Welcome!

For over one hundred and fifty years, God has been using Salvation Army soldiers to reach the lost for Christ and minister to a hurting world in His name. What an incredible privilege it is to train and equip the next recruitment of soldiers to engage in the great commission! It is our hope that you will be personally encouraged, and that your group will deepen their commitment to God, their Corps, and The Salvation Army worldwide.

Suggested Session Outline

**Session One**
- Doctrine 1: The Authority of Scripture 20 mins
- Doctrine 2: One God 20 mins

**Session Two**
- Doctrine 3: God is Three Persons 20 mins
- Doctrine 4: The Two natures of Christ 30 mins

**Session Three**
- Doctrine 5: The Fall 20 mins
- Doctrine 6: The Atonement 30 mins

**Session Four**
- Doctrine 7: Repentance, Faith & Regeneration 20 mins
- Doctrine 8: Justified by Grace through Faith 20 mins

**Session Five**
- Doctrine 9: Continued Obedient Faith 30 mins

**Session Six**
- Doctrine 10: Holiness 30 mins
- Doctrine 11: The Afterlife 20 mins

Additional resources can be found at: [www.sarmy.org.au/calltoarms](http://www.sarmy.org.au/calltoarms)

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Key Elements of Facilitating Effective Groups

MAKE IT COMFORTABLE
Speaking in public, asking questions, or reading aloud can be challenging for some people. Help create a warm and inviting environment by getting to know your group before the session begins. Having tea, coffee and water available is a great way to encourage conversations and getting to know each other.

MAKE IT FUN
People follow Christ because they believe in Him; but they stay in Church because they feel like they belong. Having a laugh together, sharing stories, involving others are all simple yet powerful keys in building the fellowship of your group. The more others enjoy themselves, the more they will learn and participate.

MAKE IT SHORT
There are a lot of topics and ideas in Call To Arms (CTA) to explore, so you will need to balance the flow between content and conversation. Research shows the best learning takes place within twenty minute cycles; use the suggested session outline as a guide to help you stay on track and within suitable timeframes.

Tips for Running Each Session

BEFORE
1. Read the chapters beforehand and highlight key points you wish to emphasise.
2. Familiarise yourself with the Big Ideas of the Doctrine and its related subheadings.
3. Pray for the members of your class by name and ask the Lord to bless your session.
4. Open each session with ice breakers, such as: “why did you choose to find out about soldiership?” or “what stood out to you from last week?”

DURING
5. Provide tea and coffee: hospitality is a great way to pull down barriers and build friendships.
6. Don't just read through the manual. Ask questions, share stories, include others to share or read.
7. Ask a question from the Worksheet at the end of every Doctrine and promote discussion.

AFTER
8. Encourage people to complete the Reflect and Practice section in their Worksheet.
9. Ask if anyone has a prayer request and include them in the closing prayer.

Call To Arms is intended to be a flexible resource. It has a structured flow but if the group responds to a lesson in an unexpected but authentic way, go with that and let the Holy Spirit lead you.

* Other resources are mentioned in the CTA manual; these can be found on www.sarmy.org.au/calltoarms
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DOCTRINE 1: THE AUTHORITY OF SCRIPTURE

“We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the divine rule of Christian faith and practice”

Reflect
In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. How do you incorporate learning from the Scriptures in your life?

2. When you read Scripture, do you expect to be challenged? How open are you to changing your views on various issues on the basis of what you read in Scripture?

3. If you were asked by a non-Christian what the Bible is about, how would you explain it?

Practice
1. Choose a verse or two from Scripture that speak to an issue you are dealing with in your life. Memorise it and use it to confront any thoughts that come to you that are not in line with God’s will.

2. Make an action plan for increasing your Bible reading. Setting a specific goal and the steps you need to take to achieve it is helpful.

For example,

Goal: Read the Bible 15 minutes each day
Steps: 1. Choose a book of the Bible
         2. Set the alarm 15 minutes earlier
         3. Keep the Bible open on the breakfast table as a reminder.

Explore
To go deeper on this topic see the following resources:

*How to Read the Bible for All Its Worth* by Gordon D. Fee and Douglas Stuart is a great resource.

Pages 53-73 of *New Zeal: Basic Training for Christians* provides useful guidelines on how to read the Bible, including choosing a translation, reading under the Spirit’s guidance, understanding cultural differences and issues of context. It also provides an overview of the big story of Scripture.

Chapter 1 of *The Salvation Army Handbook of Doctrine* discusses the first doctrine in depth with some analysis of issues for soldiers living in a 21st century pluralist context.
DOCTRINE 2: ONE GOD

“We believe that there is only one God, who is infinitely perfect, the creator, preserver, and governor of all things, and who is the only proper object of religious worship”

Reflect

In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. How do you incorporate worship in your life? What else could you do to include more worship in your life?

2. How often do you reflect on God’s character in your worship? How do you praise Him for who He is and for what He has done?

3. What postures do you normally use in worship? What do those postures say about God? What other postures could you adopt?

Practice

1. Test out some of the worship postures we have discussed today in your private devotional time. How did each posture affect your worship? Did you find some postures gave you a greater sense of closeness to God? Did others make it more difficult to connect with God?

2. Identify someone who is disadvantaged and spend some time with them and identify a practical way that you can care for them. Do this as an act of worship. You may like to make some journal notes about this experience and share with your Call To Arms group next meeting.

Explore

To go deeper on this topic see the following resources:

Chapter 2 of The Salvation Army Handbook of Doctrine discusses the second doctrine in depth.

Chapter 4, section 1 of Chosen to be a Soldier: Orders and Regulations for Soldiers of The Salvation Army talks about the life of prayer.

