

Philosophy of Theological Education: Between Knowledge of God and Holistic Formation

Article based on sermon May 7, 2025; English version May 11, 2026.

By Willem J. de Wit

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The appendix to this English version contains the Arabic handout that was distributed during the chapel service.

Welcome to the Evangelical Theological Seminary in Cairo (ETSC), where I live and work! I would be glad to give you a short tour:

1. *Entrance.* When we enter the main building of the seminary through the main entrance, we arrive in a spacious hall. Along the wall hang numerous photos from the history of the seminary – including an image of a characteristic sailboat on the Nile.
2. *Windows.* We walk straight ahead and arrive at sliding doors that form the separation between the hall and the chapel. We pass through these doors and see on the left and right in the chapel four colorful stained-glass windows depicting Christ.
3. *Cross.* We walk all the way to the front of the chapel, where a cross hangs on the wall above the pulpit/lectern. We pause at the cross and turn around.
4. *Windows.* We walk back through the chapel, past the stained-glass windows on both sides, toward the sliding doors.
5. *Exit.* We walk through the hall again and leave through the main door, out into the wide world.

As we walk, you undoubtedly think: beautiful, but what is the deeper meaning of all this? Let me share with you some reflections that I previously shared at the seminary itself.

Philosophy of Theological Education

Wednesday, 7 May 2025. Today I am speaking in our seminary chapel on *Falsafat al-ta'lim al-lāhūtī: bayna ma'rifat Allāh wa-al-tashkīl al-shāmil* ("Philosophy of Theological Education: Between Knowledge of God and Holistic Formation"). We begin by reading John 1:18 and 14:9: "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared *Him*" and "He who has seen Me has seen the Father" (NKJV).¹

I promise that it will slowly but surely become clear why I chose this Scripture reading, but let me first explain how I arrived at the topic. For the seminary's re-accreditation in 2026, it is important that we meet the following standard:

Institutions have a clearly articulated educational philosophy that is grounded theologically and that undergirds the curriculum and the learning and teaching strategy. The entire learning community understands and actively engages with the institution's approach to the nature, purpose, and practice of theological education. ... Institutions make their statement of educational philosophy ... publicly available.²

The problem is that our seminary has never drafted and published a document titled "Our Educational Philosophy."

The seminary does have a clear mission statement: it trains pastors, ministers, and leaders for the Evangelical Presbyterian Church [in Egypt] and other churches in Egypt, the Arab world, and Arab

¹ In the Arabic-speaking world, the Van Dyck translation (1865) is the standard Bible translation. Like the New King James Version, it follows the *textus receptus*.

² ECTE, *Standards and Guidelines for Accreditation* (2023), B.3.1. Similarly: ICETE, *Standards and Guidelines for Global Evangelical Theological Education*, 3rd ed. (2023), B.3.1.

communities worldwide, to serve in church and society.³ So the mission statement does articulate *why* (with what purpose) we train our students, but not *how* we do this in the form of an educational philosophy statement.

1. Into the Seminary: Holistic Formation



Yet we do implicitly have an educational philosophy. In recent days I asked several students in our Master of Divinity (MDiv) program how our education differs from the education at the universities where they completed a bachelor's degree (in another field). They all gave roughly the same answer: at the university the focus was on acquiring knowledge, while at our seminary the focus is on holistic formation.

During our major curriculum revision in 2013–2014, we gave special attention to “formation.” A group of courses received a course code beginning with F for “formation,” for example:

- F411 *Personal Formation*: weekly pastoral conversation groups
- F421 *Spiritual Formation*
- F431 *Ministry Formation: Foundations of Ministry*

³ Cf. “Mission Statement,” ETSC site, <https://etsc.org/mission-statement> (accessed June 16, 2025): “The preparation, equipment and training of pastors, ministers and leaders of the Evangelical Presbyterian Church and various churches in Egypt, the Arab world and the Arab communities abroad, to be qualified to serve the church and society.”

