

## Chapter 1 : What is the Nicene Creed?

*By the time the text of the creed was established, Jesus Christ was the usual designation for the Saviour. Originally, of course, Jesus had been his given name, meaning "Yahweh saves" or "Yahweh will save" (Matthew ), while Christ was the Greek translation of the title Messiah.*

Later creeds reflect the diversity of the Christian tradition and tend to become more specialized expressions of particular doctrines for various groups. Some phrases were added for clarity as late as the fourth century, but the basic creed remained intact. The clearly Trinitarian structure was likely intended to counter the teachings of Marcion who denied that the God of the Old Testament was the same God revealed in Jesus the Christ. This Trinitarian formulation would remain the basic structure of all the early creeds. There has been some misunderstanding surrounding the phrase "he descended into hell. However, many biblical scholars do not agree that the biblical traditions actually describe Jesus preaching to the dead, and therefore understand the phrase to be a metaphor for burial: Sheol, Hell, and the Dead. Some Protestants have also objected to the phrase "holy catholic church," assuming that this is a reference to Roman Catholicism when in fact the term simply means "universal," "inclusive," or "unified" see Catholic Spirit. This creed is not used in the Greek Orthodox tradition. The third day he rose again from the dead; He ascended into heaven, and sits at the right hand of God the Father Almighty. From there he shall come to judge the quick and the dead. I believe in the Holy Spirit, I believe in the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. I believe in God, the Father Almighty, Creator of heaven and earth, 2. And in Jesus Christ, his only begotten Son, our Lord, 3. Who was conceived by the Holy Spirit, born of the Virgin Mary, 4. Suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell. The third day he rose again from the dead; 6. He ascended into heaven, and sits at the right hand of God the Father Almighty. I believe in the Holy Spirit, 9. I believe in the holy catholic church, the communion of saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Arianism taught that Jesus was not truly divine and of a different "substance" than God, which challenged the developing doctrine of the Trinity in the early church. It was officially adopted by the Council of Chalcedon in AD A major controversy in the church has swirled around one phrase of the creed, the so-called filioque clause. In the phrase, "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son" the debate concerned whether the Holy Spirit proceeded from only the Father, or from the Father and the Son [filioque in Latin]. It was added in the Latin versions used in the Western Roman church in AD as an attempt to clarify the relationship of the three persons of the Trinity. The concern was that the original wording made Jesus the Christ subordinate to the Father, a view that the Western church felt endangered the doctrine of the Trinity. However, the Eastern tradition was committed to the earlier Greek version of the Creed and resisted any change. This highlighted the growing rift between the Eastern and Western traditions that would eventually lead to a permanent break in AD As a result, the Eastern Church has never used the version with the filioque clause see Eastern Orthodox Catechism , while most churches that derive from the Western tradition use the creed with the filioque clause. However, the Episcopal Church has recently approved omission of the filioque clause in new editions of the Book of Common Prayer. The Church has widely used the Nicene Creed since the fifth century. The Eastern Orthodox tradition uses only the Nicene Creed. It is the only creed accepted by all three major branches of Christendom: Protestant, Roman Catholic, and Eastern Orthodox. We believe in one God the Father, the Almighty, creator of heaven and earth, and of all that is, seen and unseen. Through him all things were made. For us and for our salvation he came down from heaven; by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made truly human. 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]. With the Father and the Son he is worshipped 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. On the third day he rose again in accordance with the Scriptures; 6. He will come again in glory to judge the living and the dead, and his kingdom will have no end.. We look for the resurrection of the dead, However, it did not put an end to them. However, soon afterward the opposite idea emerged, that Jesus was not really a human being, that his human nature was so overpowered by the divine nature that his humanity was either obliterated altogether or was submersed in the divine a position known as monophysitism, "one nature". The fourth ecumenical Council at Chalcedon in Asia Minor what is now Turkey met in to address the idea that Jesus lacked a human nature along with other ecclesiastical issues. Chalcedon was also careful to avoid saying that Jesus was two persons, a position called Nestorianism that had already been rejected at the third ecumenical Council at Ephesus in Several groups in the Eastern Church, especially in the Middle East, rejected Chalcedon and adopted the "one nature" position of monophysitism, which many still hold today. However, in most of the church the Definition of Chalcedon became the accepted doctrinal definition of the person of Jesus the Christ. 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. It is named after the well known fourth-century apologist and theologian Anathasius who played an important role in defining and defending the orthodox doctrines of the Trinity and the person of Christ, which are central features of this creed. However, Anathasius died in AD and the Athanasian Creed closely reflects wording of the Nicene Creed adopted by the Council of Chalcedon in AD , suggesting that it was written sometime after that. It is not mentioned in historical documents until the later seventh century, and was likely written in the Western Church sometime in the sixth or early seventh century. Whoever wishes to be saved must, above all else, hold to the true Christian Faith. Whoever does not keep this faith pure in all points will certainly perish forever. Now this is the true Christian faith: We worship one God in three persons and three persons in one God, without mixing the persons or dividing the divine being. For each person -- the Father, the Son, and the Holy Spirit -- is distinct, but the deity of Father, Son, and Holy Spirit is one, equal in glory and coeternal in majesty. What the Father is, so is the Son, and so is the Holy Spirit. And yet they are not three who are eternal, but there is one who is eternal, just as they are not three who are uncreated, nor three who are infinite, but there is one who is uncreated and one who is infinite. In the same way the Father is almighty, the Son is almighty, and the Holy Spirit is almighty. And yet they are not three who are almighty, but there is one who is almighty. And yet they are not three Gods, but one God. For just as Christian truth compels us to confess each person individually to be God and Lord, so the true Christian faith forbids us to speak of three Gods or three Lords. The Father is neither made nor created, nor begotten of anyone. The Son is neither made nor created, but is begotten of the Father alone. The Holy Spirit is neither made nor created nor begotten, but proceeds from the Father and the Son. And within this Trinity none comes before or after; none is greater or inferior, but all three persons are coequal and coeternal, so that in every way, as stated before, all three persons are to be worshiped as one God and one God worshiped as three persons. Whoever wishes to be saved must have this conviction of the Trinity. It is furthermore necessary for eternal salvation truly to believe that our Lord Jesus Christ also took on human flesh. He is God, eternally begotten from the nature of the Father, and he is man, born in time from the nature of his mother, fully God, fully man, with rational soul and human flesh, equal to the Father, as to his deity,