DOCTRINE 3: GOD IS THREE PERSONS

“WE BELIEVE THAT THERE ARE THREE PERSONS IN THE GODHEAD—THE FATHER, THE SON AND THE HOLY GHOST—UNDIVIDED IN ESSENCE AND CO-EQUAL IN POWER AND GLORY”

Reflect

In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. How easy is it for you to hold the two truths about God being one and God being three Persons together at the same time?

2. Do you pray in a Trinitarian manner; either acknowledging each Person by name or thanking each Person for their role in salvation and in your life?

Practice

1. John Wesley wrote a lovely prayer to the Trinity; its text is below. Try using this prayer during your devotion time this week and share your experience with your group next time:

   “Almighty God, Father of all mercies, I your unworthy servant, desire to present myself with all humility, before you, to offer my morning sacrifice of love and thanksgiving! Glory be to you, most adorable Father, who after you had finished the work of creation, entered into your eternal rest.

   Glory be to you, holy Jesus, who having through the eternal Spirit offered yourself as a full, perfect and sufficient sacrifice for the sins of the whole world, did rise again the third day from the dead, and had all power given to you, both in heaven and on earth.

   Glory be to you, blessed Spirit, who proceeding from the Father and the Son, came down in fiery tongues on the Apostles, on the first day of the week, and enabled them to preach the glad tidings of salvation to a sinful world, and has ever since been moving on the faces of humanity's souls, as you did once upon the face of the great deep, bringing them out of that dark chaos in which they were involved.

   Glory be to you, holy undivided Trinity, for jointly concurring in the great work of our redemption, and restoring us again to the glorious liberty of the sons of God”

Explore

To go deeper on this topic see the following resources:

The supplementary materials include copies of the Apostles’, Nicene and Athanasian creeds which discuss the doctrine of the Trinity in more depth. You can access the supplementary materials at sarmy.org.au/calltoarms. There is also an information sheet which is useful for understanding the various ways that we can go wrong in our beliefs about the Trinity.
DOCTRINE 4: THE TWO NATURES OF CHRIST

“WE BELIEVE THAT IN THE PERSON OF JESUS CHRIST THE DIVINE AND HUMAN NATURES ARE UNITED, SO THAT HE IS TRULY AND PROPERLY GOD AND TRULY AND PROPERLY MAN”

Reflect
In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. Is it easier for you thinking of Jesus as either God or human? Or does it seem natural to hold both together, recognising him as both truly God and truly human?

2. Are there ways in which you are not giving proper honour to your body? What changes do you need to make in light of your understanding of its holiness?

3. Identify an issue of social justice or creation care that stands out to you. What can you do to make a difference in that area?

Practice
1. Identify a place where you regularly spend time. This could be a local sporting group, or maybe you have a favourite café. How could you engage with people in this space using the incarnational mission principles we've talked about? This week, start to live “incarnationally” in that space. Make some journal notes about your experience and share with your group next time. What did you try? How did it work out? What further opportunities did you identify?

2. If you have difficulties in your body, spend some time in prayer this week. Firstly, thank the Lord for the gift of your body, then ask His assistance in beginning to see it the way that He does. Memorise 1 Corinthians 6:19, ‘my body is a temple of the Holy Spirit’. When you are attacked by feelings of disappointment or shame then remind yourself, ‘my body is a temple of the Holy Spirit’. Did you notice a change in the way you feel about yourself?

Explore
To go deeper on this topic see the following resources:

Read Chapter 4 of The Salvation Army Handbook of Doctrine

Section 3 “To Serve Suffering Humanity” of Hallmarks of The Salvation Army.

The Forgotten Ways: Reactivating the Missional Church by Alan Hirsch is a good introduction to incarnational mission.
DOCTRINE 5: THE FALL

“We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness; and that in consequence of their fall all men have become sinners, totally depraved. And as such are justly exposed to the wrath of God.”

Reflect
In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. Can you think of a time when you were disappointed in God? How did this impact your relationship with Him?

2. Is there someone you are having difficulty with? Where can you see the image of God in them? In what ways can this new insight change the way you relate to them?

3. What are some areas of your life where you need to be more proactive in defeating temptation?

Practice
1. Identify an area of temptation in your life that you want to tackle. Create an action plan for changing this behaviour. This may include:
   a. What beliefs you need to change to uphold a godly standard of behaviour
   b. How you will deal with places, people, situations that habitually lead you to sin
   c. Pray and look for an accountability partner, a friend who will walk through this journey with you and uphold you in prayer.

Explore
To go deeper on this topic see the following resources:

Chapter 5 of The Salvation Army Handbook of Doctrine discusses the fifth doctrine in depth.

Chapter 7 and chapter 9 of Chosen to be a Soldier: Orders and Regulations for Soldiers of The Salvation Army.

Pages 38-42 of New Zeal: Basic Training for Christians has some useful information about dealing with sin and temptation in our lives.
DOCTRINE 6: THE ATONEMENT

“WE BELIEVE THAT THE LORD JESUS CHRIST HAS, BY HIS SUFFERING AND DEATH, MADE AN ATONEMENT FOR THE WHOLE WORLD SO THAT WHOSOEVER WILL MAY BE SAVED”

Reflect
In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. Of the five analogies the Bible provides for understanding the atonement (ransom, punishment, sacrifice, victory or love), which makes most sense to you? Why?

2. How successful have you been in sharing your faith with others? Are there any obstacles to evangelism that you struggle with?

3. Think about the various social circles you are involved in. Are there people you feel prompted to share the gospel with? What approach could you take to bring Jesus into the conversation?

Practice
1. Recording your personal conversion story can be very powerful. Write it out in a few short paragraphs. Explain briefly what life was like before you met Jesus, then talk about the difference He has made in your life.

2. How would you explain your belief in Jesus to a friend or stranger? Pray for an opportunity to share your own story with a member of your family, a friend, or even someone you don't know. Aim to keep it under 2 minutes.

