We cried to the Lorda^|.. the Lord heard our voice and saw our
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affliction, our labor and our subjugation. The Lord brought us out of Egypt[^]! with a terrific show of power. "[3]Throughout the text, a merciful image of God is apparent as God helped emancipate a people from their capturers. The Word shows that while being a God of great clemency and fidelity, and love, that there is the being of a God who can be terrorizing. Both features are contained within the same history. But, the testimony would non transport the same consequence had it non been in a relational scene. The subjugation and imprisonment were really existent and really personal to the author ; besides the action of God was besides really personal. It is through these sorts of narratives that the God of our Christian religion can be better understood.

God has been presented to us with many properties. These include Creator, Redeemer, Sustainer, omniscient, omnipotent, sanctum, loving and forgiving, to call a few. Possibly the best shaping word for God would be aseity, or self-existent. The fact that God ' s being does non trust on anything but God is slightly overpowering. The challenge is non merely to derive a personal apprehension of who and what God is, but to be able to efficaciously joint God to others. This is the enigma of God. God can be described as everyplace, yet among us. God is said to be " the Alpha and Omega, the first and the last, the beginning and the terminal. "[4]These footings provoke inquiries within those who do non hold a relationship with God. God has been said to be all things to all people. It is through these illustrations that we begin to derive an apprehension of the outrageousness of God. God is unmeasurable through our human apprehension. We can non perchance

hold a complete apprehension of God. To merely state that God is Christ leaves God slightly boxed and hence non the true God.

Origen said that “ God is inexplicable, exceeding being itself. God is known merely by illation from the created order. ”[5]We see the presence and being of God through the universe around us. God is seen in the actions of neighbours and aliens. The God of creative activity is seen through the beauty of nature and in the faces of our fellow worlds. God said in Genesis 1: 26, “ allow us do world in our image, harmonizing to our similitude. ”[6]It is clearly seen that God is knowing in God ‘ s Communion with world. Biblically speech production, the image of God can be seen in each and every individual. John Wesley referenced in his Sermon 111, the Bible found in Jeremiah 23: 24, “ Who can conceal in secret topographic points so that I can non see them? Says the Lord. Do I non make full heaven and earth? ”[7]Both John Wesley and scriptural bookmans agree that we see through this Bible that God is both subjective and transcendent. God exists wholly in this universe and beyond. But the manner that God is traveling to be seen in each individual ‘ s position is traveling to depend on where this individual is in his or her life. God will run into us where we are at. The fortunes that surround a individual ‘ s life will shadow how God is viewed. A individual who is enduring from loss, or poorness, or subjugation might see God as detached, or distant. Whereas a individual who is sing success- either socially, financially, spiritually, and relationally, may see God as really involved in their lives. It is those times where it is easier to see and admit the being of God. It is much harder to give God recognition when times are difficult. But the span to a better apprehension of God is seting the two

together and demonstrating where God is present throughout. Trying to wholly depict God would be failure. We cannot accurately speak of God's illustriousness. Too many aspects would be left out, and that would exemplify a God who fell abruptly of the God that we have in our thick.

Explaining the Three is every bit hard. As theologians, we are to be able to set into words that the three- God the Father, Jesus Christ the Son, and the Holy Spirit are all one. In our limited ability to understand, we seek to do sense not merely to ourselves, but others. The Three may be likened to a full chord on a guitar. Each note, or twine, has equal duty and equal worth. Each has its own tone and deepness. But when all the notes are played at the same time, the chord makes a complete and beautiful sound- a harmoniousness, a relationship. This is how the Trinity works. As antecedently discussed, God the Father, Creator is with us ever, from the beginning of clip. As Christians, we understand that each point of the Trinity is equal to the other two. There is no subordination. If subordination were the instance, the thought of the Trinity would be pointless. A fantastic illustration of the Trinity in modern authorship would be illustrated in the book *The Shack*. The chief character has suffered loss and brokenness and experiences all three aspects while covering with his fortunes. Though based on a fictional history, the lesson of each point of the Trinity, being in harmoniousness with each other rings true. Each point of the Trinity was able to assist the character in a different manner.