less than the Father, as to his humanity; and though he is both God and Man, Christ is not two persons but one, one, not by changing the deity into flesh, but by taking the humanity into God; one, indeed, not by mixture of the natures, but by unity in one person. For just as the reasonable soul and flesh are one human being, so God and man are one Christ, who suffered for our salvation, descended into hell, rose the third day from the dead. He ascended into heaven, is seated at the right hand of God the Father almighty, and from there he will come to judge the living and the dead. At his coming all people will rise again with their own bodies to answer for their personal deeds. Those who have done good will enter eternal life, but those who have done evil will go into everlasting fire. This is the true Christian Faith. Whoever does not faithfully and firmly believe this cannot be saved.

**Chapter 2 : The Work of Jesus in The Nicene Creed - DTS Voice**

*Apostles' Creed Nicene Creed Definition of Chalcedon Athanasian Creed The first creeds of the Christian Church are called ecumenical (or universal) creeds because they were widely used before the Church permanently spilt into Eastern (Orthodox) and Western (Roman) factions in AD*

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.

**Chapter 3 : The Basic Christian: John Stott - Jesus Creed**

*The Nicene Creed. I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father by whom all things were made.*

However, there is virtually no evidence that this took place, or even that any apostles were directly involved in the writing of the creed. Almost certainly though these questions are questions that were asked of baptismal candidates going back perhaps as far back as forty or fifty years after Christ. So, a person would be asked, do you believe in God the Father, maker of heaven and earth? And we know this because a number of people talking about their baptismal experience will refer to various of these questions. And by A. There really is no proof for that theory, but the idea that in fact, these affirmations go all the way back to the apostles certainly has good basis. On the one hand, there are rules of faith that catalog and explain fundamental beliefs in some detail. The writings of the early church fathers indicate that written rules of faith summarized the beliefs and practices of the churches that produced them. For example, Origen included a rule of faith in the beginning of his work, *On First Principles*, and Irenaeus included one in book 1, chapter 10 of his famous work *Against Heresies*. Rules of faith like these were intended to preserve the teachings of the church, and were used to train its people – especially its leaders. Often, these rules varied from congregation to congregation. Generally speaking, they included affirmations of important doctrines, as well as moral teachings and traditions. On the other hand, some ancient doctrinal lists are in the form of creeds. These were often recited in liturgical settings, such as baptisms. In the first and second centuries, it may have been the case that each local congregation had its own creed, or way of summarizing essential biblical truth. But by the third or fourth century, some creeds were rising to greater prominence and being used in multiple churches. One ancient creed that rose to prominence in this manner was the creed from the church in Rome, often called the Roman Creed. In the early centuries, its precise wording varied somewhat from church to church. But in the eighth century the wording was generally standardized into the form that we recognize and use today. Although very few people would outspokenly claim that a creed has the same authority as Scripture, sometimes well-meaning Christians treat certain creeds if they were equal to the Bible itself. But no creed should ever be elevated to this level in theory or in practice The Bible is our only inspired, infallible rule of faith and practice. Creeds, on the other hand, are fallible teaching tools that summarize our understanding of Scripture. First, we will look at Scripture as the original repository of true doctrine. Scripture Listen to the words of the early church father Origen in the Preface to his work *On First Principles*, written in the early third century: All who believe derive the knowledge which incites men to a good and happy life from no other source than from the very words and teachings of Christ. And by the words of Christ, we do not mean those only which He spoke when He became man – for before that time, Christ, the Word of God, was in Moses and the prophets – Moreover – after His ascension into heaven He spoke in His apostles. Origen taught that Scripture in all its parts was the word of Christ, and that it was the source of all true doctrine. And listen to the words of the early third-century bishop Hippolytus, in section 9 of his work *Against the Heresy of One Noetus*: There is, brethren, one God, the knowledge of whom we gain from the Holy Scriptures, and from no other source. In this regard, they affirmed the concept that theologians often call *Sola Scriptura* or Scripture alone. This is the perspective that Scripture is the only infallible rule of faith, and the final arbiter in any theological controversy. We find a clear example of this in the writings of Basil, who was elected bishop of Caesarea in A. Basil was a strong defender of the traditions or customs of the church, and often expressed his beliefs that these traditions could be traced back to the apostles. Nevertheless, when there was a question about the truthfulness of these traditions, he appealed to Scripture as the final authority. Let God-inspired Scripture decide between us; and on whichever side be found doctrines in harmony with the word of God, in favor of that side will be cast the vote of truth. Here Basil admitted that some churches affirmed one set of customary ideas in their rule of faith, while other churches had contradictory customs. So, he appealed to Scripture as the

