

### 1: Creeds and Statements of Faith

*Nicene Creed or the Creed of Nicaea is used to refer to the original version adopted at the First Council of Nicaea (), to the revised version adopted by the First Council of Constantinople (), to the liturgical text used by the Orthodox Church (with "I believe" instead of "We believe"), to the Latin version that includes the phrase "Deum.*

History[ edit ] Oldest extant manuscript of the Nicene Creed, dated to the 6th Century The purpose of a creed is to provide a doctrinal statement of correct belief or orthodoxy. The creeds of Christianity have been drawn up at times of conflict about doctrine: The Nicene Creed of explicitly affirms the co-essential divinity of the Son , applying to him the term "consubstantial". The version speaks of the Holy Spirit as worshipped and glorified with the Father and the Son. At that time, the text ended with the words "We believe in the Holy Spirit", after which various anathemas against Arian propositions were added. Hort and Adolf Harnack argued that the Nicene creed was the local creed of Caesarea [13] an important center of Early Christianity recited in the council by Eusebius of Caesarea. Soon after the Council of Nicaea, new formulae of faith were composed, most of them variations of the Nicene Symbol, to counter new phases of Arianism. The Catholic Encyclopedia identifies at least four before the Council of Sardica , where a new form was presented and inserted in the Acts of the Council, though it was not agreed on. Niceno-Constantinopolitan Creed[ edit ] What is known as the "Niceno-Constantinopolitan Creed" or the "Nicene-Constantinopolitan Creed" [18] received this name because of a belief that it was adopted at the Second Ecumenical Council held in Constantinople in as a modification of the original Nicene Creed of In that light, it also came to be very commonly known simply as the "Nicene Creed". It is the only authoritative ecumenical statement of the Christian faith accepted by the Roman Catholic , Eastern Orthodox , Oriental Orthodox , Anglican , and the major Protestant denominations. The most notable difference is the additional section "And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake 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. A local council of Constantinople in and the third ecumenical council Ephesus, made no mention of it, [24] with the latter affirming the creed of Nicaea as a valid statement of the faith and using it to denounce Nestorianism. The Eastern Orthodox Church uses the singular forms of verbs such as "I believe", in place of the plural form "we believe" used by the council. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in the Holy Ghost. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshiped and glorified, who spake by the prophets. In one holy catholic and apostolic Church ; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead , and the life of the world to come. Filioque In the late 6th century, some Latin-speaking churches added the words "and from the Son" Filioque to the description of the procession of the Holy Spirit, in what many Eastern Orthodox Christians have at a later stage argued is a violation of Canon VII of the Third Ecumenical Council, since the words were not included in the text by either the Council of Nicaea or that of Constantinople. Gregory of Nazianzus and the one adopted by the Council of Constantinople [31] [38] [39] -the word Filioque is not heretical when associated with the Latin verb procedo and the related word processio. In time, the Latin version of the Creed came to be interpreted in the West in the light of the Western concept of processio, which required the affirmation of the Filioque to avoid the heresy of Arianism. Where the latter is the practice, it is customary to invite, as a token of honor, any prominent lay member of the congregation who happens to be present, e. This practice stems from the tradition that the prerogative to recite the Creed belonged to the Emperor , speaking for his populace. Nicene Creed or the Creed of Nicaea is used to refer to the original version adopted at the First Council of Nicaea , to the revised version adopted by the First Council of Constantinople , to the liturgical text used by the Orthodox Church with "I believe" instead of "We believe" , [50] to the Latin version that includes the phrase "Deum de Deo" and " Filioque " , [51] and to the Armenian version, which does not include "and from the Son", but does include "God from God" and many other phrases. Profession of Faith of the Fathers refers

specifically to the version of Nicaea traditionally, bishops took part at the First Council of Nicaea. Profession of Faith of the Fathers refers specifically to the version of Constantinople traditionally, bishops took part at the First Council of Constantinople. In musical settings, particularly when sung in Latin, this Creed is usually referred to by its first word, Credo. This section is not meant to collect the texts of all liturgical versions of the Nicene Creed, and provides only three, the Greek, the Latin, and the Armenian, of special interest. Others are mentioned separately, but without the texts. All ancient liturgical versions, even the Greek, differ at least to some small extent from the text adopted by the First Councils of Nicaea and Constantinople. The Creed was originally written in Greek, owing to the location of the two councils. The Latin text, as well as using the singular, has two additions: The Armenian text has many more additions, and is included as showing how that ancient church has chosen to recite the Creed with these numerous elaborations of its contents.

