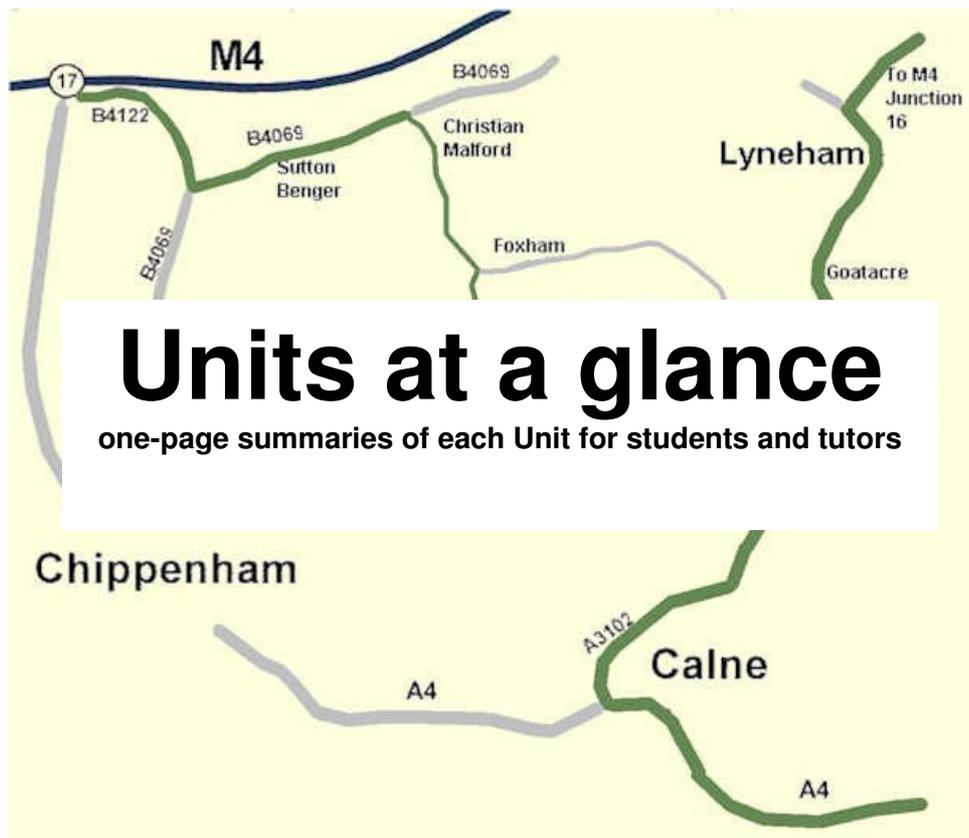


FAITH & WORSHIP

LOCAL PREACHERS TRAINING COURSE



Faith & Worship – Units at a glance

Each page of this resource is a sketch-map of the ground covered by a Unit of 'Faith & Worship'. Any sketch-map gives a quick survey of an area and points out a few key landmarks to help you find your way around. Before you explore the landscape of a Unit in detail, a look at the appropriate page from this resource should give you some idea of what to expect.

'Faith & Worship – Units at a glance' seeks to help you:

- see the wood for the trees
- grasp ideas with everyday language
- focus on **highlighted** topics

The contents page of each Unit also helps, and so do the self-assessment questions at the end of each Unit.

The Units are written in plain English and explain any technical terms. Also, your tutor will help if you have difficulties.

The highlights are mine and show you the emphases I make when I am tutoring the course in my circuit.

If you are a student, or a Local Tutor, or a Mentor, then a glance at a Unit's sketch-map could help you see how the land lies in that Unit and what to look out for.

The idea for the sketch-map approach came from people in rural Circuits. For them, studying, tutoring or mentoring has to fit round demands of crops or livestock and government paperwork, as well as family, church and community life. People who live in non-rural Circuits have different pressures, but the effect can be very similar: Faith & Worship can all too easily be seen as a mountain to climb. The sketch-map of each Unit tries to show a gentler landscape.

Students and Local Tutors need to engage with the whole course (not just these summaries and not just the highlighted topics!) Mentors should be familiar with the first 3 Units at least – and are asked to help students work through Unit 2 in particular.

Feel free to make copies of this one-off resource. It is available on the Methodist Church web-site www.methodist.org.uk but otherwise it is not published formally.

Faith & Worship is available from:

mph 4 John Wesley Road Werrington Peterborough PE4 6ZP 01733 325002 www.mph.org.uk

May 'Faith & Worship' be a rich blessing to you and to those you serve

Discipleship & Ministries, Local Preaching
Methodist Church House, 25 Marylebone Road, London NW1 5JR
Tel: 020 7486 5502
E-mail: Localpreachers@methodistchurch.org.uk

Unit 1 Starting out

INTRODUCTORY UNITS

aims to introduce you to the Faith & Worship course

Your partners with you in your training

The Local Preachers' Meeting
Your Mentor
Your Local Tutor
The Local Preachers' Office

The course Introductory Units

1 Starting out
2 Introduction to worship and preaching
3 Jesus through the eyes of Mark

Section A

4 The teaching of Jesus
5 Exploring the Bible
6 Picturing God

Section B

7 Origins of Christian worship
8 Praising God
9 Picturing Jesus
10 The Holy Spirit

Section C

11 Being human
12 The work of Christ
13 Alive in Christ

Section D

14 The prophets
15 The kingdom of God and the Church
16 The bright succession
17 Enduring convictions

At admission as a Local Preacher
Course administration

18 Next moves
Student Record Sheet, time, cost

Preacher's tool-kit Course Units +

Bible, H&P*, MWB*, 1-volume Bible commentary
also: concordance, Bible dictionary, Methodist
catechism, Wesley's 44 sermons, dictionary, 'Roots'

The course brings together OT*, NT*, Christian Doctrine and worship & preaching
seeks to develop knowledge, spirituality and skills
explores the relationship between the **Bible, experience, tradition and reason**
spells out the duties and rights of a Local Preacher
gives the regulations governing the training of Local Preachers

Unit 2 Introduction to worship and preaching

INTRODUCTORY UNITS

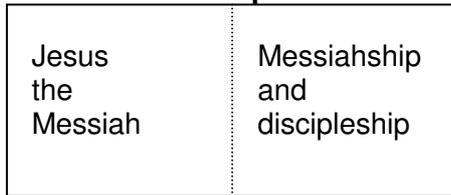
aims to introduce the nature of worship and to enable you to prepare a full service and sermon