highest authority to settle the matter. The early church relied strongly on Scripture as the basis for all its doctrine. But they still depended on the traditional teachings of the church to summarize and protect the teachings of Scripture. Traditional Teachings Now, it is reasonable to wonder why the church felt it was necessary to preserve its traditional teachings. And so, especially in response to these false teachings, the church needed to formulate a clear summary statement on what it believed. Erik Thoennes] The church had the Scriptures as the basis of its faith, but of course, the Scriptures were very long and literacy was very limited. So, it was best for the church to summarize basic doctrines in one creed in order for people to understand and comprehend the faith without having to read the entire Bible. So what was the authoritative faith of the church? But at that time we had the Bible. So, why should we continue to have the creed? And for this reason, it must continue to be used even now. Paul Chang, translation] False teachers created many problems in the church. Some even denied central aspects of the gospel itself. In response to these circumstances, godly Christian leaders created short summaries of the central teachings of Scripture so that all Christians would know and affirm the basic content of the faith. Listen to the way Origen described the problem in another section of the Preface to his work On First Principles: There are many who think they hold the opinions of Christ, and yet some of these think differently from their predecessors, yet as the teaching of the Church, transmitted in orderly succession from the apostles, and remaining in the Churches to the present day, is still preserved, that alone is to be accepted as truth which differs in no respect from ecclesiastical and apostolical tradition. Notice what Origen said here. He did not say that the teaching of the church was infallible, or that it would always be perfect. Rather he said that the teaching of the church was to be accepted as true, as or because it had been transmitted in orderly succession from the apostles and preserved until his own day. And for this reason, the church in his day was able to use it as a "standard" or "rule of faith" for testing doctrines. But the ultimate authority rested in the New Testament, not in the contemporary church. We might illustrate this idea by thinking of a chain made of several links. The early church wanted to hold fast to the teachings of Christ, which could be found in Scripture. This makes Christ the first link. The apostles had direct contact with Christ, and were taught directly by him. So, their teachings are the second link in the chain. The apostles then preserved their knowledge of Christ in Scripture, making Scripture the third link in the chain. Each of these three links was perfect and infallible because it was superintended by the Holy Spirit. But the fourth link, the traditional teachings of the church, was different. The transmission of these customs was not infallible; the Holy Spirit did not guarantee that they would be kept free from error. In fact, as we have already seen, the customs of some churches were contradicted by the customs of others. Some of these teachings pertained to minor matters of practice — things that Scripture does not directly address.

**Chapter 4 : Jesus - Wikipedia**

*Question: "What is the Nicene Creed?" Answer: Other than the Apostles' Creed, the Nicene Creed is likely the most universally accepted and recognized statements of the Christian faith. The Nicene Creed was first adopted in A.D. at the Council of Nicea.*

Overview of the historical Christian creeds: See also our essay on an overview of historical Christian beliefs  
The Nicene Creed: Written and modified CE: Most Christian faith groups recognize this creed. It was originally written and adopted at the Council of Nicea in CE. It was then modified at the second Council at Constantinople in CE. It is more properly called the Niceno-Constantinopolitan or Constantinopolitan Creed. Christ as having existed since before the creation of the world, who will return to earth at some time in the future, to judge everyone, including the dead. Christ is "one substance" with God. Baptism is needed for the remission of sins; this implies that only baptized persons will be saved ; the rest will automatically spend eternity in Hell after death. As with the later creed, this this text completely ignores the earthly ministry of Jesus. Various translations from the original Greek read something like: For our sake, he was crucified under Pontius Pilate This phrase states that the Holy Spirit proceeded from the Father and from the Son. The Eastern Orthodox churches have historically rejected the filioque, citing John One translation of the Nicene Creed is: Who for us men and for our salvation came down from heaven, was incarnate by the Holy Spirit of the virgin Mary, and was made man: Who for us, too, was crucified under Pontius Pilate, suffered, and was buried: He shall come again with glory to judge the living and the dead, and His kingdom shall have no end. Who together with the Father and the Son is worshiped and glorified: Who spoke by the prophets. And I believe one holy, Christian, and apostolic Church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and life of the age to come. This is the very first word, which has been variously translated as either "We" or "I: It began "We believe. During the 20th century, when the Mass began to be spoken in the local language, it began "We believe. The original text, in Greek, still reads "We believe. It is called the Symbolum Apostolorum in Latin Opinions differ about the origin of this creed: The creed thus believed to have been created in the early 1st century CE. According to the author of the Gospel of Luke, Jesus ascended on Monday, one day after women found the tomb empty. According to the same author, writing in Acts, 40 days passed between his resurrection and ascension. However, according to most religious liberals and religious historians, there was little uniformity of belief in the early Christian church. This created a need for doctrinal consistency. The authors and the date of composition of this creed are unknown. It is believed by most theologians and religious historians that the Creed was written later than the second century CE. The earliest record of the wording of the creed was found in the writings of Caesarius of Arles, who died in CE. It describes belief in: God, as originally described as Yahweh in the Hebrew Scriptures Old Testament , the creator of the universe. He rose again and ascended into heaven. The Holy Spirit, the person by which the Trinity communicates with mankind. The "catholic church" which is generally interpreted: In return, these two denominations -- and others -- regard themselves as being the only true Christian group. The communion of saints, forgiveness of sins, resurrection of the body after death, and eternal life after death. Different versions of the creed exist.