Internships already existed before 2014, but since that year students receive academic credit for them, to indicate that we see this practical formation as an essential part of the program.

A few years later, the seminary's educational goals were formulated as follows:

ETSC's educational goals (objectives):

1. *Intellectual Goal:* Building comprehensive and critical knowledge and understanding of Christian traditions.
2. *Spiritual Goal:* Deepening students' own spiritual life and practices so that they will be examples in life and ministry.
3. *Relational Goal:* Developing capacity for ecumenical and inter-religious relations to participate in God's reconciliation and effectively bring a prophetic voice to society.
4. *Practical Goal:* Developing pastoral leadership to faithfully and skillfully practice Christian ministry to serve people inside and outside the Church.

These goals are reflected especially in the four-year curriculum that my colleague Rev. Dr. Esther Shin, together with others, developed for the weekly care groups (also called "discipleship groups") in the MDiv program.

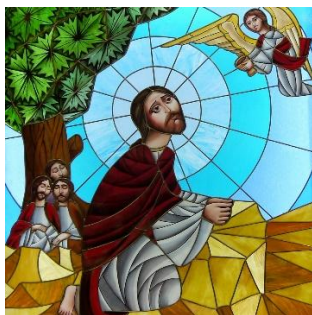
In 2021, at the end of his presidency, Rev. Dr. Atef M. Gendy delivered an address at the graduation ceremony in which he discussed various paradigms of theological education through the centuries and used the word "formation" to characterize ETSC's educational philosophy. He distinguished four types of formation: spiritual formation, cognitive formation, personal formation, and skills formation.⁴

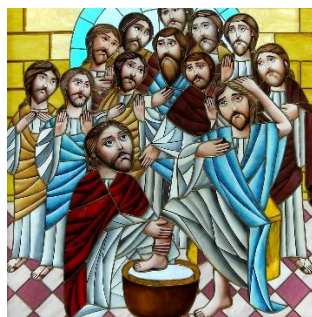
⁴ 'Āṭif Muḥannī al-Mu'aṣrānī [Atef M. Gendy], *Al-ta'lim al-lāhūtī bayna ṣiḥḥat al-mu'taqad wa-istiḳāmat al-ḥayāh* [Theological Education between the Health of Belief and the Integrity of Life] (graduation address, Evangelical Theological Seminary in Cairo, September 17, 2021), 14–16.

All these examples show that “formation” is an important core concept in the implicit educational philosophy of our seminary. However, ECTE expects not only that we *have* an educational philosophy but also that it is theologically grounded. A simple starting point might be: “holistic formation” as an educational philosophy aligns with the theological perspective that the (whole) human being is created in the image of God—not only the intellect, but the person as a whole.

But ECTE asks even more: we must have a publicly available statement of our educational philosophy. We may not have such a written text, but we do have something else: anyone who enters the seminary through the main entrance sees the image of the sailboat on the photo wall. And everyone in the seminary community knows the story: in its early days (founded in 1863), the seminary was located on a boat that sailed along the Nile. During the day the students received lessons on the boat, and in the evenings they went into the villages to evangelize and serve in the congregations. The image of the boat continually reminds us: “holistic formation” has been in the DNA of our seminary from the very beginning.

2. Into the Chapel: Knowledge of God – Remembrance of Christ





With the above, much has already been said, but I invite you to take one more step. The approach to theological education as “formation of the student” has strengths but also raises questions. For example:

- a. In what direction or according to what image should the student be formed? Who determines that?
- b. Does emphasizing formation risk an excessive focus on the student and an attitude of: “If something doesn’t form me, then it isn’t important”?
- c. Do we risk losing sight of the fact that theology is first of all theology—speaking about or knowing God?

If “formation” is to function as a philosophy for theological education without going astray, it must be placed within a larger framework. Let me offer a few classic theological notions that can help:

- a. Calvin begins the *Institutes* with his famous words about knowledge of God *and* knowledge of ourselves: “Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves.”⁵ How do we come to know God? The Belgic Confession (art. 2) says: through the book of nature and especially through the book of

⁵ John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, Library of Christian Classics (Louisville, KY: Westminster John Knox Press, 2011), 35 (section 1.1.1).

