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The church and its history The essence and identity of Christianity At its most basic, Christianity is the faith tradition that focuses on the figure of Jesus Christ. As a tradition , Christianity is more than a system of religious belief. It also has generated a culture , a set of ideas and ways of life, practices, and artifacts that have been handed down from generation to generation since Jesus first became the object of faith. Christianity is thus both a living tradition of faith and the culture that the faith leaves behind. The agent of Christianity is the church, the community of people who make up the body of believers. Few Christians, however, would be content to keep this reference merely historical. Although their faith tradition is historicalâ€”i. While there is something simple about this focus on Jesus as the central figure, there is also something very complicated. That complexity is revealed by the thousands of separate churches, sects, and denominations that make up the modern Christian tradition. To project these separate bodies against the background of their development in the nations of the world is to suggest the bewildering variety. To picture people expressing their adherence to that tradition in their prayer life and church-building, in their quiet worship or their strenuous efforts to change the world, is to suggest even more of the variety. Given such complexity, it is natural that throughout Christian history both those in the tradition and those surrounding it have made attempts at simplification. Modern scholars have located the focus of this faith tradition in the context of monotheistic religions. Christianity addresses the historical figure of Jesus Christ against the background of, and while seeking to remain faithful to, the experience of one God. It has consistently rejected polytheism and atheism. A second element of the faith tradition of Christianity, with rare exceptions, is a plan of salvation or redemption. That is to say, the believers in the church picture themselves as in a plight from which they need rescue. For whatever reason , they have been distanced from God and need to be saved. The agent of that redemption is Jesus Christ. It is possible that through the centuries the vast majority of believers have not used the term essence to describe the central focus of their faith. The term is itself of Greek origin and thus represents only one part of the tradition, one element in the terms that have gone into making up Christianity. Essence refers to those qualities that give something its identity and are at the centre of what makes that thing different from everything else. To Greek philosophers it meant something intrinsic to and inherent in a thing or category of things, which gave it its character and thus separated it from everything of different character. Thus, Jesus Christ belongs to the essential character of Christianity and gives it a unique identity. If most people are not concerned with defining the essence of Christianity, in practice they must come to terms with what the word essence implies. Whether they are engaged in being saved or redeemed on the one hand, or thinking and speaking about that redemption, its agent, and its meaning on the other, they are concentrating on the essence of their experience. Those who have concentrated from within the faith tradition have also helped to give it its identity. It is not possible to speak of the essence of a historical tradition without referring to how its ideal qualities have been discussed through the ages. Yet one can take up the separate subjects of essence and identity in sequence, being always aware of how they interrelate. Page 1 of

**Chapter 2 : NETBible: Obedience Of Christ**

*An Active Man and the Christ [Robert K. Hudnut] on blog.quintoapp.com \*FREE\* shipping on qualifying offers. We are what we do. Robert Hudnut brings an exciting, powerful challenge to his readers: take stock, decide.*

Mankind can be divided into two groups: How did this happen to me? How did this come about? When I was saved God baptized me immersed me into Jesus Christ. This baptism is not water baptism. I am a new creature 2 Cor. I am a saint 1 Cor. I am a part of His Church Eph. I am in the eternal plan of God Eph. I am complete and filled full with the fullness of Christ Col. I am enriched 1 Cor. I am light Eph. I am secure in the love of God Rom. I am established, rooted and built up 2 Cor. I am circumcised inwardly Col. I am near to the heart of God Eph. By faith I must reckon that it is so! I must see myself as God sees me! I have every spiritual blessing Eph. I have eternal life, an eternal relationship with God 1 John 5: I have a glorious salvation 2 Tim. I have a rich inheritance Eph. I have a glorious future Eph. I have a high calling Phil. I have the hope of eternal glory 1 Pet. I have sanctification or holiness 1 Cor. I have redemption or freedom from bondage Eph. I have security Rom. I have complete forgiveness Eph. By faith I must possess my possessions and enjoy claim my riches! I stand fast and firm Phil. I have constant victory 2 Cor. I am fruitful 1 Cor. I can do all things Phil. I can draw near to God Eph. I have all that I need; every need is supplied Phil. I can rejoice always Phil. I have a purifying hope 1 John 3: I am strong 2 Tim. I am faithful Eph. I have faith and love 1 Tim. I can be mature Col. By faith may I so walk and live Colossians 2: By that work He has won the title in righteousness to set every believer in His place, in life, righteousness, and perfect acceptance before God. It is life such as it never existed before, in a risen Man, past every question of sin, death, the judgment of God, and the power of Satan. Then again it expresses the righteousness in which the believer stands: Nor is it otherwise with our acceptance; for "to the praise of the glory of his grace he hath made us accepted in the beloved. And in one all-inclusive statement Col. Further, we learn from the Lord, in John xiv. But there are two ways in which this new and wonderful position of the Christian is presented to us in the Bible. First, as we have been looking at it, objectively; that is, as revealed to the opened eye of faith in all the perfection of it in Christ risen and glorified. Then in the ways of God with us in order that we may enter into the position subjectively; that is, so as to be consciously in our own souls in all the blessedness of the position of Christ before God. For the deeply interesting study of these ways of God with us we naturally turn to the epistle to the Romans, where are found the great foundation truths of how God, in grace that reigns through righteousness, can take up a poor sinner into relationships with Himself. Our place in Christ comes first fully into view in chapter viii. No wave of judgment could reach Noah shut in by the Lord in the ark. Condemnation must first reach Christ where He is in glory before it can reach those that are in Him. The whole of the first part of the epistle has been taken up with our sins, and how God has met our case in relation to them. It is by the double aspect of the work of Christ, as the propitiation through faith in His blood, laying the ground for God to be righteous in justifying any ungodly sinner that believes in Jesus chap. But before it can be ours to enter into and enjoy, there is a deeper question than that of our sins that has to be gone into in the soul with God, namely that of sin. This is taken up from chapter v. From him we inherited a corrupt, fallen flesh, incapable of any good; this is the root that produced all the evil of our life. The process is a painful and humbling one, as is opened out to us in chapter vii. Sooner or later, whether before forgiveness is known or after, we have all to go through this experimental learning of what the flesh is in us, in order to enter into our place in Christ, and the liberty that flows from it. The fact of a struggle within proves the existence of a nature we have received from God by new birth. Only thus could it be said of any, "I delight in the law of God after the inward man. The conviction of sins was the sure mark of it. But there is another aspect of the place and state we were found in, and of how it has been met, that is needed in order that we may apprehend what it is to be in Christ, according to that wonderful point of view. I refer to our connection with the fallen race of the first man, and the need of transference to that of a wholly new order of man in Christ. We learned in the epistle to the Romans, not only that our sins had been met by the cross of Christ, but also that the root that produced them, the flesh in us derived from fallen Adam, has been condemned in the death of the Son of God. But the truth goes further still,