   Discuss with your Officer or Christian friend afterwards: How did they respond? What did you learn from this experience? What could you do differently next time?

Explore
To go deeper on this topic see the following resources:

The “The goal or object of our social operations” chapter in I'll stand for Christ: Thoughts on Salvation & Holiness.

The supplementary materials include a copy of “A Vision of the Lost” by William Booth. This vision describes Booth's passion for evangelism.

Resources by Lee Strobel and Ravi Zacharias are excellent sources for understanding the various arguments for defending Christianity. If you are unsure of how to “give an answer to everyone who asks you to give the reason for the hope that you have” then reading some books on apologetics will be helpful.
**DOCTRINE 7: REPENTANCE, FAITH AND REGENERATION**

“WE BELIEVE THAT REPENTANCE TOWARDS GOD, FAITH IN OUR LORD JESUS CHRIST AND REGENERATION BY THE HOLY SPIRIT ARE NECESSARY TO SALVATION”

**Reflect**

In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. What is your experience of repentance? Can you see how it brought about the opportunity for new life?

2. How do you respond when the Spirit prompts you to do something or not to do something? How could you be more responsive to his leading?

3. How easy is it for you to hold onto the truth that in Christ God has reconciled you to Himself? Do you experience faith as a sense of hoping that this is true? Or have you experienced it as a spiritual reality that you know is real and solid?

**Practice**

1. Identify a sin that the Holy Spirit has been prompting you about. Think about the times when you are most prone to that sin and make a mental list of what you’ll do the next time you face that situation.

2. Find someone that you trust and pray together. You don’t need to go into any great detail, but ask them to pray for you believing that God will help you overcome areas of temptation or weakness in your life.

**Explore**

To go deeper on this topic see the following resources:

Chapter 7 of *The Salvation Army Handbook of Doctrine* discusses the seventh doctrine in depth.

Page 80 of *New Zeal: Basic Training for Christians* talks about repentance as a lifestyle. It also has a useful discussion on the difference between confession and repentance.

*Respectable Sins* by Jerry Bridges is a great book that highlights the sins that we think are “not so bad”. It’s confronting, so be sitting comfortably before you start reading!
DOCTRINE 8: JUSTIFIED BY GRACE THROUGH FAITH

"WE BELIEVE THAT WE ARE JUSTIFIED BY GRACE, THROUGH FAITH IN OUR LORD JESUS CHRIST; AND THAT HE THAT BELIEVETH HATH THE WITNESS IN HIMSELF"

Reflect
In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. Was there a specific time in your life that you became aware in your heart that God had reconciled you to Himself, by grace not because of your good works?

2. When you think about what Christ has done for you, does it motivate you towards humility and good works in response? Why or why not?

3. Do you have an inner confidence (assurance) of your salvation? Did you have a specific time when this became apparent to you? Or has it developed over time?

Practice
1. Print off a copy of Romans 3:21-8:4 from an online Bible. Pick up a few highlighters. In one colour, highlight any mentions of grace. In another colour highlight any mentions of faith. Underline any verses where Paul contrasts living by faith with living by works.

2. Read Ephesians 2:6-10. Sit down with a friend and talk through what this passage means and how it can strengthen your faith.

Explore
To go deeper on this topic see the following resources:

Chapter 8 of The Salvation Army Handbook of Doctrine discusses the eighth doctrine in depth.

The “Christian Living” section of New Zeal: Basic Training for Christians has some useful information about the practicalities of living justified by grace, through faith.

The “The Assurance of Salvation” chapter in I’ll stand for Christ: Thoughts on Salvation & Holiness.
DOCTRINE 9: CONTINUED OBEDEDIENT FAITH

“WE BELIEVE THAT CONTINUANCE IN A STATE OF SALVATION DEPENDS UPON CONTINUED OBEDEDIENT FAITH IN CHRIST”

Reflect
In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. How easy do you find it to keep in tune with God? What gets in the way? What can you do to address any barriers or distractions?

2. Do you find it a strange idea that Christians should have troubles, trials, pain and suffering in this life? If so, why do you think that is? What are your expectations of God? Are they realistic in light of the Scriptures we’ve looked at in this module?

3. How comfortable are you with being obedient to God’s unpopular views? What are some ways you can show love to people who disagree with those views, while continuing to obey God?

Practice
1. Set aside some time to meet with God in prayer, asking the Holy Spirit the following questions:
   a. How healthy is your relationship with Him?
   b. What disciplines will make your relationship stronger?
   c. Are there any blockages in the relationship, perhaps experiences of pain that you haven’t dealt with?
   d. Are there new habits or disciplines He would like you to adopt?

2. Add reminders into your phone / diary to remind you about adopting the new habits or disciplines the Holy Spirit has asked you to start in your life.

Explore
To go deeper on this topic see the following resources:

To investigate the issue of a Christian response to pain and suffering see Philip Yancey's *Where is God when it hurts?* Or C. S. Lewis’ *The Problem of Pain.*

Chapter 9 of *The Salvation Army Handbook of Doctrine* discusses the ninth doctrine in depth.
DOCTRINE 10: HOLINESS

“WE BELIEVE THAT IT IS THE PRIVILEGE OF ALL BELIEVERS TO BE WHOLLY SANCTIFIED, AND THAT THEIR WHOLE SPIRIT AND SOUL AND BODY MAY BE PRESERVED BLAMELESS UNTO THE COMING OF OUR LORD JESUS CHRIST”

Reflect
John Wesley used the following questions with his discipleship groups to help them pinpoint areas to address in their lives. In whatever way is most comfortable for you, on your own or as part of a discussion group, consider a few of the following questions:

1. Can I be trusted?
2. Am I a slave to dress, friends, work or habits?
3. Did the Bible live in me today?
4. Do I give the Bible time to speak to me every day?
5. Am I enjoying prayer?
6. When did I last speak to someone else of my faith?
7. Do I pray about the money I spend?
8. Do I disobey God in anything?
9. Do I insist upon doing something about which my conscience is uneasy?
10. Am I defeated in any part of my life?
11. Am I jealous, impure, critical, irritable, touchy or distrustful?
12. How do I spend my spare time?
13. Am I proud?
14. Is there anyone whom I fear, dislike, disown, criticise, hold a resentment toward or disregard? If so, what am I doing about it?
15. Do I grumble or complain constantly?
16. Is Christ real to me?

