

**THE NICENE CREED**  
***We Believe In One God, The Father Almighty***  
**Deuteronomy 4:6-9,14-15**

**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;***  
***by the power of the Holy Spirit***  
***he became incarnate of 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 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.***  
***Amen.***

## THE HISTORICAL CONTEXT

The Nicene Creed emerged from two key ecumenical councils—Nicaea in AD 325 and Constantinople in AD 381—amid a century-long debate over the relationship between the Father, Son, and Holy Spirit.

In AD 324, Emperor Constantine, a recent Christian convert, reunited the Roman Empire and convened the Council of Nicaea to address a theological crisis sparked by Arius, a presbyter from Alexandria. Arius claimed Jesus was not God but a created being, subordinate to the Father. He drew on Origen's theology, but his bishop, Alexander, countered that God's eternal fatherhood implied the eternal existence of the Son.

The controversy raised deep questions: How could Jesus be divine and yet distinct from the Father? How could Christians be monotheists while worshipping both? Scripture offered verses for both views, intensifying the debate. To resolve this division, the council was called to clarify orthodox Christian belief and affirm Jesus's divinity.

## WHY THE CREED MATTERS

The Nicene Creed is a foundational statement of Christian belief, recited in many churches weekly. Like the Apostles' Creed, it summarizes the gospel, but it uniquely defines the essential, non-negotiable core of Christian doctrine, especially the full divinity of Jesus and the Holy Spirit.

It arose to clarify the faith amid confusion and heresy—most notably Arianism, which claimed Jesus was a lesser being. Such a view would undermine both monotheism and the effectiveness of Jesus' saving work. Only if Jesus is truly God can he redeem humanity and creation. Athanasius defended this in *On the Incarnation*, insisting that only the

Creator can restore creation. The Creed affirms that the Father and Son share the same divine essence (*homoousios*), giving Christians confidence that in knowing Jesus, we truly know God. Without this, the gospel itself would lose its power and meaning.

[SOURCE]  
[Zondervan Academic](#)

## DEUTERONOMY 6:4–9,14-15

*“<sup>4</sup>Hear, O Israel: The LORD our God, the LORD is one. <sup>5</sup>You shall love the LORD your God with all your heart and with all your soul and with all your might. <sup>6</sup>And these words that I command you today shall be on your heart. <sup>7</sup>You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. <sup>8</sup>You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup>You shall write them on the doorposts of your house and on your gates...*

*...<sup>14</sup>You shall not go after other gods, the gods of the peoples who are around you—<sup>15</sup>for the LORD your God in your midst is a jealous God—lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth.”*”

## DEUTERONOMY 6:4

According to rabbinic law, the Shema was to be recited every morning and evening. It calls for attentive listening that leads to obedience—“hearing to do.” This is Israel’s second summons to “hear” (Deut 5:1), emphasising both attention and action. The Shema clearly affirms monotheism, rejecting the surrounding nations’ polytheism by declaring that there is only one true God. This verse serves as Judaism’s core confession of faith: Yahweh is unique and alone is God. Unlike the unpredictable, conflicting gods of neighbouring pagan religions, Israel’s God is consistent and righteous, offering security in His character. While affirming monotheism, the use of the plural *Elohim* and the word *echad* (“one”) may also suggest a unity within the Godhead, consistent with the biblical doctrine of the Trinity (cf. Gen 2:24).

[SOURCE]

The Wiersbe Bible Commentary

## DISCUSS:

1. How should we understand the phrase “*the Lord is one*” (v4)?

2. How does *believing in* one God for all of life impact our relationship with Him?

- 3. As we live in a world of competing voices, beliefs and influences, what could it look like to stay anchored in the “enough-ness” of God, trusting Him as the source of all that we need?**

**REFLECTION & APPLICATION:**

- 4. What is one truth you have learnt about the Nicene Creed and Deuteronomy 4 that you appreciate? How can this truth impact the way you live out your faith this week?**