



# WE BELIEVE

## THE CREEDS

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**Fall 2024 Series Companion Guide**

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**CORNERSTONE CHURCH**



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## **HOW TO USE THIS COMPANION GUIDE**

We hope this companion guide serves you well throughout this sermon series in a few ways:

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### **MEMORIZE THE NICENE CREED**

Creeds are meant to be spoken out loud. We encourage you to grow so familiar with this creed's declaration of faith you can speak it from memory. You'll be surprised by how often the Lord may bring it to mind at the right moment!

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### **TAKE NOTES DURING SUNDAY SERVICES**

Write down truths to remember and reflect on as you're learning throughout this series. Spend time sharing these insights with your connection group, family, and friends.

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### **FURTHER STUDY ON CREEDS**

You'll find a brief introduction to creeds in particular, context for the Nicene Creed specifically, and explanations and scripture references for key statements to help you to understand what the Nicene Creed is (and isn't) confessing. You will also find additional resources in the back of this guide to take an even deeper dive into the Nicene Creed, and other creeds, throughout church history.

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Ultimately our prayer is this series, companion guide, and the Nicene Creed would compel you to believe and marvel in God-- not in what you can do for Him, but in all that He has done for us.

Grace and peace,  
Cornerstone Equipping Ministry



**THE**

**NICENE**

**CREED**

**We believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.**

**And we believe in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; God of God, Light of Light, True God of True God; begotten, not made, being of one substance with the Father, through whom all things were made. Who, for us and for our salvation, came down from heaven, and was incarnate by the Holy Spirit and of the virgin Mary and became 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 sits at the right hand of the Father, and He shall come again in glory, to judge the living and dead; and his kingdom shall have no end.**

**And we believe in the Holy Spirit, the Lord and Giver of Life; who proceeds from the Father; who with the Father and Son together is worshiped and glorified; who has spoken through the prophets. And we believe in one, holy, catholic, and apostolic church. We confess one baptism for the forgiveness of sins; and we look for the resurrection of the dead, and the life of the age to come. Amen.**

## AN INTRODUCTION TO

# CREEDS

### WHAT IS A CREED?

**Creeds are statements of belief rooted deeply in scripture.** Like the short version of a long story, or the sparknotes of an entire book: Creeds are shareable, summary statements of Christian beliefs. They are meant to be said aloud for us to declare and for others to hear. They are personal and individual-- the word, *credo*, where we get "creed" literally means "I believe." And yet, there is value in the people of God confessing together (corporately) what "we believe," too. **Creeds are memorable and shareable because of their short lengths, allowing for biblical truths to easily pass from generation to**

**generation** (which reflects the rich, oral tradition followers of God have been doing for a long time! See Ex 13:14-16; Deut 6:4-9, 20-25; I Cor 15:3-4; I Tim 4:16; II Tim 2:15-18).

**There are three main creeds that Christians across denominational distinctions confess: The Nicene Creed, The Apostles' Creed, and The Athanasian Creed.** Some verbiage overlaps and some phrases are unique, but each of these creeds exist for the same purpose. Each are statements of belief in the core doctrines of the Christian faith built on the foundation of scripture, and provide Christians with a rooted faith.

## **WHY CAN WE TRUST CREEDS?**

### **CREEDS POINT US BACK TO SCRIPTURE**

The Nicene creed, or any other creed, sits underneath the authority of scripture. So, imagine a creed's statement as hyperlinked-- if you were to click on each link, every one of them redirects us to scripture. Creeds are scripture-saturated in the truths they affirm.

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### **CREEDS WERE CREATED IN PLURALITY**

No single person came up with a creed on their own. Church leaders across a variety of traditions met together to deliberate thoughtfully and carefully over these confessional statements. Though never intended to replace or undermine the scriptures, this plurality of leadership does give creeds a sense of accountability, authority, and weight.

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### **CREEDS HAVE STOOD THE TEST OF TIME AND SCRUTINY**

These statements span across centuries, cultures and continents to capture the essence of Christianity. Throughout history, creeds faithfully serve to preserve, protect, and correct the church from compromising or drifting away from essential doctrinal beliefs.

## HOW DO CREEDS HELP US TODAY?

### CREEDS DRAW CLEAR BOUNDARY LINES

Creeds distinguish correct beliefs from false teaching on essential doctrines of the faith. Not to mention, creeds give us succinct words to articulate the Christian faith. A creed, the Nicene Creed or otherwise, isn't just a mere statement of belief but an invitation to confess belief in the right things.