Practice
1. Spend some time in prayer working through some more of John Wesley's discipleship questions as listed in the “Reflect” section. Identify and journal some specific actions to take to address any issues you identify.

Explore
To go deeper on this topic see the following resources:

Chapter 10 of The Salvation Army Handbook of Doctrine discusses the tenth doctrine in depth.

Chapter 6 and chapter 8 of Chosen to be a Soldier: Orders and Regulations for Soldiers of The Salvation Army.

The “Holiness” section of I'll stand for Christ: Thoughts on Salvation & Holiness.
DOCTRINE 11: THE AFTERLIFE


Reflect
In whatever way is most comfortable for you, on your own or as part of a discussion group, consider the following questions:

1. Have you ever thought about your eternal existence in bodily terms before? What difference does this doctrine make to the way you see your eternal future?

2. Does it change your attitude to the material world to know that God plans to redeem it as well as redeeming humans?

3. How does this doctrine affect your sense of hope in regards to:
   a. Your health or other personal limitations that seem insurmountable?
   b. The state of the environment?
   c. The oppression of others?

Practice
1. Visit news.google.com and pick out two or three major problems currently being reported. Using doctrine 11 as a lens, identify:
   a. What God’s perspective on the problem is
   b. What God’s final outcome for this problem might be
   c. Steps you can take today to work together with God towards His desired outcome

Explore
To go deeper on this topic see the following resources:

Chapter 11 of The Salvation Army Handbook of Doctrine discusses the eleventh doctrine in depth.

For an excellent discussion of the resurrection of the dead and its implications for life and mission see N. T. Wright’s Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church.
APPENDIX 1: INFORMATION SHEETS
DOCTRINES 2-4: THE CREEDS

The Creeds are early Christian statements of belief. They summarise key beliefs of Christianity into short and memorable statements. They were written in response to challenges to Christian belief to help the community clarify what was important.

William Booth made it clear that “the Army had never imagined it would be able to teach anything new in regard to the Christian faith, 'We keep ourselves with all our heart to the three Creeds’” (Chosen to be a Soldier p. 21). The purpose of the Creeds is to help us narrow in on what we really believe. The Creeds help us measure whether what we believe is really “the faith that was once for all delivered to the saints” (Jude 3 ESV). So although The Salvation Army has some key distinctives from other Christian groups, we hold to the orthodox Christian teachings and beliefs.

One key thing to note concerning the ancient Creeds of the church is these Creeds were written at a time before the Church started to split off into major different denominations. So when they talk about the “catholic faith” or the “catholic church” they don’t mean what we would today mean by those terms. The term “catholic faith” means ‘the universal faith’ of the church; that which is believed universally by Jesus’ followers. The Creed’s were not referring to the Roman Catholic Church.

The Apostles’ Creed
The earliest version of this Creed dates back to the first or second century A.D., with later revisions to deal with various heresies as they arose. The earliest evidence we have of the Creed’s existence is a letter written by the Council of Milan in 390 A.D. However, the key statements in the Creed can also be found in the writings of Irenaeus (from Gaul, modern day France) and Tertullian (from North Africa) towards the end of the second century. The Apostles’ Creed emphasises what early Christians believed about the nature of God, his redemptive work through Jesus, and about the nature of the church and the end times.

Apostles’ Creed:
I believe in God the Father almighty, Maker of Heaven and earth:

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; he descended into Hell; the third day he rose again from the dead. He ascended into Heaven, and sits at the right hand of God the Father almighty; from where he shall come to judge the living and the dead.

I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

The Nicene Creed (325-381 AD)
The Nicene Creed was written in the fourth century in response to the crisis of the Arian heresy. Arians believed that Jesus was a created being and not equal with God. They believed he was God’s supreme creation, higher than humans, but not God. In response, this Creed was written as a concise
statement of what orthodox Christianity believes about who God is and the Trinitarian nature of the Godhead. It contains key statements from the Apostles’ Creed and develops them further.

In the text below, you will see that the phrase “and the Son” is enclosed in square brackets. This phrase is known as the *filioque*, and has been the subject of much controversy since the Great Schism in 1054 when the Roman Catholic church split from the Eastern churches; asserting the primacy of the Pope and his right to alter the Creeds without the agreement of the other bishops.

The earliest version of the Nicene Creed from the Second Ecumenical Council, agreed on by all the bishops, does not include this statement. It was inserted in the eleventh century by the Pope and is only used in the Western tradition. The Eastern churches do not use this statement to this day.

The Eastern tradition believes that the insertion of “and the Son” leads to the underestimation of the Holy Spirit in the Western tradition. They see it as putting the Father and the Son together on one level, and lowering the position of the Holy Spirit. In comparison, the Western tradition believes that saying that the Holy Spirit proceeds only from the Father undermines the consubstantiality (unity of substance) of the Father and the Son, and thus lowers the position of the Son, with almost Arian consequences.

We need to hold both the unity and the diversity of the Godhead together in tension. If we over-emphasise the unity of the Godhead then the uniqueness of the Persons gets lost. If we over-emphasise the Persons then we can slide into tritheism—the belief in three Gods, not one.