The nature of worship	we <i>adore</i> , we <i>celebrate</i> , we are <i>transformed</i> together, our worship is <i>corporate</i> (not just individual)
Service structure	Preparation, Ministry of the Word, Response, Dismissal 'menu items' of worship: <ul style="list-style-type: none">- approach- adoration- penitence and confession- pardon and acceptance of forgiveness- receiving God's Word- thanksgiving- intercession- petition- dedication 'ingredients' of worship: <ul style="list-style-type: none">- hymns, prayers, readings, sermon, the arts (music/visual/etc) pastoral context: <ul style="list-style-type: none">- helping people feel cared for, free, healthy, 'at home'
Liturgical cycle	Advent, Christmas & Epiphany, Ordinary time, Lent, Easter Ascension, Pentecost, Trinity, Ordinary time <ul style="list-style-type: none">- advantages and disadvantages of using a lectionary
The sermon	<ul style="list-style-type: none">- its importance- its purposes: to challenge, comfort, explain, convert, criticize, encourage, teach- a bridge between today's world and the Bible/Christian tradition- starting points:<ul style="list-style-type: none">o a passage (or passages) of scriptureo a theme, topic or issue- the X-shaped grid of 4 perspectives: <i>see Unit 2 p28</i><ul style="list-style-type: none">o your own as the preachero the congregation and wider societyo the worship and its liturgical contexto exegesis- aim: to explore x in order to do y- structure: 3 common structures:<ul style="list-style-type: none">o exposition (intro, steps 1,2,3 [each illustrated], conclusion)o problem and solutiono a look at different aspects of one theme / idea / situation
Preparing a service	quietness, tool-kit, considering the congregation, worship ingredients <ul style="list-style-type: none">- read the Bible passages- produce background material- look for the spark (that bridges today's world and the Bible)- need for good news (the 'in order to y')- develop a structure - for the service and the sermon- help people engage in worship
On the day	prepare yourself, your manner in the pulpit, being heard clearly, making yourself understood, reading aloud, after the service

Unit 3 Jesus through the eyes of Mark

aims to introduce study of the Gospels through the study of Mark

MARK a Gospel of 2 halves



Mk 8: 27-29 at Caesarea Philippi
Peter: 'You are the Christ'

Ingredients	<ul style="list-style-type: none"> - stories and sayings (sound-bites?) - applications and interpretations - understandings of Jesus (<i>'Christology'</i>) - here, in the light of the OT 	{ 'formed', organized and connected
Techniques	<ul style="list-style-type: none"> - backgrounds - verbal arrows - 'sandwiches' - 2 halves of the Gospel 	set in Galilee, then Jerusalem story reference points e.g. boat in Mk*3:9 used in 4:1 one story framed between two parts of another story 1: gradual recognition of who Jesus is 2: learning about suffering and humility
Themes	<ul style="list-style-type: none"> - kingdom of God - who is Jesus? - suffering Messiah - discipleship 	the presence of God's kingly rule - is close - is brought in by Jesus - demands response (repent, believe, self-denial) God's person (Son of God, the Lord) Son of Man (compare Daniel 7 SofM = human being, or much more?) suffering/death and kingship (do they really go together?) learning may not be easy copying Jesus ('the way')
Audience	<ul style="list-style-type: none"> - a church community - a Gentile community - a generation after Jesus - social circumstances 	to be read aloud Jewish customs need to be explained c.* AD70 (academics say 70CE 'common era' see Unit 5) over-concerned with worldly values
Purpose	<ul style="list-style-type: none"> - a book for the church to use - not a 'life of Jesus' 	to instruct, to evangelise
For us	<ul style="list-style-type: none"> - help in discipleship - trustworthy 	even when fact and interpretation mix

*Mk = Mark (so Mt = Matthew, Lk = Luke, Jn = John)

*c. = circa: Latin for 'about', so this is shorthand for saying 'about the year 70'

Unit 4 The teaching of Jesus

SECTION A

aims to explore the teaching of Jesus as presented in different ways by the Gospel writers

Synoptic (similar view) Gospels: Matthew, Mark, Luke + a theory to explain the 'synoptic problem'

Gospels: have stories and sayings geared to particular audiences
can be read - as accounts of what Jesus said & did
- as books for people in early Christian churches
- as books with a message for people today

Teaching in stories stories must interest people
- begin where people are, speak in a language they understand, spark interest and emotion, help people enter into a story with feeling
parables and allegories allegories: full of symbols loaded with meaning
- make the point clear or leave people to draw point for themselves

MATTHEW the Gospel of teaching its setting: the kingdom of heaven

5 teaching blocks

- life in the kingdom Mt 5-7
 - o 'sermon on the mount'
 - o collection of teachings on what life in the kingdom is like
- ambassadors for the kingdom Mt 10
 - o the missionary task
- parables of the kingdom Mt 13
 - o based on Mk 4 + weeds, treasure, pearl, net
- personal relations in the kingdom Mt 18
 - o humility, discipline, forgiveness
- coming of the kingdom Mt 24-25
 - o readiness, active service, loving care to others that we would show to Jesus himself

characteristics of Matthew's Gospel

birth stories [wise men], incorporates almost all of Mk, no messianic secret, Jewish emphasis [fulfillment, OT quotes, 5 blocks (compare 5 books of law)], some Gentile interest, kinder to apostles, Jesus more majestic less human, judgment & hell, miraculous and dramatic

LUKE the Gospel of stories

birth stories [Mary & Elizabeth, shepherds] as prologue to the Gospel
story of the start of Jesus' ministry as a miniature of his whole ministry
story of Jesus and sinful woman (*with ideas for sermon applications*)
stories of meals, teaching about humility, giving, responding to God's call
lost & found stories in Lk 15 – show concern for outcast; reversal of fortunes
similar themes in stories about 2 people who prayed, about Zacchaeus

characteristics of Luke's Gospel

universal gospel for all the world – interest in and concern for Gentiles,
seeks to convince: presents Christianity to Roman authorities, Jesus fulfils
Judaism, Vol1 of 'history' (Vol2: Acts: Church continues Jesus' story)
important place given to women, interest in money, reversals of fortune, joy,
presence of the Holy Spirit, prayer, concern for outcast

Narrative preaching personalized: retell Bible story as if one of the participants
parallel: new story that recreates impact of original Bible passage
guidance on writing narrative sermons

Unit 5 Exploring the Bible

SECTION A

aims to introduce the Bible and to consider the truth and authority of the Bible

Old Testament - Protestant Bible and Hebrew Bible (Torah[Law], Prophets, Writings)
 - Roman Catholic Bible and Apocrypha
 - reasons for different orders + 'canon': accepted/standard/authoritative collection

New Testament - Gospels, Acts, letters, Revelation

Bible's authority - no definitive ('fixed') text, but many translations and interpretations
 - methods of interpretation since the Early Church + Biblical criticism
 - different perspectives from different balances of the 'building blocks' of **Bible, tradition, reason and experience**

- models of Biblical authority:**
1. Word of God, infallible, God-breathed: believe and obey
 2. divine origin; trustworthy for theology/faith; but not history/science
 3. foundation for faith (formed in other contexts) needs applying to our context
 4. Church tradition & leadership decides interpretation and teaching
 5. God continues to speak; Bible is 1 way but not always the last word
 6. Bible mediates (rather than *is*) Word of God; use other resources equally
 7. let reason & experience decide how best to use the Bible

Bible's timescale	2000-1300BCE c1250BCE 1200-1025BCE c1000BCE 800sBCE 750-701BCE 600sBCE 586BCE 400sBCE	Patriarchal period Patriarchs: Abraham, Isaac, Jacob, 12 sons/tribes Exodus with Moses; 1220-1200BCE Joshua invades Promised Land Judges David c970-930BCE Solomon, then kingdom split: N*=Israel, S*=Judah Elijah & Elisha in N* Amos & Hosea in N*, 1 st Isaiah & Micah in S* N*: deported 722/1BCE Jeremiah King Josiah's reforms in S* Exile Jerusalem destroyed, deportations to Babylon, return: 539BCE Ezra & Nehemiah rebuild Jerusalem 300sBCE Alexander the Great 200sBCE Hebrew scriptures into Greek: ' <i>Septuagint</i> ' 100sBCE Roman occupation of Jewish lands	c4BCE-30CE	Jesus 70CE Jews heavily defeated and scattered c45-62CE Paul's journeys
-------------------	---	--	------------	--

Bible as story

- **types of material** law, prophecy, 'history', poetry, wise sayings, Gospel, letter, apocalypse
 - individual stories e.g. Jonah, Ruth, Joseph more significant if read in context of whole Bible story
 - the Biblical story 'It is the story of God who is loving, faithful and saving but also, within this context, a judge. However evil people have been, however much they follow other gods, God remains and is at one with God's people. This theological affirmation reaches its height as the books of the NT reveal the climax of this great truth in the story of Jesus.'