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### CREEDS GROUND US IN HISTORICAL TRUTHS

We don't have to be innovative in what we believe or how to say it. Creeds establish us in deep, historical roots of our faith that were not manufactured overnight, but have withstood throughout centuries for the sake of preserving and protecting core Christian doctrine. Drawing from these deep roots echoes Jude's appeal to "contend for the faith that was delivered to the saints once for all (3)" or Paul's exhortation to "stand firm and hold to the traditions you were taught" (2 Thess 2:15) and praise to the Corinthians for "holding fast to the traditions just as I delivered them to you" (1 Cor 11:2).

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### CREEDS UNIFY BELIEVERS

Creeds call believers together by emphasizing the non-negotiables we share in common rather than promoting the denominational distinctives that often lead to division and discord. The church consists of all believers in all places throughout all times. We confess we are a part of something much larger and lasting than ourselves when we confess the creeds (Heb 12:1).



## HOW'D WE GET THE NICENE CREED?

**Most creeds and confessions throughout church history were written reactively, and developed by church leaders because there was some kind of theological crisis they needed to respond to and clarify for people.** The Nicene Creed was no different. Written out of an urgent need to combat heresy (false Christian teaching) that was making its way throughout the church, **a prominent church leader named Arius was attacking the deity of Christ, teaching that Jesus was not God.** Arius was teaching Jesus was one of the creatures God had made. **Arius taught people, "There was a time when he (Jesus) was not."** Yikes!

Thus, the Nicene Creed was created. **The main goal of the Nicene Creed is to provide a**

**clear confession on the doctrine of the Trinity-- there is one God who eternally exists in three, distinct persons (Father, Son, Holy Spirit).** Two council groups met in AD 325 and AD 381 for church leaders to develop the Nicene Creed to speak against Arius and the false teaching he was spreading. **This is the reason why the Nicene Creed is rich in trinitarian language, and why a significant portion of the creed is devoted to confessing the person and work of Jesus Christ.** Thanks to the Nicene Creed the church has clarity about the Trinity-- a non-negotiable, distinguishing doctrine of the Christian faith from all other religions. Unfortunately, Arius was excommunicated (kicked out) from the church for resisting the confession made in the Nicene Creed and continuing to spread his false teaching.

# SERMON NOTES

*Use the following pages to take your own notes during Sunday services throughout the series, and refer to page 20 for further statement explanations with scripture references.*



"We believe..."

