

THE APOSTLES' CREED

RITE I

I believe¹ in God, the Father almighty,²
maker of heaven and earth;³
And in Jesus Christ his only Son⁴ our Lord;⁵
who was conceived by the Holy Ghost,
born of the Virgin Mary,⁶
suffered under Pontius Pilate,⁷
was crucified, dead, and buried.
He descended into hell.⁸
The third day he rose again from the dead.⁹
He ascended into heaven,
and sitteth on the right hand of God the Father almighty.¹⁰
From thence he shall come to judge the quick and the dead.¹¹
I believe in the Holy Ghost,¹²
the holy catholic Church,¹³
the communion of saints,¹⁴
the forgiveness of sins,¹⁵
the resurrection of the body,
and the life everlasting.¹⁶ Amen.

Endnotes are found on the next page, and reference key passages in Scripture which underlie each statement in the Creed.

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RITE I

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:
by the power of the Holy Spirit
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.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

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Adapted with additions from A. McGrath, *"I Believe": Exploring the Apostles' Creed* (Downers Grove, IL: InterVarsity Press, 1997).

1. **Matthew 9.20-22, 27-30**: Examples of faith during the ministry of Jesus.
Hebrews 11.1-12.3: A classic passage on what faith is, with examples.
James 2.14-24: Faith without action in empty.
2. **Psalm 105.8-11**: God is faithful; He keeps His promises.
Matthew 6.9-13: Jesus teaches us to address God as Father.
Matthew 7.9-11: God responds to our prayers as a father.
John 14.5-14: Jesus teaches about His relationship with the Father.
Romans 8.13-17: We become aware of our identity as God's children by the Holy Ghost.
3. **Genesis 1-2**: The Bible's account of creation.
Psalms 8, 19, 104: God as Creator.
Isaiah 40.21-31: What God's authorship of creation reveals.
Romans 1.20: Paul's explanation of why true atheism is not possible.
Revelation 4.11: The worship due the Creator.
4. **Mark 1.1-8**: John the Baptist was sent to prepare the way for the Lord.
Mark 2.1-12: Jesus exercises His power to forgive sins and to heal.
John 1.14: The significance of Jesus' life on earth.
John 5.16-27: Jesus' understanding of His identity as God's Son.
John 17.1-26: Jesus' prayer to the Father on the night before He died.
Romans 1.3-4: Jesus is both divine and human.
5. **Matthew 7.21-22**: What it means for us to call Jesus "Lord".
Acts 2.14-39: One crucified as a criminal can be Messiah and Lord.
Romans 10.9 and **1 Corinthians 12.3**: What it means to say "Jesus is Lord."
Philippians 2.5-11: Jesus is sovereign.
6. **Matthew 1.18-25**: The events leading up to Jesus' birth, as told from Joseph's viewpoint.
Luke 1.26-38: The events leading up to Jesus' birth, as told from Mary's viewpoint.
Hebrews 4.14-16: An implication of the humanity of Jesus.
7. **Isaiah 52.13-53.12**: The death of the Messiah is prophesied.
Matthew 27.11-56: The trial and execution of Jesus.
John 19.16: The trial and execution of Jesus.

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8. **Luke 23.26-56**: Luke's account of the death and burial of Jesus.
John 19.16-42: John's account of the death and burial of Jesus.
1 Pet. 3.18-22: Jesus preached to "those in prison" during the time from His death to resurrection.
9. **Matthew 28.1-20** and **John 20.1-23**: Accounts of the appearances of Jesus after His resurrection.
1 Corinthians 15.1-28: The central importance of Jesus' resurrection.
10. **Acts 1.1-11**: The ascension of Jesus.
Acts 2.32-36: What Jesus' ascension says about Him.
Colossians 3.1-3: All Christians participate in the ascension of Jesus.
11. **Matthew 25.31-46**: Jesus teaches about His coming again as judge.
Acts 10.42: Judgment is an integral part of the message of the Gospel.
1 Thessalonians 4.13-5.11: The implications of Jesus' return.
12. **John 14.15-27**: Jesus teaches about the work of the Holy Ghost.
Acts 2.1-21: The events of Pentecost; the descent of the Holy Ghost.
1 Corinthians 14.1-25: The gifts of the Holy Ghost.
13. **1 Corinthians 12.4-31**: The Church is the Body of Christ.
Ephesians 5.25-33: The Church is Jesus' bride.
Colossians 1.18: Jesus is the head of the Church!
14. **Acts 4.32-37**: An insight into the life of the early Church.
Romans 12.3-11: How Christians are to relate to one another.
Ephesians 4.11-16: The purpose of leadership within the Church.
Hebrews 11.1-12.3: A recognition of those who have gone before us.
15. **Isaiah 59.1-15**: Why forgiveness is necessary.
Matthew 18.23-35: When forgiveness is impossible.
2 Corinthians 5.18-21: We are reconciled to God in Christ.
1 Peter 1.14-17: Believers are called to a high standard.
16. **John 11.21-27**: Jesus' response to death.
1 Corinthians 15: The implications of the resurrection of Jesus.
Revelation 21.1-22.6: *Something to look forward to!*

