

## Toetrede

### Liturgie van die Lig

## Woorddiens

### Kruiskerk Preekreeks: Wat glo ons? Geloofsbelydenis van 'n "Vakleerling"

### Tema 3: Wat glo ons... van die Geloofsbelydenisse?

#### Lesing 1: Eksodus 14:19-31

<sup>19</sup> En die Engel van God wat voor die leër van Israel uit getrek het, het daar weggegaan en agter hulle aan getrek. En die wolkkolom het ook voor hulle weggetrek en agter hulle gaan staan;

<sup>20</sup> so het dit dan tussen die leër van die Egiptenaars en die leër van Israel in gekom. En die wolk was daar met die duisternis, en dit het die nag verlig, sodat die een nie naby die ander gekom het die hele nag deur nie.

<sup>21</sup> Toe steek Moses sy hand oor die see uit, en die HERE het deur 'n sterk oostewind die see laat wegvloei, die hele nag deur, en die see droog gemaak; en die waters is gekloof.

<sup>22</sup> En die kinders van Israel het midde-in die see getrek op droë grond. En die waters was vir hulle 'n muur aan hul regter — en aan hul linkerkant.

<sup>23</sup> Toe het die Egiptenaars hulle gejaag en agter hulle aan getrek — al Farao se perde, sy strydwaens en sy ruiters — die see in.

<sup>24</sup> En in die môrewaak het die HERE, in die vuur — en wolkkolom, op die leër van die Egiptenaars afgekyk en die leër van die Egiptenaars in verwarring gebring.

<sup>25</sup> En Hy het die wiele van hulle strydwaens laat insak en hulle met moeite laat voortgaan. Toe sê die Egiptenaars: Laat ons van Israel af wegvlug, want die HERE stry vir hulle teen die Egiptenaars.

<sup>26</sup> Daarop sê die HERE vir Moses: Steek jou hand uit oor die see, dat die waters kan terugvloei oor die Egiptenaars, oor hulle strydwaens en oor hulle ruiters.

<sup>27</sup> En Moses het sy hand oor die see uitgesteek, en die see het teen dagbreek in sy bedding teruggevloei, en die Egiptenaars het dit tegemoet gevlug. So het die HERE dan die Egiptenaars binne-in die see gestort.

<sup>28</sup> En toe die waters terugvloei, het hulle die strydwaens en die ruiters van Farao se hele leërmag wat agter hulle die see ingetrek het, oordek. Geeneen van hulle het oorgebly nie.

<sup>29</sup> Maar die kinders van Israel het binne-in die see op droë grond getrek. En die waters was vir hulle 'n muur aan hul regter — en aan hul linkerkant.

<sup>30</sup> So het die HERE Israel dan dié dag uit die hand van die Egiptenaars verlos. En Israel het die Egiptenaars dood gesien aan die kant van die see.

<sup>31</sup> Ook het Israel die magtige daad gesien wat die HERE aan die Egiptenaars verrig het. Toe het die volk die HERE gevrees en geglo in die HERE en aan Moses, sy knek.

### Broodjies vir die Pad

### Brood vir die Pad

### Die Geloofsbelydenis van Nicea

Ons glo in een God, die Almagtige Vader, die Skepper van die hemel en die aarde, van alle sigbare en onsigbare dinge;

en in een Here Jesus Christus, sy eniggebore Seun van God, voor al die eeue uit die Vader gebore:

Hy is God uit God, lig uit lig, ware God uit ware God, gebore, nie gemaak nie, een in wese met die Vader, deur wie alles tot stand gekom het.

Hy het ter wille van ons, mense, en ons saligheid uit die hemel neergedaal en het deur die Heilige Gees uit die maagd Maria vlees geword, hy het mens geword;

onder Pontius Pilatus is Hy gekruisig;

Hy het gely en is begrawe.

Op die derde dag het Hy volgens die Skrifte opgestaan, en Hy het na die hemel opgevaar.

Hy sit aan die regterhand van die Vader, en Hy sal met heerlijkheid terugkom om die lewendes en die dooies te oordeel.

Aan sy koningskap sal daar geen einde wees nie.

Ons glo in die Heilige Gees wat Here is en lewend maak. Hy gaan van die Vader en die Seun uit, en Hy word saam met die Vader en die Seun aanbid en verheerlik. Hy het deur die profete gespreek.

Ek glo aan een heilige, algemene en apostoliese kerk.

Ons bely een doop tot vergifnis van die sondes.

Ons verwag die opstanding van die dooies en die lewe van die toekomstige bedeling.

Amen

### The Nicene Creed

The Nicene Creed, also called the Nicaeno-Constantinopolitan Creed, is a statement of the orthodox faith of the early Christian church in opposition to certain heresies, especially Arianism. These heresies, which disturbed the church during the fourth century, concerned the doctrine of the trinity and of the person of Christ. Both the Greek (Eastern) and the Latin (Western) church held this creed in honor, though with one important difference: the Western church insisted on the inclusion of the phrase "and the Son" (known as the "filioque") in the article on the procession of the Holy Spirit; this phrase still is repudiated by the Eastern Orthodox church. In its present form this creed goes back partially to the Council of Nicea (A.D. 325) with additions by the Council of Constantinople (A.D. 381). It was accepted in its present form at the Council of Chalcedon in 451, but the "filioque" phrase was not added until 589. However, the creed is in substance an accurate and majestic formulation of the Nicene faith. (crcna.org)