**We Believe**

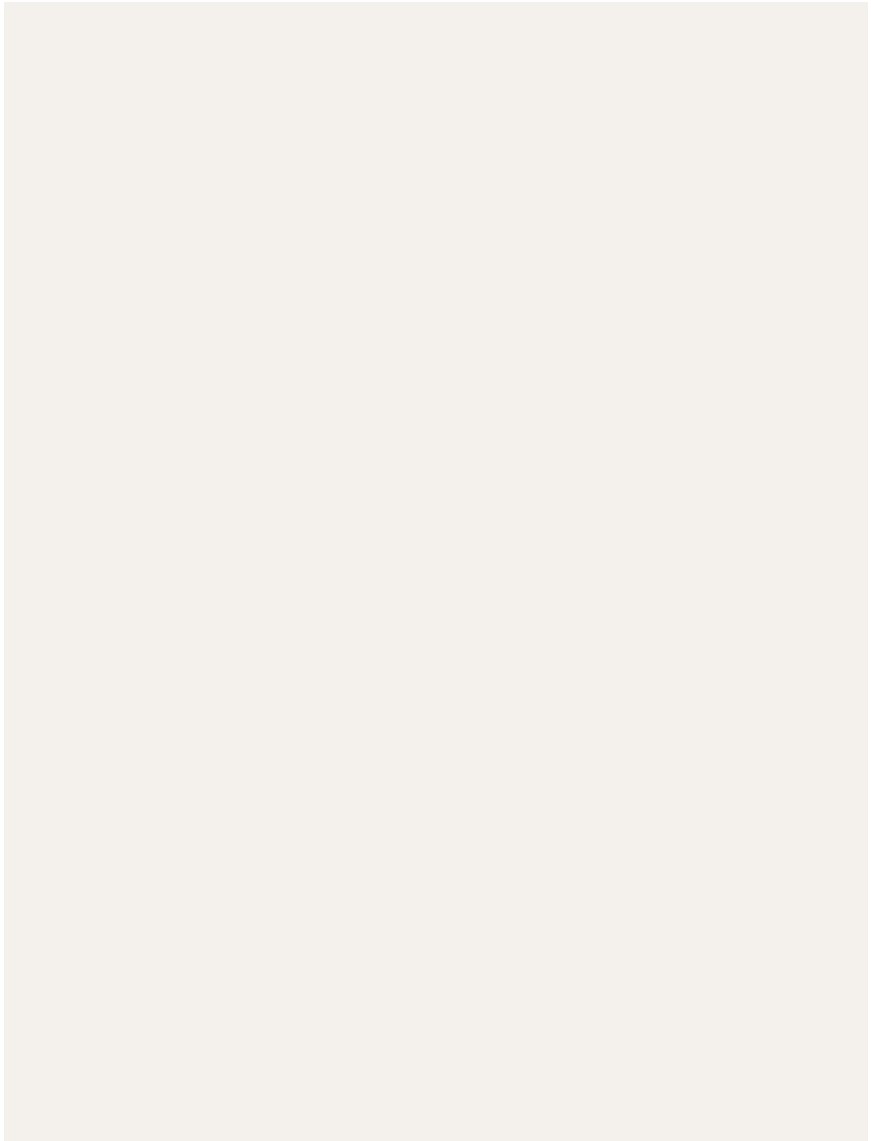
**August 25**



**"... in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible..."**

**God the Father**

**September 1**





"And we believe in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; God of God, Light of Light, True God of True God; begotten, not made, being of one substance with the Father, through whom all things were made."

## **Jesus: The Eternal Son of God**

**September 15**



"Who, for us and for our salvation, came down from heaven, and was incarnate by the Holy Spirit and of the virgin Mary and became man; and was crucified also for us under Pontius Pilate; He suffered and was buried..."

## Jesus: God Incarnate

**September 22**



"...and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits at the right hand of the Father, and He shall come again in glory, to judge the living and dead; and his kingdom shall have no end."

## **Jesus: Risen and Returning**

**October 6**



**"And we believe in the Holy Spirit, the Lord and Giver of Life; who proceeds from the Father; who with the Father and Son together is worshiped and glorified; who has spoken through the prophets."**