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**I believe in God, the Father almighty,
maker of heaven and earth;**

1. God exists. This is a statement of *faith*.
 - a. The First Commandment: Exodus 20.2:

I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.

2. God is One.
3. God is all-powerful and is not a “thing” useful for the attainment of our own ends.
4. The supreme name of God is “Father”. God is not an impersonal force.
 - a. The concept of God as Father is rooted in all of Hebrew Scripture.
 - b. Jesus calls God “Father” repeatedly, and tells us to do the same (in the Lord’s Prayer).
 - c. Jesus invites us to call God “Abba” (“Dad” or “Daddy”)(Gal. 5.6).
5. We know the Father because Jesus has shown Him in Himself (John 14.9).
 - a. Jesus is the express image of “the invisible God” (Col. 1.15).
6. God has made all Creation (Gen. 1).
 - a. It is because God has made and *makes* all things that He can be revealer, savior, sanctifier, and judge of them all.
 - b. Heaven and earth come from God, and thus reveal His nature (Wis. 13.1-9; Rom. 1.19-20).

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**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

1. *Outline as for the Apostles’ Creed.*
2. God makes all things “visible and invisible”.
 - a. This language is to refute the Gnostic teaching that there are “hidden” worlds and “secret” knowledge.
 - i. The Gnostics taught that there was a lower god (a “demiurge”) who made the visible world of matter, and that matter is evil.
 - b. God creates all Creation, and matter is seen by Him to be “good” (Gen. 1).
 - c. Creation includes all possible worlds.
 - d. No part of Creation is to be rejected.
 - i. All things created by God are good, but are to be received in thanksgiving (1 Tim. 6.17).
 - e. The spiritual world is real, and created by God, even if we cannot see this part of Creation (*e.g.*, angels, in most cases).
 - i. Faith is a way of knowing reality!

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And in Jesus Christ his only Son our Lord;

1. The Son is unique. Our faith is in Jesus the Son.
 - a. The Name "Jesus" means "God saves" or "God is Savior".
2. Faith in Jesus is in obedience to the command of both the Father (1 John 3.23) and the Son (John 14.1).
 - a. The Father tells us that Jesus is His Son (Matt. 3.17, Mark 1.11; Luke 3.22).
3. Jesus is the Christ.
 - a. This Greek word means "Anointed" (Hebrew = Messiah).
 - i. As the Anointed, Jesus is the One sent by God to effect His plan of salvation.
 - ii. He fulfills God's promises to the patriarchs and prophets.
4. Jesus affirms that He is the Messiah (Luke 4.18-21).
 - a. Jesus is acclaimed as Messiah by Peter, and tells Peter that he has been led to this statement by the will of the Father (Matt. 16.16, 17).
5. Jesus is Lord (as proclaimed by angels)(Luke 2.11).
 - a. Jesus is *our* Lord. This is the essence of the Christian faith.
 - i. We acclaim Jesus using the title reserved for God (Gen. 15.7; Exod. 6.2).
 1. Jesus accepted this usage (John 13.13).
 - b. Every part of human life is under His dominion.

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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.