Scripture. But there is also a more specific answer: we know God through Jesus Christ.

- b. In Christian theology we speak not only of *creation* in the image of God but also of the *renewal* of the image of God in us. “Formation” then gains a specific direction: it is formation into the image of Christ.

Within the seminary we find this framework with these two lines when we move from the central hall with the sailboat as a symbol of holistic formation into the chapel – the true beating heart of the seminary – and seek there, more specifically, our philosophy of theological education.

Let me first develop the first line: theology is about knowledge of God through Jesus Christ. “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him”; “He who has seen Me has seen the Father” (John 1:18, 14:9). If we want to know God, we must remember Christ. The continual remembrance of Christ – in the Lord’s Supper but also more broadly – deepens our knowledge of God.

In our chapel, since 2014, there are four large stained-glass windows depicting Christ. Let me be honest: if my opinion had been asked at the time, I probably would not have been in favor of placing images of Christ in the chapel. Theologically it may be defensible, but I still feel some hesitation.⁶ But they are there now, and therefore today I want to look at them positively: they show Christ praying, Christ teaching, Christ shepherding, and Christ serving.

It is often said that these images show students, as future pastors, in what ways they should follow Christ’s example. But for me that is not the first message of these images. First and foremost, they proclaim

⁶ I’m not alone in this hesitation: after this sermon, some students shared with me that when they came first to the seminary, they were surprised to find such windows depicting Christ in the chapel of our Evangelical Presbyterian seminary.

who God is for us. The message of each image is: “No one has ever seen God,” but “he who has seen Me has seen the Father.”

The chapel and especially the windows contain an implicit educational philosophy. The first aspect of it is this: they invite us to grow in the knowledge of God – of who God is for us – by continually remembering Christ.

Time does not permit us to meditate at length on each window, but let us briefly look at the image of Christ as shepherd. It calls Psalm 23 to mind: “The LORD is my Shepherd.” But it also recalls how Christ develops this image further: He is the Good Shepherd who “gives His life for the sheep” (John 10:11).

3. Focus and Turning Point: The Cross



This brings us one step further: let us turn our gaze from the windows on the side walls to the focal point of the chapel, the cross above the pulpit. In the cross Christ reveals God in the deepest way. It is the paradox or mystery of our faith: Jesus reveals how God loves us to the very end when He cries out, “My God, My God, why have You forsaken Me?”

Anyone who tries to interpret this God-forsakenness can only stammer: God’s wrath against sin, God’s absence, the death of all messianic/spiritual/religious dreams, the free reign of the power of evil and death, ...

The Reformed tradition has understood it strikingly as the descent into hell. In the words of the classic Dutch Form for the Administration of the Lord's Supper: "On the tree of the cross, He humbled Himself with body and soul to the deepest shame and anguish of hell, when He cried out with a loud voice: 'My God! My God! Why have You forsaken Me?' so that we might be accepted by God and nevermore be forsaken by Him"⁷ (cf. Heidelberg Catechism, Q&A 44).

Put differently: that verse from Psalm 23, "Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me," is true in the deepest sense because You who are with me, You are the One who cried out with Psalm 22: "My God, My God, why have You forsaken Me?"

The path of theological education as knowledge of God thus reaches its deepest point at the cross. "He who has seen Me" – even when I cried out on the cross, "My God, My God, why have You forsaken Me?" – "has seen the Father," has seen how God loves us to the end.

The cross is the focal point of our chapel and of our faith, and at the same time the turning point. Through His death on the cross, Christ has set us free, and we are invited to die with Christ so that we may be free: free *from* sin, the world, religion, the devil, ourselves; and free *for* love, holiness, service, mission—following Christ.