## **The Holy Spirit**

**October 13**





*"And we believe in one, holy, catholic, and apostolic church."*

## **The Church**

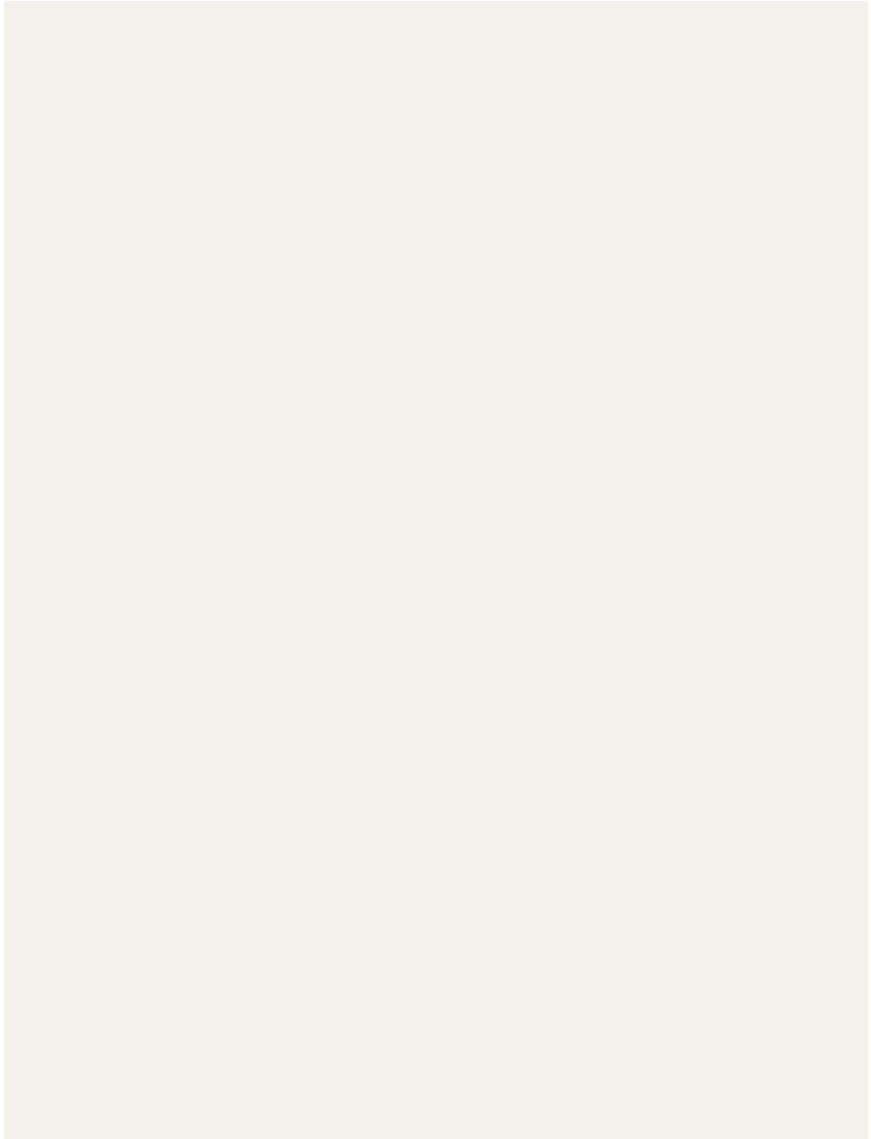
**October 20**



"...and we look for the resurrection of the dead, and the life of the age to come."

## **Resurrection and Life Eternal**

**October 27**





*"We confess one baptism for the forgiveness of sins..."*

**One Baptism for Forgiveness of Sins**

**November 3**

THE

NICENE

CREED

EXPLAINED

WITH

SCRIPTURE

REFERENCES

*The following pages provide brief commentaries to clarify key statements within the Nicene Creed. The list of scripture references is not exhaustive, but will provide you with a great start for your own personal study.*

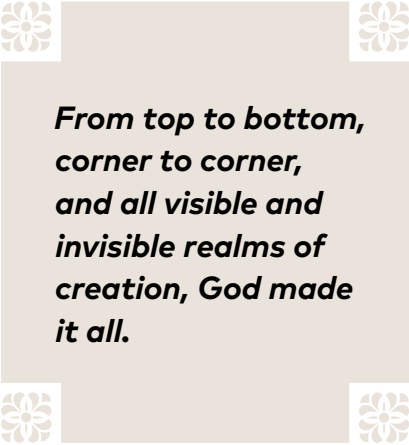
**“...ONE GOD, THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH, AND OF ALL THINGS VISIBLE AND INVISIBLE.”**



Unlike polytheistic religions (belief in many gods), Christianity is a monotheistic religion (belief in one God). The God of the Bible possesses unique attributes: He is Father, all-powerful, and supreme Creator. As Father, He demonstrates and defines for us what true fatherhood is: One who provides, protects and defends, and generously serves with gentle strength and unconditional love.

As the Almighty, He is the sovereign ruler of all things, with all control, at all times. He is unable to be thwarted. God alone is uncreated because He is Creator. God made

everything ex nihilo (out of nothing, no materials!) in Heaven and Earth. From top to bottom, corner to corner, and all visible and invisible realms of creation, God made it all.



***From top to bottom,  
corner to corner,  
and all visible and  
invisible realms of  
creation, God made  
it all.***

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## **Scripture References**

### Old Testament

Gen 1:1; Deut 6:4;  
Ps 104:24, 139:13-16;  
Isa 42:5, 63:16; Jer 32:17

### New Testament

Acts 17:24-26; Rom 11:33-36;  
2 Cor 6:18; Eph 4:6; Col 1:16;  
1 John 3:1; Rev 1:8, 4:8, 11, 11:17, 15:3

**“... JESUS CHRIST, THE ONLY-BEGOTTEN SON OF  
GOD, BEGOTTEN OF THE FATHER  
BEFORE ALL AGES...”**



The goal of the Nicene Creed is to clearly showcase the full deity and full humanity of Jesus along with the three-in-one nature of God. This phrase moves us into confessing the second person of the Trinity, Jesus Christ.

The best way to understand “only-begotten” is to think about Jesus as the “natural-born” Son of God-- contrasted with adoption which is the means by which we become sons and daughters of God. While we are all in the same family, the means are different. In this instance, “only-begotten” showcases that Jesus is unique in His relationship to God. Furthermore, the Son was with the Father before all ages-- “There was never a time that Jesus was not.”

