

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.

St. Mary's Church
Stone Harbor, New Jersey

Sunday June 10, 2018

We Welcome You to Join Us
For the Adult Forum and
Worship
All Year Long (well, almost)!



A few subjects from this chapter:

Apollinaris (p.35) a bishop, said Jesus was only two-thirds human

(human body and soul; mind of God)

Nestorius (p. 36) a bishop, was accused of saying that Jesus was two persons

Eutyches (p. 36) a monk, described as “muddle-headed,” said Jesus had only one nature that was both human-divine

Chalcedon definition (p.37) insisted that Christ had two natures joined in one Person “without mixture or confusion”

Lack of dynamism (p. 37) a fault of Chalcedon definition -

a Static Greek God statement as opposed to passionate Hebrew God (p. 37)

From above or from below (p. 38) where does Christology start?

Example, from a log cabin to White House or

from Buckingham Palace to the slums of London (p. 38)

Adoptionism (p. 38) proposes that God adopted the man Jesus at some point

Docetism (p. 39) Jesus only seemed to be human

Myth (p. 38) a truth in narrative form

Mythopoetic (p.40,42) storytelling and poetic reading as a means of explaining

Virgin birth (p. 40) an example of mythopoetic

Easter narrative (p.41) an example of mythopoetic

Joe Hampel commented last Sunday that he wished we had more time to discuss matters like what was considered last week. What do you think?

What did you learn from this chapter?

Marianne Micks refers (pp. 34-35) to Arius (we first ran into him in chapter 1). Arius said that Jesus was not coequal with God the Father. Many are said to subscribe, consciously or not, to a modern-day form of Arian heresy. These folks share with their Arian forebearers an explicit commitment to Scripture, but like them read the New Testament selectively. Some say that this new form of Arianism comes in the guise of humanism.

Question: Is Arianism alive and well these days, or has been dead for a millennia or two?

Marianne Micks mentions (p.38) adoptionism. Sometimes “Christologies” (studies of Christ) are called “adoptionistic,” because in them Jesus is portrayed not as a divine being who pre-existed before being born of a virgin, but as fully and completely and utterly human, a very righteous man who was born like everyone else and who was by nature like everyone else, but because of his special devotion to God was “adopted” by God to be his son and, as the one who had been adopted, was called by God to perform a special task, to die for the sake of others. The problem is that Christ is one divine person (not two, see p. 36 Nestorius) co-eternal with the Father who assumed a human nature.

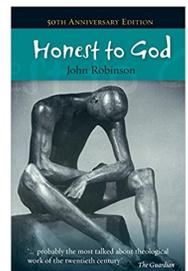


Questions: What evidence could you give if someone suggested to you that Jesus was just a man who was liked by God? How old/young was Jesus when he indicated/knew his God-connection? (ok, a clue is in the above scene)

Do you think all this discussion about who Jesus is is irrelevant? In 2015 the Barna Group (a research organization) reported the following: “The historicity of Jesus may not be in question for most Americans, but people are much less confident in the divinity of Jesus. Most adults—not quite six in 10—believe Jesus was God (56%), while about one-quarter say he was only a religious or spiritual leader like Mohammed or the Buddha (26%). The remaining one in six say they aren’t sure whether Jesus was divine (18%). Millennials are the only generation among whom fewer than half believe Jesus was God (48%). About one-third of young adults (35%) say instead that Jesus was merely a religious or spiritual leader, while 17 percent aren’t sure what he was.

Question: Does any of this surprise you?

It was 1963 and I had just entered college. The book, *Honest to God*, was assigned reading for a religion class: “God and culture.” For those here who did not experience it at that time, the furor over this book was extraordinary. The innocence, optimism, and moral seriousness of the 1960s all abound in this volume, as did the author's attempt to introduce the thought of Dietrich Bonhoeffer, Rudolf Bultmann, and Paul Tillich to a broad lay audience. What does Christianity do when the idea of a God-given meaningfulness begins to ring hollow? That was the question central to *Honest to God*, a short and polarizing text written by Anglican Bishop John A.T. Robinson. As modern physics forces modernity to re-evaluate its notion of God as someone “out there,” modern Christians, Robinson argued, must increasingly regard such a frame of reference as a stumbling block to belief in the Gospel. The destruction of what Robinson calls an “idol” and its replacement with God as love (where have we heard that recently?) redefined without destroying the idea of God as personal. I mention all this because of the reference to Robinson. (Micks,p.38)



Question: Was there a book that shook your idea of God?

Quotable Quotes:

Jesus was a first-century Palestinian Jew with all the limitations of his time and place. (p.39) *And by the way, Jesus was one Person, not a schizophrenic.* (p.34)

Next Sunday: June 17 “What is salvation?” chapter 5