

We Believe: One God, the Father Almighty

By [Fr. Christopher Caudle](#)

*By Fr. Christopher Caudle, Rector of New Covenant Anglican Church,
Winter Springs, Florida*

As we continue our fall series on *We Believe*, we turn again to the Nicene Creed. This ancient confession serves both as a summary of Scripture's teaching and as the church's answer to a profound twofold question: *Who do you say that Jesus Christ is?*

Two weeks ago, we reflected on Jesus' question to his disciples: "Who do you say that I am?" Peter's response — "You are the Christ, the Son of God" — remains the church's worshipful answer. To confess Christ is to worship rightly, to speak true things about God, and to let those truths move our hearts toward praise. Yet the Creed also reminds us that our confession is not only for God but also for the world. When culture asks, "Who is Jesus?" the church bears witness: Jesus Christ is God's answer to the deepest questions of life, history, and human longing. Worship and witness—two sides of the same coin—frame our reading of the Creed.

Last week we considered how beliefs function. They are not arbitrary opinions but foundations meant to build community and express love. Beliefs grounded in God's character endure; beliefs built on lesser things crumble. Today we come to the opening line of the Creed:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

At first glance, this confession seems simple—something we might share with our Jewish brothers and sisters. Yet even here, the Creed speaks through Christ. Our knowledge of God as Father is not merely metaphorical; it is revealed through Jesus, who joins us to the Father and adopts us into his family.

One God in a Crowded World

The declaration "one God" echoes Israel's ancient testimony: "Hear, O Israel: the LORD our God, the LORD is one" (Deut. 6:4). In a world crowded with competing deities, Israel proclaimed that God alone is worthy of attention.

Today, we face different rivals—celebrity, ideology, even the temptation of atheism’s empty cosmos. Against both “nothing at all” and “too many to count,” the Creed insists: there is one God.

This confession also places personality at the center of the universe. God is not an impersonal force or abstract fate. As theologian John Frame puts it, God is the “personal absolute.” Unlike the gods of myth who jostle for power, or the faceless forces of Buddhism or Stoicism, the God of the Creed is both ultimate and relational.

Father, Almighty, Maker

The Creed names God in three ways: Father, Almighty, and Maker of heaven and earth.

– *Father*: Not simply one image among many, but a relational reality revealed in Christ. We call God “Father” because we are joined to the Son and welcomed into his family. This universe is fundamentally relational, created for covenant and communion.

– *Almighty*: God is not one power among others but sovereign over all. His might is not arbitrary force but the strength of faithful love.

– *Maker of heaven and earth*: God is Creator of all that exists—both visible and invisible. The material and the spiritual, the seen and unseen, all find their origin in him.

A Relational Universe

To confess God as Father is to affirm that creation itself is relational. We are not billiard balls bouncing in a meaningless cosmos. We are children in a family, participants in covenant, beloved by the One who made us. Even in this first clause, the Creed points us to Christ, through whom we know the Father and through whom we are bound into lasting relationship with him.

God the Almighty: More Than “Trying Hard”

When the Creed declares that God is “the Almighty,” it’s not offering us a weak slogan about a deity who “tries really hard.” Imagine confessing faith in “God, the one who mostly does a pretty good job.” That would hardly inspire trust or devotion. No — the Creed insists that God is the Father Almighty, the One whose capability is limitless, whose will cannot be thwarted, whose power is unmatched.

This affirmation tells us something essential: the universe is not in the hands of a God who struggles to keep up, but of One who is fully able to accomplish His purposes. Scripture repeatedly ties God's almightiness to His saving work. He shows His power when He delivers Israel from Egypt, when He humbles false gods, when He raises Jesus from the dead, and when He conquers death itself. As Jesus reminds His disciples, "With people these things are impossible, but with God all things are possible."

Even our worship reflects this truth. In the prayer book, God is described as "Almighty" 272 times. That repetition is not accidental — it's meant to shape our faith, reminding us that the One we praise is capable of all things.

Maker of Heaven and Earth

The Creed continues: God is "the maker of heaven and earth, of all that is, seen and unseen." This is a declaration of purpose. The universe is not random or accidental; it is designed. God speaks, and things leap into being. He creates from nothing, before time itself, hanging worlds where there is nothing to hang them.