**Nicene Creed**

*We believe in one God the Father almighty, Maker of Heaven and earth, and of all things visible and invisible.*

*And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made:*

*Who for us and for our salvation came down from Heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made human, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the scriptures, and ascended into Heaven, and sits at the right hand of the Father. And he shall come again with glory to judge both the living and the dead; whose Kingdom shall have no end.*

*And we believe in the Holy Spirit, Lord and Giver of life, who proceeds from the Father [and the Son], who with the Father and the Son together is worshipped and glorified, who has spoken by the prophets.*

*And we believe in one holy catholic and apostolic church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come.*
The Athanasian Creed
The Athanasian Creed dates back to around the sixth century. It gives special emphasis to explaining in further detail the doctrines of the Incarnation (God the Son becoming human) and the Trinity.

It warns that those who do not hold to this faith will perish eternally. It further teaches that belief in the Incarnation of God the Son as human is also necessary to salvation. Those who do not believe these things “faithfully and firmly”, the Creed teaches cannot be saved.

This Creed is really useful for keeping the idea of the unity and the diversity of the Persons of the Trinity in tension together. It directs us to make sure that we don’t “confound the persons”, that is don’t get them confused or mix them up, they are each unique and are different from one another in some regard. However we also must be careful not to “divide the substance”.

The diversity of the Persons in the Godhead does not mean that God is divided within himself. This means that if you are going to visualise what the relations of the Persons in the Godhead looks like, a pie cut into three slices is a bad image. Understanding God is easiest when you choose to accept paradox and mystery and don’t require God to limit himself to the bounds of human reasoning.

The relations between the Persons tell us in very inadequate language what God is like in himself from all eternity. To say that the Son was begotten of the Father does not mean that he was created, nor is it a reference to His incarnation. Rather this means that before the world was ever created there was something in the relationship between the Father and the Son which was like the relationship between a human father and his son.

In the same way, when we say that the Holy Spirit “proceeds” from the Father, it tells us about the eternal relations of the Holy Spirit to the other members of the Trinity. This tells us that in some way the source of the Holy Spirit is the Father (and maybe the Son). At the same time because the Son was begotten, and the Spirit proceeded, before all ages what we are talking about is not a beginning, because the Son and the Holy Spirit are just as eternal and uncreated as the Father.

The procession of the Holy Spirit should not be confused with the New Testament language about the Holy Spirit being sent by the Father, or by the Son, or being sent by the Father at the request of the Son. Just as with the Incarnation, the sending of the Spirit in the New Testament is a reference to God’s involvement with his creation, which in some way points to the eternal reality of who God is in himself, but is not the same thing.

This Creed also shows us that attributes of God can be applied to each of the Persons. When we say that God is eternal, for example, this can equally be said of the Persons of the Father and the Son and the Holy Spirit. However, we cannot impute the characteristics of each of the Persons to the Godhead. The Father is not the Son, the Son is not the Holy Spirit, and the Holy Spirit is not the Father.
The Athanasian Creed

Now the catholic faith is that we worship One God in Trinity and Trinity in Unity; neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Spirit. But the Godhead of the Father, of the Son and of the Holy Spirit, is One, the Glory equal, the Majesty co-equal.

Such as the Father is, such is the Son, and such is the Holy Spirit, the Father uncreated, the Son uncreated, and the Holy Spirit uncreated; the Father infinite, the Son infinite, and the Holy Spirit infinite, the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet not three eternals but one eternal, as also not three infinites, nor three uncreated, but one uncreated, and one infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty, and yet they are not three Almighties but one Almighty.

So the Father is God, the Son God, and the Holy Spirit God; and yet they are not three Gods but one God. So the Father is Lord, the Son Lord, and the Holy Spirit Lord; and yet not three Lords but one Lord. For as we are compelled by the Christian truth to acknowledge every Person by himself to be God and Lord; so we are forbidden by the catholic religion to say, there are three Gods or three Lords. The Father is made of none, neither created nor begotten. The Son is from the Father alone, not made nor created but begotten. The Holy Spirit is from the Father [and the Son], not made nor created nor begotten but proceeding. So there is one Father not three Fathers, one Son not three Sons, and one Holy Spirit not three Holy Spirits.

And in this Trinity there is nothing before or after, nothing greater or less, but the whole three Persons are co-equal together and co-equal. So that in all things, as is said earlier, the Trinity in Unity and the Unity in Trinity is to be worshipped. Those who desire to be in a state of salvation should think this way of the Trinity. But it is necessary to eternal salvation that one also believes faithfully the Incarnation of our Lord Jesus Christ. For the right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Human.

He is God of the substance of the Father begotten before the worlds, and he is human of the substance of his mother born in the world; perfect God, perfect human subsisting of a reasoning soul and human flesh; equal to the Father as touching his Godhead, and inferior to the Father as touching his Humanity. Although he is God and human, he is not two but one Christ; one however not by conversion of the Godhead to the flesh, but by taking of the humanity in God; one altogether not by confusion of substance but by unity of Person. For as the reasoning soul and flesh is one human, so God and human is one Christ.

He suffered for our salvation, descended into Hell, rose again from the dead, ascended into Heaven, sits at the right hand of the Father, from where he shall come to judge the living and the dead. At His coming all men shall rise again with their bodies and shall give account of their own works. And those who have done good shall go into eternal life, and those who have done evil into eternal fire.

This is the catholic faith, that unless a person believes faithfully and firmly, they cannot be in a state of salvation.

Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be: world without end. Amen.
DOCTRINE 3: OUR LIFE IN THE TRINITY

In John 14-17 Jesus describes the relationship between the members of the Trinity and us. The Christian life is, by its nature, life in the Trinity. What we know about God is revealed to us by the members of the Trinity. How we interact with God is facilitated by the members of the Trinity.