Truth through story God's word can be expressed via - created story
 - account of a factual event
 or a mix of the two

the status of the story is *not* our prime concern
 the truth about God in the story *is* our prime concern
 technical term: 'myth' = story which speaks of the will and nature of God

*N=North (Northern kingdom: Israel) *S=South (Southern kingdom: Judah)

Unit 6 Picturing God

SECTION A

aims to explore the nature of religion and ways of thinking about God

- how we picture God - may be influenced by our feelings about God
- is likely to change over time and will never carry the whole truth
- theology** - **seeks to help us think & speak clearly about God & the ways of God**
- **draws on the Bible, experience, tradition and reason**
- religion** - how human beings try to come to a knowledge of God? *human initiative*
- if so, not Christianity (said Karl Barth): in Jesus, God is revealed to us *God's initiative*
- characteristics of religions:
 - experiences, doctrines, myths, ritual, ethics, community

Building blocks of theology

- The Bible**
 - many of its books emerged from believing *communities*
 - is about a *personal* God who acts, communicates with people, inspires the community of faith
 - a *record of God's self-disclosure* of God's nature & purposes in human life
 - the gift of the Holy Spirit to the Church
- Experience**
 - broader (all life) or narrower ('religious experience')
 - problems:
 - we interpret experience in the light of our religious tradition
 - experience needs to be tested against God's self-disclosure in the Bible and in the Christian tradition
- Tradition**
 - how the Christian community has built up its understanding of God
 - a denomination's tradition: how God has been understood by that group
 - tradition is, in one sense, accumulated experience
 - problems include: going wrong, becoming stale / burdensome / obstructive i.e. (that is) becoming corrupt and imprisoning
- Reason**
 - we need it to see and assess the relationship between different aspects of Christian doctrine, or to understand and interpret biblical text

case study: *Building blocks of theology and the Trinity* ...still there is mystery...

- God's existence
 - for many, difficult to believe in God / know God; at times question if God exists
 - if so, no good news to proclaim, nothing to preach about; it's not convincing to say 'you need faith', so arguments for God's existence could include:
 - God as cause God and purpose
 - God and values God and the limit of human thought

the character of God

- holy** God's unique nature; God's holy presence inspires awe
- righteous** holiness is moral too: God is just, upright, virtuous
- creator** holiness+righteousness+love are seen in the act of creating (then and now)
- Lord** sovereign majesty of God + God's care for people: Psalm 95:1-7
- Father** fatherhood in OT, but new intimacy in Jesus' 'abba'
- love** because God is love, God gives, even to the uttermost, in Christ Jn 3:16
- in Jesus** God is best pictured in Jesus, but even then not the whole picture...

God's attributes

- omnipresent** (present everywhere), **omniscient** (all-knowing), **eternal** (beyond time - always was/is/will be),
- perfect** (complete, faultless), **transcendent** (beyond all creation) **and yet immanent** (in all creation),
- omnipotent** (all-powerful) problems: if God is *this*, then why does God allow *that*?

- picturing God today
 - images: king, shepherd, father/mother each has limitations/problems
 - 1 Cor 13:12 For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known.

Unit 7 The origins of Christian worship

SECTION B

aims to consider how worship in OT and NT times and in the early Church has shaped our worship

Jewish worship in OT

- sacrifice
 - **sacrificial giving** is costly, helps the giver feel right, can put God first, seeks to mend a broken relationship
 - types: whole burnt offering, communion sacrifice, sin/guilt sacrifice
 - meaning: a God-given means of worship, of responding to God but debate about meaning e.g. 1 Sam 15:22, Hosea 6:6, Amos 5:21-24
 - place: tent, with 'the Ark' symbolizing God's presence
 - Temple High Place + inner shrine: Holy of Holies
 - 2nd Temple: courtyards to sanctuary building
 - local shrines Josiah tried to centralize worship at Jerusalem 2Kings 22-23
- festivals
 - **Passover**: to recall how God rescued the people from slavery in Egypt celebrated at home – boy asks Q and person celebrating tells the story
 - Unleavened Bread: linked to Passover (originally to mark barley harvest)
 - Weeks: to mark wheat harvest (by Jesus' time: linked to Sinai covenant)
 - Tabernacles: to mark grape harvest (& to recall open-air life in wilderness)
 - **Day of Atonement Yom Kippur**: God's holiness, High Priest enters Holy of Holies forgiveness + mended relationship depend on penitence & sacrifice
- Sabbath
 - a day that belongs to God; observe it to show you obey the covenant
- synagogue
 - origins unclear; places to pray/read/study scriptures rather than sacrifice
 - Shema** Deut 6:4-9, 11:13-21, Numbers 15:37-41

Worship in NT

apostles' teaching

Early Christians continued to share in Jewish worship in Temple; also gathered in homes for:

fellowship

breaking of bread

prayers

1st day of the week

participation

- missionary preaching see Acts 2:22-36, 10:34-43
- proclaiming the Gospel *kerygma* and teaching *didache*
- unclear meaning: coming together? sharing in Holy Spirit? sharing possessions?
- any meal taken together in joy? See Acts 2:46 *agape* = fellowship meal
- continuing patterns and language of Jewish prayer + the Lord's Prayer
- 'the Lord's day' - to celebrate Jesus' resurrection
- people bring 'a hymn, a lesson, a revelation, a tongue, or an interpretation'

The Lord's Supper

- Eucharist: sacramental use of bread and wine based on Jesus' Last Supper – probably a Passover celebration to share thankfully in Christ's death, victory, presence

Baptism

- entry into the Christian community; sharing in Christ's death, in the victory won by his death; sharing with Christ as a child of God; moral renewal; gift of the Holy Spirit

Early Church

Synaxis

accounts by Pliny, Justin Martyr, in the *Didache* and by Hippolytus

- intro prayers, scripture, psalms, hymns, sermon, benediction (as converts under instruction leave), prayers for the world, the peace

Eucharist

- offertory (Jesus' taking bread and wine), thanksgiving, breaking the bread, the sharing ('communion') – a sacred 'drama' as truth is proclaimed through actions

Christian community today

liturgical services

- using MWB / other published or local liturgies

non-liturgical services

- perhaps with extemporary prayer: spontaneous & from the heart yet with a **sense of progression**: see Service structure in Unit 2
- scope for:

collaboration, preparing the worship space, preparing worshippers, safeguarding, opportunities for feedback/evaluation

Unit 8 Praising God

SECTION B

aims to develop skills in leading worship of various styles – worthy of God, meaningful & satisfying

Worship and preaching need to

- be grounded in everyday life
- be encouraging, inspiring, yet face honestly problems, questions, doubts
- help us be part of a faith community
- make use of the worship space to prompt worship
- alert us to God's presence, God's Spirit - in worship, in life