Everything we encounter — the chair beneath us, the person who cut us off in traffic, the mosquito buzzing around the campfire — can be traced back to God. Seen and unseen, physical and spiritual, heaven and earth: all of reality is purposeful because it comes from the Creator's hand.

The Pressures of Our Age

Yet these affirmations are precisely where modern faith feels the most pressure.

- If the universe is relational, why do relationships fail? Why can't nations live at peace?
- If God is capable, why does evil seem so unchecked?
- If creation is purposeful, why do so many feel adrift and chaotic?

These are not trivial questions. They are the very challenges the Creed is designed to answer. The temptation is to soften our confession, to say, "Perhaps God does the best He can, tidying up after our messes." But such a witness inspires little hope. A God who merely "tries" is not worth worshiping.

The Answer in Christ

Instead, the Creed points us forward — to Jesus Christ.

- In Him, fractured relationships are reconciled.
- In Him, God confronts evil not only with justice but with mercy.
- In Him, we see the true purpose of humanity, the image of God fully lived out.

God's almightiness is revealed most clearly in the life, death, and resurrection of His Son. Here we see power not as brute force but as redemptive love. Jesus speaks of God as His Father over a hundred times in John's Gospel, claiming an intimacy that scandalized His hearers. And then He turns to us and says, "Wouldn't you like to be in this same family?"

The Creed's bold claims — that God is relational, capable, and purposeful — are not evasions of the world's hard questions. They are answers rooted in Christ. To confess God as Almighty is to trust that He is not merely trying, but accomplishing His saving work. To confess Him as Maker is to believe that our lives are not accidents, but part of His purposeful design. And to confess Him as Father is to accept His invitation into a family defined by love, reconciliation, and hope.

Confessing the God Who Creates and Relates

Some people will tell you it doesn't really matter what the church says about God—that you can walk away from claims like God is relational, God is capable, God is creator without it affecting your daily life. That kind of thinking may ease the pressure of trying to connect faith with facts, but it misses something essential. Scripture insists that who God is—and what God does—matters profoundly for how we live.

God the Creator

Hebrews 11:3 puts it simply: "By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible." In other words, God didn't head to Home Depot for supplies before building the world. He began with nothing, and from nothing came everything.

Other passages echo this truth—Genesis 1–2, Psalm 104, and Job 38–42. In Job, God's role as Creator becomes the decisive argument that persuades Job to trust Him. Job's world feels chaotic, but God reminds him: everything is My creation. That means nothing lies beyond His hand. Even when His plan is

inscrutable, His authority over creation assures us that He can bring healing and justice in His time.

Creator, Father, and Judge

God's capacity, His relational nature, and His role as Creator form the foundation of our confidence in prayer. We don't pray to a distant architect but to a Father who responds with love. Week by week, the church teaches us to stand and profess this belief—not only before God, but before one another and even the spiritual powers around us. As Bishop Carl once said, our confession is a declaration: This is the God I put my hope in.

The Importance of Particularity

That confession must be particular. You can't learn "any alphabet" if you want to master a language—you must learn the one that belongs to it. You can't begin a relationship by saying "Hey, lady" or "Hey, dude." Names matter. Particularity matters. In the same way, the Creed introduces us to the specific God revealed in Jesus Christ, in continuity with Israel's story and in contrast to the gods of surrounding nations. This is the God we confess: one God, the Father Almighty, maker of heaven and earth.

Who Do You Say Jesus Is?

Every week, the question returns: Who do you say that Jesus Christ is? If you have not yet met Him, He waits to welcome you into relationship, to reconcile you to the Father, to fill you with His Spirit, and to connect you to His body, the church. In that company, you'll find strength—sometimes by speaking your profession loudly, sometimes by hearing others confess when you cannot. Together, we are carried by the God who promises His kingdom.

Living the Creed

The Nicene Creed gives voice to this confession:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen...

It is more than words. It is a declaration of trust, a reminder of who God is, and a proclamation of hope in Christ.

This text originated as a recent sermon by Fr. Christopher Caudle, and was edited by Copilot as well as editors at Third Millennium Ministries.

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