1. *Outline as for the Apostles' Creed.*
2. Jesus is eternal. There was never a time when He did not exist. He was with God "in the beginning" (John 1.1-2).
 - a. As God, Jesus is uncreated.
 - i. The Father participates in the Son, and the Son in the Father.
 - ii. Jesus = true God, and is in no way subordinate to the Father.
3. He is fully God, as described using words such as "God," "Light," and "true God".
4. Jesus is begotten, not made. He is not a creature.
 - a. John 3.16: "For God so loved the world that he gave his only-begotten son ..."
5. He is begotten "of the Father": He is an extension and expansion of the Father's existence.
 - a. For this reason, Jesus is referred to as "of one Being with the Father".
 - i. The language "one Being" (Greek = *homoousios*) was adopted at Nicaea.
6. Nicaea was called to settle the Arian heresy, that Jesus was a creature and not God.
 - a. That there had been a time when He was not.
 - b. The language is Greek philosophical usage to make clear that Jesus and the Father are One.
 - i. This belief is made clearer by the additional language:

Through him all things were made.

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**who was conceived by the Holy Ghost,
born of the Virgin Mary,**

**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 man.**

1. Jesus becoming a human being involved the direct action of God (Luke 1.35).
 - a. The account in Matthew is told from Joseph's perspective.
 - b. The account in Luke is told from Mary's perspective.
 - i. Luke is thought to have received information directly from Mary. He states that his Gospel is based on eyewitness testimony (Luke 1.1-2).
2. The same Creator God who made all things by His power gave flesh to His Son.
 - a. Jesus' conception as a man did not involve human agency, except in the concurring, dependent cause of Mary's assent, her "yes" to God.
3. Jesus received His human nature from Mary alone.
 - a. His conception being virginal betokens:
 - i. God's direct action.
 - ii. That his humanity derived from Mary alone.
4. Jesus is both God from all eternity, and human from His human mother.

1. *Outline as for the Apostles' Creed.*
2. God became a human being. He "... emptied himself, taking the form of a servant, being born in the likeness of men" (Phil 2.7).
 - a. God became human in order to save us.
 - i. Jesus has granted us perfect freedom (Gal. 5.1).
 - b. His sacrifice on the Cross atoned for our sins.
3. In Jesus the boundary between Creator and creation is broken.
 - a. The eternal Word "through whom all things were made" (John 1.3) became flesh (John 1.14) and then returned to God (John 13.1).
 - b. For "a little while [the Son] became lower than the angels" (Heb. 2.9).
4. We realize salvation as a community by living as people discerning and doing God's will (Eph. 4.1-5.20; Phil. 2.1-13; Col. 2.20-3.17).
 - a. Ultimate salvation involves union with God in heaven.
 - b. Salvation changes us both as individuals and as members of a community, of the Church.

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature (2. Pet. 1.3-4). Salvation happens now!

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**suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.**

1. The Creed jumps straight from Jesus' birth to His suffering and death.
 - a. The focus is not on His years of ministry on earth, but on the sacrifice He made for us.
2. Jesus died at a specific time in history. It is not symbolic.

Those who handed down the Creed showed great wisdom in emphasizing the actual date at which these things happened, so that there might be no chance of any uncertainty or vagueness upsetting the stability of the tradition. (St. Rufinus, ca. A.D. 309.)

3. Jesus suffered an agonizing death, betrayed by a close friend. After His arrest He was:
 - a. Beaten, mocked, scourged, stripped naked, falsely accused, falsely judged, crowned with thorns.
 - b. *Then* His closest friends and associates abandoned and denied Him.
 - c. *Then* He suffered a horrible death on the cross.
4. Jesus was crucified, the punishment reserved for the worst criminal and slaves.
5. Jesus *died*. He laid down His life willingly (John 10.18).
 - a. In death He tasted the bitterness of death of all humans. He endured divine wrath. He died *for us*.
 - b. Jesus conquered death by enduring it.
6. Jesus was buried by Joseph of Arimathea and Nicodemus (John 19.38-42).
7. His descent into hell (the "dead") emphasizes that He really did die.
 - a. *All* Creation is subject to Jesus. He experienced all aspects of Creation, and asserted His authority over even those who had removed themselves from God (1 Peter 3.18-22).