Remember, the Nicene Creed is correcting Arius' opposite statement, “There was a time that Jesus was not.” Oftentimes, “begotten” implies origin, and we see here that Jesus' origin is timeless and eternal. Jesus has always existed and transcends beyond time.

***Jesus has  
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and transcends  
beyond time.***

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## **Scripture References**

### Old Testament

Ps 2:7

### New Testament

Mark 1:1, 15:39; John 1:1-3, 18, 3:16, 17:5; Rom 8:29; Gal 3:26; Col 1:15-17; Heb 1:5

**“... GOD OF GOD, LIGHT OF LIGHT,  
TRUE GOD OF TRUE GOD...”**



This set of three statements affirm Jesus is God. Jesus is not partially God, a lesser edition of God, nor is He a secondary God. Jesus is truly God-- fully, completely, essentially, and actually. The metaphor of light underlines the inseparability of Father and Son. In the same way light cannot separate from itself, so it is with Father and Son.

***Jesus is truly  
God: fully,  
completely,  
essentially,  
and actually.***

Something to consider: Recall Jesus' self-declaration in the gospel of John, "I am the Light of the World." In the person of Christ we see God in the flesh-- the Light of the World who created light for the world.

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## **Scripture References**

### Old Testament

Isa 9:2

### New Testament

John 1:1-18, 8:12, 12:36, 14:9-10, 17:3, 20:28; II Cor 4:4-6; Phil 2:6; Col 1:15, 2:9; Heb 1:3, 8-12; I John 5:20; Rev 21:23, 22:13

**“... BEING OF ONE SUBSTANCE WITH THE FATHER,  
THROUGH WHOM ALL THINGS WERE MADE.”**



The Greek word that helps with understanding “one substance” is *homoousios*, which translates as “the same being” or “one essence.” Confessing Jesus is of “the same being” or “one essence” with the Father is to believe Jesus is of equal divinity as the Father. Jesus is the source of creation, not as a fellow creature, but as the Creator.

Something to consider:  
Essence and persons are used intentionally for Christians to simultaneously confess belief in God (one essence) who is Father, Son, and Holy Spirit (three persons).

***Confessing Jesus is of “the same being” or “one essence” with the Father is to believe Jesus is of equal divinity as the Father.***

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## Scripture References

### Old Testament

Isa 9:6

### New Testament

John 1:1-18, 10:30, 14:9-10, 17:22-24; I Cor 8:6; Phil 2:6; Col 1:15-19; Heb 1:2-3



## “WHO, FOR US AND FOR OUR SALVATION, CAME DOWN FROM HEAVEN...”



Now, we look to the work of Christ in the incarnation (when Jesus becomes a human being and lives on earth). The story of scripture constantly describes God's coming down to us out of His desire to be with us. The coming of Jesus to earth showcases this most clearly.

There are no exclusions for whom Christ came for-- there are no exclusions for who can be saved. As we see repeatedly in the Gospels, Jesus came to save people of every race and ethnicity, socioeconomic class, marital status, gender and age.

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### Scripture References

#### Old Testament

Isa 25:9

#### New Testament

Matt 1:21, 20:28; Mark 2:17, 10:45;  
Luke 19:9-10; John 1:10, 3:13, 12:44-47,  
17:1-4; II Cor 5:21; Eph 2:8-9; Phil 2:6-  
8; Col 1:20-22; I Tim 1:15; I John 2:2

**“... WAS INCARNATE BY THE HOLY SPIRIT  
AND OF THE VIRGIN MARY AND BECAME MAN...”**



This is not a 50/50 split, but a 100/100 fullness of both divinity and humanity. The incarnation is marvelous-- the uncreated, eternal God becomes both created and mortal. Church father Gregory Naziansen puts it this way: “He remained what He was and took up what He was not.”

In the incarnation of Jesus, God put on a body and flesh. In doing so, he chose to predispose Himself to all the vulnerabilities and complexities of what it meant to be human-- particularly, and perhaps especially, the sorrow, suffering, trauma, and death we experience as people. With cooperative obedience under the power of the Holy Spirit, Mary was God’s chosen vessel who

brought the Son into the world. Jesus was uniquely born of a virgin to reflect His distinct status as both fully God and fully man.