Service structure needs to be

- theologically sound, logical, spiritually satisfying - hence:
Preparation, Ministry of the Word, Response, Dismissal

Prayers	
adoration	- praise for all that God <i>is</i> , so centre the prayer on God <i>see Unit 6</i>
confession & forgiveness	- individual through to all humanity, we don't deserve God's love and mercy; yet God does love us and forgive us, so declare it!
thanksgiving	- best in 'Response': thanks for all God <i>does</i> , so cover: creation, birth/life/death/resurrection of Christ, gift of Holy Spirit, formation of the Church <i>try to separate adoration and thanks</i>
intercession	- also in 'Response': joining our prayer for others with Christ's perfect prayer for the whole world (not my will, but yours, O Lord)
dedication	- help us pledge ourselves anew to God's service, to God's world
public prayer	- make prayers easy to follow, give opportunities for congregation to join in, create silences, avoid 'I' and use 'We'
written/extemporary prayer	- avoid lengthy phrases, use helpful 'pictures', learn to read prayers well to equip praying own prayers
silence	- help people use a silence; offer focal point for quiet contemplation
visual + symbols	- use art, sculpture, projected image, newspaper, a display

Bible readings

- a brief introduction can help understanding; could passage be drama? dialogue? choral reading?
- check where in your service structure a Psalm might be appropriate
- audibility: check your diction (ending of words can easily get lost)

Hymns

- how to choose hymns**
- sound theology? (yes, if H&P) appropriate season? place in service? are all verses appropriate? can this congregation cope with it? variety of metre, length & mood? familiar? old & new? 'us' & 'we'?
- songs, choruses, chants**
- often help a single focus hymns tend to cover more ground
- Music
- different tunes? mood music for a meditation? dance? anthem?

All-age worship

- **enable worship** (rather than entertainment) to engage the whole congregation - not just children
- **keep language direct**, straightforward, simple; avoid religious jargon; use inclusive language
- **check what atmosphere is being created** *see below*
- **participation** by people of all ages; sometimes a small-group activity for a short period
- **keep it brief**, but **keep the service structured**

Festivals and seasons

Advent (try to use Advent properly - not an early Christmas service), Christmas (joy!!), Epiphany
Lent (use Lent to prepare for Holy Week - often more solemn), Holy Week, Easter (joy!!), Ascension
Pentecost (joy!!) **Use major festivals to share planning, preparation and leading of worship**
Make use of Worship Leaders, worship groups, Junior Church children and leaders

Worship and the senses: ideas for all 5 senses

Atmosphere: God-centred, leader & congregation at one, sense of tradition + worldwide Church

Try using the worship checklist *see Unit 8 p53*

Unit 9 Picturing Jesus

SECTION B

aims to help us find out more about Jesus and to help us speak with meaning about Jesus today

Christology

titles for Jesus in the Gospels: Son of God, Lamb of God, Rabbi, the Messiah/Christ, Son of the living God, the Holy One of God, Son of Man, *and more*

poems about Jesus: Phil 2:6-11, Col 1:15-20, John 1:1-14, Heb 1:1-4

belief statements (creeds) 'Jesus is Lord', 1 Cor: 15:3-5, Rom 1:3-4, 10:9 + MWB p92

images of Christ in our churches, in art – how do they speak of Jesus?

NT titles for Jesus	
Christ	'Jesus' means 'God saves' - Greek equivalent of Hebrew: 'Joshua' Jesus spoke Aramaic
Son of Man	- Greek translation of Hebrew: 'Messiah' = anointed one (prophet, priest, king)
Son of God	- Daniel 7: SofM comes at the judgement with a new, everlasting kingdom but in Aramaic it just meant 'human being' so, huge implications of title - or none at all
Lord	- intimate relationship with God (compare Jesus' use of intimate 'abba' [Aramaic for 'father'] to address God)
Saviour	- shows respect, authority in Hebrew: word used to speak of God without using name 'Yahweh'
Servant	- means rescue (from death/oppression/sin etc) title widely used in early Church
	- rare title in NT, but links to Suffering Servant in Isaiah 42, 49, 50, 52-3

The 'Jesus of history' and the 'Christ of faith'

inseparable, inter-twined

Gospel writers - were not writing an objective history, with facts exactly correct
- wanted people to believe the good news of Jesus, and wrote to persuade

The human and divine Jesus

Christian belief - (from the start): something profound and unique had happened in Jesus
- truly God and truly human; the divine at work in a singularly special way
- The Word '*logos*' in Greek philosophy: the directing power of the universe
John's Gospel links that idea to Jewish creation story where God's spoken word is the creating force

questions - if Jesus was fully human, how could he be divine?
- if Jesus was fully divine, how could he be human?

rejected answers - Adoptionism Jesus was adopted as God's son
rejected because: if not fully divine, how could he change us / our situation?
- Docetism Jesus only 'appeared' to be human / to suffer and die
rejected because: if not fully human, how could he identify with us?
- Arianism Jesus was divine but created by God
rejected because: it suggests he is not one and the same nature as God see Nicene Creed

still a live debate...

Recent ways of picturing Jesus	in cinema/TV, in different cultures across the world, from other faiths' viewpoints
True human	- fully human the way he selflessly lived, loved, died bringing hope, forgiveness, healing - even for children & outcasts <i>The Tree of Life</i> painting: the way from hopelessness to hope and new life is through Christ, the human being who suffers Jesus the fully human being is present in all human experience
The liberator	- frees us from oppression, exploitation, materialism, pollution, slavery yet does this by embracing suffering God himself shares pain & suffering to achieve liberation
God emptied out	- self-giving God's love through Jesus' life, teaching, death, resurrection divine attributes see Unit 6 discarded to become human H&P109

Preaching and testimony factors shaping how we present Jesus in our preaching
guidance to **encourage others to share their pictures/stories**

Unit 10 The Holy Spirit

SECTION B

aims to explore the nature and significance of the Holy Spirit

The nature of the Spirit

- OT
- wind** an invisible, mysterious, powerful force e.g. Exodus 14:21
 - breath** breath of life / human spirit e.g. Judges 15:19
 - divine power** a force beyond normal human experience takes possession e.g. Judges 6:34
in early biblical thought, the human spirit *is* divine breath e.g. Job 27:3, 32:8
- Spirit is linked to awareness of a mysterious dimension of life - **a deeper reality**
Spirit is where and how God and God's creation meet (**encounter**)
Spirit is an expression of **God-breathed life/vitality**, given by God
- NT has similar meanings, but most often refers to divine Spirit - Holy Spirit

The activity of the Spirit in OT

- creativity** - present in creation Gen 1:2; present throughout the universe Psalm 139:7-12
creating life Ezekiel 37:9; inspiring human creativity Exodus 31:3-5
- leadership** - Spirit equips people to be charismatic leaders 1 Sam 10:6, 11:6 **leaders soon**
become more formal, less spontaneous, but God's Spirit unsettles time & again
- prophecy** - inspired by the Spirit, but only Micah acknowledges this: Micah 3:8 **others**
speak of 'the hand of God' or 'the word of God' - but all are difficult to verify
problem of false prophecy whom to believe or trust?
tests - does *prediction* come true? (not full proof, even when it does...)
- does *revelation* invite shift from core beliefs/values? (if so, reject)
- does *character* (prophet's way of life) match the message?
- a new age** - creativity Spirit as streams of running water on the dry ground Isaiah 32:15
- leadership hope of a royal Messiah, empowered by the Spirit Isaiah 11:1-2
- prophecy a new covenant hope: all are inspired/obedient Jeremiah 31:31-34