Understanding God and the Trinity has and will be a uninterrupted journey. As we move and survey and unrecorded, the presence and cognition of God will travel within. Our apprehension will alter daily, as will our adulthood in <https://assignbuster.com/the-interpretation-of-the-christian-message-theology-religion/>

explicating. By assisting others to place God in their ain personal experiences and relationships, we have a greater opportunity of assisting them to understand Bible and the illustriousness of God.

The Doctrine of Jesus Christ-

Jesus Christ the Son, Born of a virgin, is both to the full Godhead and to the full human. Jesus came and lived among evildoers and died for our wickedness. This is the general thought of what Jesus Christ is to the universe. But, there is so much more to the thought of the Son of God. The Christian religion says that the most important manner in which it has been able to see God show within the universe is through the life, work, and bequest of Jesus Christ. It is claimed that Jesus Christ is the physical incarnation of God in the universe. Jesus himself is non all there is to God, but He is God as God has chosen to physically attest Godself in the thick of God ' s creative activity. The historical Jesus is the Jesus of today, moving in history. In Mark 8: 29, Jesus asks, " Who do you say that I am? "[8]It seems that the universe has been seeking to reply the inquiry since it was asked. The job is that many different people have many differing replies. Or is that a job. For some, He is merely a adult male who lived over two thousand old ages ago. To others, He was a prophesier, much like Elijah. To some He was a politician, or a public figure that was good known and killed for His positions. And yet to many of us, He was a adult male, who lived over two thousand old ages ago, who was able to state us things that were of another dimension, who was political and stood for a cause greater than we could humanly conceive of. And so, merely as He said, He would be betrayed by a close friend, arrested for upsetting the higher political figures, and

murdered- all the piece, altering the class of history and the hereafter of the universe.

Jesus merely had a short ministry, but the magnitude of things done in that clip would determine a religion that give 1000000s hope and peace all over the universe. He began by piecing a group of work forces who were non in the upper crust of society. He ne'er promised wealth or place, something that the mean individual might draw a bead on to accomplish, but alternatively offered life, unlike they had of all time experienced before.

These immature work forces would hold been the ' blue neckband ' workers of our times. They understood what it was like to work long hours for really small wage. Most of them were hardly educated. But Jesus saw something in them and He chose them to assist Him transport the message, His message. Much of the clip, they did non understand the words or actions of this adult male. He spoke unlike anyone had of all time spoke. He used fables to learn them how to populate and how to love. He healed the ill, gave sight to the blind, cleansed the lazars, raised the dead, ate with evildoers, and fundamentally drew outside all the lines of social normality. Jesus spoke of a land ' not of this universe ' where we would travel to be with the Father. Jesus spoke about loving their neighbour and forgiving them of their errors. He challenged them to transport His instructions to the universe. And this message was for the battalions of people who believed, and followed. We are the adherents of Jesus who are called to take this message now.

The Doctrine of the Holy Spirit-

In the Old Testament, we see ' the Spirit ' connected with deep experiences, through which its power might get the better of an person, it may rest upon <https://assignbuster.com/the-interpretation-of-the-christian-message-theology-religion/>

an person, or might be poured out over many people.[9]In the New Testament, this spirit is identified with Jesus Christ and is the bringer of justness, clemency, and the complete cognition of God to the Jews and Gentiles likewise. The thought that the spirit will be poured on the many- Internet Explorer, Male and female, old and immature, break one's back or free, every bit good as people of other states, linguistic communications and civilizations was extremist sing the context of the clip. The Spirit was allowing cognition to the castawaies. Not merely were the affluent and privileged having it, but so were the common folks.[10]We are told in Bible, " beloved, do non believe every spirit, but test the liquors to see whether they are from God. "[11]In fact, considerable clip and survey has been spent in geographic expedition of this subject. The topic of religious warfare comes to mind. There are liquors that work daily in our lives. Theses liquors are non for the good of us, instead the antonym. The Holy Spirit is that presence that is carried within us every minute of the twenty-four hours. It is frequently the counsel that we seek when doing a hard determination. This Holy Spirit lives in contrast to the negative liquors. It is the spirit of both our God and Creator, every bit good as the spirit of Jesus Christ the Son. And this Holy Spirit will non move ever the same manner. Our single demands and context will do the spirit to react in Its necessary capacity. Wisdom Bible say that the spirit " has filled the universe and holds all things together. "[12]It is through our personal experiences that we see the Holy Spirit at work. It is frequently masked as the ' nudging ' to take part or to non take part in any given activity. It is the feeling or naming of making out to those who are in demand. We see the holy Spirit at work in the actions of others who show grace and compassion when their state of affairss would non normally justify