**Chapter 5 : Basics of Christianity | Christian Reformed Church**

*The simple creed, "Jesus is Lord," or more full statements, such as the Apostles' Creed give an outline of basic, essential teachings. The creeds summarize New Testament content. The creeds also used that summary content to exclude the heretics of the fourth century.*

Bring fact-checked results to the top of your browser search. The picture of Christ in the early church: It is a mistake, therefore, to suppose that such reflection is a later accretion upon the simple message of the Gospels. On the contrary, the early Christian communities were engaged in witness and worship from the very beginning. The forms of that witness and worship were also the forms of the narratives in the Gospel accounts. From this fact it follows that to understand the Gospel accounts regarding Jesus we must consider the faith of the early church regarding Christ. Christology, the doctrine about Christ, is then as old as Christianity itself. To comprehend the faith of the early church regarding Christ, we must turn to the writings of the New Testament, where that faith found embodiment. It was also embodied in brief confessions or creeds, but those have not been preserved for us complete in their original form. What we have are fragments of those confessions or creeds in various books of the New Testament, snatches from them in other early Christian documents, and later forms of them in Christian theology and liturgy. It did not achieve its present form until quite late; just how late is a matter of controversy. But in its earliest ancestry it is very early indeed, perhaps dating back to the 1st century. And its confession regarding Christ is probably the earliest core around which later elaborations of it were composed. The creeds were a way for Christians to explain what they meant by their acts of worship. At an early date, possibly as early as the words of Paul in the second chapter of Philemon verses 6-11, Christian theology began to distinguish three stages in the career of Jesus Christ: Probably the most-celebrated statement of the preexistence of Christ is the opening verses of the Gospel According to John. There Christ is identified as the Incarnation of the Word Logos through which God made all things in the beginning, a Word existing in relation to God before the Creation. The sources of that doctrine have been sought in Greek philosophy, both early and late, as well as in the Jewish thought of Philo and of the Palestinian rabbis. Whatever its source, the doctrine of the Logos in John is distinctive by virtue of the fact that it identifies the Logos with a specific historical person. Other writings of the New Testament also illustrate the faith of the early Christians regarding the preexistence of Christ. The opening chapters of both Colossians and Hebrews speak of Christ as the preexistent one through whom all things were created, therefore as distinct from the created order of things in both time and preeminence. The preposition before in the first chapter of Colossians apparently refers to both his temporal priority and his superior dignity. Yet, before any theological reflection about the nature of that preexistence had been able to find terms and concepts, the early Christians were worshipping Christ as divine. The passage from Philemon mentioned above may be a quotation from a hymn used in such worship. Some passages of the New Testament still used Christ as a title. Only in modern times has it become customary to distinguish sharply among them for the sake of drawing a line between the Jesus of history and the Christ of faith, and this only in certain circles. It is difficult to imagine how it could be otherwise when the Old Testament implications of the title have become a secondary consideration in its use—a process already evident within the New Testament. The Gospels do not quote him as using the title for himself in so many words, although sayings like verse 27 of the 11th chapter of Matthew come close to it. There are some instances where the usage of the Gospels appears to echo the more-general implications of divine sonship in the Old Testament as a prerogative of Israel or of the true believer. Usually, however, it is evident that the Evangelists, like Paul, meant some special honour by the name. But it is clear in John and in Paul that this implication was not absent, even though it was not as prominent as it became soon thereafter. What made the implication of preexistence more prominent in later Christian use of the term Son of God was the clarification of the doctrine of the Trinity, where Son was the name for the eternal Second Person. As the Gospels show, the application of the name Son of God to Jesus was offensive to the Jews, probably because it seemed to smack of Gentile polytheism. That also made it all too intelligible to the pagans, as early heresies indicate. Luke even put the title into the mouth of the

Christmas angel Luke 2: The Christians meant that there were not many divine and lordly beings in the universe but only one Kyrios 1 Corinthians 8: They meant that the Roman Caesar was not the lord of all, as he was styled by his worshippers, but that only Christ was Lord Revelation At times it stood particularly for the risen and glorified Christ e. Incarnation and humiliation Conceived by the Holy Spirit, born of the Virgin Mary Earlier forms of the creed seem to have read: Preexistence and Incarnation presuppose each other in the Christian view of Jesus Christ. Hence, the New Testament assumed his preexistence when it talked about his becoming human, and, when it spoke of him as preexistent, it was ascribing that preexistence to him whom it was describing in the flesh. Although it is true that neither Paul nor John makes reference to it, the teaching about the virginal conception of Jesus, apparently based upon verse 14 of the seventh chapter of the Book of Isaiah , was sufficiently widespread in the 1st century to warrant inclusion in both Matthew and Luke as well as in creeds that date back to the 1st century. As it stands, the creedal statement is a paraphrase of verse 35 of the first chapter of Luke. Mosaic from Hagia Sophia, 9th century. In this respect there is a direct parallel between the creed and the Epistles of the New Testament, especially those of Paul. The Gospels found their climax in those events, and the other material in them led up to those events. The Epistles applied those events to concrete situations in the early church. From the way Paul could speak of the Cross Philemon 2: Some of the earliest Christian art was a portrayal of those happenings, another indication of their importance in the cultic and devotional life of early Christianity. How did the Cross effect the salvation of human beings? The answers of the New Testament and the early church to this question involved a variety of metaphors: Christ offered himself as a sacrifice to God; his life was a ransom for many; his death made humankind alive; his suffering was an example to people when they must suffer; he was the Second Adam, creating a new humanity; his death shows people how much God loves them; and others. Every major Atonement theory of Christian theological history discussed below was anticipated by one or another of these metaphors. He descended into hell The phrase about the descent into hell was probably the last to be added to the creed. Originally, the descent into hell may have been identified with the death of Christ, when he entered the abode of the dead in the underworld. But in the time before it entered the creed, the descent was frequently taken to mean that Christ had gone to rescue the souls of the Old Testament faithful from the underworld, from what Western Catholic theology eventually called the limbo patrum. Despite its subsequent growth in importance, however, the doctrine of the descent into hell apparently did not form an integral part of the apostolic preaching about Christ. Glorification The third day he rose again from the dead The writers of the New Testament nowhere made the Resurrection of Christ a matter for argument but everywhere asserted it and assumed it. With it began that state in the history of Jesus Christ that was still continuing, his elevation to glory. They used it as a basis for three kinds of affirmations. The Resurrection was the basis for the Christian hope for life after death 1 Thessalonians 4: The writers of the New Testament themselves expressed no doubt that the Resurrection had really happened. The differences among the Gospels, and between the Gospels and Paul, suggest that from the outset a variety of traditions existed regarding the details of the Resurrection. But such differences only serve to emphasize how universal the faith in the Resurrection was amid this variety of traditions. He ascended into heaven, and sits at the right hand of God the Father almighty As indicated earlier, the narrative of the Ascension is peculiar to Luke-Acts, but other parts of the New Testament may refer to it. Such a reference may be made in the fourth chapter of the Letter to the Ephesians verses 8â€” However, many interpreters hold that, for Paul, Resurrection was identical with Ascension. That, they maintain, is why he could speak of the appearance of the risen Christ to him in continuity with the appearances to others 1 Corinthians Session at the right hand of the Father was apparently a Christian interpretation of the first verse of Psalm It implied the elevationâ€”or, as the doctrine of preexistence became clearer, the restorationâ€”of Christ to a position of honour with God. Taken together, the Ascension and the session were a way of speaking about the presence of Christ with the Father during the interim between the Resurrection and the Second Advent. From the Ephesians passage it is evident that this way of speaking was by no means inconsistent with another Christian tenet, the belief that Christ was still present in and with his church. It was, in fact, the only way to state that tenet in harmony with the doctrine of the Resurrection. From thence he shall come to judge the living and the dead The creed concludes its Christological section with the doctrine of the

