



NAC-USA
DEVELOPMENT
INSTITUTE

The
Creed: An
Introduction

The Creed:
God, the
Father

The Creed:
Jesus Christ

MIDWEEK GUIDE

2020

February

Facilitators: Please remember to report your small group attendance to the appropriate person in your congregation. **If you're interested in being able to text in your attendance, talk to your rector about the Text2Voucher option.** For any additional questions, please email communications@nac-usa.org.

If you have participants in your small group that do not attend the New Apostolic Church, please encourage them to bring their Catechism or statement of beliefs to add to the discussion.

2020 February MIDWEEK GUIDE

Session 1: The Creed: An Introduction

1. Why are creeds important?

2. Why is it so important that each one of us becomes more knowledgeable about our beliefs?

3. How do beliefs shape a person's life?

4. What does the existence of so many varying church creeds tell you about the state of Christianity? How can varying creeds represent a unified body of Christ?

5. What does it mean for you to personally state "I believe?" What is the difference between "believing" and "knowing" something?

6. The doctrine of the Trinity is mentioned in the video. As a church, what do we believe when it comes to the triune God? Reference chapter three of the Catechism.

7. Take some time to read the Apostles' Creed, the Creed of Nicaea-Constantinople, and the Athanasian Creed with your group (at the end of the guide), and discuss both the differences and similarities between them. Why do you think they progressively became more detailed? What phrases stick out to you? Discuss what they mean.

References

Jude 20-21	1 Corinthians 15:3-5	Acts 10:37-43
Acts 16:31	1 Corinthians 16:22	2019 Summer Vision
Deuteronomy 6:4-7	1 Timothy 3:16	– The Christ Hymn
Romans 10:9	Philippians 2:6-11	
Luke 24:34	Colossians 1:15-20	

Session 2: The Creed: God, the Father

1. Why are both preservation and change important when it comes to a creed, or beliefs in general?

2. Why can we call God “our Father?”

3. Read Genesis 2:7-25. How were we created in relationship with God and the rest of the world? How does seeing yourself as God’s creation shape your relationship with Him and His world?

4. Many have questioned God’s creation of the world. It is argued by believers and non-believers of all ages. Why are you confident in your profession of the first Article of Faith that God, the Father, is the Creator of heaven and earth?

5. In the first session, it is mentioned that the word *creed* comes from the Latin word *credo*, which means, “I believe.” Another meaning of this verb is “to trust,” and more literally, “to put one’s heart.” Does this give you a new perspective on the creed?

6. It’s mentioned in the video that God is omnipotent, omnipresent, and omniscient. How have you experienced these defining characteristics of God in your life?

7. Read Psalm 104:10-30. How does the psalmist describe the beauty and joy of creation under God’s care and provision?

8. What is your response to the belief stated in the first Article of Faith?

Bible References

Hebrews 11:3

Colossians 1:16

Genesis 1:26

First Article of Faith

I believe in God, the Father, the Almighty, the Creator of heaven and earth.

Session 3: The Creed: Jesus Christ

1. In your own words, who is Jesus?

2. Jesus is begotten of the Father. Humans are created by God. Why is it important to note the difference between “begotten” and “created?”

3. The second Article of Faith is rather historical, in that it tells us of moments in Jesus’ life. Why is this historicity important to us and our statements of faith? (Reference page 63 of the Catechism.)

4. How do we reflect our belief that Jesus Christ is our Lord and Savior in what we say and do?

5. Pick one part of the second article and describe what that truth about Jesus means to your faith.

6. What does it mean that Jesus is true God and true Man? Discuss how the different creeds printed at the end of guide explain this belief.

7. What is your response to the belief stated in the second Article of Faith?

8. PERSONAL TAKE-HOME: In Mark 8:27-29, Jesus asks His disciples, *who do you say I am?* This question is still valid for us, too. Write down the second article of our creed and place it somewhere visible in your home. Throughout the week, ponder over how each of its statements can deepen your personal relationship with Jesus Christ as we approach Passiontide.

Bible References

Philippians 2:9-11

Second Article of Faith

I believe in Jesus Christ, the only begotten Son of God, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried, entered the realm of the dead, rose again from the dead on the third day, and ascended into heaven. He is seated at the right hand of God, the Father Almighty, from where He will return.

Small Group Theme for March: The Creed

Apostle's Creed (120-140 AD):

I believe in God, the Father almighty, Creator of heaven and earth. I believe in Jesus Christ, His only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day He rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy universal [catholic] church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Creed of Nicaea-Constantinople (325, 381 AD):

We 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 (æons), 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 Ghost of the virgin Mary, and was made man; He was crucified for us under Pontius Pilate, and 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;

from thence He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end. And in the Holy Ghost, 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 spake by the prophets. In one holy universal [catholic] and apostolic church; we acknowledge one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. Amen.

Athanasian Creed (Sixth century):

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord. And yet not three Lords; but one Lord. For like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord; So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; not by conversion of the Godhead into flesh; but by assumption of the Manhood into God. One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.