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**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

1. *Outline as for the Apostles' Creed.*
2. The Nicene Creed does not mention the descent into hell or "to the dead" (Rite II).
 - a. The three-tiered cosmology of the ancient world ("in heaven and on earth, and under the earth") had begun to evolve by the fourth century. Therefore, the explicit mention of the place of the dead was omitted.
3. Regardless of cosmology, Jesus Himself declared that His works dominate the metahistorical sphere of the dead:
 - a. "... the dead are raised up" (Mt. 11.5; Lk. 7.22).
4. St. Peter writes that Jesus "... went and preached to the spirits in prison" (1 Pet. 3.19).
5. St. Paul teaches that prior to His ascension into heaven, Jesus descended "into the lower parts" (Eph. 4.7-11).
6. Jesus' passage into the abode of the dead was an epiphany of His victory over death to those who had died already!
 - a. Rev. 1.18: "[I am] the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades."

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The third day he rose again from the dead.

1. The resurrection was not a “mystical” event, or symbolic only.
 - a. Jesus is not just raised in the hearts of His disciples.
 - i. He really rose from the grave, at a specific time.
 - b. He was experienced as real by those who met Him after his resurrection:
 - i. He ate with them (John 21.9-14).
 - ii. They touched Him (John 20.16, 26-27).
 - iii. He appeared to many (1 Cor. 15.5-6).
2. The resurrection is prophesied at Isaiah 53.10-11, and in the Psalm 16.8-11 (cited by Peter at Acts 2.25-28).
 - a. Jesus teaches that the people will receive the “sign of Jonah” (Matt. 12.40), referring to the prophet being in the belly of the fish for three days and three nights (Jon. 1.17).
 - b. Hosea refers to the LORD raising us up *on the third day*, “that we may live before him” (Hos. 6.1-2).
3. The God in whom we believe is the God who raised Jesus from the dead (Rom. 4.24).
4. Jesus was “declared with power to be the Son of God by his resurrection from the dead” (Rom. 1.4).
5. Believers share the fate of the Lord, to rise (Rom. 6.1-10).
 - a. Jesus is the first fruit of God’s harvest of resurrection (1 Cor. 15.20).
 - i. We will one day share in His resurrection.
6. *But* (see “suffered,” above), we who will share in His resurrection share in His suffering “in order that we may share in his glory” (Rom. 8.17).

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On the third day he rose again in accordance with the Scriptures;

1. *Outline as for the Apostles’ Creed.*
2. The Nicene Creed makes clear that Jesus resurrection fulfills the prophesies of Scripture.

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**He ascended into heaven,
and sitteth on the right hand of God the Father almighty.**

1. The Ascension is described at Acts 1.3. Jesus was “exalted to the right hand of God” (Acts 2.33).
2. By ascending to His Father, Jesus opened the way for believers into the very court of heaven.
3. Jesus *sits* (present tense) in the place of highest honor with the Father. He has the Father’s ear!
 - a. Having completed His task of redemption, Jesus now turns to His second task, intercession (Heb. 7.24-25).
4. Jesus is the great “high priest” who sits in heaven (Heb. 4.14; 9.11-12).
5. Through the resurrection, God has broken down the barriers of time and space, allowing Himself to be available to all.
 - a. The ascended Christ lives in believers through the Spirit (Gal. 2.20).
 - b. The exalted Christ may be exalted in our hearts (Phil. 1.20).
 - c. Jesus knocks at the “door” of our lives (Rev. 3.20-21).

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**he ascended into heaven
and is seated at the right hand of the Father.**

1. *Outline as for the Apostles' Creed.*

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From thence he shall come to judge the quick and the dead.

1. The Creed has dealt with what Christ has done (past) and is doing (present), now it speaks of what He will do (future).
 - a. The Second Coming of Jesus is referred to throughout the New Testament.
 - b. At the Second Coming Jesus will judge both those living and those who have died already.
 - c. We are judged by One who knows us totally!
2. We are judged by One who is passionately committed to us.
 - a. The Cross reveals God's love for us (John 3.16).
3. We are judged by someone who we know and trust.
4. We are judged *already* by our acceptance of Christ.
 - a. Those who reject Jesus will receive God's wrath (John 3.35-36).
 - b. The wrath of God is revealed now in the wickedness of those who reject the Truth (Rom. 1.18).

