

February 22, 2026

Creed Series #2

“I Believe in God”

Psalm 14:1-7

Intro:

Last week we I began a new sermon series exploring the primary things of Christian faith. What is it that we believe? Or more specifically, what are the core tenets that all Christians can, or should, be able to agree on? There will be, of course many points of differences in doctrine, practice, and approaches to theology simply because there are differences in the experiences and understanding of Christians. Not everyone who believes in Jesus is from North America. Not everyone has a positive experience with their families or with equality in the work place. Not everyone has had to deal with living in poverty, or under the threat of war or violence. All of those different experiences bring a certain perspective – what academics call “hermeneutics” to the reading and understanding of Scripture, and to understanding who God is and how their faith interacts with Him. This can cause Christians to disagree on some points. But, there should be – and in this series we are making the claim that there are – points of faith that we can all agree upon. These are the things that unite us as believers, as brothers and sisters in faith. Sadly, too many Christians allow the points of difference to become the primary issues of faith and thus allow more and more division into the Church.

I suggest that a good way for us to find our anchor is in the words of the Apostles’ Creed, and over the next few weeks we will explore what each of the claims in the Apostles’ Creed really means for us as Christians. I mentioned last week that historically, Baptists have not identified themselves as creedal people, but that position is shifting, I believe, as the anchoring value of the creed is becoming more appreciated. I also mentioned that the Apostles’ Creed was likely used and developed as a means of teaching and confirming for those new believers who were undergoing baptism.

As we read the Apostles' Creed together this morning, did you notice that there are three sections in it? There is a trinitarian flow to the creed. We hold that God is one and three – he is Father, Son, and Holy Spirit. Each person of the trinity has a distinct role in creation and salvation, but all are equally God. As we learned from the Shema last week, God is one and there is no other God but Yahweh. So, following the direction of the creed, we will spend our time equally exploring what we believe as it relates to God the Father, God the Son (Jesus), and God the Holy Spirit.

Do you believe in God?:

It is believed that when the Apostles' Creed was first used as a guideline, it was done so in the form of questions – “Do you believe in God? Do you believe that He is our Father and that He is almighty?”, and so on. In the context of baptism, it makes sense to make certain what the person being baptised believes. Since then, the question has become a statement but it still holds the same significance and still begs a question for us to answer: “Do you believe in God?”

You might think this is a pretty obvious question with an obvious answer, but it is the foundational starting point. If you are in any way unsure about whether you believe God exists, then everything else, including your relationship to Him, is on shaky ground. Without affirming this first statement, there is no “maker of heaven and earth”, no recognition of sin and therefore no need for Jesus, and there is certainly no on-going filling of the Holy Spirit. So we need to be sure about believing in God.

The Psalmist in Psalm 14 suggests that the difference between a wise person and a foolish person is whether or not they believe God exists. If he does not exist, then we (humanity) are the ultimate power in this universe. We are not only in control of everything, but we also determine the moral compass – what is right and what is wrong. If there is no God, and we are it, then we run into a problem right away with regards to morality. Morality becomes self-serving, and not for the benefit of others. My right is right, which makes your right wrong. You can see how that will get people nowhere, as we can't all be right and all be

wrong at the same time. But it is a large part of so many of the problems and divisions in our society today. So, it is the fool who says there is no God.

If God does exist, and this is the point that Christians should all be in agreement about, then there is a moral standard outside of ourselves, and a power in the universe that is beyond what we can compute or fully understand. We have to accept that there are mysteries we cannot solve, and we have to be OK with that.

To believe in God, Yahweh of the Old Testament, is to submit to a moral standard that is not of our own making. It is to accept that this world we live in is not just some random collision of atoms and particles that somehow formed life (we will focus on this more next week). It is to believe that there is a divine being who has intentionally brought our universe into existence. It is to believe that this God has given us life and that we bear His marking and not the other way around.

Our Father:

Christian faith says all of this and then also says that we can know this God intimately and personally. God is not just “out there” but is the Father Almighty. This is a position of not only power beyond what we can comprehend, but also one of intimacy and close knowledge. As Father, God draws us all together. He connects us in our humanity because we bear his image. As Father, and through the Son, we are able to experience what love truly looks like.

Jesus calls God his father. This is a unique and personal relationship that we do not get to have. However, it is precisely because of that relationship that we are able to, and indeed are invited to, claim God as our Father too. Jesus instructed his followers to call God “Abba” (Father). This might be a problematic thing for us. Not all of us have good experiences with fathers. Human parents are imperfect and often disappoint. You were probably disappointed by your parents at some point, and if you are a parent there is a better than good chance that you have disappointed (or will disappoint!) your own children. From this perspective, it could be hard to accept seeing God as Father is a good thing. But it is through Jesus that we experience and can know what perfect parentage – divine

Fathering, looks like. Jesus reveals the Father – His life-giving, blessing, giving, all-knowing and personally-knowing, grace-filled presence. And because of our adoption through Jesus, we can approach God as Father, just as Jesus does.

Conclusion:

Believing in God, the Father Almighty, is to believe that God can be known. I don't mean that we will suddenly understand all the mysteries of cosmic power and the struggle between good and evil and all those great mysteries. I mean that we can know that God knows us, that He loves us, that He is present with us and in the world. We can begin to see where God brings an increase to our lives, even in those moments where it seems that evil is in control.

But it also acknowledges that we don't know everything. We are only seeing a part of the whole, a slightly blurred image. The question of faith is, can we accept that? Can we stand together as Christians and say together that we believe in God and that there are things about Him, about faith, and about the Christian life that we don't fully understand or have answers to? Can we, anchored in our belief in God, explore those things – listening as others speak, and speaking with kindness in return; and if we still find ourselves in disagreement, do so with grace at the forefront? The truth is we don't know everything. We don't fully know the mind of God. We don't see clearly the completeness of His character or His plan. We, as Paul put it, "see things imperfectly, like puzzling reflections in a mirror," but there will be a day when we shall see and understand everything clearly. Until that day, we can only put our faith in God and the goodness of His power in this world and in our lives.

Let's pray.