- John 14:16-17 – Jesus will ask the Father to give us the Spirit, the Spirit will live in us
- John 14:18-20 – Jesus is in the Father, we are in Jesus, Jesus is in us
- John 14:21 – If we love Jesus we are loved by the Father and by Jesus, and Jesus reveals himself to us
- John 14:23 – If we love Jesus we keep His word, the Father loves us, and the Father and Son live with us
- John 14:24 – Those who disobey Jesus’ words are disobeying the Father
- John 14:26 – The Father will send the Holy Spirit in Jesus’ name, the Holy Spirit will teach us everything and remind us of everything Jesus said
- John 14:31 – The Son does what the Father commands so that the world will know that the Son loves the Father
- John 15:4-7 – We should abide in the Son as he abides in us, without him we can do nothing. If we abide in the Son then we can ask for whatever we wish and it will be done.
- John 15:8 – The Father is glorified when we bear much fruit and are Jesus’ disciples
- John 15:9 – As the Father loves the Son, so has Jesus loved us
- John 15:10 – If we obey Jesus we abide in His love, just as Jesus obeyed the Father and abided in the Father’s love
- John 15:26-27 – The Spirit will be sent by Jesus from the Father, and will testify on Jesus’ behalf
- John 16:1-3 – Persecution comes from those who do not know the Father or the Son
- John 16:6-7 – It is to our advantage that Jesus left us and sent the Spirit
- John 16:8 – The Spirit proves the world wrong about sin, righteousness and judgement
- John 16:13-15 – The Spirit will guide us into all the truth, and declares what he hears from the Son, who received what he has from the Father
• John 16:26-27 – We can ask the Father directly for things in Jesus' name, because the Father loves us because we love the Son and believe that he came from God

• John 16:28 – The Son came from the Father into the world, and returned again to the Father from the world

• John 16:32 – The Father was always with the Son

• John 17:1 – Jesus prayed that the Father would glorify the Son so that the Son might glorify the Father

• John 17:2-3 – The Son gives eternal life to all whom the Father gives him, eternal life is knowing the Father and the Son whom the Father sent

• John 17:4 – The Son glorified the Father by doing all the work he gave him

• John 17:5 – The Son asked the Father to share in His glory, the glory that the Son had with the Father before the world existed

• John 17:6 – The Son made the Father known to those the Father gave him from the world, they belonged to the Father and the Father gave them to the Son

• John 17:7-10 – Everything the Son made known was given him by the Father to make known to those who belonged to the Father. All who belong to the Father belong to the Son, and the Son is glorified in them.

• John 17:11 – The Son prays that his followers would be one in the same way that the Father and the Son are one

• John 17:20-23 – The Son prays that the church would be one as the Father is in the Son, and the church is in the Son, and that we would be in them, so the world would believe that the Father sent the Son. The Son has given us the glory that was given to him by the Father, so that we may be one as he and the Father are one, so that the world would know that the Father sent the Son and loves us even as the Father loved the Son

• John 17:24 – The Son prays that his followers would see his glory and be with him where he is, the glory that the Father gave the Son before the foundation of the earth

• John 17:25-26 – The world does not know the Father, but the Son knows the Father and has made him known to us, so that the love with which the Father loves the Son might be in us and that the Son may be in us.
DOCTRINE 3: TRINITARIAN HERESIES

Christianity in its early stages was seen as a sect of Judaism. It took some time before it was seen as a separate faith. Emerging from Judaism, Christianity had to remain monotheistic. That is, it had to maintain the belief in the existence of only one God. At the same time, Jesus had revealed that he and the Father are one, and that to have seen the Son is to have seen the Father. He affirmed the disciples’ declaration of His divinity.

Likewise Jesus spoke of the Holy Spirit as another advocate of the same kind as him. Jesus said he would reveal himself to the disciples through the Spirit. Fundamentals of Trinitarian theology can be found in John 14. It describes the relationships between the persons of the Godhead and their relationship with us.

Over the first four centuries the understanding of the Trinitarian nature of God was refined and codified in the Creeds, which define the orthodox understanding of the nature of the Trinity. Many people challenged this understanding over the years and so we have a good list of all the ways in which we can have a sub-par understanding of the nature of the Trinity. Their views have been defined by the church since those times as “heresies”.

### Trinitarian Heresies

<table>
<thead>
<tr>
<th>Name</th>
<th>Summary</th>
<th>Problem</th>
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<tbody>
<tr>
<td>Adoptionism</td>
<td>The belief that Jesus was born only as a human (not divine) and that he was a very virtuous man, and was later adopted as “Son of God” when the Spirit descended on him at His baptism.</td>
<td>Denies the Divinity of Christ</td>
</tr>
<tr>
<td>Ariantism</td>
<td>The belief that Christ was the first and most eminent of God’s creations, but still a created being</td>
<td>Denies the Divinity of Christ</td>
</tr>
<tr>
<td>Ebionitism</td>
<td>The belief that Jesus was human with special charismatic powers.</td>
<td>Denies the Divinity of Christ</td>
</tr>
<tr>
<td>Macedonianism</td>
<td>The belief that the Holy Spirit is a created being.</td>
<td>Denies the Divinity of the Holy Spirit</td>
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<tr>
<td>Modalism (Sabellianism)</td>
<td>The belief that the Father, Son and Holy Spirit are merely “modes” of the one Godhead, not distinct Persons.</td>
<td>Denies the Persons</td>
</tr>
<tr>
<td>Partialism</td>
<td>The belief that the Father, Son and Holy Spirit are “parts” of the one God. Only together are they God. They are not each fully God in themselves.</td>
<td>Denies the Divinity of the Persons</td>
</tr>
<tr>
<td>Tritheism</td>
<td>The belief that the Father, Son and Holy Spirit are three separate gods, sharing one substance, but not one being.</td>
<td>Denies the Unity of the Godhead</td>
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DOCTRINE 4: CHRISTOLOGICAL HERESIES

Throughout Christian history there have been a number of theories about how Jesus could be human and divine. In the first three centuries the church councils came to the prayerful conclusion that Jesus was "truly God" and "truly man". He had a divine nature and a human nature. The two natures existed in the one person, "without confusion, unchangeably, indivisibly and inseparably".