and in the epistle to the Colossians we are brought to the end of the man to whom alone these principles of the flesh could apply. Thus in all this, while there are points of contact with the truth in Romans, there is an advance upon that epistle, which if it be spiritually discerned, greatly clears the way for what is before us as to the full positive revelation of "in Christ" in Ephesians. But how are we to approach the wonderful revelation of what was in the heart of God for us from eternity? If the ground is simpler because it is wholly a question of God acting from Himself to make good what He has counselled for His own glory in Christ, it is so much the more beyond all thought in the immensity of the blessing that lies out before us. Worship is the true attitude of the soul as we receive such communications; even as the Apostle seeks relief in it, as it were, in the greatness of the revelation filling his thoughts. And now nothing can be more important for our apprehension of them, than to seek to get hold of the point of view at which they are presented to us. Verse 4, "According as he has chosen us in him before the foundation of the world. There is no activity of counsel yet, but simply what He chose, as suited to His own nature. How astonishing to learn by the next words that it was "us, in him" as seen in the perfection of Christ "holy and without blame before him in love. And so it was in Matthew iii. That is what we were chosen in Him to be. But besides this place in Christ before God, there comes the thought of what relationship would suit the heart of God for those so chosen to be in Him. For it will be observed how in this whole passage it is not that God plans for our blessing merely, but for what would satisfy Himself in the character of the blessing. This only enhances it infinitely. And now we find the counsels of God in activity. But that would not meet His thoughts. The elect angels, though they excel in strength and ever do His will, are but ministering spirits servants, that is , and never could be anything else. But it was the will of God that His house should be filled with the cry of "Abba, Father. It is that He "hath taken us into favour [for the word expresses nothing less than this] in the Beloved. We are beloved in the Beloved One. These verses that we have been looking at, set forth how God saw us in Christ in eternity in the counsels of His own love. Nevertheless it is very blessed that it can be brought out that we have redemption also in Him ver. Only that now it is not the same revelation of the glory of His grace, as in our acceptance, but we are met by the riches of His grace, in the poverty of our need. Even now all is not yet told of what was in the purpose of God for us. There was to be an inheritance suited to the dignity of such a callingâ€"His calling. What it is comes out in His making known to us the mystery of His will according to His good pleasure which He hath purposed in Himself; namely, that when the dispensations of time have had their course, He would, as the object of His ways in them, head up all things in heaven and upon earth in Christ. For now we find that in Him we have been made heirs of that whole inheritance of glory, having been predestinated to it "according to the purpose of him who worketh all things after the counsel of his own will. For if verses give us His calling, in all that is so infinitely above us, verses , add our inheritance in all that vast scene of glory that will be below us, all made ours in Christ. There is but one thing more needed to complete the glorious position of the Christian, as it also gives us the present power of the realization of it: It is only in Him, and according to the salvation He has wrought for us that the moment we believed the glad tidings we received the Holy Ghost, and have thus been sealed for God, while He is the earnest for us of all that is before us in the glory of the inheritance, when redemption will have been put forth in power to it.

*This week in our morning watch and time with the Lord we come to the Lord's epistle to the church in Sardis in Rev. (the church living in name but dead before God); this church prefigures the Protestant church from the time of the Reformation to the second coming of Christ.*