Second Advent: Much controversy among modern scholars has been occasioned by the role of this doctrine in the early church. Those who hold that the imminence of the end was a continuing aspect of human history as Jesus saw it also maintain that this phrase of the creed was a statement of that imminence, without any timetable necessarily implied. From the New Testament it seems that both the hope of the Second Coming and a faith in the continuing presence of Christ belonged to the outlook of the apostolic church, and that seems to be what the creed meant. Such was the expectation of the apostolic church, based upon what it knew and believed about Jesus Christ.

**Chapter 6 : 32 best Apostle's Creed images on Pinterest | Apostles creed, Catechism and Dios**

*He is the author of more than thirty books, including the award-winning *The Jesus Creed: Loving God, Loving Others (Paraclete, )*, which won the Christianity Today book of the year for.*

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord and Giver of life; who proceedeth from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets. And I believe one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. It expresses the truth of Scripture concerning the doctrine of the Trinity, and it was occasioned by various errors with respect to that truth. In its earliest form the creed was adopted by the Council of Nicea A. It was revised by the Council of Constantinople A. Manipulating the Scriptures One of the marks of the lie of Satan is falsifying the text of scripture and what it says. This is what the cults do with John 1: It may serve to illustrate an important point. The text does not say at the end of the verse --and the Word was a god-- but "the Word was God. Concerning this, 1 One of the most basic rules of understanding scripture and indeed of any text is that the same word means the same thing in the same context. There must be a compelling reason in the text or the context to say the same word means two different things in one place. The change from God to a god in the same verse in what is virtually the same breath is a false translation. In the original and in its word order the text literally reads, "the word was with the God and God was the word. The second use of "God" without the word "the" shifts the emphasis to underscore the divine nature of the Word, "the logos. This is the deceit of the cults. It is a deliberate false translation which has in view the subversion of the gospel by a false christ. The text would emphasize that the "word," the logos, in the original was truly God. That is the claim of the text. The text goes on to say, "And the Word was made flesh , and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father: The Divinity of Jesus Christ One of the characteristics of false gospels and cults is a corruption of Christian doctrine and with that a falsifying of Christian church history. With respect to the doctrine of the Trinity set forth in the Nicene Creed it is commonly claimed by these heretics that the doctrine in the creed was decided by the recently converted emperor Constantine. Such assertions are a deliberate deceit perpetrated on the ill-informed. The doctrine of the Trinity was set forth by the church father Athanasius who was the leading theologian of the church in that era and at the council. For a treatment of Athanasius and his history go to Portraits of Faithful Saints: Athanasius The cults who make these false claims are themselves usually Arian heretics who want to teach that Jesus is like God, that he is a godlike being, but not true and eternal God. The creed was written expressly to condemn the Arian error. There is a distinction to be made between an error and a heresy. An error is a misunderstanding of Scripture. An error becomes heresy when it is pointed out as error and false doctrine, and the one holding it persists, after having been shown his error, to continue in it willfully. The point of the Nicene Creed, which builds on the Apostles Creed is to maintain faithfully the true, divine glory of Jesus Christ. The heart of the creed is the expression " Jesus is God come in the flesh. This is also the testimony of the rest of Scripture. He is Immanuel, "God with us. God in Exodus 3: The unbelieving Jews understand exactly His claim. In John 10 they proceed to take up stones to stone Him, because, "thou being a man makest thyself God," John When Jesus is on trial before the Sanhedrin, the council of elders, He is put under oath by the High priest, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," Matthew The point at issue in all of these confrontations is whether Jesus is divine. This is an unmistakable "yes. See also Hebrews 1: It is the historic confession of true Biblical Christianity. The double procession of