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it. The Holy Spirit is the 3rd component of the three, and is God and Jesus both active within our mundane lives. The Bible is a aggregation of all that God has said and done, as seen and recorded through the words of individuals who were inspired to compose by the Holy Spirit. It is a good illustration of how the spirit works and speaks in their clip and state of affairs. The image of the spirit, in both the Old Testament and the New Testament is that of air current or breath.[13]In the Book of John, Jesus promises the spirit as encourager to come after He is returned to God. “ I will inquire the Father, and He will give you another Advocate, to be with you everlastingly. This is the Spirit of trutha^!he abides in you and he will be in you. ”[14]The Holy Spirit is God life in us. “ And the Spirit helps us in our failing. ”[15]The work of the Holy Spirit in our day-to-day lives, merely like in the lives of the Old Testament and New Testament people, helps to offer counsel even in our darkest hours. The conflict that goes on within- ‘ should I or should n’t I? ‘ is the direct activity of the Spirit, working against the evil and wickedness in our lives. It may be really complex and frequently hard to explicate, but the fact is that the Holy Spirit is merely our God, the Creator of all things, populating indoors, present at all times.

The Doctrines of Creation and Providence-

The philosophy of creative activity Tells us that God is the beginning and the Creator of all things. God is the Creator of the existence every bit good as single human being. All life comes from God and all life returns to God. We are told in Genesis 1 that God created and saw that everything was good. We have no uncertainty that God was pleased with creative activity.

[16]Creation, nevertheless, is non merely a procedure that ‘ was. ‘ Creation

is an on-going procedure in which God is actively involved. Creation is a uninterrupted, ongoing relationship between God and the universe. Throughout Biblical history, we have seen the manus of God at work, chiefly in the Acts of the Apostles of creative activity. This is apparent in the narrative of the inundation, through the imagination of the olive foliage returned to the manus of Noah by the dove. We saw God set up the compact afterwards, the creative activity of Israel, and so the creative activity of a new community of religion through Jesus Christ. These are merely a few illustrations of the love that God has continued to demo for God ' s creative activity. We have to be able to portion that creative activity did non make itself. It is the gift of a God who is love, and through this gift, we are shown the impressiveness of God.

But why did God make the Earth and everything in it? Some have pondered that God was lonely, so God created. We believe that God is complete in Godself. We have already established that God is self-existent and finally that God ' s being does non trust on anything but God. with that in head, it does non do sense, even to or limited apprehension of this all-loving God, that God would go alone and later make. Karl Barth believed that God was radically separate from this universe. Barth said " that " the One who loves in freedom " was moving out of no external necessity but freely making merely because love seeks to portion its goodness. "[17]This loving God that we worship, and frequently fear, is seeking to portion God ' s illustriousness. Through creative activity, God begins the relationship with humanity, non out of demand, but out of love.