See Article History Antichrist, the polar opposite and ultimate enemy of Christ. According to Christian tradition, he will reign terribly in the period prior to the Last Judgment. The Antichrist first appeared in the epistles of St. John I John 2: As applied to various individuals and institutions for nearly two millennia, Antichrist and precursor of Antichrist have been, and remain, terms of the most intense opprobrium. Scholars agree that the author of Daniel was alluding to the contemporary Hellenistic ruler of Palestine, Antiochus IV Epiphanes , who attempted to extirpate Judaism. But because Antiochus was not named, later readers could apply the prediction in Daniel to any persecutor. Early Christians applied it to the Roman emperors who persecuted the church, in particular Nero reigned 54â€”68 ce. The four books of the New Testament that fueled Christian belief in Antichrist were the first two epistles of John, the Revelation to John, and the second epistle of Paul to the Thessalonians. Neither II Thessalonians nor Revelation use the term Antichrist, but both works refer to a coming persecutor who is evidently the same person. Nevertheless, early Christians tended to emphasize the coming of the one great Antichrist. In the most sustained account of his appearance, II Thessalonians 2: Their work was integrated into a brief treatise in the 10th century c. The medieval view of Antichrist communicated by Adso, Ripelin, and a host of other writers rested on the principle that Antichrist is the parodic opposite of Christ in all things. Like Christ, Antichrist will come to Jerusalem , but, as the opposite of Christ, he will be enthusiastically hailed and revered by the Jews. During his reign he will rebuild the Temple and sit on the throne of Solomon in a sacrilegious and hideous inversion of just priesthood and just kingship. He will convert the rulers of the earth to his cause and persecute Christians dreadfully. All those who resist his wiles will be tortured, andâ€”as Jesus prophesied in Matthew At the end of the allotted three and a half years, however, Antichrist will be destroyed by the power of Christ, whereupon, after a very brief interval, there will come the Last Judgment and the end of the world. One important medieval thinker who departed substantially from the received teachings about Antichrist was the 12th-century Calabrian monk Joachim of Fiore. The expectation of the imminent reign of Antichrist in the later Middle Ages encouraged the belief among many that his forerunners were already in the ascendant or, indeed, that Antichrist himself had arrived in the person of a given ruler or pope. The tendency to identify a hated contemporary ruler as Antichrist in some cases outlasted the Middle Ages. The Russian tsar Peter the Great reigned â€” , for example, was named Antichrist by his opponents, the Old Believers. Even in the 20th century some commentators identified Benito Mussolini , the Italian fascist dictator, as Antichrist because of his attempt to revive the Roman Empire. Nevertheless, beginning in the 16th century, the fixation on Antichrist as a coming or present terrible individual gave way to the view of Antichrist as a collective body of evil. This position had been accepted in the abstract by some medieval theologians, but it was made concrete and popular by Martin Luther , who insisted that the institution of the papacy , rather than any given pope, was Antichrist. Modern Protestants have characteristically preferred to conceive of Antichrist as whatever resists or denies the lordship of Christ, and Roman Catholics have become less inclined to identify Antichrist as a specific coming individual.

**Chapter 4 : What We Believe – Church Of God In Christ**

*Adventure Trails: A Christ-Centered Guide For the Active Young Man focuses on the young man setting and accomplishing goals within the context of being disciplined by his Battalion leader.*

Book One[ edit ] Chap. Kempis gives the example of an anxious man who, oscillating between fear and hope and with grief went to the altar and said: What would you do? Do now what you would do then, and you will be very safe. God favors the humble man.. Men only see your face, but it is God who sees your heart. Men judge according to external deeds, but only God can weigh the motives behind them. Do not trust nor lean on a reed that is shaken All flesh is grass, and all its glory shall fade like the flower in the field. Kempis writes that "Grace will always be given to the truly grateful, and what is given to the humble is taken away from the proud. Kempis asks us to be grateful for "every little gift" and we will be worthy to receive greater ones, to consider the least gift as great and the most common as something special. Kempis writes that if we consider the dignity of the giver, no gift will seem unimportant or small. Kempis writes that by ourselves we cannot bear the cross, but if we put our trust in the Lord, He will send us strength from heaven. Book Three, entitled "On Interior Consolation", is the longest among the four books. This book is in the form of a dialogue between Jesus and the disciple. Jesus says that very few turn to God and spirituality, since they are more eager to listen to the world and desires of their flesh than to God. When I make a promise I keep it, and I fulfill whatever I have pledged – if only you remain faithful Jesus says not to react to a difficulty as if there were no hope of being freed from it. Just as desiring nothing outside you produces internal peace within you, so the internal renunciation of yourself unites you to God. I am the Way, the Truth, and the Life. Without the Way, there is no going; without the Truth, there is no knowing; without Life, there is no living. I am the Way you are to follow; I am the Truth you are to believe; I am the Life you are to hope for. Shut out the whole world and all its sinful din and sit as a solitary sparrow on a housetop and, in the bitterness of your soul, meditate on your transgressions. It also has been admired by many others, both Catholic and Protestant. John Wesley , the founder of the Methodist movement , listed The Imitation among the works that influenced him at his conversion. General Gordon carried it with him to the battlefield. Vivekananda wrote a preface and a translation of the Imitation in He who has never come under its influence has missed something that would have made him more humble and more ambitious for purity of life. In place of the openhearted readiness of a Catherine of Siena , a subdued and melancholy resignation runs through the book In this way, even the idea of the imitation of Christ does not become the dominant perspective. There is no mention of the mediation of the God-man, of access through Christ, in the Holy Spirit, to the Father. The mystery of the Church, therefore, does not come into view either. The individual is unaware that his love of God can only be fulfilled if it expands into love of neighbor and into the apostolate. All [that] remains is a flight from the world, a world that has not been brought home in Christ".