4. Leaving the Chapel: Holistic Formation – Following Christ

When we stand at the cross and turn around to leave the chapel, let us look again at the windows. The images of Christ not only tell us who God is for us, but also to what we are called. It is about being

⁷ For the Dutch text of this form, see: <https://dienstboek.protestantsekerk.nl/zon-feestdagen/orden-van-dienst/gereformeerde-en-confessionele-liturgie/87>. It is also available in Arabic translation. See <https://journal.etsc.org/arabic>.

increasingly formed into the image of Christ, in our personal lives and in our ministry.

The second aspect of the educational philosophy of our chapel is therefore this: the chapel and especially the windows invite us to holistic formation into the image of Christ, that is, to following Christ in our personal lives, in all aspects of our ministry (prayer, pastoral care, teaching, serving), and in our mission in the world.

5. Leaving the Seminary

We entered the hall of the seminary and then the chapel, walked to the cross, turned around, and then left the chapel again. Now a final step would follow: leaving the seminary, out into the world. But time does not permit me to elaborate on that now. Moreover, that step of going out from the seminary is still to come: we will mark it later this month during the graduation ceremony.

Appendix

فلسفة التعليم اللاهوتي: بين معرفة الله والتشكيل الشامل

ETSC Chapel، ويلام دا ويت، ٢٠٢٥/٥/٧

- A. مدخل الكلية: التشكيل الشامل
- B. الدخول إلى التشابل: معرفة الله: ذكر المسيح
- C. نقطة التركيز والتحول: الصليب
- D. الخروج من التشابل: التشكيل الشامل: اتباع المسيح
- E. التخرج من الكلية

أولاً: مدخل الكلية: التشكيل الشامل



١. من متطلبات تجديد الاعتماد الأكاديمي لكليتنا العام المقبل:

Institutions have a clearly articulated educational philosophy that is grounded theologically and that undergirds the curriculum and the learning and teaching strategy. The entire learning community understands and actively engages with the institution's approach to the nature, purpose, and practice of theological education. ... Institutions make their statement of educational philosophy ... publicly available.⁸

يجب أن يكون للكلية فلسفة تعليمية واضحة، ذات أساس لاهوتي، تُشكل أساس المنهج واستراتيجية التعلم والتعليم. يتفهم مجتمع التعلم بأكمله ويتفاعل بنشاط مع نهج الكلية

⁸ ECTE, *Standards and Guidelines for Accreditation* (2023), B.3.1. Similarly: ICETE, *Standards and Guidelines for Global Evangelical Theological Education*, 3rd ed. (2023), B.3.1.

تجاه طبيعة التعليم اللاهوتي وهدفه وممارسته. ... تُتيح الكلية بيان فلسفتها التعليمية للعامّة.

المشكلة: لا يوجد لكليتنا "بيان الفلسفة التعليمية".

٢. الفلسفة التعليمية ورسالة الكلية.

رسالة كلية اللاهوت الإنجيلية بالقاهرة هي إعداد وتدريب قسوس وخدام وقيادات للكنيسة الإنجيلية المشيخية، والكنائس المختلفة في مصر والعالم العربي، وللجاليات العربية بالخارج ليكونوا مؤهلين لخدمة الكنيسة والمجتمع.

- الرسالة: لماذا (لأي غرض) نقوم بإعداد الطلاب؟

- الفلسفة التعليمية: كيف نقوم بإعداد الطلاب؟

"التشكيل الشامل" كفلسفة تعليمية

٣. بعض الطلبة: الفرق بين التعليم في الجامعات المصرية والتعليم في كليتنا هو الفرق بين اكتساب المعرفة/المعلومات فقط والتشكيل الشامل.^٩

٤. في عام ٢٠١٣-٢٠١٤ أكدت لجنة تجديد المناهج على أهمية التشكيل، مثلاً:

- استخدام حرف F (Formation) لكورسات التشكيل في MDiv و MAT، مثلاً:

