

2016 Summer SBC 02

Who was Manaen in Acts chapter 13? (Howard Bunch)

The Nicene Creed and the Filioque Clause (Tom Raymond)

Who was Manaen of Acts 13? (Howard Bunch)

Acts 13:1 [ESV] Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, **Manaen a lifelong friend of Herod the tetrarch**, and Saul.

- [AV / KJV] Manaen, which had been brought up with Herod the tetrarch,
- [RSV] Man'a-en a member of the court of Herod the tetrarch
- [NABRE] Manaen who was a close friend of Herod the tetrarch,
- Σύντροφος = fellow-nursling, ~ childhood comrade or comrade from childhood

Who was Manaen of Acts 13? (Howard Bunch)

- Manaen, Greek form of Hebrew name "Menahem," meaning "consoler"
- mentioned, in [Acts 13:1](#), as one of the "prophets and teachers" in the church at Antioch, (Along with Simeon Niger (perhaps Simon of Cyrene father of Ruphus and Alexander), and and at the time when Barnabas and Saul were "separated" by Divine call for their missionary service.
- described as "the foster-brother (suntrophos) of Herod the tetrarch" (i.e. Herod Antipas (see HEROD)). He was probably brought up and educated with this Herod and his brother Archelaus [in Rome.]
- Continued on next slide.

Who was Manaen of Acts 13? (Howard Bunch)

- Continued from previous slide.
- An earlier glimpse of Christian influence in Herod's court is afforded by Joanna, the wife of Herod's steward Chuzas, among the holy women who ministered to Jesus (Luke 8:3).
- Manaen may have been related to the older Manaen, the Essene, who, Josephus tells us, foretold the greatness of Herod the Great, and was afterward treated by Herod as his friend (Ant., XV, x, 5).
- Manaen's position in the church at Antioch was evidently an influential one,

(International Standard Bible Encyclopedia)

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The Nicene Creed and the Filioque
Clause (Tom Raymond)

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- The Nicene Creed is more correctly called the Nicene-Constantinopolitan Creed was formed in two stages.
- The first section concerning the divinity of and Incarnation of Christ was composed at Nicea in 324
- The second section concerning the divinity of the holy Spirit was composed at Constantinople in 384
- The Council of Constantinople in 384 promulgated the Creed as we know it.
- That Creed, agreed to by the whole Church, lacked the phrase filioque = and the Son, concerning the procession of the Holy Spirit

The Nicene Creed and the Filioque (Tom Raymond)

- I 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, MORNING PRAYER 16 17 Being of one substance with the Father, By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, 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 sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end. And I believe in the Holy Ghost, The Lord, and Giver of life, Who proceedeth from the Father **and the Son**, Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets. And I believe one holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

The Nicene Creed and the Filioque (Tom Raymond)

- Where did this addition come from?
- Approved by Pope and spread through the west from his authority

The Nicene Creed and the Filioque (Tom Raymond)

Why it should be there:

1. If the proceeding is referring to the Economy of salvation, then clearly the Spirit proceeds from the Father and the Son.
2. It can be a strong defense of the Personhood and Divinity of the Holy Ghost.

The Nicene Creed and the Filioque (Tom Raymond)

Why it should NOT be there:

1. If the proceeding is referring to the Economy of the Godhead, then clearly the Spirit proceeds from the Father TO the Son.
2. Whether true or false, allowing the addition to stand in the most important Creed of Christendom is an admission that the Pope of Rome has authority to decree additions to or deletions from the Faith. (It is an admission that the Pope is infallible and has jurisdiction even over matters of faith.
3. The Eastern Churches (Russian, Greek, etc.) will never submit to the Pope's authority to change the Creed. Therefore, ecumenical work demands the resolution of this issue.

The Nicene Creed and the Filioque (Tom Raymond)

Further Considerations:

1. The Vatican Doors to the Sanctuary removed the filioque. Based on a fine parsing of the differences in the Greek and Latin texts, Rome maintains the Filioque is not heretical in Latin but would be in Greek. (Go figure!)
2. Many Churches in dialogue with the Eastern Orthodox Churches have already approved at least an option to not recite the filioque (Including the Church of England and the Anglican Church in North America.)

The Nicene Creed and the Filioque (Tom Raymond)

Why it matters:

1. Who has the authority to change the Creed of Christianity? Surely, if a church can change a Creed it can also change less central matters of faith and morals.
2. I am a man under authority and our Church (the Anglican Province of America) has kept the filioque for theological and Traditional reasons. I support this position even while understanding there are good reasons to remove that one clause, or making it optional until a Council of the Church (with authority) places it there.