**Chapter 5 : Adventure Trails: A Christ-Centered Guide For the Active Young Man - CSB Ministries**

*An Active Man and the Christ by Robert K. Hudnut () [Robert K. Hudnut] on blog.quintoapp.com \*FREE\* shipping on qualifying offers.*

Therefore it seems that it should not be attributed to the Holy Ghost any more than to the Father or the Son. Further, the Apostle says Galatians 4: Therefore His conception also, by reason of which He was "made of a woman," should be attributed principally to the Father. Further, it is written Proverbs 9: On the contrary, It is written Luke 1: First, because this is befitting to the cause of the Incarnation, considered on the part of God. Because we are thus given to understand that human nature was assumed by the Son of God into the unity of Person, not by reason of its merits, but through grace alone; which is attributed to the Holy Ghost, according to 1 Corinthians For the term of Incarnation was that that man, who was being conceived, should be the Holy one and the Son of God. Now, both of these are attributed to the Holy Ghost. For by Him men are made to be sons of God, according to Galatians 4: Therefore, just as other men are sanctified spiritually by the Holy Ghost; so as to be the adopted sons of God, so was Christ conceived in sanctity by the Holy Ghost, so as to be the natural Son of God. Hence, according to a gloss on Romans 1: The work of the conception is indeed common to the whole Trinity; yet in some way it is attributed to each of the Persons. For to the Father is attributed authority in regard to the Person of the Son, who by this conception took to Himself human nature. The taking itself of human nature is attributed to the Son: This is also shown by the words of the angel: Christ, "shall overshadow thee" that is to say, the incorporeal Light of the Godhead shall in thee take the corporeal substance of human nature: Reply to Objection 2. The mission refers to the Person assuming, who is sent by the Father; but the conception refers to the body assumed, which is formed by the operation of the Holy Ghost. And therefore, though mission and conception are in the same subject; since they differ in our consideration of them, mission is attributed to the Father, but the accomplishment of the conception to the Holy Ghost; whereas the assumption of flesh is attributed to the Son. Reply to Objection 3. As Augustine says QQ. Secondly, His body may be called His house, just as it is called His temple. Whether it should be said that Christ was conceived of [de] the Holy Ghost? It would seem that we should not say that Christ was conceived of [de] the Holy Ghost. Because on Romans For of Him [ex ipso], are heaven and earth, since He made them: Therefore we should not say that Christ was conceived of [de] the Holy Ghost. Further, the active principle of [de] which something is conceived is as the seed in generation. For Jerome says Expos. Fidei [Written by Pelagius]: Further, no one thing is made of two, except they be in some way mingled. If therefore we say that Christ was conceived of [de] the Holy Ghost, it seems that a mingling took place of the Holy Ghost with the matter supplied by the Virgin: On the contrary, It is written Matthew 1: Now, in the Holy Ghost we may observe a twofold habitude to Christ. For to the Son of God Himself, who is said to have been conceived, He has a habitude of consubstantiality: And this preposition of [de] signifies both habitudes: Reply to Objection 1. It seems that on this point there is a difference of opinion between Jerome and certain other Doctors, who assert that the Holy Ghost took the place of seed in this conception. For Chrysostom says Hom. Because Chrysostom and Damascene compare the Holy Ghost, or also the Son, who is the Power of the Most High, to seed, by reason of the active power therein; while Jerome denies that the Holy Ghost took the place of seed, considered as a corporeal substance which is transformed in conception. Therefore there was no mingling here. Because, according to the Philosopher De Gener. Therefore it seems that the Holy Ghost can be called His father, through being the active principle in His conception. But other holy men, on account of the aforesaid fashioning, are called the children of the whole Trinity, and consequently of the Holy Ghost. Further, God is called our Father by reason of His having made us, according to Deuteronomy On the contrary, Augustine says Enchiridion xl: For we do not say that fire generated is the son of the fire generating it, except, perhaps, metaphorically; we speak thus only of animals in whom generation is more perfect. Nevertheless, the word "son" is not applied to everything generated in animals, but only to that which is generated into likeness of the generator. Wherefore, as Augustine says Enchiridion xxxix, we do not say that a hair which is generated in a man is his son; nor do we say that a man who is born is the son of the seed; for