⁹ See also ETSC's 2019 Self-Evaluation Report, section 5.3: "Comparing ETSC's educational methods with those of other educational institutions in its context, which is the country of Egypt, illuminates the ways in which ETSC's theology guides and illuminates its educational practice. Committing to excellence in education is in itself a striking Christian message to the society and context in which ETSC operates. Egypt is severely lacking in the area of educational and vocational integrity, so doing things in the best way possible is proclaiming a message to Egyptian society. Even if ETSC only offered excellent educational practice without theological content (i.e. teaching academic fields other than theology), it would still be making a profound Christian statement within its surroundings simply by a commitment to excellence that glorifies God and shines forth God's purposes for creation. ETSC's dedication to strong holistic education stands in strong contrast with a history in Egypt of rote-based, simplistic religious education lagging far behind even the woefully inadequate quality of secular education. Thus our theology calls us to radical witness and proclamation by promoting excellence in education and the formation of Christian character."

F411 التشكيل الشخصي: مجموعات الرعاية

F421 التشكيل الروحي

F431 تشكيل الخدمة: أصول الخدمة

- كريدت لتدريبات الخدمة العملية

٥. الأهداف التعليمية لكليتنا (التشكيل من خلال المنهج ككل):

ETSC's educational goals (objectives):

1. *Intellectual Goal*: Building comprehensive and critical knowledge and understanding of Christian traditions.

2. *Spiritual Goal*: Deepening students' own spiritual life and practices so that they will be examples in life and ministry.

3. *Relational Goal*: Developing capacity for ecumenical and interreligious relations to participate in God's reconciliation and effectively bring a prophetic voice to the society.

4. *Practical Goal*: Developing pastoral leadership to faithfully and skillfully practice of Christian ministry to serve people inside and outside the Church.

الأهداف التعليمية لكلية اللاهوت الإنجيلية بالقاهرة:

١- الهدف الفكري: تكوين معرفة وفهم نقديين مُتَّسَعَيْن للتقاليد المسيحية.

٢- الهدف الروحي: تعميق حياة الطالب وممارساته الروحية ليُكون مثالاً في الحياة والخدمة.

٣- الهدف العلائقي: تنمية القدرة على تكوين علاقات مسكونية وعلاقات بين أتباع الديانات المختلفة للمشاركة في عمل المصالحة الإلهي ومخاطبة المجتمع بصوت نبوي فَعَّال.

٤. الهدف العملي: تنمية روح القيادة الرعوية لممارسة العمل المسيحي بأمانة ومهارة في خدمة الناس داخل الكنيسة وخارجها.

٦. د. عاطف في خطاب حفل التخرج ٢٠٢١: التشكيل كفلسفة تعليمية:

- التشكيل الروحي spiritual formation

- التشكيل الفكري cognitive formation

- التشكيل الشخصي personal formation

- التشكيل المهاري skills formation^{١٠}

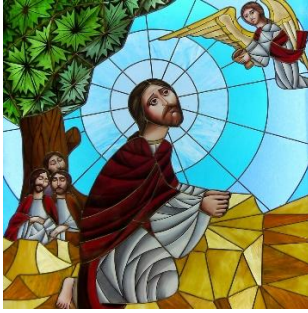
٧. الأساس اللاهوتي لـ"التشكيل الشامل" كفلسفتنا التعليمية:

مثلاً: خلق الإنسان على صورة الله، ليس عقله فقط، بل الشخص كله.

