

UPPER ROOM BIBLE STUDY CLASS
One Week Wonders
Teacher: Mr. Bob Orr
August, 2018

“History of Our Faith: The Athanasian Creed”

Athanasian Creed

Whosoever will be saved, must before all things, hold the catholic faith. Whoever does not keep it whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity, neither confusing the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one, the Glory equal, the Majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreated, the Son uncreated, and the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three eternal, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord.

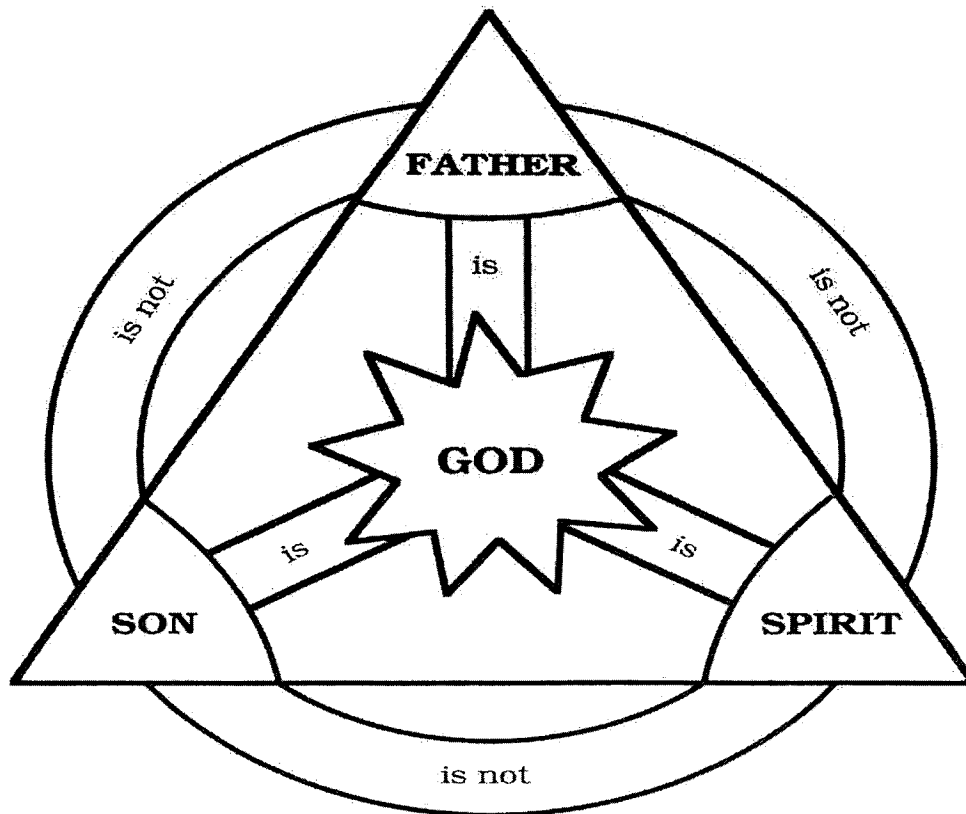
For like as we are compelled by the Christian truth to acknowledge every Person by himself to be both God and Lord, So are we forbidden by the catholic religion to say, There be three Gods, or three Lords. The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other; none is greater, or less than another; But the whole three Persons are co-eternal together and co-equal. So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped. He therefore that will be saved is must think thus of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man; God, of the substance of the Father, begotten before the worlds; and Man of the substance of his Mother, born in the world; Perfect God and perfect Man, of a rational soul and human flesh subsisting.

Equal to the Father, as touching his Godhead; and inferior to the Father, as touching his manhood; Who, although he be God and Man, yet he is not two, but one Christ; One, not by conversion of the Godhead into flesh but by taking of the Manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man,

so God and Man is one Christ; Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven, he sits at the right hand of the Father, God Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the catholic faith, whoever does not believe it faithfully and firmly, cannot be saved.



1. Introduction:

- a. What is a "creed?"
 - i. A creed, by definition, is a summary or statement of what one believes. It originates from the Latin "credo" meaning "I believe."
 - ii. It's purpose is to act as a yardstick of correct belief.
 - iii. It is an epitome, not a full definition, of what is required for orthodoxy.
 - iv. It was hope that, by memorizing this summary of the faith, lay people – without extensive theological training – would still be able to recognize deviations from orthodox doctrines in the Bible.
 - v. The early church was significantly concerned that the truth in the Bible not be compromised.
 1. **Jude 3-4**. Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people.
⁴ For certain individuals whose condemnation was written about^[a] long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.
 2. **Acts 20:29-31**. I know that after I leave, savage wolves will come in among you and will not spare the flock.
³⁰ Even from your own number men will arise and distort the truth in order to draw away disciples after them.
³¹ So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.
 3. **1 Timothy 6:20-21**. Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge,²¹ which some have professed and in so doing have departed from the faith. Grace be with you all.
- b. Some Christian denominations teach that creeds are not necessary because they were written by people, not God.
- c. Creeds served, historically, as teaching tools educating people on the basics of the Christian faith. Historically the three creeds are:
 - i. The Apostles Creed
 - ii. The Nicene Creed
 - iii. The Athanasian Creed

2. A Brief Summary of the Key Players

- a. The early church around the year 300 A.D.
- b. Heresies and the Arian Heresy
- c. Athanasius
- d. The Council of Nicea 325 A.D.
 - i. Results of the Council of Nicea
- e. The Council of Chalcedon 421 A.D.

3. Discussion of Key Concepts in the Athanasian Creed

- a. "Three persons co-equal and co-eternal NEITHER confusing the persons nor dividing the substance"
 - i. All uncreated
 - ii. All eternal
 - iii. All God
 - iv. All incomprehensible
 - v. All almighty
 - vi. All Lord

- b. Jesus – God and Man; Perfect God and Perfect Man
 - i. Equal to the Father – Divine nature
 - ii. Inferior the Father – Human nature
 - iii. No confusion of Substance but unity of Person

4. Why does this matter in today's world?