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fully man.***

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## **Scripture References**

### Old Testament

Isa 7:14

### New Testament

Matt 1:16, 18, 20, 23; Luke 1:27-35;  
John 1:14; Gal 4:4; Phil 2:6-7;  
Heb 2:17, 4:14-15

## “... WAS CRUCIFIED ALSO FOR US UNDER PONTIUS PILATE...”



“For us” is a key phrase in this portion of the confession on the work of Christ, and here again we see another work of Christ for us-- He was crucified. His death served as the perfect, atoning sacrifice for us. Christ's crucifixion isn't a made-up story-- it is a historical event. The creed time-stamps Jesus' life and death inside of world history by naming Pontius Pilate, the Roman governor who permitted this to take place.

Something to consider: What might we learn about God from the two people named in the creed? Whether we are humbly obedient like Mary or contributing to grievous injustice like Pilate, God can bring good out of any and all circumstances and choices to fulfill His plans and purposes.

***The creed  
time-stamps  
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death inside of  
world history  
by naming  
Pontius Pilate.***

### Scripture References

#### Old Testament

Isa 53:5

#### New Testament

Matt 20:18-19, 27:26; Mark 15:15, 24-25; Luke 23:24-25; John 19:15-16; Acts 2:23, 3:13, 4:27, 13:28

**“... HE SUFFERED AND WAS BURIED;  
AND THE THIRD DAY HE ROSE AGAIN...”**



Christ suffered at the hands of people-- the very people he came to save ultimately rejected him, scorned him, and killed him. Jesus suffered physical and emotional abuse, mockery and betrayal, mental anguish, and spiritual abandonment. After this suffering, Jesus—the immortal God who took up mortal flesh—died a real death.

He was buried in a guarded and sealed tomb, and it seemed as if the story was over. Can you begin to imagine the discovery of an empty tomb three days later? The news was staggering: Jesus was not in the grave; Jesus was no longer dead. Jesus is alive!

***Jesus suffered physical and emotional abuse, mockery and betrayal, mental anguish, and spiritual abandonment.***

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## **Scripture References**

### Old Testament

Isa 53:3-4

### New Testament

Matt 27:30-31, 28:5-6; Mark 10:33-34, 15:19-20, 45-46, 16:6; Luke 24:46; John 19:1-3, 30, 33, 40-42; Acts 2:24, 32, 3:15, 13:29-30; Rom 10:9; I Cor 15:4; II Cor 5:15; Phil 2:8; I Pet 3:18; Heb 2:9, 18; Rev 1:18

“... AND ASCENDED INTO HEAVEN,  
AND SITS AT THE RIGHT HAND OF THE FATHER...”



The ascension completed Jesus' resurrection work and is a critical part of confessing the deity of Christ. After Jesus' resurrection and appearance to many, He commissioned his followers to tell the world what took place, and promised a Helper to come.

Having completed the work the Father sent Him to do, Jesus returned to Heaven to be with His Father, sat down on the throne to advocate for us before the Father, and now permanently rules and reigns as the King above all kings.

***Having completed the work the Father sent Him to do, Jesus returned to Heaven to be with His Father.***

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## Scripture References

### Old Testament

Zech 14:4; Ps 110:1

### New Testament

Mark 14:62; 16:19; Luke 24:51; John 1:18; 3:13, 6:62; Acts 1:9-11, 2:33; Eph 1:20; Col 3:1; Heb 1:3, 8:1, 10:12; 1 Pet 3:22

**“... HE SHALL COME AGAIN IN GLORY,  
TO JUDGE THE LIVING AND DEAD...”**



Return and judgment are two critical components of Christ's deity, as God alone has the right to exercise divine judgment. These two impending realities, along with restoration of his Kingdom, will complete Christ's work of total redemption. In Jesus' first coming He came to save the world, and in His second coming He will return to bring true and lasting peace through judgment and restoration.

On this final day, all people will stand before Christ. Those who have placed their faith in the person and work of Jesus will receive their reward and enter into eternal life with God, and those who have rejected Jesus will face condemnation and eternal separation from God.

Something to consider: The book of Isaiah states that God will not share His glory with another. If Jesus is not God, it is blasphemous for Him to come again in glory!



***In Jesus' first coming He came to save the world, and in His second coming He will return to bring true and lasting peace through judgment and restoration.***



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## **Scripture References**

### Old Testament

Ps 9:7-8, 96:13, 110:5-6;  
Isa 42:8; Dan 7:13-14,  
12:2

### New Testament

John 5:22-29, 12:48, 14:3; I Cor 3:13-15,  
15:23; II Cor 5:10; Phil 2:9-11; Col 3:4; I  
Thess 4:16, 5:23; II Tim 4:1, 8; Heb 9:27-  
28; Jude 24; Rev 1:7, 11:18, 20:12-15

“... HIS KINGDOM SHALL HAVE NO END.”



