Catalyst Connect's Theological Foundation

INTRODUCTION

As a family of churches, we agree with and maintain the ecumenical Creeds (Apostle's, Nicene, Chalcedonian, and Athanasian)[1]. Further to this, we affirm a theology and gospel rooted in the kingdom of God. The following is an explanation of the Kingdom Story and Gospel which aims to define and summarize, as succinctly as possible, what is meant by kingdom theology and to articulate the gospel of the kingdom that emerges from it. As such, the amalgamation of the ecumenical Creeds together with kingdom theology and the gospel of the kingdom stands as Catalyst Connect's theological foundation which, in turn, provides bearing for our ethos and praxis. Let it be noted that the theological ground work has been undertaken by Derek Morphew and we use it with his permission.[2]

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[1] Refer to the addendum for an overview of these creeds.

[2] Derek J. Morphew, *The Kingdom Story: Theology, Catechism, Discipleship* (Cape Town, South Africa: Vineyard International Publishing, 2025), 9-11.

For further information about Derek Morphew please refer to vineyardinstitute.academy. Briefly, Derek is the Academic Dean of the Vineyard Institute and holds BA cum laude from Rhodes University in Biblical Studies and Systematic Theology , after which he obtained his PhD in New Testament Studies at the University of Cape Town. Besides planting and

THE KINGDOM STORY

The kingdom story is about:

1. The kingdom of God, the sovereign rule of the one living God, creator of all things. The kingdom of God is revealed in the story of Israel and the story of Jesus. The story of Israel finds its fulfilment in the story of Jesus. It progresses through three key revelations of the kingdom, the Exodus, the Davidic monarchy and the prophets.
2. We affirm that God created humanity, male and female, equally in His image, for relationship with Himself and to govern the earth. God created the union of man and woman in marriage as the basis of the human family.
3. That when humanity failed in this calling, and became corrupted by sin, God raised up His people Israel, as His vehicle to reach all the nations of the earth.
4. We learn through the Mosaic revelation of the kingdom that Yahweh defeated the gods and powers of Egypt, liberating His people, entering into covenant with them as His covenant community, and making them a royal and priestly nation.

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leading churches throughout his ministry, he is the author of 31 books most notably Breakthrough, Demonstrating the Kingdom and Kingdom Reformation.

5. That through the Davidic revelation of the kingdom Yahweh liberated Israel from oppression, came to live among them on His throne, in the temple, and ruled them through anointing and adopting David and Solomon, causing Israel to experience shalom.
6. That through the prophetic revelation of the kingdom Israel's failure in her calling, through idolatry, leading to exile, was followed by the hope of Yahweh returning to reign, through his presence in a new temple, the transformation of Israel's disobedient heart, and a new humanity raised from the dead at the end of the age.
7. That the birth of Jesus of Nazareth was heralded by a fresh outpouring of the spirit of prophecy at the dawn of the coming age. As the divine son of God, He was conceived by the Holy Spirit and born of the Virgin Mary.
8. We believe in the ministry of Jesus, who anointed by the Holy Spirit (the Christ/King), came announcing, demonstrating and teaching the kingdom of God as the fulfilment of Israel's hope, inaugurating already the liberation of humanity from sickness, Satan, sin, poverty and injustice, religious condemnation and exclusion, and death.

9. In the saving death of Jesus the Christ as the Day of Judgment for humanity occurring already, bringing justification and forgiveness of sins.
10. In the resurrection of Jesus the Christ from the dead, as the first-fruits of the general resurrection, bringing eternal life or new birth and the promise of victory over the power of sin for those who receive it by faith.
11. In the ascension of Jesus the Christ, who sat down at the right hand of God, above every power and name, and from where He poured out His prophetic anointing on His disciples, making them His successors.
12. In the return of Jesus the Christ, at the end of the age, when He will judge the living and the dead, some to eternal life and some to eternal loss, and when God will renew and restore all things.
13. In the Holy Spirit, who convicts of sin, drawing humanity to Christ, imparts the forgiveness of sins won on the cross, communicates the new life of the resurrection, is poured out on the church with Pentecostal power, releasing charismatic gifts, transforms the believer, and will finally affect the resurrection of the body.
14. That the saving power of Christ can only be received through repentance and faith, is validly confessed through baptism, and such faith is the only basis upon

which disciples of Christ become members of His body, the church.

15. In one universal church that includes all those who truly believe in Christ, transcending Jew and Gentile, male and female, and all social, racial and class boundaries. All Christian denominations, traditions, organizations and networks are merely part of this one universal church.
16. That the church is commissioned by Christ to announce and demonstrate the kingdom of God as He did, under His authority, through the power of the Holy Spirit, to all nations until the end of the age.

THE GOSPEL

This kingdom story arises out of the definition of the gospel we preach. These points begin with the most basic and then build progressively.

The good news is that:

1. God has come, as He promised he would.
2. God has come, to renew all things, including a renewed humanity in his image and a renewed creation.
3. To renew all things, God has come to reign, to let his kingdom come.

4. To renew all things, God has come, to reign, through anointing Jesus as the Christ/King.
5. God has come, to reign, through the life, ministry, death, resurrection and ascension of Jesus the Christ/King.
6. God has come through the ministry and message of Jesus, to confront the power of Satan and liberate humanity from sin, sickness, demons, religious oppression, death and injustice/poverty.
7. God has come through the death of Jesus as the Day of Judgment occurring in advance, to liberate humanity from the penalty of sin.
8. God has come through the resurrection of Jesus the Christ/King, to triumph over the powers of darkness and to give new life (rebirth) or the life of the coming ages (eternal life) to humanity.
9. God has come, through the ascension of Jesus the Christ/King, to pour out on His disciples the same anointing of the Spirit that was on Him, empowering them to announce and demonstrate the kingdom to all nations and peoples, to the ends of the earth and to the end of the age.

