

1: www.enganchecubano.com: Customer reviews: We Believe in One Lord Jesus Christ (Ancient Christian

The Apostles Creed: The Nicene Creed: I believe in God, the Father almighty, creator of heaven and earth. We believe in one God, the Father, the Almighty.

Hardcover One might hope this book would use quotations from fourth and fifth-century pro-Nicene theologians to explicate what they and the ecumenical councils intended to affirm by means of the Nicene Creed, as well as their rationales for its theology, but this is not the case. The book seems to offer as many pre-Nicene, proto-Arian and semi-Arian views as it does Nicene views. As Augustine noted Exposition on Psalm It was in the context of these fourth-century controversies that theologians debated and refined the doctrine of the Trinity and came to agree on the final version of the Nicene Creed. One of the Arian views they opposed in the creed was that the Word was created and is not co-eternal with the Father. The Nicene Creed rejected this by saying the Son was begotten before the ages, begotten, not made. Yet the book quotes a statement from Tertullian, at the end of the second century, saying the Word was begotten or created just before the creation of the world. The book quotes Origen as well, even though his views on the Trinity were later rejected as like those of the "semi-Arians. Since the focus was on Christ, and since God was assumed to be the supreme essence, the question was reduced to whether the eternal Word, incarnate in Christ, was the same essence as the Father, as Athanasius and others said, or a separate but equal essence, as the "semi-Arians" said. The councils repeatedly agreed with the former view, that God is one, and a tri-unity of one essence subsisting as three persons. They divided the divine essence among the Father and Son, making them separate but equal beings. So they preferred the Greek term homoiousios, which meant "of the same essence" in a general sense, as equal essences. Some of the semi-Arians continued their service for the church and remained well respected for other aspects of their scholarship and service, even though their views on the Trinity were rejected in the councils. This includes Eusebius of Caesarea and Cyril of Jerusalem. Yet the book quotes both of these men frequently on the Creed and the Trinity. It also quotes the Creed of the Second Council of Antioch, which was a semi-Arian synod that opposed the Nicene Creed and issued its own anti-Nicene creed in its place. The book cites the "Council of Sardica" as well, even though it produced an anti-Nicene creed. When the author explains the terms and concepts of the pro-Nicene theologians, he makes them sound compatible with those of the semi-Arians. What is omitted is the fact the term was intended to affirm, against the semi-Arians, that the Father and Son are the numerically same essence and Being, and not just the same essence in quality. One gets the impression that the author is biased in a semi-Arian direction. That would not be surprising, because semi-Arian ideas have become popular the last thirty years. Semi-Arian Christology, however, is contrary to the original meaning of the Nicene Creed and to the intentions of the theologians who defined Nicene Orthodoxy. It was the conviction of these theologians and councils that semi-Arian teachings are contrary to the Scriptures that say there is only one God, with no one beside him, and that God is one. Nevertheless, I gave the book two stars, because it includes a nice selection of quotations from ancient authors. These are interesting, as long as one understands that many of the views represented are not compatible with the Nicene Creed. Unfortunately, the selection does not include many selections that actually elucidate the Christological views that the Nicene Creed was intended to affirm.

2: Why do we only believe in one God? | Questions & Answers

A Guide to Using the Commentaries in the Ancient Christian Doctrine Series Abbreviations Introduction We Believe in One Lord Jesus Christ The Only Son of God.

Athanasian Creed Written against the Arians. 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 uncreated, the Son uncreated, and the Holy Ghost uncreated. 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.

3: Ephesians one Lord, one faith, one baptism;

The second volume, We Believe in One Lord Jesus Christ edited by John Anthony McGuckin takes the readers on a journey through the landscape of patristic thought concerning the doctrine of Christ. It is well-organized and perfectly situated to equip the interested reader with a portrait of early Christian belief.