### 2: Creeds | Doctrines | A Study of Denominations

*What do Catholics believe? The Nicene Creed, said at every Mass.*

Yahweh our God is the one, the only Yahweh. You must love Yahweh your God with all your heart, with all your soul, with all your strength. Let the words I enjoin on you today stay in your heart. You shall tell them to your children, and keep on telling them, when you are sitting home, when you are out and about, when you are lying down and when you are standing up The Holy Father has proclaimed the new liturgical year that runs through November 24, , "the Year of Faith. We recited our Creed in a liturgical tradition that predates Christianity and goes back to the Liturgy of the Old Covenant faith in the daily worship of the people of God in the Jerusalem Temple; that profession of faith was called the Shema. The Hebrew word shema means "hear" or "listen. Together, as of one voice, the priests offered up prayers of praise and thanksgiving to God. They recited the Ten Commandments Ex The profession is a combination of verses from Deuteronomy 6: The reciting of the Shema in the daily Temple liturgy was followed by the daily benedictions Mishnah: The opening lines of the Shema are found in Deuteronomy 6: The Divine Name was only pronounced in the daily Temple liturgy Mishnah: In that passage, God is mentioned three times: Yahweh our God, Yahweh is One. The Shema contains the mystery of the Triune God within its statement of faith; it is a mystery that was not revealed until the coming of the Messiah, Jesus Christ, and it is a mystery that is professed in the Christian creeds. The inspired writer of the Letter to the Hebrews wrote: It is impossible to please God without faith, since anyone who comes to him must believe that he exists and he rewards those who try to find him Heb What do we mean when we say "I believe? To be more or less firmly persuaded of the truth of anything; to hold as an object of faith; to have belief of. An assent of the mind to the truth of a declaration, proposition, or alleged fact, on the ground of evidence, distinct from personal knowledge; faith, or a firm persuasion of the truths of religion Faith is an inner orientation of outlook and values based on certitude and trust. Beliefs are the language in which faith is expressed. Faith is the form; beliefs are the content. To say "I believe" presupposes that one knows in an experiential way - has existential knowledge - of God. The Council of Vatican I defined the nature of revelation and faith and the relation of faith and reason. The Council distinguished two kinds of knowledge "knowledge that one gains by reason, and knowledge that comes with faith. The ancient Israelites had no word that corresponds exactly to "intellect. It is the intimacy of covenant family that we experience in living out our faith in our relationship with the Most Holy Trinity. We express that belief in the formal creed we recite in the Liturgy of the Mass. The Creed was not originally composed for use in the Mass. In the earliest days of Christianity, a profession of faith was necessary before being baptized. Originally the profession of faith was probably as simple as the profession made by the Ethiopian eunuch when he was baptized by Philip in Acts 8: Further along the road they came to some water, and the eunuch said, "Look, here is some water; is there anything to prevent my being baptized? In the writings of the apostle Paul, we can see the development of creeds. Paul wrote professions of faith, the beginnings of a creed, to the churches he founded because he needed to express the significance of the Person and the life of Christ. He wanted to speak of this mystery, which for him was not the mystery of God in his inaccessible greatness but that of the love of God for us. An example is the profession of faith in Christ that St. Paul wrote to the faith community he founded at Colossus in Greece: He is the image of the unseen God, the first-born of all creation, for in him were created all things in heaven and on earth: He exists before all things and in him all things hold together, and he is the Head of the Body, that is, the Church. It is the creed of the Roman Church which the 3rd century Fathers of the Church identified as having been "handed down to us by the Apostles themselves. There is evidence to support that a creed was written by the Apostles, or at least by St. Peter, in the profession of faith that Peter gave at Pentecost in Acts chapter 2 when he was moved by the Holy Spirit to proclaim what the Apostles had seen, heard and felt. That proclamation "in Greek, kerygma "was in fact a profession of faith. Peter definitively outlined the beliefs that were to become the fundamentals of Christianity when he told the Jewish crowd gathered around him on the day Jews celebrated the feast of Pentecost Acts 2: Next he said the day that was foretold has been ushered in by Jesus of Nazareth, a man sent by God, whose credentials were his