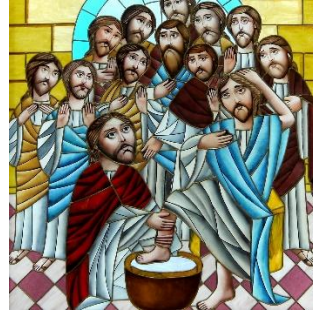
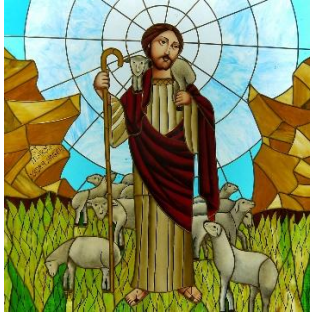
٨. "البيان" بأن فلسفتنا التعليمية هي تشكيل شامل: الدراسة خلال النهار وممارسة الخدمة في الليل



ثانياً: الدخول إلى التشابل: معرفة الله: ذكر المسيح



^{١٠} عاطف مهني المعصراني، التعليم اللاهوتي بين صحة المعتقد واستقامة الحياة (خطاب حفل التخرج، كلية اللاهوت الإنجيلية بالقاهرة، ١٧ سبتمبر ٢٠٢١)، ١٤-١٦.



٩. حدود لمفهوم التعليم اللاهوتي كـ"تشكيل الطالب":

- في أي اتجاه وعلى أي صورة يجب أن يتشكل الطالب؟ من يقرر؟
 - الكثير من التركيز على الطالب نفسه: "إذا كان هناك شيء لا يشكلني، فهو ليس مهمًا."
 - هل ننسى أن اللاهوت هو أولاً *theology*، معرفة الله؟
- حلول:

- جون كالفن، أسس الدين المسيحي، ١.١.١: "تنقسم معظم الحكمة التي نملكها أي تلك الحقّة والصحيحة، قسمين: معرفة الله، ومعرفة أنفسنا."
- تجديد صورة الله فينا: التشكيل على صورة المسيح.

١٠. كيف نعرف الله؟

من خلال كتاب الطبيعة ومن خلال الكتاب المقدس: إقرار الإيمان البلجيكي (١٥٦١)، البند ٢:

ما الوسائل التي نعرف بها الله

نحن نعرفه عن طريق وسيلتين: أولاً، عن طريق خلق الكون، وحفظه، وإدارته؛ الشيء الذي يبدو أمام عيوننا وكأنه كتاب فائق الروعة، فيه تُشبه جميع المخلوقات، الكبيرة منها والصغيرة، أحرفاً كثيرة تقتادنا إلى التأمل في أمور الله غَيْرُ الْمُنْطَوْرَةِ، أي قُدْرَتُهُ السَّرْمَدِيَّةُ وَلَاهُوتُهُ، كما يقول الرسول بولس (رومية ١: ٢٠). جميع هذه الأشياء كافية لإدانة البشر، وجعلهم بلا عُذر.

ثانيًا، يُعرِّفنا الله بذاته على نحو أكثر وضوحًا واكتتمالًا عن طريق كلمته المقدسة والإلهية؛ هذا يعني، بقدر ما نحتاج أن نعرف في هذه الحياة، لمجده ولأجل خلاصنا.^{١١}

١١. كيف نعرف الله؟ خاصةً، من خلال يسوع المسيح:

- "اللَّهُ لَمْ يَرَهُ أَحَدٌ قَطُّ. الْابْنُ الْوَحِيدُ الَّذِي هُوَ فِي حِضْنِ الْآبِ هُوَ خَبَّرَ" (يو ١ : ١٨).

- "الَّذِي رَأَيْتَنِي فَقَدْ رَأَى الْآبَ" (يو ١٤ : ٩)

إذا أردنا أن نعرف الله، علينا أن نتذكر المسيح:

معرفة الله = ذكر المسيح

"اصْنَعُوا هَذَا لِذِكْرِي."

١٢. صور المسيح الموجودة في التشابل:

- لا تخبرنا في المقام الأول عما يجب علينا فعله، بل تخبرنا من هو الله لنا.
- رسالة كل صورة: "اللَّهُ لَمْ يَرَهُ أَحَدٌ قَطُّ" ولكن "الَّذِي رَأَيْتَنِي فَقَدْ رَأَى الْآبَ."
- الجانب الأول من الفلسفة التعليمية للتشابل: الدعوة إلى النمو في معرفة الله - من هو الله لنا - من خلال تذكر المسيح مرارًا وتكرارًا.