John Calvin said, " God ' s Providence is non that by which God lazily observes from heaven what takes topographic point on Earth, but that by which, as keeper of the keys, he governs all events. "[18]Harmonizing to Wood, in the Oxford Handbook of Systematic Theology, we are non to believe that we are tied to our state of affairss merely because God has willed it that manner. " This God who sends hurting has besides sent the agencies to relieve it. The God who sends inundation and fire has given is the intelligence to forestall it from go oning, or to minimise its harmful effects. "[19]Capital of rhode island is God ' s godly counsel and attention. God the Creator is continues as the prolonging force for creative activity and the guiding force for human fate. But why would a loving God let evil into the universe. Placher points out that frequently, we merely do n't hold replies, but we might look at a few possible grounds. Sometimes good is non possible without evil, humanity abuses its freedom and the consequence is evil, evil helps polish our psyches to be what God would hold us to be, or merely that God allows some limited immorality to move in the universe.[20]It is merely through God ' s grace that humanity experiences free will. Sometimes, our picks through this free will do us to be in injury ' s manner. God ' s allowance of immorality helps humanity to go the people God would want us to be. Obviously talking, we learn from our errors and through tests, we turn our Black Marias toward God. In the terminal, our relationship to God is strengthened, as is our informant to others.

The Doctrine of the Human Creature-

" The job with the issue of human being is that we all believe that we have a complete apprehension of human being. And because we already know

about the human being, we tend to work from that premise. " Our human status, or human animal, or human being is based upon our relationship with God. When we have a relationship with and we follow Jesus Christ, we become more to the full human.[21]We are told that the human animal is non merely single, but corporate, every bit good.[22]Our humanity comes with both possibilities and restrictions. There is something in the person, and in that person ' s desire for personal success that is inauspicious to the human animal. " We are qualified by the claim that what distinguishes them as specifically human is that God creates them in the image of God. "[23]The 1 who is created in the image of God seeks to organize and prolong loving and caring relationships with God and other human existences. When the worlds desire to accomplish personal success overlaps the desires of another, struggle is created. Often in struggle, healthy relationships are non nurtured. This struggle is called wickedness.

The Doctrine of the Church-

" The church is the people of God. "[24]Though there are many divisions, aspects, communities, denominations, the church stands as the people, the organic structure of Jesus Christ, who founded the church and charged us with the undertaking to " travel hence and do adherents of all states, baptising them in the name of the Father and of the Son and of the Holy Spirit. "[25]" God will talk where God will and the community will organize around where God is. " The function of the church is to re-present Christ to the universe.[26]In a recent talk, Dr. Rieger alludes to a personal battle that was similar to the battle of Luther, Wesley, Barth, and Bonhoffer. That battle was non about the people non believing, but that the people were being

taught wrongly and hence believed wrongly. Rieger offers that instead than idealising the church, we begin to analyse the church. To make this, we must look at the four Marks of the church to map as a model for our analysis.

First, we look at the integrity of the church- " One sanctum, Catholic, cosmopolitan church. " But we are not one church. We have both societal menaces to church integrity, every bit good as theological menaces. One menace is segregation. We are chiefly segregated. Racially, church is referred to as the " most unintegrated hr in America- from 11am to 12 on Sunday forenoon. "[27]Class stratification is not easy to get the better of, particularly in America. If we are truly interested in the integrity of the church, we have to turn to the issues that divide us. We are besides divided by our differing philosophies. As a United Methodist now and once a Baptist for 35 old ages, I appreciated the gag about a Methodist being a Baptist that can read. There is wit intended in the statement but the sad truth is that Baptist churches, United Methodists, Catholics, Presbyterians, Church of Christ, and Pentecostals have been divided in their beliefs for ages. In addition to these differences, we besides create divisions with the Judaic people. We believe that the new compact of Jesus Christ has somehow nullified the compact of God with Israel in the Old Testament. Alternatively, we need to look to our similarities, oppose anti-Judaism, and work toward a hereafter that is jointly lauding to God.[28]

Following, we look at the sanctity of the church. Within our Credo, we are inquiring what we do with the philosophy. It is not simply adequate to accept Jesus as our Lord and Savior, but we have to make up one's mind what to make with the cognition. Simply desiring the church to be antagonistic

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cultural is non plenty. We look to the One who makes us apostles and sends us out. We begin to believe of how we talk about God and ourselves. Then we challenge ourselves to maintain the focal point on God. As simple apostles, we have nil to offer, but when we begin to understand that it is about God, and non about us, and so things begin to go on.