The Spirit in the teaching of John the Baptist (JtheB) and ministry of Jesus

- JtheB** - seen as **prophet** Mk11:32, held in high regard by Jesus Mt 11:9-10
filled with Holy Spirit Lk 1:15-17 fire: symbol of judgement and cleansing
- Jesus** - message: coming soon: one to baptize with **Holy Spirit & fire** Mt 3:11, Lk 3:16
- **anointed by God** God's anointing more important than JtheB's baptism
God's anointing linked to Jesus' sense of sonship
- **power of the Spirit** evident in - Jesus proclaiming good news to poor
- ministry of healing and exorcism
- **teaching** kingdom is here, the new age has come Mt 12:41-42
unforgivable sin: to discredit Holy Spirit
imagery: Spirit as counsellor to stand by us in court

The Spirit and the individual believer

- new life** - gift of Spirit as believers repent and are baptized; start of a new age
- salvation** - for Paul, a process (lifelong?) 1 Cor 1:18 begun by the Spirit ('first-fruits')
with all creation, we long for completion; the Spirit confronts our old nature;
suffering is part of this process - life of Spirit is to be lived through mortal, decaying bodies
- being led** - walking with the Spirit; bearing the 'fruit of the Spirit' Gal 5:22-23
possession of the Spirit is *the* defining characteristic of Christians 1 John 3:24
so expect it still!

The Spirit and the Church

- The Holy Spirit
- produces **community**, fellowship, participation
 - brings an immediacy in the relationship between believers and Christ
 - gives us different spiritual gifts 1 Cor 12:7 to be a channel of grace to others
- discernment** - as with 'prophecy' *above*; for Paul, tests: past revelation, love, up-building
- mission** - the Spirit is given primarily for mission, to inspire and enable witness
- Spirit of Christ - the Spirit makes us **more like Jesus**, to **become the 'body of Christ'**
test: if like Christ, then truly of the Spirit; Christ shows us what God is like

Unit 11 Being human

aims to understand what it means to be human

SECTION C

N.B. useful glossary on pages 59-60

REASON

People and events that shape our **cultural climate** also shape how the building block of **reason** contributes to Christian thought and belief about what it means to be human. They include:

- The Enlightenment - emphasis on **human capabilities**, experience & **logical thought** ('Age of Reason')
- Freud (1856-1939) - **psychology**: experiences e.g. childhood/sexuality/death help make us who we are
- Marx (1818-1883) - **materialism**: get economic justice, meet needs (food & shelter) to be human
- Darwin (1808-1882) - **evolution**: human beings have evolved & are related to the rest of creation
- Durkheim (1858-1917) - **social forces**: e.g. legal system, political structures, class groupings shape humanity
- Kierkegaard (1813-1855) - Existentialism accentuates the role of the **individual** (begun in 1300s-1400s)
Plus? taking personal responsibility for my life *Minus?* overlooking social aspects of being human
- Post-modernism - emphasis on the local, the limited, the provisional, so **no 'whole picture'** of a topic [even 'Being human' (!)]; also shows **limits of reason** & allows spirituality

EXPERIENCE

It's a human tendency to play up the building block of **experience** in considering what it means to be human. We need to preach from *more than* our own experience. Otherwise, we shall speak only about ourselves. But if we *ignore* experience, we'll be unconvincing...

We need to **see links** between our story/experience, other people's stories and 'the Christian story' even if 'the Christian story' is a 'whole picture' (metanarrative) approach disliked by post-modernism.

BIBLE

Themes from the opening of Genesis include:

- a human being is a **created** being, dependent on another Being (God) for life
 - human beings are made **in the image of God**; reflect the being of God in some way
 - human beings are given awesome **responsibility** – for all creation
 - human beings are encouraged to **procreate**
 - being created by God was and is **'very good'**
 - human beings need **rest** (Sabbath) for harmonious completeness, peace, total well-being
- Other Bible passages yield yet **more themes** on what it is to be human.

TRADITION

- | | | |
|--------------|-------------------------|--|
| early 400sCE | human sinfulness | changing perspectives on human freedom in the Christian tradition
are <i>all</i> humans sinful? how free are we?
we continue to think through similar issues to those raised by Pelagius & Augustine |
| in 1500sCE | God's control | are humans not free? does God will everything?
Erasmus-Luther debate leaves conclusion that humans are less free than they think |
| In 1700sCE | grace is for all | we are free to reject God's grace; Christians grow in grace
Methodist emphases of John Wesley |

RECENT CHRISTIAN THOUGHT

- Narrative** theology communities help humans work out how to live via Bible stories & own stories
- Liberation** theology seeks human liberation from material poverty (and from wealth & power)
- Feminist** theology brings women's experience to Christian understanding a form of liberation theology
- Ecumenical** theology rediscovery of the Trinity: being with & for each other, respecting each other

BEING HUMAN and the practice of preaching

- aware of our own humanity mix of creative potential and fallibility
- aware of expressing a view of humanity in what we say and how we lead worship
- **our preaching is affected by**
 - **who & what we understand God to be** eg Units 6,9,10
 - **who & what we understand humans to be** this Unit
- congregations' views about being human will be varied, so we'll not connect with all, all of the time
- we take part in a conversation between God and those who hear the sermon
- we need to **check our own starting point** on any topic (as this may be a limitation)
- we must use our own experience but move beyond it & represent the Christian tradition
- we must say something!
 - that is **rooted in the everyday** (in *Being human*)
 - that **offers** a new angle on **Christian faith**

Unit 12 The work of Christ

SECTION C

aims to understand how Jesus' life/death/resurrection have brought God & humans together - at one

Salvation	rescue liberation saved	from (or prevention of) imminent disaster 2 Sam 22, Psalm 34 from oppression and slavery Ex 12, 15, Isaiah 43:10-21 from own disobedience and failure Micah 2:1-3, Amos 2:6-3:2 to freedom / obedience to God / God's reign: Kingdom of God Lk 4:16-21	save/deliver/redeem
	also	from sin & death to immortal life; from hell to heaven	
Atonement	reconciliation	<i>'at-one'-ment</i> from brokenness & separation to unity, especially unity with God	
	process	1 feel remorse 2 turn away from offensive behaviour 3 make amends 4 receive forgiveness from the one offended (if they are willing) 5 be reconciled with the one offended (if they are willing)	
	sacrifice	- in religions: 1-3 of the process, but could be abused Amos 4-5 - gift-sacrifice, communion-sacrifice, sin-offering (types in Leviticus)	
	rituals	- blood cleanses (Day of Atonement ritual: blood into Holy of Holies) - goat banished into wilderness ('scapegoat') loaded with people's sin - heartfelt, spiritual sacrifice became substitute for traditional sacrifice	
The early Church used OT ideas of sacrifice to help understanding of Christ's death Romans 3: 23-25			
- God acts in Christ to bring atonement			
- OT sacrifices & festivals are fulfilled in Christ; the work of Christ makes sacrificial rituals obsolete			
- Christ's obedience to death = complete & perfect sacrifice; Christ was innocent & sinless: a pure offering			
- Christ's work ('means of atonement') is not provided to satisfy God, but to show humans:			
a) that we have sinned			
b) that this is the hope and the only way of receiving forgiveness			