The scout platoon was the reconnaissance unit, which meant that we spent a lot of time operating forward of the battalion and which also meant that we spent a lot of time being inserted into the area of operations by helicopter. Back then, our aviation units were still flying UH-1s, which were the iconic choppers of the Vietnam War. In fact, many of our pilots were senior chief warrant officers who had flown combat missions in southeast Asia and still flew like they were there. I remember a lot of crazy rides where the skids were smacking the treetops and landings where you had to jump out of the chopper about three feet off the ground as these pilots had learned that touching down in an LZ could mean landing on a mine. In chatting with them about the equipment, I often heard them refer to the most important part of the helicopter: He is the linkage between God and humanity, but like the inner workings of the Jesus nut, we might wonder how that all works. In what sense is Jesus both divine and human, and how does he represent both? This was the question that the framers of the Nicene Creed had to deal with as they gathered in AD. Was Jesus pre-eminent and pre-existent with God the Father, or was he created by God? Both sides used Scripture in their arguments, but the weight of the evidence was on the orthodox side. Indeed, since the beginning of Christianity, Jesus has been seen as the one in whom both divinity and humanity fully dwell. There were some who had come among the members of the Colossian church questioning the adequacy of Christ. They believed in the gnostic idea that matter was evil, and thus the incarnate Christ was inferior to God the Father and even inferior to angels. Paul sets out to correct this heresy and he does so in chapter 1 by either composing or quoting what many scholars think was an early Christian hymn. I want to suggest that there are three important linkages in this passage that are essential for our understanding of who Jesus is according to the Scriptures and according to the creed. These linkages are as vital as the Jesus nut is to a helicopter—without them, things begin to fall apart. In other words, in Jesus we discover who God is. Look at verse 14: “For in Christ, the fullness of God was pleased to dwell, and without diminishing the fullness of God, He Himself took the form of a servant, and was born in the likeness of a slave. He emptied Himself, taking the form of a slave, coming in the likeness of the lowly slave, and being found in the likeness of a slave, He humbled Himself, becoming obedient to the point of death, even death on a cross. Who emptied Himself, taking the form of a slave, coming in the likeness of the lowly slave, and being found in the likeness of a slave, He humbled Himself, becoming obedient to the point of death, even death on a cross. Who emptied Himself, taking the form of a slave, coming in the likeness of the lowly slave, and being found in the likeness of a slave, He humbled Himself, becoming obedient to the point of death, even death on a cross.” Rather, God is made known in the person of Jesus Christ. Wisdom is often portrayed metaphorically in Hebrew literature as a woman, as in the book of Proverbs where she shouts in the streets calling the people to hear her wise counsel. He is both with God and is God. This is important because when Christians talk about God, we are not talking, as many in our world do, of a nebulous concept or force, nor are we talking about a god who is capricious, random, and out to get us. When we talk about God, we understand God through the person of Jesus. He is our linkage to the Father. If you have seen me, you have seen the Father! The great Methodist missionary E. Stanley Jones puts it this way: “God is a Christ-like God, and if so, then God is a good God and trustable. I could think of nothing higher; I could be content with nothing less. But if Jesus is God, then nothing else matters. The linkages in Scripture are myriad. In Genesis, the creation account parallels that of building a temple—a place for God to dwell with his people. And the promise of Revelation is that Jesus will return again. The old creation, corrupted by sin and death, will be made new. Only God could do this on our behalf. No substitute could do it, as the Arians suggested. God has come to do the work himself, taking on the pain of our sin and carrying it through death to a victorious resurrection. What God intended from the beginning will be brought to reality in the end. This is the good news proclaimed by the Scriptures and by the creeds: In Jesus, God become human, all things hold together. In him, humanity and divinity hold together. In him, heaven and earth hold together. In him, God and humans are reconciled. In him, creation holds together and finds its true purpose. In him, the church is held together. In him, the defeat of death and the promise of new life are held together. In him, love and hope hold together. Remove Jesus and everything is lost. Pilots will tell you that a failure of the Jesus nut is a rare occurrence. The life of the pilots, the crew, and the grunts inside all depend on it. Our lives, both now and in the future, depend on the Jesus who is not a nut, but who is God. In a world where people are constantly trying to fashion a Jesus that suits their own agendas, our understanding of him needs constant maintenance and rechecking. Saying the creed, memorizing it, measuring false teachings against it, is vital. As you go about