The purpose of a creed is to act as a yardstick of correct belief. The creeds of Christianity have been drawn up at times of conflict about doctrine: acceptance or rejection of a creed served to distinguish believers and deniers of a particular doctrine or set of doctrines. For that reason

a creed was called in Greek a *σύμβολον*, a word that meant half of a broken object which, when placed together with the other half, verified the bearer's identity. The Greek word passed through Latin "symbolum" into English "symbol", which only later took on the meaning of an outward sign of something. The Nicene Creed was adopted in the face of the Arian controversy. Arius, a Libyan preacher, had declared that although Jesus Christ was divine, God had actually created him, and "there was when he was not," also worded by others of the era "there was once when he was not" and "he was made out of nothing." This made Jesus less than the Father and contradicted the doctrine of the Trinity. Arius's teaching provoked a serious crisis.

The Nicene Creed of 325 explicitly affirms the divinity of Jesus, applying to him the term "God". The 381 version speaks of the Holy Spirit as worshipped and glorified with the Father and the Son. The Athanasian Creed describes in much greater detail the relationship between Father, Son and Holy Spirit. The Apostles' Creed makes no explicit statements about the divinity of the Son and the Holy Spirit, but, in the view of many who use it, the doctrine is implicit in it.

### Apostoliese Geloofsbelydenis

Ek glo in God die Vader, die Almagtige, die Skepper van die hemel en die aarde.

En in Jesus Christus, sy eniggebore Seun, ons Here; wat ontvang is van die Heilige Gees, gebore is uit die maagd Maria;

wat gely het onder Pontius Pilatus, gekruisig is, gesterf het en begrawe is en ter helle neergedaal het; wat op die derde dag weer opgestaan het uit die dode; wat opgevaar het na die hemel en sit aan die regterhand van God, die almagtige Vader, van waar Hy sal kom om te oordeel die wat nog lewe en die wat reeds gesterf het.

Ek glo in die Heilige Gees.

Ek glo aan 'n heilige, algemene Christelike kerk, die gemeenskap van die heiliges; die vergewing van sondes; die opstanding van die vlees en 'n ewige lewe.

The **Apostles' Creed** (Latin: *Symbolum Apostolorum* or *Symbolum Apostolicum*), sometimes titled **Symbol of the Apostles**, is an early statement of Christian belief, a creed or "symbol". It is widely used by a number of Christian denominations for both liturgical and catechetical purposes, most visibly by liturgical Churches of Western tradition, including the Latin Rite of the Catholic Church, Lutheranism, Anglicanism, and Western Orthodoxy. It is also used by Presbyterians, Methodists, and Congregationalists.

The Apostles' Creed was based on Christian theological understanding of the Canonical gospels, the letters of the New Testament and to a lesser extent the Old Testament. Its basis appears to be the old Roman Creed. Because of its early origin, it does not address some Christological issues defined in the later Nicene and other Christian Creeds. It thus says nothing explicitly about the divinity of either Jesus or of the Holy Spirit. This makes it acceptable to many Arians and Unitarians. Nor does it address many other theological questions that became objects of dispute centuries later.

The name of the Creed may come from the probably 5th-century tradition that, under the inspiration of the Holy Spirit after Pentecost, each of the Twelve Apostles dictated part of it. It is traditionally divided into twelve

articles. However, Ambrose refers to the "Creed of the Apostles" in 390.

### Geloofsbelydenis van Athanasius

A medieval account credited Athanasius of Alexandria, the famous defender of Nicene theology, as the author of the Creed. According to this account, Athanasius composed it during his exile in Rome, and presented it to Pope Julius I as a witness to his orthodoxy. This traditional attribution of the Creed to Athanasius was first called into question in 1642 by Dutch Protestant theologian G.J. Voss, and it has since been widely accepted by modern scholars that the creed was not authored by Athanasius. Athanasius' name seems to have become attached to the creed as a sign of its strong declaration of Trinitarian faith. The reasoning for rejecting Athanasius as the author usually relies on a combination of the following:

1. The creed originally was most likely written in Latin, while Athanasius composed in Greek.
2. Neither Athanasius nor his contemporaries ever mention the Creed.
3. It is not mentioned in any records of the ecumenical councils .
4. It appears to address theological concerns that developed after Athanasius died (including the filioque).
5. It was most widely circulated among Western Christians.

The use of the Creed in a sermon by Caesarius of Arles, as well as a theological resemblance to works by Vincent of Lérins, point to Southern Gaul as its origin. The most likely time frame is in the late fifth or early sixth century AD – at least 100 years after Athanasius. The theology of the creed is firmly rooted in the Augustinian tradition, using exact terminology of Augustine's *On the Trinity* (published 415 AD). In the late 19th century, there was a great deal of speculation about who might have authored the creed, with suggestions including Ambrose of Milan, Venantius Fortunatus, and Hilary of Poitiers, among others. The 1940 discovery of a lost work by Vincent of Lérins, which bears a striking similarity to much of the language of the Athanasian Creed, have led many to conclude that the creed originated either with Vincent or with his students. For example, in the authoritative modern monograph about the creed, J.N.D. Kelly asserts that Vincent of Lérin was not its author, but that it may have come from the same milieu, namely the area of Lérins in southern Gaul. The oldest surviving manuscripts of the Athanasian Creed date from the late 8th century.

## Wegsending

Liefdegawes

Gebed

Doof van die Kerse

Seën