At the end of all things, the Kingdom of heaven will come down to earth. God will finally and forever dwell with His people in a restored creation. God's Kingdom is unlike any kingdom or ruler that we have experienced on this side of eternity-- it is a Kingdom without sin. There will be no hardship, pain, sorrow, injustice, evil, tears, or death. Jesus will be the forever King-- He will not be usurped, overthrown, or impeached.

***Jesus will be  
the forever  
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overthrown, or  
impeached.***

Believers will physically and permanently live in a recreated and restored world of perfection and wholeness to enjoy God, one another, and the world as it was always intended to be.

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## Scripture References

### Old Testament

II Sam 7:13; Isa 9:7;  
Dan 7:14

### New Testament

Matt 26:64, 28:18; Luke 1:32-33;  
II Cor 15:25-26; Eph 1:21-22; Phil 2:10;  
Jude 25; Rev 7:9-10, 11:15

**“AND WE BELIEVE IN THE HOLY SPIRIT, THE LORD  
AND GIVER OF LIFE; WHO PROCEEDS  
FROM THE FATHER...”**



The Nicene Creed affirms the person of the Holy Spirit is God by echoing statements we have confessed previously. Notice the same title, Lord, given to Christ is now also given to the Holy Spirit. Just as Jesus is the One “through whom all things were made,” the Holy Spirit now also is the One who brings forth life.

Oftentimes in scripture we see the Spirit portrayed as God’s breath to depict this life-giving role. The word proceeds explains the Spirit’s unique origination from the Father, in a similar way that the Son has a unique origination from the Father (“only-begotten Son”). It is important for us to recognize the particular verbiage of these two originations: *only-begotten & proceeding*

They are different and distinct, yet both are in reference to the Father, and both have to do with a timeless, eternal relationship that has no beginning or ending.

***The Nicene Creed affirms the person of the Holy Spirit is God by echoing statements we have confessed previously.***

## **Scripture References**

### Old Testament

Gen 2:7; Job 32:8, 33:4;  
Ps 33:6; Isa 11:2;  
Ezek 37:9-10, 14

### New Testament

John 6:63, 14:16, 15:26, 20:22; Rom  
8:2, 6, 11; II Cor 3:6, 17-18; I Pet 3:18



**“... WHO WITH THE FATHER AND SON TOGETHER IS  
WORSHIPED AND GLORIFIED...”**



Although The Nicene Creed mentions each person of the Trinity by name, the Creed is not saying we worship and glorify three gods. The word together is key here to emphasize the inseparability of Father, Son, and Holy Spirit. When we speak of true worship and glory ascribed to God, we worship and glorify a three-in-one God. Perhaps this is reason enough to worship and glorify God!

Something to consider: This is why the works of God across the pages of scripture involve the Father, the Son, and Holy Spirit. Read the Bible closely and you'll start to see the Trinity everywhere!

***When we speak of true worship and glory ascribed to God, we worship and glorify a three-in-one God.***

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## **Scripture References**

### Old Testament

Ps 143:10

### New Testament

Luke 4:14-15; John 4:23-26, 16:13-15;  
Eph 1:17

“... WHO HAS SPOKEN THROUGH THE PROPHETS.”



Notice the Spirit is described as one who speaks, and the way in which He does so is through prophets. Prophets are messengers and mouthpieces-- individuals who speak the words of God on His behalf.

In this way, the Holy Spirit enlivens the words of scripture so that they are heard and understood by anyone who listens to or reads them.

***Prophets are messengers and mouthpieces-- individuals who speak the words of God on His behalf.***

## Scripture References

### Old Testament

II Sam 23:2;  
Isa 61:1; Ezek 11:5

### New Testament

Luke 4:17-20; Acts 1:16, 28:25; Eph 3:5; II Tim 3:16-17; Heb 1:1; II Pet 1:20-21

## “AND WE BELIEVE IN ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH.”



The Greek word *ekklesia* used for church refers to “an assembly of people” or “called-out ones.” In this way, we understand that the church is not a place to gather, but a people sent out on mission with the power of the Holy Spirit. The New Testament uses powerful metaphors to describe this group of people-- a body, a bride, a temple where God dwells, a family or household (to name a few). The Nicene Creed focuses on four key marks of the church: one, holy, catholic, and apostolic.