your daily life, listening to the news, having conversations with friends or overhearing conversations in the coffee shop, I invite you to listen for ways in which people refer to God. Politicians are doing it all the time, even referring to Jesus and Christianity, but are they referring to the God revealed in Jesus Christ? Are they referring to the Jesus who is of one being with the Father? The Jesus who is God in the flesh also reveals to us what it means to be truly human; to be a people on mission. The ultimate purpose of a Jesus nut is to keep the helicopter flying so that it can carry out its mission of ferrying troops into battle. The Scriptures and the creeds remind us that God, in Christ, has a mission to redeem his good creation, and he calls us to join him in that mission. It can be a dangerous mission, but one that will be ultimately victorious because, in the cross and the empty tomb, he has already won. To follow him, however, we must be clear about who he is—the one in whom all things hold together!

4: The Nicene Creed - Prayers - Catholic Online

We believe in one God, the Father, the Almighty, Maker of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, consubstantial of one Being with the Father. Through him all things were made.

We believe that God became man in the person of Jesus Christ. We do not know whether the Incarnation would have taken place if man had not sinned. But we are sure that the Incarnation did take place because sin entered the world through Adam. Our focus in looking at the second article of the Creed will be very exact. Jesus The New Testament origins for the name Jesus are associated with two events in the gospels, the Annunciation of Mary and the revelation to St. So the angel reassured her. Some time later, Gabriel again appeared, but this time to St. Joseph, who was understandably worried because Mary, his betrothed, had mysteriously conceived. Jewish law required that he put her away, yet he decided to do so quietly in order to spare her publicity. The angel told him: Addressing the devil, He said: The seed of the woman, whom we identify with Mary, was to be descended from Adam. This same promise of a Redeemer was to be repeated many times in the Old Testament. And always the stress was on Yahweh as the one who saves. When it appears that He will not save, there is no one else who can save Psalm Yahweh alone saves Hosea Time and again, without ceasing, the Old Testament insists that only God can save. Logically, then, God would become man to save His people from their sins. Anointing was the normal way in which kings, priests, and sometimes prophets were invested with special powers by God for the exercise of their office among the people of Israel. In what sense was Jesus anointed? He was not anointed by any mortal hand or with earthly ointment. He was anointed by the power of His heavenly Father with such fullness of the Holy Spirit as no mere created being could receive. We may, therefore, say that the humanity of Jesus was anointed with the Divinity. Yet all the while, the human nature of Jesus remained truly human. It was and is human like ours, in everything but sin. Even as prophets, priests, and kings were anointed with material oil, so Jesus was anointed with the spiritual oil which conferred on Him the fullness of prophetic, priestly, and royal power. He is the Teacher, as He called Himself, whose human lips and actions reveal to us the mind and will of God. Jesus was and is the great High Priest who sacrificed Himself on the Cross for our salvation. He continues to offer Himself in the Holy Sacrifice of the Mass. Jesus was and is the King who has authority to govern and direct not only Christian believers, but the whole human race. Jesus was saying more than meets the eye. He is King, indeed, because He is the divine Ruler of the world in human form. But His rule is not coercive. We must voluntarily hear His commands, which means listening to His voice, if we are humbly to submit to His words. No single mystery of Christianity has been more widely and militantly opposed than the unqualified Divinity of Christ. We may say that everything else depends on this. By the middle of the fifth century, the Church was ready to formulate her belief in the unique divine sonship of Jesus of Nazareth. By the middle of the fifth century our familiar Nicene Creed was formulated, which stated in clear language what this unique sonship of Jesus Christ really means. The Nicene Creed declares: The Only Begotten Son of God. Jesus Christ had a natural human mother, Mary. But he had no natural human father. Joseph was not the natural father of Jesus. Certainly we are all children of God, who is our Creator-Father. Certainly God is also the Father of our supernatural life, which we received at baptism. The essence of fatherhood is to share the same nature with its offspring. The Son has always proceeded from the Father, and will continue to do so for all eternity. This is so true, that all other generations of human offspring by their earthly fathers take place only because there is in God Himself the everlasting generation of the Son from the Father. This is to declare how totally the nature of the Son is identical with the nature of the Father from whom He proceeds. The one proceeding is equally God, equally true God, equally one as light is identical with its originating light. Our Faith insists that the Second Person is not made by the Father because the Son is not created out of nothing. Rather, He is begotten of the Father. This is stated in the opening words of St. Thus the whole created universe depends on the Son, who is the Wisdom of the father, no less than it depends on the Father, who is Almighty Power. He is our Lord because He is true God, the Creator of the universe. He is our Lord because, as God, He sustains us and the whole