words and works Acts 2: This Jesus, "by foreknowledge of God," was crucified by the Jews and by the pagans "outside the Law," but death could not hold him Acts 2: Peter declared that Jesus fulfilled the vision of King David who had predicted the resurrection of the Messiah Acts 2: And Peter concluded by saying "For this reason the whole House of Israel can be certain that the Lord and Christ whom God made is this Jesus whom you crucified" Acts 2: In the time of St. Justin Martyr circa AD , formalized professions of faith seems to have come into use in the catechism of the Church and in the Sacrament of Baptism. The variations are many, but the basic confession is the same. The person being baptized was asked standard "do you believe" questions to which he or she responded, "I believe. Hippolytus compiled a sacramentary known in history as the Apostolic Tradition. In it he describes liturgical practice in Rome at the beginning of the 3rd century AD and provides a detailed account of the catechumenate and the rite of baptism. The profession of faith made by the candidate for baptism followed the interrogatory form question-answer format. By the fourth century AD a declaratory form of the creed, similar to the one we use today, was in common use. Instead of "do you believe? Later the creeds found their way into the liturgical celebration of the Eucharist. The Nicene Creed In the fourth century Arius, an influential theologian in the church at Alexandria, Egypt, who had a private agenda, was twisting the biblical texts to his own purposes. He manipulated Scripture to make the Son less than the Father, spreading the heresy that Jesus was a man who was later made Divine. This universal council of the Church is known as the Council of Nicaea. When the council was opened on the 20th of May, AD, there were bishops in attendance. Before the council held its last session, the number of bishops present had grown to Pope Sylvester was absent due to the infirmities of age, but he sent his representatives and the Roman Emperor Constantine I who was a convert to Christianity opened the session. In this definitive way, the Council professed the essential unity of the Father and the Son. Ambrose noted that the Latin term consubstantial was finally adopted by the bishops at Nicaea in addition to the Greek term homoousios when both terms were firmly rejected by Arius and his followers. After four weeks of deliberation, they had drawn up a creed. This creed was signed by all the bishops except two supporters of Arius and has been known ever since as the Nicene Creed: Who for us men and for our salvation came down and was incarnate, was made Man. Who suffered and rose again on the third day, ascended into heaven, and shall come again to judge the living and the dead; and in the Holy Spirit. Nevertheless, they considered it necessary to make an addition to the Nicene Creed written in in order to clarify the relationship of God the Holy Spirit to the other Divine Persons of the Trinity and to declare that we confess our belief in one holy catholic and apostolic Church. With this clause, the bishops of the universal Church were declaring that we share the faith of the first Christian community and in that sense our faith is the same as that of the Apostles. By attributing its contents to the Twelve Apostles acting under the inspiration of the Holy Spirit, the Church clearly implies that wherever Christians recite the "Apostles Creed" or the "Nicene-Constantinople Creed," they profess the same faith as that of the ancient Church. The reformulated Nicene Creed from the Council of Constantinople is the creed that we recite today in the liturgy of the Mass. However, although the Church found it necessary to convene a council to affirm the divinity of Jesus and His eternal unity with the Father, and to define the role of God the Holy Spirit as the third Person of the Most Holy Trinity, it was not establishing a new doctrine. It was defending what had been taught by Jesus and always believed and experienced by His Church. Christians confess before their One Holy and eternal God and before and their fellow human beings the wonders the Lord has done for them. Although there are important differences between creeds and hymns of praise, the two have much in common. The creed functions in the liturgy as a hymn of praise just as many of the Hebrew psalms praising the glorious deeds of Yahweh are also credal statements. In the words of St. Paul, we confess with our lips what we believe in our hearts: The word is very near you; it is in your mouth and in your heart, that is, the word of faith, the faith which we preach, that if you declare with your mouth that Jesus is Lord, and if you believe with your heart that God raised him from the dead, then you will be saved. It is by believing with the heart that you are justified, and by making the declaration with your lips that you are saved Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise up also with Jesus and bring us with you into his presence In the celebration of the Mass, the Creed is the link between what we have just heard in the both the readings from Sacred Scripture