the Holy Spirit The original form of the Nicene Creed left one aspect of the Trinity unexplained and that is the relation between the Son and the Holy Spirit. The Eastern church, which styles itself "orthodox" was, after these councils, constantly rent by controversies over the person and natures of Christ and did not develop in doctrine. The western Latin- speaking church at that time had peace and continued to grow in the word. To this growth belongs the addition to the creed of the expression "and the Son: That the Spirit proceeds from or is sent of the Father is taught in John At issue in this development is the plain teaching of Scripture that the Spirit is sent of the Son and breathed forth of Him as well as the Father. Jesus speaks also of His sending the Spirit and coming in the Spirit. Jesus also breathes forth the Spirit after His resurrection, "he breathed on them, and saith unto them, receive ye the Holy Ghost," John This sending forth of the Spirit is more than simply Jesus pouring out the Spirit on Pentecost. It is rooted in an eternal foundation within the divine life of God. By this double procession God has communion of life within Himself as Father, Son, and Holy Spirit, knows Himself and has an eternal communion of life in love and righteousness. This truth is also the foundation upon which rests the truth that Jesus Christ, the Son come in the flesh, is given the Spirit as His own Spirit and pours out the Spirit upon the church as the Spirit of Christ, the Spirit of the Mediator. Upon it rests also how it is that we by the Spirit have communion with Christ in heaven and by Him are brought into a communion of life with the triune God.

**Chapter 7 : Nicene Creed | Christian Reformed Church**

*The Apostle's Creed is an ancient and reliable summary of basic Christian beliefs. It begins with God the Father: "I believe in God the Father Almighty.*

Do I pay enough attention to the readings? Do I sense the presence of Christ as I listen to the readings? On Sundays the first reading, frequently from the Old Testament, is chosen to match or lead up to the gospel. Just a one-off listening does not do justice to any passage of Scripture. It helps greatly to go over the readings prior to attending the Mass as I said in the previous chapter. The readings can be found in a Missal or on the internet. A commentary is a valuable help, a study course in Scripture even better. During the Easter Season, the Acts of the Apostles is read. This is a valuable history of the Church of the first century. Psalm Response The psalm response is just that – a response to the first reading, frequently in the form of a prayer or an expression of an appropriate human emotion such as joy, regret for sin or thanksgiving. It has been said that in the scriptures God speaks to us but in the psalms we speak to God. These too can sometimes be difficult, but, again, it helps to read them beforehand. This reading is not chosen to match the gospel but has great value in its own right. Word Patrick Negri, Gospel Through most of the year the gospel is introduced with the alleluia verse, a joyous little burst of song. When it is not sung, it should not be used though this directive is rarely observed. The words of the verse always lead into the gospel. The standing posture highlights the importance of this reading. Sometimes the book is carried in procession and incensed, sometimes candles are held alongside the lectern. We sign ourselves with the sign of the cross on our foreheads asking for enlightenment, on our lips asking for help to pass on the good news to others, and on the heart which the gospel must touch if it is to be effective. Many scholars now believe the New Testament was written to be read at the Sunday Eucharist. In those days few people could read or write let alone possess a copy of these writings which had to be laboriously copied by hand, so most would only have known the gospels as they were read at the Sunday Eucharist. His authority was an inner authority. He spoke with conviction. We can be confident of following the teachings of a man who taught not to make himself popular or to make money or to become famous. He taught at great risk to his own life, and, in fact, lost his life in teaching as he did. Though it may be the voice of the priest or deacon you hear proclaiming the gospel, it is Jesus who is speaking to your heart. Homily The homily helps us to make this application, giving us some ideas to pursue in our own way. The homily can never give us a complete exposition of the gospel passage but at least it should point the way along our spiritual journey. I always have a short silent pause after the homily and ask the people to reflect for a moment on the readings that we have heard. A short reflection time allows the word of God to be digested, allowing the people to apply the homily to their own lives. It would be beyond the ability of most people to absorb all that is in these three readings and understand them fully. It may be a word of consolation for pain that you are experiencing, a word to guide you at this particular time of your life or it may be a word challenging you to some difficult task. Take that word with you and reflect on it frequently during the day. We have to admit they are extremely difficult to put into practice and what can easily happen is that we select those we like and which are not too difficult, and then kid ourselves we are good Christians. Jesus himself provides the energy we need when we make the effort, and the energy comes from the very words that challenge us. When we take these words to heart and resolve to abide by them, then we find in them all the help we need. The Council of Vatican II says: The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since from the table of both the word of God and of the body of Christ she unceasingly receives and offers to the faithful the bread of life, especially in the sacred liturgy. Decree on Revelation, 21; emphasis mine This is perhaps a truth that we need to be much more aware of, namely, that the presence of Christ in the liturgy of the word is a real presence. An attentive listening to the Scripture readings is an important part of our spirituality, as is an honest effort to follow them in our daily lives. The Creed We profess the Nicene Creed which was forged out of long, sometimes fierce debate by theologians in the early centuries. We acknowledge belief in God, Father of all the living, creator of the universe and everything in it. We believe Jesus was fully divine and fully human. We believe in the Holy Spirit, the eternal love between the Father and

the Son. We believe in the Church as one, holy, catholic and apostolic. The Nicene Creed is the belief of all the mainstream churches. Being an intellectual exercise, the Creed is a left brain activity and can become dull. It needs to be balanced by some right brain singing to enliven it. Prayers of Intercession The Eucharist is not just an inward-looking event. It looks out to the world around us and holds up to the Lord the injustices, the inequalities and the violence that abound. We pray for the needs of others, for the sick and the deceased and whatever other needs the parish is aware of. Prayers of intercession are an important part of our spirituality; they keep us from becoming too insular and too focussed on ourselves. Good spirituality looks both inward and outward. A healthy spirituality takes notice of all the human tragedies resulting from natural disasters such as earthquakes, droughts and hurricanes; it pays attention to the victims of war and violence. In the petitions we pray for good governance of Church and state, for good relationships between countries and for an end to discrimination of all kinds. We pray for the coming of the kingdom of God on earth. These prayers conclude the Liturgy of the Word.