NT understandings

Romans 5	God acts in Christ's work on the cross when we're still sinners . We are guilty, but acquitted because Christ dies for us.
Romans 6	We are united in Christ's death & resurrection; we become 'a new creation' 2 Cor 5
2 Cor 5	Christ enters sin's territory to rescue us, so we might become what he is
Ephesians 6	Christ's death defeats a whole realm of evil
Hebrews 2	Christ was truly human to act as high priest for us; was sacrificially obedient for us in a once-for-all sacrifice
Mark 10:45	The death of Christ as a ransom price to secure people's release and freedom
Luke 22:37	Christ on the cross: complete trust in God + forgiveness of enemies atonement not explained
John 12	Light enters deepest darkness – the cross is the glory, not the resurrection. Death is the way to resurrection; evil is conquered; the cross draws all to salvation

Theories of atonement

Anselm	Only Christ [God-Man] can pay the debt we owe to God for humanity's disobedience.
Abelard	Only God can save. The love of God for humanity is shown overwhelmingly in self-sacrifice of his Son on the cross – and this induces repentance in us.
Classic multi-model	In Christ, God achieved victory over evil – a theory that resonates with liberation theology accepts value of different metaphors in understanding atonement God takes the initiative, in love. In God's will, Christ shows God's mercy and love.

Atonement and resurrection

Christ's **resurrection completes the process of redemption**, starts new life in God's new creation. Jewish notions of resurrection developed over time, but the disciples had to respond quickly to the risen Lord (recognizing God's work, finding resurrection hard to grasp, but witnessed by many)

Through the work of Christ:

- **God has conquered sin and death** Rom 6
- **God's rule is established:** a new way of living, loving, being with God/each other Rom 8, Acts 2
- **God's promises are fulfilled** and **we live with hope** and the promise of final vindication 1 Cor 15

Unit 13 Alive in Christ

SECTION C

aims to explore the 'being' & 'doing' of Christian life and to consider implications for the preacher

- Christian integrity: **being and doing** (an inter-relationship, each affects the other) being alive in Christ
- a developing relationship with God, ourselves, others as we respond to God's call
 - involves learning & being challenged, being open to change
 - love for God = concern for others, pursuit of justice & righteousness
- the example of Jesus
- mix of intense activity and solitude / intimacy with God
 - valuing being with others as a source of spiritual growth / means of grace
 - 'love your neighbour as yourself' as well as 'love the Lord your God'

- prayer and action**
- draw on all available **spiritual resources**
 - allow spiritual **virtues** to develop within us (Galatians 5: 22-23)
 - engage in prayerful **reflection** on social, political, economic issues
 - move from reflection to personal **action** with a sense of gospel priorities
 - *let these 4 interact* and let discipline [appropriate to you] shape discipleship
 - John Wesley - methodical in Bible study, prayer, fellowship hence: 'Methodists'
 - doctrine of **Christian perfection**:
 - progressive growth in grace *the vision of a goal*
 - perfect love: a gift of grace, not a static state

<p>Being means of grace</p> <ul style="list-style-type: none"> - worship hymns and songs - prayer preaching <i>working tool of faith</i> - the Bible in the pilgrimage study & devotion - sacraments <i>outward and visible signs of an inward and spiritual grace</i> <li style="padding-left: 20px;">baptism <li style="padding-left: 20px;">Holy Communion <p>practising prayer</p> <p>resources</p> <p>contemplative prayer</p> <p>implications for worship</p>	<p>'The blessings of this life'; ' a due sense of all thy mercies'; + other means</p> <p>focus for worship; strong associations; wider world; express feeling; all-age hearing receptively, being led by the Holy Spirit</p> <p>no one method; enables us to know God better, to see selves more clearly God always meets us where we are and moves us into deeper things</p> <p>helps deepen understanding of God / discipleship / our calling</p> <p>let study be part of devotional reading of Bible; let Bible speak to personal situation / contemporary issue; avoid limited reading of Bible; let the Spirit speak through other literature/media too</p> <p>God's activity in Christ</p> <p>declares that God loves us before we are conscious of that love; sign of new life in Christ; strengthening activity of the Holy Spirit</p> <p>Jesus ate with outcasts; remember Christ's death/resurrection, affirm he is with us now, look forward to his final coming; thanksgiving for all God has done for us; God saves us still; confidence & hope</p> <p>silence, contemplation, meditation</p> <p>being still, focus on breathing, hands together, prayer aids (written word, candle. Cross etc), praying together, spiritual direction, formation groups</p> <p>retreats, spiritual writings, the arts, keeping a journal</p> <p>pray the day / on the hoof / continually</p> <p>especially for prayer, use of the arts, preaching</p>
--	--

<p>Doing making Christian decisions</p> <p>no neat answers to personal dilemmas / larger questions</p> <p>not all Christians will agree</p> <p>assess facts of situation</p> <p>resources</p> <p>consequences</p> <p>implications for preaching</p> <p>ethical sermon</p> <p>don't suggest that:</p>	<p>on what to do / what might be done</p> <p>on how the Bible should inform our decisions so:</p> <p>relevant? accurate? attitudes of those involved? other factors?</p> <p>Bible, prayer, Christian values, sensitivity to own prejudice, experience of God's love & understanding</p> <p>not easy to predict; short-term? long-term? are some more desirable / other to be avoided?</p> <p>on contemporary issues:</p> <p>expound biblical principles, consider alternative applications, indicate own position, allow congregation to decide for themselves</p> <ul style="list-style-type: none"> - ethical issues are simple - the Bible's teaching is easy to apply - Christian morality is best - all Christians should agree [with me]
--	--

Unit 14 The prophets

SECTION D

aims to consider the prophets' role, message, mission + the importance of prophecy to the Church

- being a prophet
- predict / proclaim / memorable message
 - a close relationship with God and recognize God's call
 - a go-between (God & people), bring God's message to contemporary situation
 - trust the message's longer-term significance
 - mix religion & politics and be ready to create a stir
 - stay true, be one of many prophets, present God's message with authority

- early prophets
- e.g. Samuel, Nathan, Micaiah, Elijah, Elisha
- later prophets
- **3 major prophets: Isaiah** (1-39, 40-55, 56-66), **Jeremiah, Ezekiel**
 - 12 minor prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

- Calling**
- Samuel persistent call (to religious and political reform)
 - Isaiah vision of God's holiness + call (to message of judgement & hope)
 - Jeremiah call to uproot & pull down Jer 1-26, build & plant Jer 30-33
 - Ezekiel vision, given spirit & strength, call to eat God's message

Amos	
context	- time of economic prosperity (c760BCE), the rich enjoy lazy lives, 2 homes, festival worship with elaborate sacrifices, assume that God will keep them safe
themes	- the poor are exploited - disaster is coming because of people's sin (especially oppression of the weak) - need for social righteousness + heartfelt worship of God - disaster will bring about end of God's people
exposition	- title & motto 1:1-2; oracles against nations 1:3-2:16; God judges Israel's crimes 3:1-4:3; prepare to meet your God 4:4-13; God's complaint & invitation 5:1-17 structure: ABCDCBA; false worship 5:18-27; affluence but destruction 6:1-14; 4 visions of judgement 7:1-8:3; coming judgement + vision 5 8:4-9:10; restoration after judgement 9:11-15