world by His loving omnipotence. He is our Lord because He continually provides for all our bodily and spiritual needs. He is our Lord because He governs the universe, including our own personal world, by His infinitely wise laws. He is our Lord because He is leading us every moment of our stay on earth to the eternal home which He has prepared for us in heaven.

5: Christian Creeds - About IHOPKC

It is also necessary for eternal salvation that one faithfully believe that our Lord Jesus Christ became man, for this is the right faith, that we believe and confess that our Lord Jesus Christ, the Son of God, is at once.

Why do we only believe in one God? Why do we believe in only 1 god instead of many like the Ancient Egyptians? As a consequence, if God created all things, then there can be no other god. Any other god that people choose to worship is, in reality, something they have created or dreamt up for themselves. These are all things that God himself created. So God rightly calls on all people to worship him, and not the things that he created. Here God entered into a covenant with his chosen people [Israel], in which they were obligated to worship him exclusively. As such, God demanded that his people not worship any other god or idol. The notion of exclusive worship of God by his people is famously declared in Deuteronomy 6: Of course, the Old Testament revealed that Israel was constantly guilty of idolatry [Judges 2: The New Testament continued to affirm that Christians worship one God. Jesus himself reaffirms Deut 6: The Apostle Paul also taught this [1 Corinthians 8: However the nature of the oneness of God shifted radically with the coming of Jesus. In addition, Jesus teaching about himself and the Holy Spirit [John It took them years to finally work it out!! The problem is that it makes no logical sense. Yet the bible is explicit about it - There is one God yet he is three persons. Not three gods united in one purpose, not three manifestations of the one God but one God in three persons. Ultimately our language cannot fully describe it and we are left with what the early church concluded in the creed: We believe in one God the Father, the Almighty, We believe in the Holy Spirit, the Lord, and the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, As a result, Christians today are still called to worship one God, through the Son - Jesus, as we are indwelt by the Holy Spirit. I hope you find this helpful.

6: What We Believe

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, one in Being with the Father.

But this belief is not enough. Many of the idolaters knew and believed that only the Supreme God could do all this and yet they associated other gods with Him. Therefore, one must acknowledge the fact that it is God alone who deserves to be worshipped, and thus abstain from worshipping any other thing or being. Likewise, Muslims believe that God has no father or mother, no son or daughter. None is equal to Him. He is God of all humankind, not of a special tribe or race. Worship of God alone and no one else The Quran, the holy book of Islam, reminds us of the falsity of all alleged gods. To the worshippers of man-made objects, it asks: And are the depths of darkness equal to the light? He is the One, the All Compelling. I have turned my face as a true believer towards Him who created the heavens and the earth. I am not one of the polytheists. Belief in God Unseen Having achieved this knowledge of the One True God, one should constantly have faith in Him, and should allow nothing to induce them to deny the truth. Belief in the Unseen One of the striking results of faith is the feeling of gratitude towards God, which could be said to be the essence of worship. Believers love, and are grateful to, God for the bounties He bestowed upon them. They are aware of the fact that their good deeds can never be equivalent to Divine favors, and therefore they are always anxious to please God. They remembers God often. The Quran promotes this feeling of gratitude by repeating the attributes of God very frequently. Learn more about Gratitude in Islam here! The best names belong to Him. Everything in the heavens and earth glorifies Him: He is the Almighty, the Wise. There is no one worthy of worship except Allah by Why-Islam Why-Islam presents the introduction of the first article of faith in Islam. It means that God has no partner: He exists by Himself. This is a fundamental doctrine encompassing the oneness of God in every sense of the expression. Nothing can rival Him as a source of power or love. He is not an abstract concept. He is always near us; He cares for us and we owe our existence to Him alone. For more information, please contact us at Why-Islam or visit us www.whyislam.com.