**Chapter 8 : What We Believe**

*A creed (also known as a confession, symbol, or statement of faith) is a statement of the shared beliefs of a religious community in the form of a fixed formula summarizing core tenets.*

I believe in God the Father Almighty. The creed starts by saying I believe, and we must first understand what is meant by this word believe. God represents here the Source of all, the mystery from which we came, the longing in our hearts. That God is our Father we know from Jesus who affectionately referred to his Abba father, the Source and origin of his true identity 1. To call God the Creator is to say that all that exists- heaven and earth- emanates out of this loving source we call the Father. And as the Origin is ultimately unwavering love, it means creation is fundamentally holy. Christians believe in Jesus Christ as one in whom the Father was fully present. If God as love were only simply One, then his love would only be self-love. But the triune God pours out his love, and Jesus Christ fully opened himself in surrender to that love, and in so doing became the Divine in human form. Thus Jesus is someone in whom people came to encounter the likeness of the Divine; in Jesus God had become flesh. To call Jesus Lord is to say that he has ultimate authority. And the authority he has, and to which we put our faith, is the authority of the Love that he embodied in this world. This lordship of love, peace and justice will inevitably clash with other forms of dominant power and authority in the world. This clash is a distinct danger when we become disciples of love, as we shall see. That he was born of the Virgin Mary is to signal that something new and important has taken place. Also, with the Annunciation scene in Luke, Mary saying yes to housing the Spirit within her doubles up on the theme of our becoming a human receptacle for the Holy Spirit. A new era of Divine-human relations has begun. The mention of suffering under Pontius Pilate is not simply to point out a historical fact. This is the risk of love 5. Jesus also suffered the pains and afflictions of the world, unto the cross. In faithfulness to God, he bore witness to the immense suffering in the world, with an open heart overflowing with the Divine love. The mention that he was crucified for this is also more than historical. God is unwaveringly present with all those who suffer. The third day He arose again from the dead. To mention that he descended into hell is again to emphasize that he was truly dead. Furthermore, Jesus Christ died for the work of Divine love, and thus his literal, sacrificial death becomes a source of spirit and life to the living. The fact that he actually died and descended into the underworld- Hades or the Hebrew Sheol- also sets up the next statement regarding his resurrection. Not even the prison bars of hell could contain the One in whom the Holy had become flesh; Jesus is even depicted as preaching the good news to the dead 1 Peter 3: The Resurrection of Jesus indicates not that he has come back to life, a la Lazarus, but that he still lives, is still a force in the universe. The death and resurrection of Jesus also works on another level, as an example of how we ourselves can be saved. He ascended into heaven, and sits at the right hand of God the Father Almighty. To say that he sits at the right hand of the Father is an image that Jesus is the most exalted one; God has divinely sanctioned him. This passage of the Creed can be interpreted in a couple of different ways, one more literal and one more symbolic. The more literal interpretation is that Jesus Christ will judge the living and the dead when he returns for the Second Coming. To awaken from the dead, is to awaken to a life lived in Christ and the Lord who loves us. I believe in the Holy Spirit. The Holy Spirit is God alive within the world. The Holy Spirit is the life-breath energy within us that- if contacted and surrendered to- lets us commune with Thy Will. But they change place: I believe in the holy catholic church, the communion of saints. The Church is where those who are inspired by the Holy Spirit and are faithful to God come together in sacred community. There is also reference here to the ultimate form of Christian communion, the Eucharist. In Holy Communion we share in the body of Christ, just as in a Church community we share a life with one another. To believe in the forgiveness of sins is to believe that, just like the father of the prodigal son, God will always be there to embrace us when we return. The resurrection of the body refers to the resurrection and sanctification of all of creation by God. Because Jesus allowed himself to be a house for the Holy Spirit, his death was not final. He still lives in us and in the Church. The resurrection of the body speaks to the coming transformation of all of creation. Life everlasting does not refer to a realm of eternal life once we are dead, but rather to a faith in the eternal source of life that is Spirit.

Thus the last word of the Creed circles around and creates a unity with the first- I believe. I have faith in the trustworthiness of God. Instead it moves straight from birth to death. The Liberation Theologians made a substantial point of this omission, because in their view it leaves out the most radical and powerful components of the life and teachings of Jesus Christ, which has considerable political relevance for the poor and marginalized today, as well as how we understand what discipleship entails. In other words, only through Christian praxis is it possible for us to draw close to Jesus. *Christology at the Crossroads: A Latin American Approach*. New York, Orbis Books, *It is to take the risks that he has taken, even death. Room to Be People: Philadelphia, Fortress Press, Living the Apostles Creed. Meditations on the Apostles Creed. New York, Crossroads, The Faith of the Church: A Commentary on the Apostles Creed. New York, Living Age Books, But This I Can Believe. Great Britain, Faith Press,*

**Chapter 9 : Part One: The Apostles' Creed - The Basic Profession of Faith**

*The Apostles' Creed was originally a profession of faith required of converts to Christianity before they were baptized. As a formula of belief it goes back in substance, if not in words, to the twelve apostles.*