The Catholicism of the church helps to keep the individuality of the church. When we say Catholicism, we frequently think that every church has to be alike- a cookie-cutter outlook. As Americans, we believe that we are the theoretical account for " right Christianity. " We see everyone else in footings of ourselves. The philosophy of the church is, and should be the work of God, in Jesus Christ, in the universe. Traveling against the norms of modern churches, we have to get down to set less accent on Numberss, the budgets, or attending when measuring growing. The growing of our churches should be measured by the quality of the ministry. A popular phrase for this now is " effectual or fruitful ministry. " As the church, we are a portion of what Jesus is making. " The bosom of Christian ministry is Christ ' s ministry of outreaching love. "[29]

We celebrate the Sacraments within the church and we recognize them as God ' s gift of ego. The ministry of the Sacraments is to enable Thanksgiving. [30]In the United Methodist church, we recognize two- Baptism and Holy Communion, besides called the Holy sacrament or the Lord ' s Supper. These are besides considered agencies of grace. " An outward mark of an inward grace and a agencies whereby we receive the same "[31]John Wesley said, " by agencies of grace I understand outward marks, words or actions,

ordained of God and appointed for this terminal, to be the ordinary channels
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whereby he might convey His grace to worlds. " Harmonizing to Augustine, " Baptism is an unerasable seal in which a individual is marked as belonging to Christ. " It is non merely a symbolic, but a actual alteration that happens within the bosom of the believer- the beginning of a new relationship with God. It is initiated by God, and responded to by us. It is because of this originating action by God that we do non reiterate Baptism. God initiates, we accept, and that is sufficient. There is no re-Baptism. Once we are baptized, we belong to Christ. Martin Luther, when he would fight and doubt, he would merely retrieve his baptism and that he belonged to God. Where Baptism is your one clip induction into relationship with Christ, Holy Communion is your on-going pattern re-affirming that relationship. There is much treatment and argument as to the existent presence of Christ in both Baptism and Communion. Wesley added " the plants of clemency " to the agencies of grace. He believed that these plants were ever necessary and spent his life practising those plants. This fits nicely with " do no injury, do good, and follow the regulations of God. " Works of clemency is non your plants, but the plants of God. Wesley worried that the Methodist churchs have fallen from grace. The thought of " one time saved, ever saved " does non use to the Methodists. He thought that we believed that plants of clemency were done by us. Plants of clemency is portion of the nucleus of anything that we do. If you are non take parting, you are non making as you are called. We have to be careful with plants of clemency that we are non furthering a type of feeling of high quality or by " making in our ain image. " The plants have to be done to the glorification of God.

In the United Methodist Book of Discipline, order is defined as “telling the church for its mission and service.” As appointed Elders, we are called to Word, Sacrament, and Order whereas deacons are called to service.

However, by the definition in the subject, we are all to be concerned with service.

The Doctrine of Salvation-

“Redemption denotes the healing or doing whole of persons.” [32] Turning up in a Baptist environment, this thought of redemption has ever been pushed on me as a speedy determination about Eden or snake pit. It by and large started something like, “if you were to de cease tonight, where would you pass infinity?” I would be told that I needed to do a determination right so and to do my confession of wickedness and one time once more receive Jesus Christ as my personal Jesus. Looking back on the many times I sat through that, I have to inquire how lost the curate himself must hold been.

Hans Urs Balthasar says that “redemption is ‘coming closer to God.’”

[33] John Wesley said, “by redemption I mean, non hardly, harmonizing to the vulgar impression, rescue from snake pit, or traveling to heaven; but a present rescue from wickedness, a Restoration of the psyche to its crude wellness, its original pureness; a recovery of the godly nature; the reclamation of our psyches after the image of God, in righteousness and true sanctity, in justness, clemency, and truth.” [34] These two illustrations refute the fundamentalist thought of Eden and snake pit. We are told that we can non purchase or gain our redemption, but, if we were to work toward purity of bosom and Restoration of the psyche, would non our concerns be pointless? And if our clip was better spent by proclaiming that through our