neither is the hair like the man nor is the man born like the seed, but like the man who begot him. And if the likeness be perfect, the sonship is perfect, whether in God or in man. But if the likeness be imperfect, the sonship is imperfect. Therefore in both ways man can be called His son, both because he is created to His image and because he is likened to Him by grace. Now, it must be observed that what is said in its perfect sense of a thing should not be said thereof in its imperfect sense: Now, Christ is the Son of God in the perfect sense of sonship. Wherefore, although in His human nature He was created and justified, He ought not to be called the Son of God, either in respect of His being created or of His being justified, but only in respect of His eternal generation, by reason of which He is the Son of the Father alone. Christ was conceived of the Virgin Mary, who supplied the matter of His conception unto likeness of species. For this reason He is called her Son. But as man He was conceived of the Holy Ghost as the active principle of His conception, but not unto likeness of species, as a man is born of his father. Therefore Christ is not called the Son of the Holy Ghost. Men who are fashioned spiritually by the Holy Ghost cannot be called sons of God in the perfect sense of sonship. And therefore they are called sons of God in respect of imperfect sonship, which is by reason of the likeness of grace, which flows from the whole Trinity. But with Christ it is different, as stated above. The same reply avails for the Third Objection. For Damascene says *De Fide Orth.* Therefore He bestowed on her an active power of generation. Further, all the powers of the vegetative soul are active, as the Commentator says *De Anima ii.* But the generative power, in both man and woman, belongs to the vegetative soul. Therefore, both in man and woman, it cooperates actively in the conception of the child. But nature is an intrinsic principle of movement. Therefore it seems that in the very matter supplied by the Blessed Virgin there was an active principle. On the contrary, The active principle in generation is called the "seminal virtue. By natural power, because they hold that in all natural matter there is an active principle. But in this they are deceived. Because a transformation is said to be natural by reason not only of an active but also of a passive intrinsic principle: Nor is it possible for matter to be active in its own formation, since it is not in act. Nor, again, is it possible for anything to put itself in motion except it be divided into two parts, one being the mover, the other being moved: By a supernatural power, because they say that the mother requires not only to supply the matter, which is the menstrual blood, but also the semen, which, being mingled with that of the male, has an active power in generation. But this cannot stand, because, since "each thing is on account of its operation" *De Coel.* Now, in generation there are two distinct operations—that of the agent and that of the patient. Wherefore it follows that the entire active operation is on the part of the male, and the passive on the part of the female. For this reason in plants, where both forces are mingled, there is no distinction of male and female. Nevertheless, before the conception she cooperated actively in the preparation of the matter so that it should be apt for the conception. This conception had three privileges—namely, that it was without original sin; that it was not that of a man only, but of God and man; and that it was a virginal conception. And all three were effected by the Holy Ghost. Therefore Damascene says, as to the first, that the Holy Ghost "came upon the Virgin, purifying her"—that is, preserving her from conceiving with original sin. As to the second, he says: The generative power of the female is imperfect compared to that of the male. And, therefore, just as in the arts the inferior art gives a disposition to the matter to which the higher art gives the form, as is stated *Phys.* In order for a transformation to be natural, there is no need for an active principle in matter, but only for a passive principle, as stated above. *Canonicus Surmont, Vicarius Generalis.*

**Chapter 6 : Being Living and Active in Christ, not "Living in Name" but Dead in God's Eyes**

*But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ. Contemporary English Version Now I want you to know that Christ is the head of all men, and a man is the head of a woman.*

We believe in the full inspiration of the Word of God. We hold the Word of God to be the only authority in all matters and assert that no doctrine can be true or essential, if it does not find a place in this Word. The Old Testament reveals God in diverse manners, by manifesting his nature, character, and dominions. We believe that Jesus was and is eternal in his person and nature as the Son of God who was with God in the beginning of creation St. We believe that Jesus Christ was born of a virgin called Mary according to the scripture St. The Holy Ghost is a gift bestowed upon the believer for the purpose of equipping and empowering the believer, making him a more effective witness for service in the world. He teaches and guides one into all truth John. We believe that we are not baptized with the Holy Ghost in order to be saved Acts. When one receives a baptismal Holy Ghost experience, we believe one will speak with a tongue unknown to oneself according to the sovereign will of Christ. To be filled with the Spirit means to be Spirit controlled as expressed by Paul in Ephesians 5: Since the charismatic demonstrations were necessary to help the early church to be successful in implementing the command of Christ, we therefore, believe that a Holy Ghost experience is mandatory for all men today. MAN We believe that man was created holy by God, composed of body and soul. We believe that man, by nature, is sinful and unholy. Being born in sin, he needs to be born again, sanctified and cleansed from all sins by the blood of Jesus. We believe that man is saved by confessing and forsaking his sins, and believing on the Lord Jesus Christ, and that having become a child of God, by being born again and adopted into the family of God, he may, and should, claim the inheritance of the sons of God, namely the baptism of the Holy Ghost. We, therefore, conclude that man by nature, is sinful and that he has fallen from a glorious and righteous state from which he was created, and has become unrighteous and unholy. Man, therefore, must be restored to his state of holiness from which he has fallen by being born again St. This redemptive operation of the Holy Ghost upon sinners is brought about by repentance toward God and faith toward our Lord Jesus Christ which brings conversion, faith, justification regeneration, sanctification, and the baptism of the Holy Ghost. Faith is a certain conviction wrought in the heart by the Holy Spirit, as to the truth of the Gospel and a heart trust in the promises of God in Christ Romans 1: Conversion is that act of God whereby He causes the regenerated sinner, in his conscious life, to turn to Him in repentance and faith II Kings 5: Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of soul is made holy and the first holy exercise of this new disposition is secured. Sanctification is that gracious and continuous operation of the Holy Ghost, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God and enables him to perform good works Romans 6: But since heaven must come down to earth, they also have a mission to earth. The Bible indicates that they accompanied God in the Creation, and also that they will accompany Christ in His return in Glory. They are evil spirits, belonging to the unseen or spiritual realm, embodied in human beings. The Old Testament refers to the prince of demons, sometimes called Satan Adversary or Devil, as having power and wisdom, taking the habitation of other forms such as the serpent Genesis 3: Their chief power is exercised to destroy the mission of Jesus Christ. We believe in their power and purpose. We believe they can be subdued and conquered as in the commandment to the believer by Jesus. It is animated by one Spirit, the Spirit of Christ. It professes one faith, shares one hope, and serves one King,. The Church then is the object of our faith rather than of knowledge. We admonish all who have this hope to purify themselves as He is pure. It is a commandment of Jesus to the Apostles St. Jesus affirms his teachings on healing by explaining to His disciples, who were to be Apostles, that healing the afflicted is by faith St. Therefore, we believe that healing by faith in God has scriptural support and ordained authority. Healing is still practiced widely and frequently in the Church of God in Christ, and testimonies of healing in our Church testify to this fact. We believe that the works of God, which were performed during the beginnings of Christianity, do and will occur even today where God is preached, Faith in