Isaiah	
contexts	- 1-39 Isaiah of Jerusalem 700sBCE (kings: Uzziah, Jotham, Ahaz, Hezekiah) - 40-55 different world Cyrus of Persia gains control of Babylon 539BCE - 56-66 after exile(?) Jerusalem restored
themes	- judgement 1-39; forgiveness 40-55; restoration 56-66
exposition	- introduction 1; hour of faith 7:1-9; unto us a child 9:2-7; comfort my people 40; servant songs 4 poems 42:1-4, 49:1-6, 50:4-9, 52:13-53:12; spirit of the Lord 61:1-11

NT use of OT prophecies

- Mt 1:18-25 - 'Jewish' Gospel, links past to present events, interprets original word of doom Is 7:14 as word of hope
- Lk 1:68-79 - 'Benedictus': JtheB = God's prophet, the Lord's forerunner (compare Malachi 3:1)
Here: Messiah is for the forgiveness of sins, not military purposes
- in NT
- Jesus = prophet Lk 4:24, 7:39; Jn 4:19
 - prophecy = gift of God Acts 11:27-28; 1 Cor 12:10, 13:2
 - false prophets don't proclaim Christ, lead people astray, disparage Jesus

Prophets since NT times

- | | | |
|-----------------------------|------------------------------|-----------------------------|
| 100sCE: Montanus | 1100sCE: Hildegard of Bingen | 1200sCE: Brigitta of Sweden |
| 1300sCE: Catherine of Siena | 1900sCE: Dietrich Bonhoeffer | 1900sCE: Martin Luther King |

- Prophets seek to bring us
- back to standards / beliefs we've neglected
 - back to justice & righteousness
 - away from comfort, respectability, toleration of exploitation
 - away from offences to God 1 Thess 5:19-22

Unit 15 The kingdom of God and the Church

SECTION D

aims to consider the kingdom of God and its relationship to the Church's nature, purpose & mission

Kingdom of God

- OT God 'Yahweh' as King of kings Psalms 2, 8, 24, 93 + dream of ideal king: *Messiah* Isaiah 11
 NT from: Jesus as *King of the Jews* to: cosmic Christ & universal covenant Eph 1:19b-23
- covenant**
- **agreement / partnership** (original meaning: shackle / chain)
 - originates in God's compassion & unbreakable love for God's people Hosea 11:8-9
the God of covenant loves, rescues and sets free God's people
 - in return God's people should act justly, love mercy, walk humbly with God Micah 6:8
 - OT **hope of king *Messiah*** to lift faithful remnant to
'an inclusive, universal, expansive movement of justice, love and obedience'
 - NT **Christ as king**: God's reign not limited by boundaries of a human kingdom

- future kingdom? not just distant hope, but present action too
 present kingdom? not just a political programme, but a continuing aspiration for kingdom values
 kingdom is near a mystery: God's reign is both present and future Mk 4:11

Keys to the Kingdom

- | | |
|---------------------------|---|
| demand & risk | repent & believe the good news, risky action and interaction |
| reversal & surprise | unexpected! the first are last, the least are greatest, the poor are rich |
| righteousness & judgement | good news to the oppressed, bad news to those who forget justice |
| joy & blessing | God is generous, gives more than we need / deserve |
| peace & <i>shalom</i> | community-peace of liberation, justice, reconciliation, healing |
| life through death | new life in love and sacrifice |
| right relationships | new relationship with God, changed life, new hopes / aims / desires |
| signs & wonders | healing to alleviate disease; exorcism to bring deliverance |

The Church and the Kingdom

- 'Church' means 'called out' Jesus called out 12 disciples to announce kingdom, keep covenant, be Spirit-led
 Church called to be world-wide community in Spirit of Christ Jn16:6-17
- Church
- is founded on Peter declaring Christ as Lord Mt 16:23
 - is focused in the calling of specific individuals
 - is frail, but will endure
 - has authority & Spirit's power given to it – to disciple the nations Mt 28:19
the risen Christ *starts* the kingdom and renews God's people for mission
the Church anticipates the *End* – the fulfillment of covenant see H&P486

The Church

- | | | |
|-----------|-------------------------------------|---|
| APOSTOLIC | - 'sent' | models of Church: today and in NT see also p41 |
| | - Church is present | Christ gave 12 apostles authority, sent them on a mission (Mt 10) |
| | active | at places of need / search / injustice / suffering etc |
| | speaking good news | like Jesus Lk 4:18-19 (feed/care/heal etc), Jn13:1-16 (servant) |
| | - presenting the kingdom | 2 Tim 4:2-5 and see H&P553 |
| | | via prophecy, proclamation, dialogue, testimony, evangelism, discipling (growing in discipleship) |
| HOLY | - 'spiritually perfect, of God' | Church is called to be holy, to spread 'scriptural holiness' (1 Peter 1) |
| | - holiness is process | Christ renews, makes clean |
| | an event | we are made saints – sinners saved by grace |
| | lifestyle | perfect love as the aim for Christian living |
| | - holiness in suffering and poverty | |
| CATHOLIC | - 'world-wide, universal' | mission: to show unity & reconciliation, without barriers itself |
| | - universal = fellowship | minister to each other, share resources |
| | unity | reconciliation with humility, patience, love |
| | mission | to make disciples as Kingdom signs throughout the world |
| | - communion of saints | God's people on earth, in heaven, through time |

Unit 16 The bright succession H&P211

SECTION D

aims to set your own experience of a call to preach in the context of preachers since NT times

Preaching (*kerygma*) of the early Church had a common pattern: a new age, Jesus with us, Jesus: Christ & Lord, the Holy Spirit, Jesus will come soon (to complete), repent, accept forgiveness & the Holy Spirit, be baptized to join 'the Way' of the Lord

Different types of preaching developed:

- | | |
|---|-------------------|
| - good news of freedom & reconciliation through Christ | <i>kerygma</i> |
| - revelation for a particular congregation | <i>propheteia</i> |
| - teaching on gospel truths & a new way of living | <i>didache</i> |
| - precise teaching on belief and action (e.g. catechism) | <i>katechesis</i> |
| - encouragement - to build up a congregation's faith | <i>paraklesis</i> |
| - moral instruction on how to live as Christians in a hostile world | <i>paranesis</i> |
| - witnessing to Christ (which in persecution often led to martyrdom) | <i>martyria</i> |

Doctrines and creeds

The 'family tree' of the Christian Church

heresy & orthodoxy

- some understandings of God & Christ rejected
e.g. Gnosticism, Docetism, Arianism, Adoptionism, Apollinarianism
- others accepted e.g. creed c.200CE similar to later **Apostles Creed** *MWB p151*

1000 years of monasticism

300sCE to 1300sCE (& beyond) in Europe

- 337CE Roman Empire adopts Christianity: new relationship / tensions for Church and state
- 300sCE rise of monasticism: rejecting wealth & power, choosing poverty, humility, celibacy
- 500sCE **Benedictine Rule**: prayer, Bible reading, worship & work (including copying manuscripts)
self-denial, obedience to gospel, community, nurturing newcomers
 - mission 500sCE Columba of Iona, (later) Aidan at Lindisfarne
 - preaching c.400CE Augustine of Hippo, c.1200CE Francis of Assisi & Dominic: 3-point sermon

The Protestant Reformation

1500sCE in Europe

Luther holiness call to all, so worship (& printed Bible) in German (not Latin) new-style hymns

preaching: **apply Bible to contemporary needs**

Zwingli preaching: **oral (no visual), spiritual** communion: ordinary bread, wine from cup

Calvin preaching: **Ministry of Word is central** communion: Spirit links risen Christ & believer

1600sCE in England after Henry VIII's break with Rome

every church had Bible in English + Book of Common Prayer in English

Puritan preaching: 1. **reason**: Bible exposition, 2. **doctrine**: meaning, 3. **use**: implications for us

Society of Friends: Quaker worship: see & adore, hear & obey, be still & know

Methodism

1700sCE in Britain

Wesley justification by faith, new birth, witness of spirit, perfect love *see sermons in Unit 18*

4 alls c.1900CE: all need to be saved, all can be saved, all know they are saved, all can be saved to the uttermost

Methodist preaching: **everyday speech**, extempore, changing pulpits, class meetings, early LP history

emphases God lives us all & shares suffering with us. God's grace starts our Christian living.