repaired relationship with Jesus Christ we might go more perfect, our attempts would be more fruitful? When we consider those who are on the peripheries of society, these footings of redemption might be foreign, but the thought of Eden and snake pit are non. Most everyone has heard those used. We have to near those " others " with a bosom for learning about God, the Son that God gave for us, and the Holy Spirit that continues to populate in our thick and ushers us through hard times. We must assist them to understand that " redemption is both ' from ' something and ' to ' something. We are ever traveling toward deity, or God and traveling off from wickedness. "[35]Professor Bogle talked about expiation in his recent talk. He broke it down to be ' at-one-ment ' . This is another illustration of reconstructing, or mending this broken estranged relationship.[36]In one of our preceptorial treatments, we talked about evil being the resistance of ' God with us. ' Sin is our active engagement in that resistance. It is merely through the grace of God that we are enabled to defy that immorality. The term ' grace ' agencies ' God for us. ' The enterprise of grace is from God. We can merely react. The free will that we understand to hold as worlds is merely available because of God ' s grace. It does non be in and of itself. It is a pick. It is non imposed by God. Because God ' s grace is resistible, our freedom and redemption are considered to be really valuable- non a inexpensive grace. We foremost receive grace and so freedom. God ' s grace can be explained in three aspects identified by John Wesley. They are anticipatory grace, warranting grace, and consecrating grace. Anticipatory grace would be the air that we breathe and the work of God in our lives prior to us truly cognizing about it. This might be an invitation to the relationship. Justifying grace would be the image of our move to come up onto the porch

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of God ' s house. We have been invited and this is our first measure to take part. Consecrating grace is come ining the house and a relationship with Christ. Because of this grace given by God, we have the pick of freedom. But the 1 must predate the other. Augustine believed that anterior to the autumn, it was non possible non to transgress. But because Adam and Eve had freedom and made their pick consequently, we do non hold that ability any longer. Now, we can non make other than wickedness. When sharing the thought of redemption with those who do non " belong " to any peculiar church, it is of import that we stress the necessity of furthering a relationship with Jesus Christ, and in doing attempts to sublimate our Black Marias.

The Doctrine of Eschatology-

When we think about eschatology, or the last things, I believe that we think of Judgment, Heaven, and Hell. For the bulk of the population, these are accepted as the " what lies in front " for the truster beyond life, as we know it. Although their apprehension is likely really limited, they get the thought that there will be a judgment twenty-four hours, where we will all stand before God and reply for everything that we have done- both good and bad. Depending on how we fare in the judgement will find whether we are cast into Hell or pass an infinity in Paradise, with Jesus Christ and the saints who have gone earlier. Though really simplistic, this thought is what most believe. The Bible gives mention to judgement in Daniel 12: 2, stating " many of those who sleep in the dust of the Earth shall wake up, some to ageless life, and some to dishonor and everlasting disdain "[37], but we understand the construct to be much older. One school of idea is that judgement has already taken topographic point and that Christ paid the

monetary value at the cross. This thought is supported by Romans 3: 24, " now justified by his grace as a gift, through the salvation that is in Christ Jesus. " Our judgement will non hold anything to make with anything that we did for the good because the act of godly grace, given at Calvary renders us merely. We are guilty of wickedness, but those wickednesss have been forgiven by Christ ' s offering. Jesus says in John 5: 24, " anyone who hears my word and believes who sent me has ageless life, and does non come under judgement, but has passed from decease to life. " This message is in contrast to what appears to be the most popular position of judgement. For most, judgement is the point where we are forced to stand before God and our wickednesss will be listed and read one by one. Then, we will have our penalty as God chooses. For many, this is a really awful idea. Especially for those who were lost, but are now populating a Christian life. What will be our penalty? And though we are told that Christ has taken the load of our wickednesss on Himself, there is still the concern that we are traveling to be held accountable for all that we have done incorrect. Those who live out their religion in Christ and seek to populate in His service are frequently hindered by guilt and concern, instead than liberate for a life lived in grace because the unknown is fazing.