and in what we have learned in the homily in the part of the Mass we call the Liturgy of the Word. The readings are the Word of God, now Incarnate, speaking to us and the homily prepares us for what comes next " Christ our Savior who will come to offer himself upon the altar in the Liturgy of the Eucharist. When it is time to recite the Creed as a united covenant people, we are invited to literally and symbolically "stand up" for our faith and to profess what it is we truly believe from our hearts. What promise did Jesus give His disciples that we can claim in reciting the Creed? Jesus gives us His promise if we confess our faith in Him in the presence of others that He will declare Himself for us in the presence of God the Father when we face our individual judgments. What important question do we answer publically when we recite the Creed? It is a question Jesus asked of his disciples in Matthew Jesus asked "Who do people say that I AM? List the reasons why you believe the profession of faith in a formal creed is necessary. We want to understand what we believe and to share that belief publically with our families and faith community. We want to be reminded and to be filled with awe at the love with which we are loved. We have been commissioned by Christ to proclaim the "good news," the Gospel message of salvation, to all those who do not yet know it. Those who proclaim the faith must utter the mystery, and to help us utter the mystery we need a guide. The creed is a guide to missionary preaching. The creed is necessary to unite in a single body the different churches of God spread over the surface of the world "the Body of Christ.

### 3: The Nicene Creed. June 19, - VCoins Community

*(The prayer text for the Nicene Creed is from the English translation of The Roman Missal c , International Commission on English in the Liturgy in the Liturgy Corporation [ICEL] [Washington, DC: United States Conference of Catholic Bishops, ).*

The earliest complete text of the creed is from the eighth century; many believe that it has its origins in certain litanies performed in the second century. Regardless of its historicity, many denominations accept it as a concise summation of the Gospels; Luther went so far as to declare it the statement of faith. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, and was buried. He descended into Hell<sup>1</sup>. On the third day He rose again<sup>2</sup>. He ascended to Heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church<sup>3</sup>, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Anglicanism original is also used, but this variant is accepted: He descended to the dead. He descended into Hell. There is one aspect of this creed that does not entirely fit the message of the Gospel, however: Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit; in which also he went and preached unto the spirits in prison. Does Peter say that Christ descended into Hell? Peter is saying that Christ preached to those now in prison; Peter makes no comment as to where they were when Jesus preached to them. We can be sure that Christ did not descend to Hell during His time between the crucifixion and the resurrection because David prophesied the following of Him in Psalm For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption. This is the creed determined by this council: Through Him all things were made. For us men and our salvation He came down from Heaven: For our sake He was crucified under Pontius Pilate; He suffered, died, and was buried. On the third day He rose again according to the Scriptures; He ascended into Heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His Kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father<sup>1</sup>. With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. The Roman Catholic church and the denominations of western Europe add: This creed is also written against Arianism. Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons, nor dividing the Substance. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Almighty, but one Almighty. And yet they are not three Gods, but one God. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, So are we forbidden by the catholic religion to say, There be three Gods, or three Lords. The Father is made of none: The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: And in this Trinity none is before or after other; none is greater or less than another; But the whole three Persons are coeternal together, and coequal: He, therefore, that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world; Perfect God and perfect Man, of a reasonable soul and human flesh subsisting. One, not by