Our topic today is Jesus " the works of Jesus " and specifically the deeds of Jesus that are mentioned in the Nicene Creed. My guest in the studio today is Dr. Thanks for being here, Darrell. Darrell Bock My pleasure. And many Christians affirm their faith through reciting the Nicene Creed, man people weekly. For us and for our salvation, he came down from heaven. He became incarnate by the Holy Spirit and the Virgin Mary and was made man. He was crucified for us under Pontius Pilate. He suffered and was buried. The third day he rose again according to the Scriptures. He ascended to heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end. So this starts out by saying that for us and our salvation was the point of Jesus coming. We believe in one God, and then it talks about the Father Almighty, then the son. It goes on to talk about the Spirit. And so this section is part two of the discussion of Jesus. So we start off with this emphasis on where he has come from, that he has become incarnate and has come to Earth. All this is being done so that we can enter into a restored relationship with the living God. This is the affirmation that Jesus is the key to salvation and that our salvation is a direct result of his work on our behalf as the one who takes our place and who bears sin for us. Mikel Del Rosario And so for us and for our salvation, we see Jesus coming as a suffering servant? Darrell Bock Yes, in part. He comes as the Messiah. He comes in the creed as the son of God who takes on humanity. Probably in the background here are texts like Philippians 2 where it talks about him emptying himself and taking on humanity in order to do the work of God. Mikel Del Rosario Well, then it starts talking about the incarnation a little bit more. The creed includes the idea that he came down from heaven, and it reminds us of Jesus being the one who descended in Ephesians 4. Where do we see Jesus indicating that he came from heaven? Darrell Bock Well, the clearest passage really for this probably is John 1, the idea that in the beginning was the word. The word was with God, and the word was God. He was disembodied, if I can say it that way, who takes on the limitations of incarnations and comes to Earth. It talks about him not seeking to hold onto " to grasp his deity " but emptied himself in taking on the form of a servant, talking about his taking on humanity. This is in, of course, Philippians 2: Darrell Bock It can. But it probably does allude to the idea of why he was sent. It has to do with being sent to this " to and for this mission and to accomplish these goals related to salvation that he has come to perform. Mikel Del Rosario So he came down from heaven, hints at pre-existence and deity as well. It suggests that he has a heavenly origin. Mikel Del Rosario Well, as we walk on through, it goes on to say that by the power of the Holy Spirit, he became incarnate from the Virgin Mary and was made man. But if we think about reasons why the church might make something up like this, would it help at all to help the Christian faith win Jewish converts? The background for this " sometimes skeptics will make a point that this is being done on the basis of models coming out of the Greco-Roman world and really is a later development in the church. You are in the first century. The predominance of believers, at least initially, are coming out of a Jewish background. Because in the Greco-Roman world, a human being gets promoted to the level of a god because of the quality of leadership that they give, the way in which they lead. But what is being depicted in the Christian faith is not anything like that at all. This is a declaration of God choosing to take on humanity. He can be as creative with it as anything that allowed the creation to begin with. And then he steps in and takes on humanity this way. And so the spirit is very involved in the virgin birth from the very beginning. And this is a unique doctrine. Mikel Del Rosario And in fact that was kind of an embarrassment, if I can say it that way. It caused suspicion on Jesus and Mary. Although there are other places that hint about Jesus being pre-existent and coming to Earth or that emphasize his role as creator and then contrast that with the work that he did on Earth as Redeemer, Colossians 1 being an example of this. This is the uniqueness of Jesus, and that is that he is both fully God and fully man now incarnate in a human body. The idea that God could be human, and go through human functions, and have human limitations is something that they see as an affront to the doctrine of God. Mikel Del Rosario Well, now we move to the death and the burial of Jesus. He

suffered death and was buried. How do we understand that phraseology? Darrell Bock This is usually understood to be some type of substitution where he bears the penalty for our sin. So on our behalf or in place of us is the idea here. Obviously, we benefit from that. It becomes for us. The way in which sacrifices in the Old Testament were undertaken in which an animal suffers in our place. And in some cases, you put the hands on the sacrifice to show the transfer of the responsibility. The joke is you always have to wear your yarmulke when you read the New Testament. This historical component of this is sometimes people have questions about the historicity of the crucifixion. But from a scholarly perspective, basically nobody questions. Darrell Bock Well, you do meet a few people who try and question this. Most people working even in classical scholarship recognize this is actually, for an ancient event, very well attested. Not only do we have the testimony of the Gospels, but we have a snippet of Josephus that most scholars recognize as authentic. They talk about a death under Pontius Pilate. We have allusions as well in the Roman historian Tacitus in a work called *The Annals*, which also alludes indirectly “ it alludes to the death directly, the death under Pontius Pilate. So it alludes to crucifixion as well. So Jesus is portrayed as having been slain under Pontius Pilate. And everything about the Jewish response to Jesus in the official rabbinic documents assumes his life. That even applies to his death. Mikel Del Rosario Yeah. Darrell Bock Yes, the crucifixion an extremely horrific way to die. It involved terrific suffering. It was so horrific that a Roman citizen could not be crucified. They were protected from this extreme form of punishment. It was a death that was designed to communicate shame and to scare people. This is the death that Jesus actually chose to undertake. Mikel Del Rosario And then it talks about the burial as well. How do we know Jesus was put in a tomb? The sense that we have is that he was really buried in a location that was determined “ he was buried in a way actually that honored Jewish tradition. And Jesus is not buried in a family tomb. And so that actually honors Jewish tradition. Mikel Del Rosario So for us as Christians, we believe these things historically, and we believe these things theologically as well. They operate at both levels. Mikel Del Rosario Yeah, and so the creed is highlighting both of those things. But on the third day he rises from the dead. And that represents the vindication of God, because Jesus actually announced where he was going before the resurrection happened when he was on trial before the Jewish leadership. Mikel Del Rosario Unpack that a little bit more for us, Jesus being vindicated at the resurrection. The Jewish leaders think that Jesus is blaspheming God, that he is insulting God by the kinds of prerogatives that he claims for himself, things like forgiving sin. And that these claims about the tightness of his relationship to the Father are causes for offense. So you may sentence me to death, but one day this whole scene is gonna be reversed. I will not be the defendant, and you will not be the judges. But you will be the defendant, and I will be the judge.