**ONE:** An emphasis on the church’s unity (as the Father, Son, and Holy Spirit are united) amidst all kinds of differences that would normally divide people.

**HOLY:** The attribute of a people who are righteous in Christ and set apart. for ongoing Christ-likeness through the power of the Holy Spirit.

**CATHOLIC:** Not a reference to the church denomination, but rather the church’s universality. In other words, the church isn’t just particular people in one particular place at a particular time. The church consists of all believers in all places throughout all times. We are a part of something much larger and lasting than ourselves!

**APOSTOLIC:** The apostles were eyewitnesses of Jesus’ life, death, resurrection, and ascension. This is who Christ authorized and entrusted to guard, teach, and pass down the good news of salvation through Christ to us. We can follow their obedience and continue to share the good news of Jesus with others, too!

### Scripture References

#### Old Testament

Deut 7:6

#### New Testament

Matt 16:18; John 17:20-21; I Cor 12:12, 28; Gal 2:7-9, 3:28; Eph 1:4, 2:13-14, 19-20, 4:4-6; I Pet 1:15-16, 2:9-10; Rev 7:9

## “WE CONFESS ONE BAPTISM FOR THE FORGIVENESS OF SINS...”



Baptism is the outward demonstration of the inward transformation that occurs when a person puts their faith in Jesus for salvation. Believers confess their faith in Christ “out loud” when they outwardly show their faith through baptism. Baptism and forgiveness of sins are connected because both are rooted in Christ.

Think of the creed as saying, “because of Christ’s forgiveness, we are baptized.” When a person goes under the water, and is raised up out of it, they are portraying their connection to Christ and the benefits of this connection. Everything that was true of the believer (sin, condemnation, death, and separation from the Father) was

put on Christ on the cross, and everything that is His (righteousness, forgiveness, life, and union with the Father) is now theirs through faith in Christ. Forgiveness by faith is the good news of the gospel, and baptism declares publicly, “I believe this!”

***Forgiveness by  
faith is the good  
news of the gospel,  
and baptism  
declares publicly,  
“I believe this!”***

### Scripture References

#### New Testament

Matt 28:19; Mark 16:16; Acts 2:38, 22:16;  
Rom 6:3-11; I Cor 6:11, 12:13; Eph 4:4-5; Col 2:12-14

## “... AND WE LOOK FOR THE RESURRECTION OF THE DEAD, AND THE LIFE OF THE AGE TO COME.”



Christ's resurrection promises the kind of life where death ceases to exist. This is why the Bible speaks of those who place their faith in Christ as merely "fallen asleep" when they die. Why? Because people who fall asleep wake back up! This is exactly what the age to come will be like. All believers of the past will be resurrected human beings to join present believers in a physical world without any stain or hint of death, decay, or darkness.

All evil and injustice will be vindicated by King Jesus, as He will inaugurate the new heavens and new earth. Those who have placed their faith in Christ will experience a life better than the one in Eden. The world and all of creation will be completely

redeemed and restored, and Christians will experience the fullness of relationships, pleasure, work, and rest as it was always intended to be enjoyed. Forever we will see God face-to-face, walking with Him and worshiping Him with every tribe, tongue, and nation of the earth. Eternal life with God is the future and certain hope of all Christians. We wait for this real, lasting life with joyful and patient expectation.

***Eternal life with  
God is the future  
and certain hope  
of all Christians.***

### Scripture References

#### Old Testament

Isa 25:8

#### New Testament

Mark 10:29-30; John 6:40, 11:25-26; Rom 8:18-25; I Cor 13:12, 15:20-26, 42, 53-55; II Cor 4:14; Phil 3:21; I Thess 4:14-17; II Tim 1:10; I John 3:2; Rev 21:1-8, 22:3-4

## ADDITIONAL RESOURCES





**RESOURCES USED FOR  
THIS COMPANION GUIDE**

*The Nicene Creed* by Phillip Cary

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*The Need for Creeds Today* by J.V. Fesko

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*Christ and Creed* by Nate Pickowicz

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*Delighting in the Trinity* by Michael Reeves

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**"Slow Creed" on *Slow Theology Podcast*, with  
Nijay Gupta and AJ Swoboda (Episodes 4-10)**

**Note: While these episodes discuss the Apostles' Creed, there were many helpful principles and insights for overlapping statements within the Nicene Creed.**

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