The Chalcedonian definition makes clear that "the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son".

Many people challenged this view over the years and so we have a good list of all the ways in which we can have a sub-par understanding of the two natures of Christ. These views have been defined by the church since those times as "heresies".

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<tr>
<td>Adoptionism / Psilanthropism</td>
<td>The belief that Jesus was born only as human (not divine) and that he was a very virtuous man, and was later adopted as “Son of God” when the Spirit descended on him at His baptism.</td>
<td>Denies Christ’s Divinity</td>
</tr>
<tr>
<td>Apollinarism</td>
<td>The belief that Jesus had a human body and soul, but a divine mind.</td>
<td>Diminishes the two natures</td>
</tr>
<tr>
<td>Arianism</td>
<td>The belief that Jesus was not divine, but a created being. And that he had a beginning in time and was given the title “Son of God” as a courtesy.</td>
<td>Denies Christ’s Divinity</td>
</tr>
<tr>
<td>Docetism</td>
<td>The belief that Jesus’ physical body was an illusion as was his death. Jesus only seemed to have a physical body and to physically die, but really he was a pure spirit and so could not die.</td>
<td>Denies Christ’s Humanity</td>
</tr>
<tr>
<td>Ebionitism</td>
<td>The belief that Jesus was human with special charismatic powers.</td>
<td>Denies Christ’s Divinity</td>
</tr>
<tr>
<td>Miaphysitism</td>
<td>The belief that Jesus’ human nature and his divine nature were fused as one divine-human nature from the incarnation onwards.</td>
<td>Confuses the two natures</td>
</tr>
<tr>
<td>Monophysitism / Eutychianism</td>
<td>The belief that Jesus’ divine nature dominated his human nature.</td>
<td>Diminishes Christ’s human nature</td>
</tr>
<tr>
<td>Monothelitism</td>
<td>The belief that Jesus had a human and a divine nature but only one will.</td>
<td>Denies Jesus’ 2 wills - human and divine</td>
</tr>
<tr>
<td>Nestorianism</td>
<td>The belief that Jesus Christ is not identical with the Son but united with the Son, who lives in him, is one hypostasis and one nature:human.</td>
<td>Confuses the two natures; Denies Christ’s Divinity</td>
</tr>
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</table>
DOCTRINE 6: A VISION OF THE LOST BY WILLIAM BOOTH

On one of my recent journeys, as I gazed from the coach window, I was led into a train of thought concerning the condition of the multitudes around me. They were living carelessly in the most open and shameless rebellion against God, without a thought for their eternal welfare. As I looked out of the window, I seemed to see them all... millions of people all around me given up to their drink and their pleasure, their dancing and their music, their business and their anxieties, their politics and their troubles. Ignorant - willfully ignorant in many cases - and in other instances knowing all about the truth and not caring at all. But all of them, the whole mass of them, sweeping on and up in their blasphemies and devilries to the Throne of God. While my mind was thus engaged, I had a vision.

I saw a dark and stormy ocean. Over it the black clouds hung heavily; through them every now and then vivid lightening flashed and loud thunder rolled, while the winds moaned, and the waves rose and foamed, towered and broke, only to rise and foam, tower and break again.

In that ocean I thought I saw myriads of poor human beings plunging and floating, shouting and shrieking, cursing and struggling and drowning; and as they cursed and screamed they rose and shrieked again, and then some sank to rise no more.

And I saw out of this dark angry ocean, a mighty rock that rose up with its summit towering high above the black clouds that overhung the stormy sea. And all around the base of this great rock I saw a vast platform. Onto this platform, I saw with delight a number of the poor struggling, drowning wretches continually climbing out of the angry ocean. And I saw that a few of those who were already safe on the platform were helping the poor creatures still in the angry waters to reach the place of safety.

On looking more closely I found a number of those who had been rescued, industriously working and scheming by ladders, ropes, boats and other means more effective, to deliver the poor strugglers out of the sea. Here and there were some who actually jumped into the water, regardless of the consequences in their passion to “rescue the perishing.” And I hardly know which gladdened me the most - the sight of the poor drowning people climbing onto the rocks reaching a place of safety, or the devotion and self-sacrifice of those whose whole being was wrapped up in the effort for their deliverance.

As I looked on, I saw that the occupants of that platform were quite a mixed company. That is, they were divided into different “sets” or classes, and they occupied themselves with different pleasures and employments. But only a very few of them seemed to make it their business to get the people out of the sea.

But what puzzled me most was the fact that though all of them had been rescued at one time or another from the ocean, nearly everyone seemed to have forgotten all about it. Anyway, it seemed the memory of its darkness
and danger no longer troubled them at all. And what seemed equally strange and perplexing to me was that these people did not even seem to have any care - that is any agonizing care - about the poor perishing ones who were struggling and drowning right before their very eyes... many of whom were their own husbands and wives, brothers and sisters and even their own children.

Now this astonishing unconcern could not have been the result of ignorance or lack of knowledge, because they lived right there in full sight of it all and even talked about it sometimes. Many even went regularly to hear lectures and sermons in which the awful state of these poor drowning creatures was described.

I have always said that the occupants of this platform were engaged in different pursuits and pastimes. Some of them were absorbed day and night in trading and business in order to make gain, storing up their savings in boxes, safes and the like.

Many spent their time in amusing themselves with growing flowers on the side of the rock, others in painting pieces of cloth or in playing music, or in dressing themselves up in different styles and walking about to be admired. Some occupied themselves chiefly in eating and drinking, others were taken up with arguing about the poor drowning creatures that had already been rescued.