conversion of the Godhead into flesh, but by taking the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation; descended into hell, rose again the third day from the dead; He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe faithfully and firmly, he cannot be saved. The Athanasian Creed would seem to negate the many statements of Jesus showing that there is some aspect of hierarchy in the Godhead, the Father, then the Son, then the Holy Spirit John The Athanasian Creed also affirms Jesus having gone into hell, discussed above. These issues, therefore, lead us to question the legitimacy of such a creed. Conclusion There are many other creeds, conciliar decisions, and confessions made that denominations hold to, but these three are the most common. What do we learn from them? We can see that they are not the inspired Word of God, for not one of them comes with any authority from God at all. This is clear in how the wording is changed in them: No one believes that any of these creeds actually go back to the Apostles; they are all additions of men. We must ask the question: We see a great emphasis placed on such statements of faith within denominations, and yet the Scriptures never provide us with any explicit examples of them. Why are creeds even necessary? If they are not substantively within the Scriptures, but represent our interpretations of various doctrines based upon what the Scriptures say, on what basis can we formulate them into statements and require universal adherence to them? How can we be sure that such statements are approved by God? Creeds, in the end, are entirely unnecessary; adherence to the Word of God as revealed in the Scriptures should be sufficient 2 Timothy 2: We must remember the words of Paul in Galatians 1: I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel, only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, if any man preacheth unto you any gospel other than that which ye received, let him be anathema. Let us hold to the true Gospel, delivered to us in the Word of God, and not to the creeds and confessions of men.

### 4: Ecumenical Creeds

*A reformed and reforming Baptist church preaching the sovereign grace of God in salvation.*

And our topic today is the Nicene Creed. And my guest in the studio today is Dr. Darrell Bock My pleasure to be with you again. Darrell Bock A creed in this context is a statement issued by leaders of the church about what it is that the church confesses. So an older term, not an alternative term, was credo, which basically translates as I believe. And then you fill in the blank. And so this creed actually begins that way, only the issues we believe and God the Father, one God, and then God the Father Almighty. And it goes off from there. So a creed is a statement that is a shared confession of faith basically. Mikel Del Rosario Okay. It is an attempt to define and put in a compact form what it is that the church believes; in this particular case about God, about the Trinity, with some additional teachings appended to the end of the confession. And in this particular case it was dealing with the tensions created by the Arian Controversy and the idea of whether Jesus was fully divine as well as fully human, which was something that had concerned the church over a long period of time. Mikel Del Rosario So this creed came together to clarify what the apostles had handed down because of people like Arius who were teaching things about Jesus that were different. They were teaching ideas that Jesus was the greatest creature and that God had placed a lot of authority in him, but he was not fully divine. And so this statement was written really to affirm and explain the deity of Christ and then also to make an affirmation about the Trinity as a whole. And so the bulk of it deals with that. Mikel Del Rosario And this is what the church had believed all along? It goes back to what the church was teaching and then compacts that. What they learned doctrinally was passed on verbally; what they heard, et cetera. So the creed is also a form of catechism if you want to think of it that way, of teaching that the church gives to people so that they can understand what their faith consists of. Darrell Bock Exactly correct, yes. There is a big section on Jesus. But we start out with the Father. We believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And so right off the bat this creed sets God apart from this category of things that were made, of created things. What are the implications of that just right there? Darrell Bock There are two parts to this beginning. One is the opening line, we believe in one God. And then of course when we get down to Jesus Christ, the term God is going to be repeated. So all three are mentioned in relationship to that first line. And then we get to discussion of God the Father Almighty who is the creator of all things. And this is the distinguishing feature that marks out deity, that God is the one who is responsible for the origin of life, God is the one who is responsible for the origin of the creation. And this is a core idea of deity. And again, Jesus will be associated with this creation side in the creation creature divide, the creator creature divide rather, that then marks Him out as being on the deity side of the line and not just a human figure who becomes a deity and was incarnated as opposed to merely being a human figure. So everything that begins to exist owes its existence to God. Everything that begins to exist owes its existence to God. Everything that is created and that still remains owes its sustenance to that God as well. And even though the creed is emphasizing the creator part of this, there is a sustaining part of it as well that scripture talks about that is an important role in what God does. Sometimes we take the view, well, God "you know, in Genesis 1 the depiction of the creation takes place in six days and on the seventh day he rested. But he was still busy. He was busy sustaining the creation that had been created. And so there is this ongoing life to the creation, if I can say it that way, that God is ultimately responsible for. Mikel Del Rosario Help us understand. The opening language reminds me of Colossians 1: So in terms of the interplay, are they working together at the same time? What one does the other does? How does that work? Darrell Bock Yes, there seems to be an interplay between the two. God is responsible for the creation. Jesus mediates that creation to some degree. And so I think Colossians 1 talks about this mediatorial role that Jesus has in the creation and all things are created through Him. And so yes, there is this conjunction of activity which is common for the Trinity. So baptism is done in the name of the Father, Son, and Spirit, showing another cooperative venture, if you will, between the persons of the Trinity. Yes, so this is an interdependent thing. And what you are seeing in the shift of language in the New Testament by applying creation to Jesus is this unfolding of the doctrine of the Trinity and the activity of

