

## THE DOCUMENTS OF HISTORIC CHRISTOLOGY

### THE APOSTLES' CREED (before A.D. 250)

I believe in God the Father Almighty, Maker of heaven and earth,  
And in Jesus Christ his only Son our Lord; who was conceived by  
the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pi-  
late, 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 commu-  
nion of saints; the forgiveness of sins; the resurrection of the body;  
and the life everlasting. Amen.

### THE NICENE CREED (A.D. 325)

We believe in 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, begot-  
ten 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 both the quick and the dead, whose kingdom  
shall have no end.

And we 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 we believe one holy catholic and apostolic Church. We acknowl-  
edge one baptism for the remission of sins. And we look for the resur-  
rection of the dead, and the life of the world to come. Amen.

### THE DEFINITION OF CHALCEDON (A.D. 451)

Therefore, following the holy Fathers, we all with one accord teach  
men to acknowledge one and the same Son, our Lord Jesus Christ, at  
once complete in Godhead and complete in manhood, truly God and  
truly man, consisting also of a reasonable soul and body; of one sub-  
stance [*homoousios*] with the Father as regards his Godhead, and at the  
same time of one substance with us as regards his manhood; like us in  
all respects, apart from sin; as regards his Godhead, begotten of the  
Father before the ages, but yet as regards his manhood begotten, for us  
men and for our salvation, of Mary the Virgin, the God-bearer [*theoto-  
kos*]; one and the same Christ, Son, Lord, Only-begotten, recognized  
in two natures, without confusion, without change, without division,  
without separation; the distinction of natures being in no way annul-  
led by the union, but rather the characteristics of each nature being  
preserved and coming together to form one person and subsistence  
[*hypostasis*], not as parted or separated into two persons, but one and  
the same Son and Only-begotten God the Word, Lord Jesus Christ;  
even as the prophets from earliest times spoke of him, and our Lord  
Jesus Christ himself taught us, and the creed of the Fathers has handed  
down to us.

### THE ATHANASIAN CREED (4th or 5th century)

It is necessary, however, to eternal salvation that he should also  
faithfully believe in the Incarnation of our Lord Jesus Christ. Now the  
right faith is that we should believe and confess that our Lord Jesus  
Christ, the Son of God, is equally both God and man.

He is God from the Father's substance, begotten before time; and he  
is man from his mother's substance, born in time. Perfect God, perfect  
man composed of a rational soul and human flesh, equal to the Father  
in respect of his divinity, less than the Father in respect of his human-  
ity.

Who, although he is God and man, is nevertheless not two but one  
Christ. He is one, however, not by the transformation of his divinity

into flesh, but by the taking up of his humanity into God; one certainly not by confusion of substance, but by oneness of person. For just as rational soul and flesh are a single man, so God and man are a single Christ.

Who suffered for our salvation, descended to hell, rose from the dead, ascended to heaven, sat down at the Father's right hand, whence he will come to judge living and dead: at whose coming all men will rise again with their bodies, and will render an account of their deeds; and those who have behaved well will go to eternal life, those who have behaved badly to eternal fire.

This is the Catholic faith. Unless a man believes it faithfully and steadfastly, he will not be able to be saved.

#### THE SECOND HELVETIC CONFESSION (1566)

There are in one and the same Jesus Christ our Lord, two natures, the divine and the human nature; and we say that these two are so conjoined or united that they are not swallowed up, confounded, or mingled together, but rather united or joined together in one person, the properties of each nature being safe and remaining still; so that we do worship one Christ our Lord and not two; I say, one, true God and man; as touching his divine nature, of the same substance with the Father, and as touching his human nature, of the same substance with us, and "like unto us in all things, sin only excepted."

#### THE AUGSBURG CONFESSION (1530)

The Word, that is, the Son of God, took unto him man's nature in the womb of the blessed Virgin Mary, so that there are two natures, the divine and the human, inseparably joined together in unity of person; one Christ, true God and true man: who was born of the Virgin Mary, truly suffered, was crucified, dead and buried.

#### THE THIRTY-NINE ARTICLES OF RELIGION (1536-1571)

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; and so that two whole and perfect natures, that is to say,

the Godhead and Manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried.

#### THE WESTMINSTER CONFESSION OF FAITH (1643-46)

The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God and very man, yet one Christ, the only Mediator between God and man.

#### THE THEOLOGICAL DECLARATION OF BARMEN (1934)

Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and death... As Jesus Christ is God's assurance of the forgiveness of all our sins, so in the same way and with the same seriousness he is also God's mighty claim upon our whole life. Through him befalls us a joyful deliverance from the godless fetters of this world for a free, grateful service to his creatures... We reject the false doctrine, as though there were areas of our life in which we would not belong to Jesus Christ, but to other lords... The Christian Church is the congregation of the brethren in which Jesus Christ acts presently as the Lord in Word and sacrament through the Holy Spirit.

#### THE WORLD COUNCIL OF CHURCHES

A fellowship of churches which confess the Lord Jesus as God and Saviour according to the Scriptures and therefore seek to fulfill together their common callings to the glory of the one God, Father, Son and Holy Spirit.