We need personal faith: accept God's forgiveness, become part of God's family.

We need to grow, aspiring to holiness and living in love with Christ.

Movements of renewal

since 1800sCE in Europe and world-wide

Anglo-Catholicism deep spirituality, adoration & honour, mission & social justice

Ecumenism share resources / enrich across denominations (e.g. mission + Bible translation)

Pentecostalism Spirit's gifts for prophecy & speaking in tongues, for renewal & healing

Worldwide Church fresh understandings e.g. liberation theology, challenge to Western assumptions

Kung's overview

to 100CE:

living out faith in a hostile world

100-600CE:

struggle with understandings of God / Christ

700-1300CE:

order and authority in medieval Catholic Church

1400-1600CE:

new status to the Bible in Protestant Reformation

1700-1900CE:

growth of science & philosophy in The Enlightenment *see Unit 11*

1900CE onwards:

human unity and new ecumenism

Unit 17 Enduring convictions: John's Gospel

SECTION D

aims to introduce John's Gospel and to reflect on Gospel **convictions** for worship & preaching

'a spiritual Gospel' Clement of Alexandria c.200CE

e.g. Jn 20:19-29 story of doubting Thomas

layers Jesus events / stories about Jesus / early interpretation / apostles' instruction / synoptic Gospels / John's community / John

for John, careful ordering for best impact

Gospel not only about Jesus Jn 1,9,17,19,21

reflecting on Jesus' theological significance/meaning

conviction that **Jesus is Lord and God**

from breathtaking prologue Jn1 to Thomas' faith

also about John, his community, its love for Jesus and cost of discipleship

signs

miracles *reveal Jesus' glory* and point to:

- water into wine Jn2:1-11
- healing official's son Jn 4:46-54
- healing at the pool Jn 5:1-15
- feeding the 5,000 Jn 6:1-15
- walking on water Jn 6:16-21
- healing man-born-blind Jn 9:1-12
- raising Lazarus Jn 11:38-44

discourses

extended teaching *discusses Jesus' attributes*

- new life, new birth Jn 3:1-21
- offer of new life Jn 4:7-26
- life through the Son Jn 5:16-47
- bread of life Jn 6:25-7:39
- spiritual blindness Jn 8:12-59, 9:35-41
- belief & unbelief Jn 10:1-18, 22-38
- *Last Supper discourse* Jn 13-17

encounters

1-to-1 encounters with Jesus which transform the individuals concerned *speak of who Jesus really is*

Nathaniel Jn 1:45-51, Nicodemus Jn 3:1-21, woman of Samaria Jn 4:1-42, official Jn 4:46-54,
 lame man Jn 5:1-15, adulterous woman Jn:8:1-11, man born blind Jn 9:1-12, Mary & Martha Jn 11:1-44,
 Peter Jn 13:11,18:1-27, Pilate Jn 18:28-19:1, beloved disciple Jn 19:25-27, Mary Magdalene Jn 20:11-18,
 Thomas Jn 20:24-29, Peter Jn 21:15-22

salvation is learned

learning too from being in community

are you prepared to die for your faith?

acknowledge Jesus come what may

from watching, seeing, abiding - a journey with milestones

does Jn 9 tell of splinter group experience of John's church community?

may need to break from mainstream, from the norm

be constant, it's not a start-stop relationship

Jn 1: Prologue

(testimony/faith statement/vision) **cosmic significance of Jesus**

divine, forgiving love takes the initiative even if we are not yet ready to receive it

resonates with

Genesis (creation) and Proverbs (wisdom) *looking in*

Greek philosophies & religions *looking out*

John's narrative sweeps majestically from testimony to sign to discourse to encounter

different perspective **love via Jesus takes emphasis away from the law via Moses back to covenant**

Jn 2: Cana water jars for purification filled with wine, symbol of Jesus' blood on the cross

Temple cleansing without sacrifice currency, no Temple cult - no longer need for Temple or sacrifice

Jn 3: Nicodemus Moses' bronze snake brought healing; Christ on cross brings eternal life

Jn 5: healing at pool in discourse, Jesus explores role as Son - pure theology, also 3 testimonies

Jn 6: feeding 5,000 parallel with Moses, but with Jesus as the very food God provides I am the bread

Jesus

'I am' sayings reveal key elements of John's teaching about Jesus compare Exodus 3:14

- bread of life Jn 6
- light of world Jn 1,8,9
- gate for sheep Jn 10
- good shepherd Jn 10
- resurrection and life Jn 11
- way, truth, life Jn14
- true vine Jn 15

John's picture of Jesus is like a 'god striding the earth'

confrontation with Jews about 'Son of God', 'I am', & forgiving sins *enhances Jesus' prestige*

Jesus is no victim: Passion with dignity, 'lays down his life' on the cross, victory in 'It is finished'

at Last Supper, Jesus teaches disciples on what it means to be *community*:

servanthood, abiding in Jesus, promise of the Holy Spirit (advocate/helper)

Gospel ends with continuing ministry of Jesus among his disciples

our enduring convictions continue the story...

Unit 18 Next moves

SECTION D

aims to introduce admission as a Local Preacher, 12 Wesley sermons and continuing development

1 Admission as a Local Preacher

- final Trial Service
- keeping to Methodist doctrinal standards: Deed of Union Clause 4
- 12 Wesley sermons *see summaries of these in Appendix to the Unit*
- second Circuit Interview
- recommendation by the Local Preachers' meeting
- approval by the Circuit Meeting
- Admission Service *see MWB p329*
- Duties and Rights of a Local Preacher

2 Continuing development

- spiritual development *see also Unit 13*
- knowledge and understanding
 - study day / further reading / writing
- preaching and leading of worship
- mix'n'match the above
- arranging support

3 Planning your project

- objectives for your chosen topic
 - consider how each Continuing Development strand contributes to the topic
- format of the project (10 minutes / 800 words) pitched at an appropriate level
- planning
 - using books, journals, the internet, interviews
- key issues
- presenting your project

Appendix

Summary of John Wesley's sermons

- 1 Salvation by faith
- 4 Scriptural Christianity
- 5 Justification by faith
- 8 The first fruits of the Spirit
- 9 The Spirit of bondage and adoption
- 10 The witness of the Spirit
- 12 The means of grace
- 13 The circumcision of the heart
- 14 The marks of the new birth
- 15 The great privilege of those that are born of God
- 34 Catholic spirit
- 35 Christian perfection