To many, heaven is considered to be " up " among the clouds and the skies, where God and Jesus and the angels dwell. While many see heaven as a physical topographic point set among the clouds, others believe it to be an being that transcends our limited human apprehension of physical boundaries. Heaven, in the heads of many, is the wages of a life lived in conformity with Bible. When we are faithful and righteous, we are traveling

to pass an infinity " at that place " , with the loved 1s who have gone on before. It is believed by many that Eden will be a fantastic topographic point of dazzling Whites and streets of gold. There will be no illness, no sorrow, and no hurting for all who go at that place. It will be a topographic point of fantastic music and worship and we will idolize God all twenty-four hours, every twenty-four hours. I have heard it said that church is merely the preparation land for Eden. It will be like the Garden of Eden- Eden. We will be surrounded by beauty forever. Even Jesus tells us that " blessed are the pure in bosom, for they will see God. "[38]I believe we are forced to us our symbolic apprehension of celestial topographic points, the most celestial earthly topographic points, because our limited human heads can non grok the infiniteness, the comprehensiveness, or the cloud nine of infinity with our Godhead.

Hell is a topographic point absent from God. The term conjures ideas of fire or darkness. We relate hell to the pungent odor of S, the lakes of fire, ironss and the gnashing of dentitions. We tend to believe of the most unthinkable agony conceivable. To many, hell is like a prison, a topographic point of penalty. It is the terminal of the route for those who live without penitence and credence of new life offered in Jesus Christ. Karl Rahner said that snake pit ' s fire is " something radically non of this universe. " The text points out that " irrespective of whether we take hell literally or metaphorically, its map is clearly that of a warning and a challenge for us to do a determination in the face of the possibility of being everlastingly separated from God. Hell is the merchandise of our rejection of God ensuing in everlasting alienation. " Timothy Ware argues that because free will exists, snake pit besides exists,

and that it is merely the “ rejection of God. ”[39]Yet the thought of infinity separated from the love of God is something we can non penetrate because every bit long as we live, we can non be separated from God ‘ s love. No 1 has known life wholly separate from His beckoning to us. Even the most ugly illustrations of human enduring are filled with narratives of religion where those persons comforted and reminded others of God ‘ s presence under the worst fortunes. Therefore, since we ca n’t grok the absence of God, we have to utilize symbolism to show and explicate our apprehension of snake pit. The prevailing ideas about judgement, and heaven, and snake pit are founded in society. These thoughts are given to us through our household and friends throughout our lives and our single journeys. Often, the things we are taught as immature kids mold our thought and our personal divinities. It is because of the apprehension, or deficiency of understanding that people have about the hereafter that they are inclined to cleaving to the thoughts of judgement, and heaven, and snake pit. When covering with the subject of “ after decease ” , people are fearful of the unknown. And the conclusiveness of decease is non merely unknown, there is no manner of deriving a better apprehension. The constructs of Eden and snake pit will, at the really least, offer some penetration to a inquiry that has no reply for them. When speech production of redemption, many times, sermonizers use heaven and snake pit as the reply to the inquiry. Fundamentalists use fright when seeking to acquire kids and grownups to do a determination for their lives. “ If you do n’t acquire saved tonight and state the supplication of redemption, and you die tomorrow, you will pass an infinity in snake pit. ” If I had a dime for every clip I was told that turning up, I would be able to pay hard currency for seminary. And we heard the false belief that having

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redemption is a necessary quotable action. We are being told that the relationship with God has to be updated, like apps on an iPhone. Peoples come off from faith confused about what it all truly means. The lone apprehension that we can derive from that with which we have no experience is by delegating intending based on our experiences that can be symbolically applied to it. Heaven, snake pit and judgement are hence the best apprehension that we can try to derive in the construct of hope with our limited human experiences. The topic of eschatology is far excessively complex to turn to with any deepness to most common folks. Again, we see that a faithful relationship with Jesus Christ is our lone opportunity for a hereafter in His land. We will hold to exemplify that with the relationship, there comes no anxiousness about the unknown.

Conclusion-

The treatments that we have begun in this category and in other categories wo n't halt when we complete the category, or alumnus. It is a conversation that will go on throughout our ministry.

Christology can non be done without Ecclesiology.

“ We are happening out bit by bit who we are and who God wants us to be.

”[40]

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