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He will come again in glory to judge the living and the dead, and his kingdom will have no end.

1. *Outline as for the Apostles' Creed.*
2. God will judge our secrets "through Christ" (Rom. 2.16).
 - a. All must appear before the judgment seat of Christ (2 Cor. 5.10).
3. Those who reject God sit *now* in darkness (John 3.18-20).
4. Christ will "come in glory" (Matt. 24.30; Mark 13.26).
5. Jesus rules in heaven as "Lord of lords and king of kings" (Rev. 19.16).
6. We are judged by our works (Rev. 20.12).
7. God is "king," as attested to in numerous places in Scripture, and recited by us in the *Venite* (Ps. 95) in Morning Prayer.
 - a. As God, Jesus participates in God's rule over all Creation.
8. The Kingdom is eternal.
 - a. This kingdom is *Jesus'*. He is not subordinate to the Father.
 - i. The Nicene theologians are clarifying that there is no conflict between Pss. 8 and 110.
 - ii. They felt the need to interpret 1 Cor. 15.20-28:
 1. The Son is not "subject" to the Father as a subordinate.
 2. The Son is God.

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I believe in the Holy Ghost,

1. In the Old Testament, the Spirit of God is His active power and principle.
 - a. In the New Testament, the Holy Ghost is identified as a Person by Jesus (*e.g.*, John 14.15-27).
 - b. The Holy Ghost becomes personal *to us* in Pentecost, when the Spirit is poured forth on the Church.
 - i. In the Old Testament, the Spirit has been reserved to prophets called by the LORD.
2. This clause completes the Trinitarian structure of the Creed, revealing God to be one God in three Persons.
 - a. The Holy Ghost brings life (Gen. 2.7; Ezek. 37.1-14).
 - b. The Holy Ghost brings power.
 - c. The Holy Ghost convicts us of our sin (John 16.7-11).
 - d. The Holy Ghost is the pledge of our salvation (2 Cor. 1.22; Eph. 1.14).
 - e. The Holy Ghost is our comforter (John 14.25-26).
 - i. The Spirit reminds us of Jesus (John 15.26).
 1. The Spirit is sent in Jesus' Name (*ibid.*, John 16.13-15).

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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 worshiped and glorified. He has spoken through the Prophets.

1. *Outline as for the Apostles' Creed.*
2. The Nicene Creed makes the status of the Spirit as a Person of the Godhead more explicit, and recites the Spirit's role in bringing life.
 - a. The Spirit is to be worshipped as God.
 - b. The Spirit is not just power, but a Person (*see, e.g.*, Rom. 8.14., Gal. 5.18).
 - i. This Person speaks through the prophets.
3. In the West, from the 6th C., the Creed has stated that the Spirit "proceeds from the Father *and* the Son".
 - a. The Eastern Church recites that the Spirit "proceeds from the Father" (John 15.26).
 - b. This is the so-called *filioque* clause, which remains a major issue between the Eastern and Western Churches.
 - i. The clause was inserted absent an ecumenical council.
 - c. "Double procession" (from Father and Son) is supported by Gal. 4.6; Rom. 8.9; Phil. 1.19.
 - i. John 16.4 can be interpreted that the Spirit proceeds from the Father *by* (or through) the Son.
4. The *filioque* clause is consonant with Scripture, and affirms that each Person of the Trinity participates fully in each other Person.
 - a. Nonetheless, the clause is not helpful, in that it results in division in the wider Church.

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the holy catholic Church,

1. The Creed recites that the Church is universal and is an holy institution.
2. The Church is not specific to any time, place, or culture. It embraces all humanity in all ages.
 - a. Distinctions in gender, class and ethnicity are immaterial to life in Christ (Gal. 3.28).
 - b. The Church is both visible and invisible; in this world and in the next.
 - i. The Church Militant strives in expectation of our Lord's coming.
 - ii. The Church Triumphant glories in our Lord's presence in His kingdom.
 - c. We are in communion with the Church in this world and the next.
3. The Church is holy, as set apart for God's service.

the communion of saints,

1. We are in fellowship with all believers.
 - a. We are called into fellowship with all believers.
2. As baptized believers we are set apart for God's service.
 - a. As baptized believers we are forgiven sinners in the process of becoming holy.
3. Our fellowship includes those who have gone before us, and are now in glory.
 - a. The kingdom of heaven breaks into this world in the Holy Eucharist.
 - b. We can invoke those who have gone before us to pray to God.