The first aspect of the educational philosophy of our chapel:
the invitation to grow in the knowledge of God – who God is
for us – by remembering Christ again and again.

١٣. على سبيل المثال، صورة المسيح كراع:

- "الرب هو راعي" (مز ٢٣ : ١).
- ويطور المسيح صورة الراعي أكثر: فهو الراعي الصالح الذي "يَبْذِلُ نَفْسَهُ عَنِ الْخِرَافِ" (يو ١٠ : ١١).

¹¹ <https://ar.ligonier.org/creeds-and-confessions/the-belgic-confession/>.

ثالثًا: نقطة التركيز والتحول: الصليب



١٤. في الصليب يعلن المسيح الله بالطريقة الأعمق:

- مفارقة/سر إيماننا: لقد علن لنا يسوع كيف أن الله يحبنا حتى النهاية عندما صرخ: "إلهي، إلهي، لماذا تركتني؟"
- "إلهي، إلهي، لماذا تركتني"
- غضب الله على الخطيئة
- عدم وجود الله
- موت الأحلام المسيانية/الروحانية/الدينية
- قوة الشر والموت
- ...
- الآية "أَيْضًا إِذَا سِرْتُ فِي وَادِي ظِلِّ الْمَوْتِ لَا أَخَافُ شَرًّا، لِأَنَّكَ أَنْتَ مَعِيَ" (مز ٢٣) صحيحة بالمعنى الأعمق لأنك أنت الذي معي صرخت نفسك: "إلهي، إلهي، لماذا تركتني" (مز ٢٢).
- تصل رحلة التعليم اللاهوتي كمعرفة لله إلى أعمق نقطة لها عند الصليب: "الَّذِي رَأَى - حتى عندما صرخت على الصليب: إلهي، إلهي، لماذا تركتني؟ - فَقَدْ رَأَى الْآبَ - كيف يحبنا الله حتى النهاية."

١٥. كيف نفهم سر الصليب؟ اللاهوت المصلح القديم: على الصليب حدث النزول إلى الجحيم/الهاوية.

- دليل أسئلة وأجوبة هايدلبرج (١٥٦٣)، س. ٤٤:

44. Why is it added: "He descended into hell"?

That in my greatest temptations I may be assured that Christ my Lord, by His inexpressible anguish, pains, and terrors, which He suffered in His soul on the cross and before, has redeemed me from the anguish and torment of hell.¹²

لماذا أضعف [في قانون الإيمان الرسولي] "ونزل إلى الهاوية"؟

كي أتيقن وأعزي نفسي تمامًا، في أشد تجاربي، بأن ربي يسوع المسيح، بواسطة آلامه التي لا تُوصف، ومعاناته، وأهواله، وعذابات الجهنمية، التي اجتاز فيها خلال كل معاناته، بالأخص على الصليب، قد خلّصني من كرب الهاوية وعذابات^{١٣}.

- الليتورجية الهولندية المصلحة للعشاء الرباني (القرن السادس عشر):

[المسيح ...] حُكِم عليه بالموت بدون ذنب لكي نتبرر أمام دينونة الله، نعم هو سمح أن يُسمّر جسده المبارك على الصليب لكي يُسمر صك خطيتنا عليه [كو ٢: ١٤]، وهكذا حمل منّا اللعنة على نفسه لكي يملأنا ببركاته [غل ٣: ١٣، ١٤]، ووضع نفسه لأدنى عمق العار وخوف الجحيم بالجسد والنفس على خشبة الصليب عندما صرخ بصوت عالٍ: "إلهي إلهي لماذا تركتني؟" لكي نُؤخذ لله ولا نُترك منه إلى الأبد [مت ٢٧: ٤٦]، ونهاية قطع بموته وسفك دمه العهد الجديد والأبدي، أي عهد النعمة والمصالحة عندما قال: "قد أكمل" [يو ١٩: ٣٠].^{١٤}

١٦. نقطة التحول:

من خلال موته على الصليب حررنا المسيح،

ونحن مدعوون للموت مع المسيح،^{١٥} أن نكون أحرارًا

- من الخطيئة، والعالم، والدين، والشيطان، وأنفسنا

- إلى المحبة، القداسة، الخدمة، الإرسالية - اتباع المسيح.