persons of the Trinity in the activities tied to creation. Mikel Del Rosario This brings us now as we are moving into the Jesus part of the creed to one of my favorite questions: The creed expands on this idea of Jesus being the creator. And it goes on to talk about Jesus. Through Him all things were made. How early do we see this idea of Jesus being called Lord like it says in the beginning there? And then he goes on to talk about the Father and he goes on to talk about the Lord. And what that passage is doing is playing with the language of the Shema, which is Deuteronomy 6: That linkage also reflects a scriptural root in Psalm So you would put another name in substitution for it. And then that got translated into the Septuagint with *kyrios* being in both slots; so the Lord said to my Lord. So those figures are distinguished on the one hand and yet this figure who is addressed by God is given permission to sit with God in Heaven. And in the context of the monotheism of Judaism that raises all kinds of questions. So this term Lord, shared with the Shema, Deuteronomy 6: It has a lot of content. This is where the expression High Christology comes from. This is Christology of an exalted Jesus who has authority and who is divine. So these various ways of affirming and reaffirming, just to make sure that people get it, that Jesus is Divine. So we get there multiple statements about God from God, Light from Light, true God from true God to emphasize that point. God being pictured as Light, that which shines, that which reveals, that which discloses. There are lots of ways to think about that phrase. Mikel Del Rosario And it prevents people from saying yeah, I can sign off on the creed while holding to a lower Christology. Darrell Bock That is correct. The whole intent is to affirm “and this is the bulk of the Nicene Creed deals with the Person of the Son. It is designed to get people to appreciate and affirm their confession about who Jesus is in terms of His equality with the Father. What does it mean to be the only begotten Son of God? The idea of begotten can denote the idea of being unique or one of a kind. And it also can suggest on the basis of Psalm So this idea is He is unique and preeminent, if you will. This is the other key part of the confession on the person part of this creed, which is “ well, there are three points really. Jesus is God in the full sense of the term. And Jesus is one in essence with the Father. This is the homousian phrase which was developed as a way of articulating the relationship between the Persons. And Homousian basically means a one being. So the idea is “ I call it the one stuff. They are all reflective of divinity. Mikel Del Rosario So this is kind of philosophically perhaps unpacking what Jesus meant when he said I and the Father are One and that kind of thing. So it is God who raises Jesus from the dead. It is the Father who sends the Son. And the Son only does what the Father has given Him to do. Those kinds of expressions show the interrelationship and the functional way in which the Son and the Father interact with each other. Mikel Del Rosario So when we affirm this in the creed, we are declaring in the strongest possible terms that Jesus is God. And you get a passage like Romans 10 where it says the one who confesses the name of the Lord or everyone who confessed that Jesus is Lord, the confession of the Lord shall be save, that kind of an idea. In the Old Testament the Hebrew scripture you would say that. But in the context of Romans 10, those who call on the name of the Lord will be saved.