Christ is exercised, The Holy Ghost is active, and the Gospel is promulgated in the truth Acts 5: When we speak of ordinances of the church, we are speaking of those instituted by Christ, in which by sensible signs the grace of God in Christ, and the benefits of the covenant of grace are represented, sealed, and applied to believers, and these in turn give expression to their faith and allegiance to God. The Church Of God In Christ recognizes three ordinances as having been instituted by Christ himself and therefore, binding upon the church practice. It represents not only the death of Christ as the object of faith which unites the believers to Christ, but also the effect of this act as the giving of life, strength, and joy to the soul. The communicant by faith enters into a special spiritual union of his soul with the glorified Christ. It also symbolizes regeneration and purification more than any other mode. Therefore, we practice immersion as our mode of Baptism.

**Chapter 7 : Can Women Have Leadership Positions In Church Worship?**

*Christianity, major religion, stemming from the life, teachings, and death of Jesus of Nazareth (the Christ, or the Anointed One of God) in the 1st century [blog.quintoapp.com](http://blog.quintoapp.com) has become the largest of the world's religions and, geographically, the most widely diffused of all faiths.*

Cliff drives a humongous four-wheel-drive pickup. He loves the outdoors and takes every opportunity for a little hunting and fishing. He enjoys a cold beer and a dirty joke. He does not go to church. That religion is masculinity. The ideology of masculinity has replaced Christianity as the true religion of men. We live in a society with a female religion and a male religion: Christianity, of various sorts, for women and non-masculine men; and masculinity. Cliff practices his religion with a single-mindedness the Pharisees would envy. His work, his hobbies, his entertainment, his follies, his addictions, everything he does is designed to prove to the world he is a man. His religion also demands that he avoid anything that might call his manhood into question. This includes church, because Cliff believes deep in his heart that church is something for women and children, not men. Cliff is not alone. Men have believed this for centuries. After all, a man and His male disciples founded Christianity, most of its major saints and heroes were men, men penned all of the New Testament books, all of the popes were men, all of the Catholic priests are men, and 95 percent of the senior pastors in America are men. Feminists have been telling us for years that the church is male dominated and patriarchal. The answer is yes and no. But almost every other area of church life is dominated by women. Whenever large numbers of Christians gather, men are never in the majority. Look over the leadership roster: Examine the sign-up sheets for volunteer work, prayer, Sunday school, and nursery duty. Women are the devoted ones who build their lives around their commitments to Christ and His church. Women are more likely to teach and volunteer in church and are the greatest participants in Christian culture. The sad reality in many churches today is this: Cliff does not attend church for the same reason he does not wear pink: Does Cliff know why he hates going to church? Can he offer a detailed explanation of his feelings? Cliff knows one thing: You are not alone. Connie is a lifelong Episcopalian, a fifty-six-year-old mother of four boys. Two of them are divorced, and now all four are living with their lady friends. Not one of the men goes to Mass, let alone confession. There are no single guys my age. This man at work was pursuing me, so I told him our first date would have to be church. He came, but I think it freaked him out. He never called again. Women comprise more than 60 percent of the typical adult congregation on any given Sunday. At least one-fifth of married women regularly worship without their husbands. There are quite a few single women but hardly any single men in church today. Every day it gets harder for single Christian women to find men for romance or marriage. Mom may be wearing an impressive diamond ring on her left hand, but the man who gave it to her is nowhere to be seen. Although males have not completely abandoned the church, manly men like Cliff have all but disappeared. Tough, earthy, working guys rarely come to church. High achievers, alpha males, risk takers, and visionaries are in short supply. Fun-lovers and adventurers are also underrepresented in church. The truth is, most men in the pews grew up in church. Many of these lifers come not because they desire to be transformed by Christ but because they enjoy participating in comforting rituals that have changed little since their childhood. There are also millions of men who attend services under duress, dragged by a mother, wife, or girlfriend. What a contrast to the men of the Bible! They were lions, not lambs—takecharge men who risked everything in service to God. They fought valiantly and spilled blood. They spoke their minds and stepped on the toes of religious people. They were true leaders, tough guys who were feared and respected by the community. All of these men had two things in common: Such men seldom go to church today. Furthermore, of the men who do attend church, most decline to invest themselves in the Christian life as their wives and mothers do. The majority of men attend services and nothing more. Jay is such a man. How did a faith founded by a Man and His twelve male disciples become so popular with women, but anathema to men? The church of the first century was a magnet to males. A five-minute sermon by Peter resulted in the conversions of three thousand men. Just 35 percent of the men in the United States say they attend church weekly. In Europe male participation rates are much worse, in the neighborhood of 5 percent. This hardly