7: Part One: The Apostles' Creed - "And in Jesus Christ, His Only Son, Our Lord"

One of my favorite assignments as a young infantry officer in the Army was my stint as leader of the battalion scout platoon. The scout platoon was the reconnaissance unit, which meant that we spent a lot of time operating forward of the battalion and which also meant that we spent a lot of time being inserted into the area of operations by helicopter.

Here we look at some important statements of faith within Christianity. What is a Creed? The Creeds therefore, are summaries of belief. Particularly in the first few hundred years after the death of Christ, the church faced the problem of differing views over such subjects as whether he was truly God and also whether he had both a human or divine nature. Out of these disputes the church formulated statements of belief, which to this day form an important part of how Christians express their faith. We now look at three important creeds that give a summary of Christian belief. The Apostles Creed This creed is probably the earliest of the main creeds used in Christianity today. The name derives from the legend that the twelve apostles of Christ contributed to it, though the earliest form dates from c. The creed gives a clear summary of Christian belief and formed the basis for later creeds. And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Later revised at the council of Constantinople in , the creed was originally formulated in at the council of Nicea. At the time the church was struggling with the Arian heresy, which denied that Christ was truly God, but rather that he was a created being. The creed was formulated to repudiate Arianism and clearly states that Christ is eternal and part of the trinity of Father, Son and Holy Spirit. In all branches of Christianity, the creed is widely used today. For example, at each Roman Catholic Mass, it is used as a profession of faith. The Nicene Creed We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with 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 [and the Son], who with the Father and the Son 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 creed states that whilst Christ had two natures one human, the other divine , they were distinct and Christ was truly one person. The Chalcedonian Creed Definition Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and in humanness; this selfsame one is also actually God and actually man, with a rational soul and a body. He is of the same reality as God as far as his deity is concerned and of the same reality as we ourselves as far as his humanness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these "last days," for us and behalf of our salvation, this selfsame one was born of Mary the virgin, who is God-bearer in respect of his humanness. We also teach that we apprehend this one and only Christ-Son, Lord, only-begotten in two natures; and we do this without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the "properties" of each nature are conserved and both natures concur in one "person" and in one reality. They are not divided or cut into two persons, but are together the one and only and only-begotten Word of God, the Lord Jesus Christ. Thus have

the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of Fathers has handed down to us.

8: Catechism of the Catholic Church - Credo Chart

We believe in one Lord Jesus Christ, the only Son of God, eternally begotten of the Father; God from God, Light from Light, true God from true God; begotten not made, one in being with the Father. Through Him all things were made.