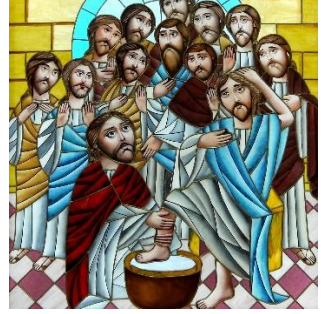
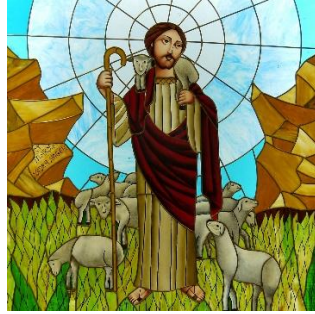
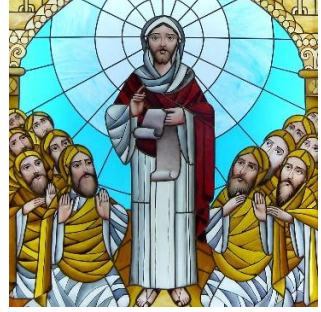
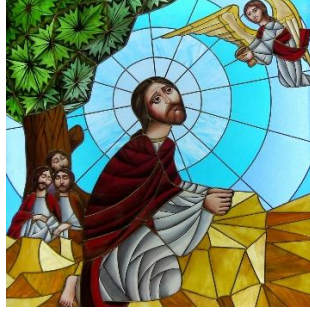
¹² James T. Dennison, *Reformed Confessions of the 16th and 17th Centuries in English Translation: 1523–1693*, vol. 2 (Grand Rapids, MI: Reformation Heritage Books, 2008–2014), 779.

¹³ <https://ar.ligonier.org/creeds-and-confessions/the-heidelberg-catechism/>

^{١٤} ويلام داويت وموريس جابر، ترجمة، "الليتورجية الهولندية المصلحة للعشاء الرباني"، *المجلة اللاهوتية المصرية* ٣ (٢٠١٦): ١٤٢–١٤٣، <https://journal.etsc.org/arabic>.

¹⁵ See *On the Way to the Living God*, 6.6, <https://wjdwn.nl/english>.

رابعًا: الخروج من التشابل: التشكيل الشامل: اتباع المسيح



١٧. صور المسيح الموجودة في التشابل:

- الصور لا تخبرنا فقط من هو الله لنا، بل أيضًا ما يجب علينا فعله.
- نحن بحاجة إلى أن نتشكل أكثر فأكثر على صورة المسيح، في حياتنا الشخصية وفي الخدمة.
- الجانب الثاني من الفلسفة التعليمية للتشابل: الدعوة إلى التشكيل الشامل على صورة المسيح، أي اتباع المسيح، في حياتنا الشخصية، وفي كل جوانب خدمتنا (الصلاة، الرعاية، التدريس، الخدمة، ...)، وفي إرساليتنا في العالم.

The second aspect of the educational philosophy of our chapel: the invitation to holistic formation according to the image of Christ, i.e., to follow Christ, in our personal lives, all aspects of our ministry (praying, 'shepherding', teaching, serving, ...), and our mission in the world.

خامسًا: التخرج من الكلية

[يوم ٢٠٢٥/٥/٣٠ 😊]

الملخص

رحلة الفلسفة التعليمية في كليتنا:

- A. مدخل الكلية: التشكيل الشامل
- B. الدخول إلى التشابل: معرفة الله: ذكر المسيح
- C. نقطة التركيز والتحول: الصليب
- D. الخروج من التشابل: التشكيل الشامل: اتباع المسيح
- E. التخرج من الكلية