But the thing to me that seemed the most amazing was that those on the platform to whom he called, who heard His voice and felt that they ought to obey it - at least they said they did- those who confessed to love him much were in full sympathy with him in the task he had undertaken - who worshipped him or who professed to do so - were so taken up with their trades and professions, their money saving and pleasures, their families and circles, their religions and arguments about it, and their preparation for going to the mainland, that they did not listen to the cry that came to them from this Wonderful Being who had himself gone down into the sea. Anyway, if they heard it they did not heed it. They did not care. And so the multitude went on right before them struggling and shrieking and drowning in the darkness.

And then I saw something that seemed to me even more strange than anything that had gone on before in this strange vision. I saw that some of these people on the platform whom this Wonderful Being had called to, wanting them to come and help him in His difficult task of saving these perishing creatures, were always praying and crying out to him to come to them!

Some wanted him to come and stay with them, and spend His time and strength in making them happier. Others wanted him to come and take away various doubts and misgivings they had concerning the truth of some letters he had written them. Some wanted him to come and make them feel more secure on the rock- so secure that they would be quite sure that they should never slip off again into the ocean. Numbers of others wanted him to make them feel quite certain that they would really get off the rock and onto the mainland someday: because as a matter of fact, it was well known that some
had walked so carelessly as to lose their footing, and had fallen back again into the stormy waters.

So these people used to meet and get up as high on the rock as they could, and looking towards the mainland (where they thought the Great Being was) they would cry out, “Come to us! Come and help us!” And all the while he was down (by His Spirit) among the poor struggling, drowning creatures in the angry deep, with His arms around them trying to drag them out, and looking up - oh! so longingly but all in vain - to those on the rock, crying to them with His voice all hoarse from calling, “Come to Me! Come, and help Me!”

And then I understood it all. It was plain enough. The sea was the ocean of life - the sea of real, actual human existence. That lightening was the gleaming of piercing truth coming from Jehovah’s Throne. That thunder was the distant echoing of the wrath of God. Those multitudes of people shrieking, struggling and agonising in the stormy sea, was the thousands and thousands of poor harlots and harlot-makers, of drunks and drunkard makers, of thieves, liars, blasphemers and ungodly people of every kindred, tongue and nation.

Oh what a black sea it was! And oh, what multitudes of rich and poor, ignorant and educated were there. They were all so unalike in their outward circumstances and conditions, yet all alike in one thing - all sinners before God - all held by, and holding onto, some iniquity, fascinated by some idol, the slaves of some devilish lust, and ruled by the foul fiend from the bottomless pit!

“All alike in one thing?” No, all alike in two things - not only the same in their wickedness but, unless rescued, the same in their sinking, sinking... down, down, down... to the same terrible doom. That great sheltering rock represented Calvary, the place where Jesus had died for them. And the people on it were those who had been rescued. The way they used their energies, gifts and time represented the occupations and amusements of those who professed to be saved from sin and hell - followers of the Lord Jesus Christ. The handful of fierce, determined ones, who were risking their own lives in saving the perishing were true soldiers of the cross of Jesus. That Mighty Being who was calling to them from the midst of the angry waters was the Son of God, “the same yesterday, today and forever” who is still struggling and interceding to save the dying multitudes about us from this terrible doom of damnation, and whose voice can be heard above the music, machinery, and noise of life, calling on the rescued to come and help him save the world.

My friends in Christ, you are rescued from the waters, you are on the rock, he is in the dark sea calling on you to come to him and help him. Will you go? Look for yourselves. The surging sea of life, crowded with perishing multitudes rolls up to the very spot on which you stand. Leaving the vision, I now come to speak of the fact - a fact that is as real as the Bible, as real as the Christ who hung upon the cross, as real as the judgment day will be, and as real as the heaven and hell that will follow it.

Look! Don't be deceived by appearances - men and things are not what they seem. All who are not on the rock are in the sea! Look at them from the standpoint of the great White Throne, and what a sight you have! Jesus Christ, the Son of God is, through His Spirit, in the midst of this dying multitude,
struggling to save them. And he is calling on you to jump into the sea - to go right away to His side and help him in the holy strife. Will you jump? That is, will you go to His feet and place yourself absolutely at His disposal?

A young Christian once came to me, and told me that for some time she had been giving the Lord her profession and prayers and money, but now she wanted to give him her life. She wanted to go right into the fight. In other words, she wanted to go to His assistance in the sea. As when a man from the shore, seeing another struggling in the water, takes off those outer garments that would hinder his efforts and leaps to the rescue, so will you who still linger on the bank, thinking and singing and praying about the poor perishing souls, lay aside your shame, your pride, your cares about other people's opinions, your love of ease and all the selfish loves that have kept you back for so long, and rush to the rescue of this multitude of dying men and women?

Does the surging sea look dark and dangerous? Unquestionably it is so. There is no doubt that the leap for you, as for everyone who takes it, means difficulty and scorn and suffering. For you it may mean more than this. It may mean death. he who beckons you from the sea, however, knows what it will mean - and knowing, he still calls to you and bids to you to come.

You must do it! You cannot hold back. You have enjoyed yourself in Christianity long enough. You have had pleasant feelings, pleasant songs, pleasant meetings, pleasant prospects. There has been much of human happiness, much clapping of hands and shouting of praises - very much of heaven on earth.

Now then, go to God and tell him you are prepared as much as necessary to turn your back upon it all, and that you are willing to spend the rest of your days struggling in the midst of these perishing multitudes, whatever it may cost you.

You must do it. With the light that is now broken in upon your mind and the call that is now sounding in your ears, and the beckoning hands that are now before your eyes, you have no alternative. To go down among the perishing crowds is your duty. Your happiness from now on will consist in sharing their misery, your ease in sharing their pain, your crown in helping them to bear their cross, and your heaven in going into the very jaws of hell to rescue them.

_(the text shown here is a paraphrase of the original article)_