sounds like a male-dominated, patriarchal institution to me. For decades those few people who noticed the gender gap have assumed that men are to blame for it. Many men intentionally reject the Christian faith. Some men are proud and want to be their own God. Men hate to admit weakness or neediness. Millions are captive to sin, unbelief, and other religions that preclude commitment to Christ. Men get distracted by the concerns of this world and lose interest in spiritual matters. Men suffer abuse at the hands of church people and fall away. Women are just as susceptible to sin, atheism, other religions, and pride. Women are just as likely to have father issues or be victims of abuse. So why do women seem drawn to the church when men are not? Let me be blunt: Almost every man in America has tried church, but two-thirds find it unworthy of a couple of hours once a week. They watch their heroes in the stadium or on the racetrack. They plunge into a novel or sneak off to a movie. Church is one of the last places men look for God. More than 90 percent of American men believe in God, and five out of six call themselves Christians. But only two out of six attend church on a given Sunday. The average man accepts the reality of Jesus Christ, but fails to see any value in going to church. Male and female participation are roughly equal in Judaism, Buddhism, and Hinduism. In the Islamic world men are publicly and unashamedly religious—often more so than women. What is it about modern Christianity that is driving men away? It not only can, but it must. Jesus built His church on twelve Spirit-filled men who changed the world. We must do the same: If the men are dead, the church is dead. Fortunately, pioneering churches and parachurch organizations are enjoying remarkable success in reaching men for Christ. New forms of worship and ministry tailored to the needs of men are springing up in the unlikeliest places. Some of the fastest-growing churches in America are also those most successful in reaching men. To learn more about these ministries, visit my Web site, [www](http://www). Can your church turn the tide with men? The people in the pews hold the steering wheel on this one. In the coming pages I suggest dozens of ways to make your congregation more attractive to men. Your job is to read, pray, and take action wherever you can. Individual churchgoers have more influence than they think. Over time the church tends to get out of balance and lose its masculine spirit.

**Chapter 8 : The Imitation of Christ - Wikipedia**

*"Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of."*

This fact that the Spirit is the Spirit of Jesus Christ brings the concept of the Spirit out of the arena of the mystical and mysterious and into the realm of practical, knowable reality: We saw his compassion, we observed his power; we saw his death and resurrection by which he secured our salvation. When we speak of the Spirit it is his Spirit of whom we are speaking, not some unknown and unknowable God, nor some mysterious almost occult power. The Spirit is the Spirit of the One who is our Brother, our Friend, our Saviour, the Spirit of the One who so loved us that he put aside his glory and made himself of no reputation for our sake and our salvation. Similarly, as we have seen in Study One, Jesus, in promising the coming of the Spirit, spoke of that coming as he, himself coming to the believer [John The Holy Spirit and Jesus are neither rivals nor enemies, nor do they vie for our allegiance or offer us conflicting or differing blessings. Thus Jesus says of the Spirit: And here we must confront contemporary Christianity with a serious challenge: Is there anything in the Bible that gives us the liberty to believe that Jesus Christ ever did or ever said the kinds of things that today are claimed to be the actions or words of the Holy Spirit? Did Jesus Christ ever move his followers to act in the way the Spirit is said to move people today? If the Holy Spirit is the Spirit of Jesus Christ, then how can he be the same spirit that is energizing a large portion of contemporary Christianity to engage in actions and to express teaching that stand in stark contrast to the actions and teaching of Jesus Christ himself and the actions and teaching Jesus Christ required of his followers? The Holy Spirit and the incarnate Jesus Christ When we read in the New Testament of the relationship between the Holy Spirit and the incarnate Jesus Christ we have to be very careful that we do not slip into error. The potential errors include: That we see the relationship between the Spirit and Jesus in such a way that we end up denying the full deity of the incarnate Jesus. That we understand the relationship between the Spirit and Jesus to be only the same as the potential or ideal relationship between the Spirit and the believer, and to conclude from this that we, as believing humans, have the potential to do all that Jesus Christ did, if we responded to the Spirit in the same perfect way that he did. We are not dealing here with questions about the relationship between the Spirit of God and a perfect human being, but with questions about the unique relationship between the Spirit of God and the Son of God in his incarnation. Once we interfere with either we cease to be biblical and have gone off into some heretical view of Christ. The virgin conception of Jesus Christ is the powerful work of the Holy Spirit. This action of the Spirit ought not to surprise us. He is, as we have seen, involved in the original creation of the world and in its on-going sustenance. It is not at all amazing that he can create this human embryo within Mary starting with only her ovum. It would, conversely, be surprising if he could not do this. This work of the Spirit of God in the womb of Mary achieves two important things: It ensures the fulfilment of the Genesis 3: Thus the child to be born of Mary is identified as a real human child: Like any human child he develops in the womb of a woman [Matthew 1: Only such a person is qualified to be the Saviour of the world - one who, because he is fully and completely human can actually stand in our place as a human being before the judgment of God, and one who, because he is sinless, can actually bear the guilt and punishment of others because he has no sin of his own for which to bear the guilt and punishment. This is what the Holy Spirit did and achieved in the conception of Jesus Christ, in respect to his full, real and perfect humanity. In respect to the real and full deity of Christ: It is a more difficult matter to speak of the operation and role of the Spirit of God in the incarnation of Christ in respect to his real and full deity. But in respect to the full and real deity of Christ we move far away from what is normal. God does not normally become human. Spirit does not normally become flesh. That which is by very nature eternal and infinite does not normally become mortal and finite. Yet here that is exactly what happens. That it did happen is testified throughout the New Testament. How it happened remains an unexplained mystery. In respect to the true deity of Christ the birth narratives teach: The only information given in answer is the operation of the Holy Spirit recorded in the birth narratives.