A primary preposition denoting the channel of an act; through. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. I, the first-person pronoun. A primary pronoun of the first person I. All creation is of the Father through the Son. All creation is for the Father and likewise for the Son. The words "we by Him" must not be regarded as a repetition of part of the thought of the previous sentence; but as the words "by whom are all things" express the fact of physical creation, so the words, "we by Him," attribute our spiritual re-creation as Christians to the same source. This sixth verse then sweeps away completely any pantheistic conception which might have been thought to be in the previous words. Even granting, for argument sake, that such gods or lords do exist, we have but one God, one Lord. Pulpit Commentary Verse 6. The "but" means "nevertheless. Not only by creation and preservation, but much more by redemption and adoption, and as the Father of our Lord Jesus Christ Romans 8: Of whom are all things. All things, even including the gods of the heathen, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all firings were created by him and for him, And we in him; rather, into or for him. He is the End and Goal as well as the Author of our existence. The only real "Lord," though the Roman emperors often took the title, and one of them - Domitian - insisted on the use of the expression, "Dominus Deusque noster" "Our Lord and God" , as applied to himself Suetonius. By whom are all things. And we by him. Matthew Henry Commentary 8: Much may be known, when nothing is known to good purpose. And those who think they know any thing, and grow vain thereon, are the least likely to make good use of their knowledge. Satan hurts some as much by tempting them to be proud of mental powers, as others, by alluring to sensuality. Knowledge which puffs up the possessor, and renders him confident, is as dangerous as self-righteous pride, though what he knows may be right. Without holy affections all human knowledge is worthless. The heathens had gods of higher and lower degree; gods many, and lords many; so called, but not such in truth. One God made all, and has power over all. The one God, even the Father, signifies the Godhead as the sole object of all religious worship; and the Lord Jesus Christ denotes the person of Emmanuel, God manifest in the flesh, One with the Father, and with us; the appointed Mediator, and Lord of all; through whom we come to the Father, and through whom the Father sends all blessings to us, by the influence and working of the Holy Spirit. While we refuse all worship to the many who are called gods and lords, and to saints and angels, let us try whether we really come to God by faith in Christ.

9: “We believe in one Lord Jesus Christ” Brazos Fellows Blog

This volume (2) follows the second phrase in the creed "We believe in One Lord Jesus Christ, the only Son of God eternally begotten of the Father, God from God, Light from Light, True God from true God, Begotten not made, of one being with the Father.

Nov 13, John Kight rated it it was amazing Following on the heels of the highly acclaimed Ancient Christian Commentary series, the Ancient Christian Doctrine series brings together a five-volume patristic exploration into the substance of what the early church believed about the Christian faith. The series presents a curated display of primary Greek, Latin, Coptic, and Syriac source material from the church fathers, translated into English and organized around the content of the Nicene Creed. The second volume of the series, *We Believe in One Lord Jesus Christ* edited by John Anthony McGuckin takes the reader through the second article of the Nicene Creed and uses it as a framework for an exploration of patristic thought concerning the doctrine of Christ. Each of the major section opens with the text of the Nicene Creed in Greek, Latin, and English, and the word or phrase being discussed is highlighted for the reader in bold. Before being brought into the commentary from the early church fathers, the readers will meet an introduction to the historical context of the Creed and an overview of the general content of the section. Those who are acquainted with the Ancient Christian Commentary series will be met some with familiarity here. The comments are organized under the major section by author and each excerpt leads with a single bolded phrase to summarize the content. This makes identifying it quick and easy for the reader to find relevant information, and each excerpt is properly cited for further exploration. Additional material in the volume includes biographical sketches, a timeline of ancient Christian sources, indexes, bibliographies and keys to original language sources. The usefulness of the Ancient Christian Doctrine series and this volume in particular, is almost bursting at the seams. The organization of the content is well-situated to immerse the reader into the writings of the early church and navigate those waters with ease, and the additional material adds to this exploration. The translations of the excerpts are articulate and easy to read—some of them being translated into English for the very first time. The book itself is beautifully built and will survive ample use for many years. That is, beauty of the content is matched with an equally stunning presentation. The only shortcoming identifiable in this volume, and to be honest, this is a shortcoming that exists in any volume that attempts a similar task as the Ancient Christian Doctrine series is the lack of larger context for the reader. To be fair, the editors have painstakingly sought to include as much context as possible and did so under the assumption that readers could investigate the larger context for themselves. The Ancient Christian Doctrine series is a landmark resource that will serve an interdisciplinary audience for many years. It is well-organized and perfectly situated to equip the interested reader with a portrait of early Christian belief. From scholars to students, and pastors to the layman, this is a volume that should be referenced by all. It comes highly recommended!

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