10. God will come, at the end of the age, to execute final judgment, raise the dead in Christ to eternal life and create a new heaven and a new earth.
11. Our firm conviction and hope concerning how God will come at the end of the age is based on how God has come in Jesus and through Pentecost, in realization of the coming age, as down-payment, and first-fruits.
12. Those who hear the good news must repent and believe in order to receive the blessings of the kingdom and to participate in the proclamation and demonstration of the kingdom to all nations and peoples

Lastly, we concur with Derek Morphew's follow statement:

> The definition of the gospel therefore emerges out of New Testament purpose statements, summary statements and commission statements. The orthodox creeds arose out of Trinitarian confessional statements in the New Testament. Building on these and moving towards their implications for the Trinitarian formulations was a legitimate exercise and the result, the Apostles Creed, the Nicene Creed and the Chalcedonian confession are historical achievements we affirm, believe and confess as part of the ecumenical church. However, this tradition by itself, if it leaves behind the more fundamental biblical narrative purpose of God, is

not sufficient. Kingdom theology draws us back to this more fundamental beginning of the gospel and seeks to add, or contribute, to the articulation of the full council of God.[3]

[3] Morphew, *The Kingdom Story*, 11.

Addendum

APOSTLE'S CREED

I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to hell.
The third day he rose again from the dead.
He ascended to heaven
and is seated at the right hand of God the Father almighty.
From there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic* church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

**that is, the true Christian church of all times and all places*

NICENE CREED

We believe in one God,

the Father almighty,

maker of heaven and earth,

of all things visible and invisible.

And in one Lord Jesus Christ,

the only Son of God,

begotten from the Father before all ages,

God from God,

Light from Light,

true God from true God,

begotten, not made;

of the same essence as the Father.

Through him all things were made.

For us and for our salvation

he came down from heaven;

he became incarnate by the Holy Spirit and the virgin Mary,

and was made human.

He was crucified for us under Pontius Pilate;

he suffered and was buried.

The third day he rose again, according to the Scriptures.

He ascended to heaven

and is seated at the right hand of the Father.

He will come again with glory to judge the living and the dead.

His kingdom will never end.

And we believe in the Holy Spirit,

the Lord, the giver of life.

He proceeds from the Father and the Son,

and with the Father and the Son is worshiped and glorified.

He spoke through the prophets.

We believe in one holy catholic and apostolic church.

We affirm one baptism for the forgiveness of sins.

We look forward to the resurrection of the dead,

and to life in the world to come. Amen.

THE CHALCEDONIAN CONFESSION

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without

confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

ATHANASIAN CREED

That we worship one God in trinity and the trinity in unity,
neither blending their persons, nor dividing their essence.
For the person of the Father is a distinct person, the person of the Son is another, and that of the Holy Spirit still another.
But the divinity of the Father, Son, and Holy Spirit is one, their glory equal, their majesty coeternal.
What quality the Father has, the Son has, and the Holy Spirit has.
The Father is uncreated, the Son is uncreated, the Holy Spirit is uncreated.
The Father is immeasurable, the Son is immeasurable, the Holy Spirit is immeasurable.
The Father is eternal, the Son is eternal, the Holy Spirit is eternal.

And yet there are not three eternal beings; there is but one eternal being.
So too there are not three uncreated or immeasurable beings; there is but one uncreated and immeasurable being.
Similarly, the Father is almighty, the Son is almighty, the Holy Spirit is almighty.
Yet there are not three almighty beings; there is but one almighty being.

Thus the Father is God, the Son is God, the Holy Spirit is God.
Yet there are not three gods; there is but one God.
Thus the Father is Lord, the Son is Lord, the Holy Spirit is Lord.
Yet there are not three lords; there is but one Lord.

Just as Christian truth compels us to confess each person individually as both God and Lord, so catholic religion forbids us to say that there are three gods or lords.
The Father was neither made nor created nor begotten from anyone.
The Son was neither made nor created; he was begotten from the Father alone.
The Holy Spirit was neither made nor created nor begotten; he proceeds from the Father and the Son.

Accordingly there is one Father, not three fathers;
there is one Son, not three sons; there is one Holy Spirit, not three holy spirits.

Nothing in this trinity is before or after, nothing is greater or smaller; in their entirety the three persons are coeternal and coequal with each other. So in everything, as was said earlier, we must worship their trinity in their unity and their unity in their trinity.

Anyone then who desires to be saved should think thus about the trinity. But it is necessary for eternal salvation that one also believe in the incarnation of our Lord Jesus Christ faithfully.

Now this is the true faith:
That we believe and confess that our Lord Jesus Christ, God's Son, is both God and human, equally. He is God from the essence of the Father, begotten before time; and he is human from the essence of his mother, born in time; completely God, completely human, with a rational soul and human flesh; equal to the Father as regards divinity, less than the Father as regards humanity. Although he is God and human, yet Christ is not two, but one. He is one, however, not by his divinity being turned into flesh, but by God's taking humanity to himself. He is one, certainly not by the

blending of his essence, but by the unity of his person. For just as one human is both rational soul and flesh, so too the one Christ is both God and human. He suffered for our salvation; he descended to hell; he arose from the dead; he ascended to heaven; he is seated at the Father's right hand; from there he will come to judge the living and the dead. At his coming all people will arise bodily and give an accounting of their own deeds. Those who have done good will enter eternal life, and those who have done evil will enter eternal fire.