We believe in one holy catholic and apostolic Church.

1. *Outline as for the Apostles' Creed, for both clauses in the left-hand column on this page.*
2. The Church is an institution established by and of God (Matt. 16.18; John 20.23; 21.15-17).
 - a. Our Lord is with us when we gather in His name (Matt. 18.20).
3. The Nicene Creed makes explicit the four "marks" or characteristics of the Church:
 - a. It is one: All the Church has one foundation, Jesus Christ.
 - b. It is holy: It is set apart for God's service, and is guided and inspired by the Holy Ghost.
 - c. It is catholic: The Church is universal.
 - d. It is apostolic: The Church continues in the faith and teaching of the apostles (Acts 2.42) and accepts the Great Commission entrusted to them (Matthew 28.16-20).
 - i. The "faith once delivered" (Jude 3) has now been entrusted to us.
 - ii. We and all Christians are stewards of the same Gospel.
4. God is "working out our salvation" (Phil. 2.12-13) as a body of people gathered together.

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the forgiveness of sins,

1. Our sins were forgiven on the Cross.
2. All have sinned and fallen short of the glory of God (Rom. 3.23).
 - a. In Christ the old is replaced by the new and holy (2 Cor. 5.17).
2. We are reconciled to God through faith in Jesus, and through the atonement He made for us (2 Cor. 5.19).
 - a. Jesus' sacrifice redeemed us from the price of sin, which is eternal death (1 Cor. 6.20; 7.23).

the resurrection of the body, and the life everlasting. Amen.

1. We participate in Jesus' resurrection through faith in Him.
 - a. God has made us His children (Rom. 8.15, 23; 9.4; Gal. 4.5; Eph. 1.5).
 - i. As His children we share in the inheritance of Jesus (Rom. 8.17).
 - ii. Resurrection and eternal life are the inheritance of Christians (1 Pet. 1.3-4).
 1. Jesus is the "first fruits" of the dead (1 Cor. 15.20-23).
2. We are offered the fullness of life:
 - a. Life is not mere biological existences (*bios*), but is life in fullness (*zoē*) (John 10.10).
 - i. In everlasting life our existence is transformed.
3. Life is "eternal" as "outside of time".
 - a. Those who believe in Jesus gain fullness of life (John 11.25).
 - b. This life is not terminated by death itself (John 11.26).
4. We end on an "Amen" ("That it may be"). The Creed is both a statement of faith and a prayer!

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We acknowledge one baptism for the forgiveness of sins.

1. *Outline as for the Apostles' Creed.*
2. We "acknowledge" (confess) one baptism, rather than saying we "believe" in one baptism.
 - a. We acknowledge a reality, but this does not call forth a commitment as in a statement of belief.
3. In baptism we are changed, "... sealed by the Holy Spirit ... and marked as Christ's own forever" (*BCP* p. 308).
 - a. This change is not directed to specific sins, but to sinfulness.
 - b. We who believe and are baptized are saved (Mark 16.16).
 - c. Baptism unites us with Christ. We participate in His death and resurrection, so that we might walk "in newness of life" (Rom 6.4).
4. We are saved in baptism. There is no additional need of a baptism "of the Spirit".
5. Baptism forgives sins, it leads to the forgiveness of sins, and generates the practice of forgiving sins.
 - a. As disciples we are to proclaim the forgiveness of sins (Luke 24.47; John 20.23).

We look for the resurrection of the dead, and the life of the world to come. Amen.

1. *See items 1-4 for this clause, "Apostles' Creed".*
 - a. We "look" (expect, look forward to) God's will for us being fulfilled.
 - b. All the dead will rise, to glory or condemnation (John 5.25-29).
 - c. We proclaim resurrection as a part of the proclamation of Christ (Acts 4.2, 33; 17.18, 32).
 - d. God triumphs over evil (Rev. 20.1-15).

AMEN!