We can therefore conclude, even though we cannot explain how God did it, that, it was at the point of conception, at the point of this action of the Holy Spirit, that the incarnation of God began in time and space: As Paul says to Timothy in reference to this incarnation: Without going beyond the truth revealed in the Scripture we can safely state that when the Holy Spirit operated in the womb of Mary to ensure both the real humanity and the perfect, guilt-free humanity of Jesus, that he also, at the same time, operated in such a way and to this end: God in human flesh. This incarnation, this God coming to us in human flesh, was proclaimed in the Old Testament, which teaches us: In relation to this promised One who is both God and man the Old Testament tells us in advance: These verses teach us that the Spirit of God was present with Jesus in a way that deserved special mention. Nor is it the same as the way the Spirit is present with Christian believers. These scriptures speak of a unique association between the Spirit and Jesus, which is true only of the relationship between the Spirit and the incarnate Christ, and is a continuation of the essential eternal unity between the Son and Spirit. In what ways do these verses help us to understand that the Holy Spirit was with the incarnate Christ in a unique way that expressed and reflected the deity of both Christ and the Spirit?

**Chapter 9 : The Holy Spirit and Jesus Christ**

*We believe that man is saved by confessing and forsaking his sins, and believing on the Lord Jesus Christ, and that having become a child of God, by being born again and adopted into the family of God, he may, and should, claim the inheritance of the sons of God, namely the baptism of the Holy Ghost.*

There is no new theology. There are new books published every month. The following article explains the doctrine of imputation of the active and passive righteousness of Jesus Christ. This article was first submitted to the Whitefield Theological Journal. With the rise of the heresy of the Federal Vision, New Perspectives on Paul, and the Auburn Avenue Theology, there stands a continued need for reproclaiming the truth of historic Christianity. Contrary to modern liberal theologians who are continually trying to appeal to the masses with new-fangled theological ideas, such a reproclamation of orthodox theology is in accord with both the Gospel, and the Westminster Confession of Faith, and needs no revision, updating or change. Reformed Theology does not need to be modernized; it simply needs to be understood. Reformed Theologians have generally made a distinction between what is called the *obedientia activa* and *obedientia passiva* of Jesus Christ. These two components of the *obedientia Christi* are fundamental to understanding the foundational doctrine of the *iustitia imputata* of Christ. The *obedientia activa* and *obedientia passiva* of Jesus Christ summarizes the *iustitia Dei* used throughout the Scriptures. Justification is a summation of the legal declaration of God toward the sinner – the *actus forensis* – counting the believer righteous through imputation rather than making him righteous misconstruing justification and sanctification. This *obedientia Christi* fulfills the covenant breaking of the Law that the first Adam failed to uphold. It is this justification that makes Christian ethics possible. Based on the requirements of the Law, it is not enough that Christ dies for the sins of His people. To die and cleanse sinners from their sin is to set them at ground zero. At that point redeemed sinners still continue to sin. As Luther said, they are piles of dung covered in gold. The remnants of remaining sin and the filthiness of the flesh still war with the Spirit Gal. They must also have a covering that continues to infinitely expiate their sin before the holy justice of God; otherwise, justification becomes analytic and not synthetic. Analytic justification is the Roman Catholic belief where God looks both at the sinner and the Savior and justifies them based on what Christ did and what the sinner continues to do. Jesus perfectly fulfilled the *iustitia Dei* where men cannot. Properly speaking, therefore, God alone justifies us, and justifies only on account of Christ, not imputing sins to us but imputing his righteousness to us. In one example he states: Secondly, That this obedience was performed by Christ not for himself, but for us, and in our stead. This distinction is, as to the idea, Scriptural. Therefore the righteousness of Christ is imputed to believers in justification. The satisfaction and the merit are not to be thus viewed in isolation, each by itself, because the benefit in each depends upon the total work of Christ. For sin cannot be expiated until the law as precept has been perfectly fulfilled; nor can a title to eternal life be merited before the guilt of sin has been atoned for. But here it must be observed in general, that all the precepts which Christ obeyed may be reduced to one law, and that is that which the apostle calls the law of works, Rom. Every command that Christ obeyed may be reduced to that great and everlasting law of God that is contained in the covenant of works, that eternal rule of right which God had established between himself and mankind. Christ came into the world to fulfill and answer the covenant of works, that is, the covenant that is to stand forever as a rule of judgment. And that is the covenant that we had broken, and that was the covenant that must be fulfilled. A no-nonsense article such as this is relevant to the theological seminarian today and his future ministry among the people of God. Teachings surrounding the active and passive obedience of Christ in current Reformed Theological circles are under attack by those who desire to supplant these truths with a works-righteousness. For example, those who are advocating the New Perspective on Paul base much of their teachings on a rejection of the imputation of the active obedience of Christ in relation to the law. They rest much of their theology on parables an historic practice heretics used to insert meaning of their own into the text and on a reverse reading of typology one consistently finds that their approach to typology has the Old Testament controlling the New Testament, rather than the other way around. For example, they use the parable of the rich young ruler to say that works can save. Then, they use John 15 to

say that truly regenerate people who are indwelt with the regenerating new life of the Spirit can still fall away. Such teachings are infiltrating, not only aged seminaries, but the up and coming pastor attending those seminaries, and then finally the churches they preach in every Sunday. This is a blatant retreat from the historical Reformed position, both theologically and confessionally on this issue. The only manner in which a Roman Catholic may be able to gain this back is through works assigned to them through penance. The Evangelical Theological Society: Works, vol 3 Carlisle, Banner of Truth Trust: Works, vol 1 Carlisle, Banner of Truth Trust: A Comparison of Patterns of Religion, by E. Dunn; The Justice of God: The Article by which the Church Stands or Falls? Fall Vol 27, Page