

only a misguided expectation of an imminent parousia. He writes as a forerunner of the apologists and his essential purpose is to 'make a defence to anyone who calls you to account for the hope that is in you'.

Luke is no less trustworthy than other historians of antiquity and should not be compared too closely with the later writers of romances of the apostles. Like other ancient historians he omits everything that does not fit in with his narrative purposes; he abbreviates and combines other traditions. All this can be paralleled in the secular historians. But he cannot be accused of inventing events. 'His account always remains within the limits of what was considered reliable by the standards of antiquity.' Even though the speeches set out his own theological ideas, he uses older traditions and follows the procedures set out by Lucian and Thucydides. By contrast, however, he 'treats sayings of Jesus in the same way as scriptural quotations'.

It must be observed that Luke's deliberate turning towards the past has influenced his theology. He presents a simple exaltation christology in his early chapters, since he is determined to go back to the primitive Christian sources. Of all the non-Jewish writers of antiquity Luke has by far the best knowledge of Judaism. To label Acts, therefore, as 'early catholicism' is unhelpful and an example of the modern desire for handy clichés. He is oriented more to the past century of Christian origins than the arrival of the second century, as evidenced in his enthusiastic conception of the Spirit, his understanding of the ministry, and his archaic doctrines of the sacrament and the person of Christ.

Hengel identifies the 'writer to Theophilus' as Luke the physician, accepting the 'we' passages as an indication that he was present at these incidents. He explains the differences between the picture of Paul in Acts and the Paul of the epistles as due in part to Luke's ignorance of the letters, most of which were written before he met Paul, and chiefly to the thirty-year interval between his companionship with Paul and the writing of Acts. 'Those who reflect on the theological changes to be seen among once "narrow Barthians" or "strict Lutherans" over the past thirty years, or note how far imagination and reality have become confused in the legends about the church struggle over a period of only forty years, will be more careful in judging Luke than his strictest critics in recent decades.' 'The radical "redaction-critical" approach so popular today, which sees Luke above all as a freely inventive theologian, mistakes his real purpose, namely that as a Christian "historian" he sets out to report the events of the past that provided the foundation for the faith and its extension. He does not set out primarily to present his own "theology".'

Recent studies of the gospels and Christian origins have tended to reveal a greater scepticism on the part of NT scholars than among ancient historians. Professor Hengel's short book, developed from a seminar and series of lectures, is a useful appraisal from the side of the historian. His account in the latter part of the book of a period in the life of the early church shows that he is far from taking Luke's narrative at face value. What is good to see is how Acts appears to one who has extensive knowledge of the ancient world.

## Foundation Documents of the Faith:

### VII. The Westminster Confession of Faith

BY PROFESSOR J. K. S. REID, EDINBURGH

#### 1. Confession

The Reformation reactivated an inclination to compile statements of faith that had long been dormant in the church. To this credal resurgence the Westminster Confession of Faith belongs as late-comer. The reasons and motives behind this theological activity were many, various, and not particularly obscure. In essence they were not different from those that operated in NT and post-apostolic times; but there are altered emphases. The Christian church at the beginning made its confession in two words: *kyrios Christos*, Jesus is Lord (1 Jn 4<sup>2f</sup>, Rom 10<sup>9</sup>, esp. NEB). This

confession included the elements of *praise* (of God, doxological), *proclamation* (of the truth, theological), and *practice* (renunciation of Caesar as Lord, with the civil penalties incurred, see Rev 13<sup>12-17</sup>, praxiological). The documents of the Reformation in the four decades following Luther's 95 Theses are much longer than the two words of NT confession, or even the circumlocutions of the Athanasian Creed. But the same notes are discernible in all: *joy* at the recovery of the gospel, whose essential *truth* is salvation by grace alone, setting us free for *works* of grateful service for the glory of God and the benefit of man.

# Foundation Documents Of The Faith

**Michael Hoelscher**



## **Foundation Documents Of The Faith:**

## Embracing the Track of Expression: An Psychological Symphony within **Foundation Documents Of The Faith**

In some sort of eaten by screens and the ceaseless chatter of quick interaction, the melodic elegance and psychological symphony developed by the written word usually diminish in to the back ground, eclipsed by the relentless noise and distractions that permeate our lives. Nevertheless, set within the pages of **Foundation Documents Of The Faith** a wonderful fictional treasure full of organic emotions, lies an immersive symphony waiting to be embraced. Crafted by an elegant musician of language, this interesting masterpiece conducts readers on a psychological journey, well unraveling the concealed melodies and profound influence resonating within each cautiously constructed phrase. Within the depths of this emotional examination, we shall explore the book is key harmonies, analyze their enthralling publishing type, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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### **Table of Contents Foundation Documents Of The Faith**

1. Understanding the eBook Foundation Documents Of The Faith
  - The Rise of Digital Reading Foundation Documents Of The Faith
  - Advantages of eBooks Over Traditional Books
2. Identifying Foundation Documents Of The Faith
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Foundation Documents Of The Faith
  - User-Friendly Interface
4. Exploring eBook Recommendations from Foundation Documents Of The Faith

- Personalized Recommendations
- Foundation Documents Of The Faith User Reviews and Ratings
- Foundation Documents Of The Faith and Bestseller Lists
- 5. Accessing Foundation Documents Of The Faith Free and Paid eBooks
  - Foundation Documents Of The Faith Public Domain eBooks
  - Foundation Documents Of The Faith eBook Subscription Services
  - Foundation Documents Of The Faith Budget-Friendly Options
- 6. Navigating Foundation Documents Of The Faith eBook Formats
  - ePub, PDF, MOBI, and More
  - Foundation Documents Of The Faith Compatibility with Devices
  - Foundation Documents Of The Faith Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Foundation Documents Of The Faith
  - Highlighting and Note-Taking Foundation Documents Of The Faith
  - Interactive Elements Foundation Documents Of The Faith
- 8. Staying Engaged with Foundation Documents Of The Faith
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Foundation Documents Of The Faith
- 9. Balancing eBooks and Physical Books Foundation Documents Of The Faith
  - Benefits of a Digital Library
  - Creating a Diverse Reading Collection Foundation Documents Of The Faith
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Foundation Documents Of The Faith
  - Setting Reading Goals Foundation Documents Of The Faith
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Foundation Documents Of The Faith

- Fact-Checking eBook Content of Foundation Documents Of The Faith
- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements
  - Interactive and Gamified eBooks

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