### 5: Nicene Creed | RBCOG

*The whole intent is to affirm - and this is the bulk of the Nicene Creed deals with the Person of the Son. It is designed to get people to appreciate and affirm their confession about who Jesus is in terms of His equality with the Father.*

Creeds and Statements of Faith Text: Every once in a while someone will ask what is our statement of faith. Back when we were home schooling, we were wanting to get involved with a local group, but they wanted us to sign a statement of faith B. A creed is a statement of what one believes. Merriam-Webster defines it as: A brief authoritative formula of religious belief b. A set of fundamental beliefs or guiding principles II. Creeds exist because of division A. A creed exists to distinguish one group from another. Marcion thought the Old Testament referred to a tyrannical God who created a flawed world. He believed that Jesus revealed a good God of love and mercy. In other words, Marcion thought there were two Gods. Therefore, Marcion concluded that the Old Testament was not Scripture. The Apostles Creed was written as a statement to recite at baptism 4. It was lightly modified over the next few centuries to take stances on a few other issues. The current version comes from the 8th century. Arius state that Jesus was a special created being, but that he was not God. Thus, the Nicene Creed was written to assert the divinity of Jesus. It too went through several revisions D. The Augsburg Confession, written in AD , was written to defend the Protestant reformation and became the creed of the Lutheran church. King Charles and his followers adhered to the Anglican church. The problem is division - I Corinthians 1: Writing a document to distinguish one side from the other does not solve the problem of division. Instead, it makes the division more distinct. Christ wanted his followers to be one - John A Westminster Confession produces a Presbyterian. The Book of Discipline produces Methodists. In essence they are codified traditions - Matthew The philosophy of men - Colossians 2: The problem is that creeds are seen as authoritative and a guidance D. Our authority is found only in Christ, who gave his teachings to the apostles - Matthew We are established by the gospel - Romans Creeds are modified and changed A. The Nicene creed was written in AD , but was revised in the 6th, 8th, and 11th centuries. In contrast, the Scriptures were given once - Jude 3 C. God was clear that His Word was not to be altered 1. The Bible is complete A. Creeds stand between the people and the truth. If a false teaching needs to be refuted, we need to pull out our Bibles, not insist that people agree to a creed. Send mail to minister lavistachurchofchrist. Permission is given in advance to use the material and pictures on this site for non-commercial purposes. We only ask that you give credit to the original creators. A link back to this site is not required, though it is always appreciated.

**6: Athanasian Creed**

*The Nicene Creed is a specific statement of faith that had a specific purpose. In , the Roman emperor Constantine called together a council of all the bishops in the "catholic" church to come together in the city of Nicaea in modern day Turkey to resolve the conflict that had begun concerning the relationship of the Father to the Son.*

Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius , from whom the term Arianism comes, took the second. We also send you the good news of the settlement concerning the holy pasch, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you. This council is generally considered the beginning of the period of the First seven Ecumenical Councils in the History of Christianity. This synod had been charged with investigation of the trouble brought about by the Arian controversy in the Greek-speaking east. This was the first general council in the history of the Church summoned by emperor Constantine I. In the Council of Nicaea, "The Church had taken her first great step to define revealed doctrine more precisely in response to a challenge from a heretical theology. Eusebius of Caesarea counted more than , [20] Athanasius of Alexandria counted , [11] and Eustathius of Antioch estimated "about " [21] all three were present at the council. Later, Socrates Scholasticus recorded more than , [22] and Evagrius, [23] Hilary of Poitiers , [24] Jerome , [25] Dionysius Exiguus , [26] and Rufinus [27] recorded These bishops did not travel alone; each one had permission to bring with him two priests and three deacons , so the total number of attendees could have been above 1, Eusebius speaks of an almost innumerable host of accompanying priests, deacons, and acolytes. A Syriac manuscript lists the names of the eastern bishops which included twenty two from Coele-Syria, nineteen from Palestine, ten from Phoenicia, six from Arabia, etc. Of these, the first rank was held by the patriarchs: Alexander of Alexandria and Eustathius of Antioch. Many of the assembled fathersâ€™for instance, Paphnutius of Thebes , Potamon of Heraclea, and Paul of Neocaesarea â€™had stood forth as confessors of the faith and came to the council with the marks of persecution on their faces. This position is supported by patristic scholar Timothy Barnes in his book Constantine and Eusebius. Athanasius of Alexandria, a young deacon and companion of Bishop Alexander of Alexandria, was among the assistants. Athanasius eventually spent most of his life battling against Arianism. Alexander of Constantinople , then a presbyter, was also present as representative of his aged bishop. Constantine organized the Council along the lines of the Roman Senate. Hosius of Cordoba may have presided over its deliberations; he was probably one of the Papal legates. The Arian question regarding the relationship between God the Father and the Son not only in his incarnate form as Jesus, but also in his nature before the creation of the world ; i. Emperor Constantine arrived nearly a month later on 14 June. But when some of the more shocking passages from his writings were read, they were almost universally seen as blasphemous. Eusebius of Caesarea called to mind the baptismal creed of his own diocese at Caesarea at Palestine, as a form of reconciliation. The majority of the bishops agreed. For some time, scholars thought that the original Nicene Creed was based on this statement of Eusebius. Today, most scholars think that the Creed is derived from the baptismal creed of Jerusalem , as Hans Lietzmann proposed. The orthodox bishops won approval of every one of their proposals regarding the Creed. After being in session for an entire month, the council promulgated on 19 June the original Nicene Creed. This profession of faith was adopted by all the bishops "but two from Libya who had been closely associated with Arius from the beginning". The sessions continued to deal with minor matters until 25 August. Arius , Arianism , and Arian controversy The synod of Nicaea, Constantine and the condemnation and burning of Arian books, illustration from a northern Italian compendium of canon law, ca. The disputed issues centered on the natures and relationship of God the Father and the Son of God Jesus. Alexander maintained that the Son was divine in just the same sense that the Father is, coeternal with the Father, else he could not be a true Son. Arians saw these as essentially the same; followers of Alexander did not. The exact meaning of many of the words used in the debates at Nicaea were still unclear to speakers of other languages. Greek words like "essence" ousia , "substance" hypostasis , "nature" physis , "person"

prosopon bore a variety of meanings drawn from pre-Christian philosophers, which could not but entail misunderstandings until they were cleared up. The word homoousia , in particular, was initially disliked by many bishops because of its associations with Gnostic heretics who used it in their theology , and because their heresies had been condemned at the " Synods of Antioch. And Arius argued that everything else was created through the Son. Thus, said the Arians, only the Son was directly created and begotten of God; and therefore there was a time that He had no existence. Arius believed that the Son of God was capable of His own free will of right and wrong, and that "were He in the truest sense a son, He must have come after the Father, therefore the time obviously was when He was not, and hence He was a finite being", [44] and that He was under God the Father. The Arians appealed to Scripture, quoting biblical statements such as "the Father is greater than I", [45] and also that the Son is "firstborn of all creation". Thus, the Father was always a Father, and both Father and Son existed always together, eternally, coequally and consubstantially. Those in opposition to Arius believed that to follow the Arian view destroyed the unity of the Godhead , and made the Son unequal to the Father. They insisted that such a view was in contravention of such Scriptures as "I and the Father are one" [48] and "the Word was God", [48] as such verses were interpreted. They declared, as did Athanasius, [49] that the Son had no beginning, but had an "eternal derivation" from the Father, and therefore was coeternal with him, and equal to God in all aspects. This belief was expressed by the bishops in the Creed of Nicaea , which would form the basis of what has since been known as the Niceno-Constantinopolitan Creed. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.

### 7: The Creed | Knights of Columbus

*One can see at a glance how this differs from our own "Nicene Creed," but the differences are merely stylistic and verbal. The faith is essentially identical, as is much of the wording. One can see also how it is tri-partite, with its three sections corresponding to the divine Persons of the Trinity.*

### 8: Nicene Creed - Wikipedia

*NICENE CREED (Professed at Sunday Mass) We believe in one God, the Father, the Almighty, Maker of heaven and earth, of all that is seen and unseen.*

### 9: The importance of The Creed in the Year of Faith

*A creed expresses what the church believes to be the truth of Sacred Scripture. An ecumenical creed expresses certain fundamental truths of Scripture which are held by most Christian churches throughout the world.*

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