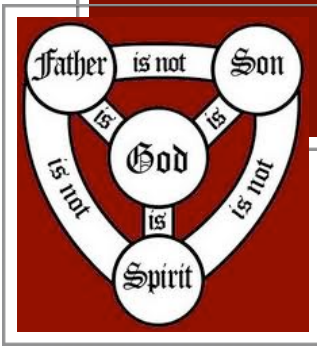


# What Is the Trinity?



God is a trinity of persons: the Father, the Son, and the Holy Spirit. The Father is not the same person as the Son; the Son is not the same person as the Holy Spirit; and the Holy Spirit is not the same person as the Father. They are not three gods and not three beings. They are three distinct persons; yet, they are all the one God. Each has a will, can speak, can love, etc., and these are demonstrations of personhood. They are in absolute

perfect harmony consisting of one substance. They are coeternal, coequal, and copowerful. If any one of the three were removed, there would be no God.

The first step is to establish the biblical doctrine that there is only one God. Then, you find that each of the persons is called God, each creates, each was involved in Jesus' resurrection, each indwells, etc. Therefore, God is one, but the one God is in three simultaneous persons.

Please note that the idea of a composite unity is not a foreign concept to the Bible; after all, man and wife are said to be one flesh. The idea of a composite unity of persons is spoken of by God in Genesis ([Gen. 2:24](#)).

The chart below should help you to see how the doctrine of the Trinity is systematically derived from Scripture. The list is not exhaustive, only illustrative. Please note, the doctrine of the Trinity is arrived at by looking at the whole of scripture, not a single verse.

	The Trinity		
	FATHER	SON	HOLY SPIRIT
<b>Called God</b>	<a href="#">Phil. 1:2</a>	<a href="#">John 1:1,14</a> ; <a href="#">Col. 2:9</a>	<a href="#">Acts 5:3-4</a>
<b>Creator</b>	<a href="#">Isaiah 64:8</a>	<a href="#">John 1:3</a> ; <a href="#">Col. 1:15-17</a>	<a href="#">Job 33:4</a> , <a href="#">26:13</a>
<b>Resurrects</b>	<a href="#">1 Thess. 1:10</a>	<a href="#">John 2:19</a> , <a href="#">10:17</a>	<a href="#">Rom. 8:11</a>
<b>Indwells</b>	<a href="#">2 Cor. 6:16</a>	<a href="#">Col. 1:27</a>	<a href="#">John 14:17</a>
<b>Everywhere</b>	<a href="#">1 Kings 8:27</a>	<a href="#">Matt. 28:20</a>	<a href="#">Psalm 139:7-10</a>
<b>All knowing</b>	<a href="#">1 John 3:20</a>	<a href="#">John 16:30</a> ; <a href="#">21:17</a>	<a href="#">1 Cor. 2:10-11</a>
<b>Sanctifies</b>	<a href="#">1 Thess. 5:23</a>	<a href="#">Heb. 2:11</a>	<a href="#">1 Pet. 1:2</a>
<b>Life giver</b>	<a href="#">Gen. 2:7</a> ; <a href="#">John 5:21</a>	<a href="#">John 1:3</a> ; <a href="#">5:21</a>	<a href="#">2 Cor. 3:6,8</a>
<b>Fellowship</b>	<a href="#">1 John 1:3</a>	<a href="#">1 Cor. 1:9</a>	<a href="#">2 Cor. 13:14</a> ; <a href="#">Phil. 2:1</a>
<b>Eternal</b>	<a href="#">Psalm 90:2</a>	<a href="#">Micah 5:1-2</a>	<a href="#">Rom. 8:11</a> ; <a href="#">Heb. 9:14</a>
<b>A Will</b>	<a href="#">Luke 22:42</a>	<a href="#">Luke 22:42</a>	<a href="#">1 Cor. 12:11</a>
<b>Speaks</b>	<a href="#">Matt. 3:17</a> ; <a href="#">Luke 9:25</a>	<a href="#">Luke 5:20</a> ; <a href="#">7:48</a>	<a href="#">Acts 8:29</a> ; <a href="#">11:12</a> ; <a href="#">13:2</a>
<b>Love</b>	<a href="#">John 3:16</a>	<a href="#">Eph. 5:25</a>	<a href="#">Rom. 15:30</a>
<b>Searches the heart</b>	<a href="#">Jer. 17:10</a>	<a href="#">Rev. 2:23</a>	<a href="#">1 Cor. 2:10</a>
<b>We belong to</b>	<a href="#">John 17:9</a>	<a href="#">John 17:6</a>	...
<b>Savior</b>	<a href="#">1 Tim. 1:1</a> ; <a href="#">2:3</a> ; <a href="#">4:10</a>	<a href="#">2 Tim. 1:10</a> ; <a href="#">Titus 1:4</a> ; <a href="#">3:6</a>	...
<b>We serve</b>	<a href="#">Matt. 4:10</a>	<a href="#">Col. 3:24</a>	...
<b>Believe in</b>	<a href="#">John 14:1</a>	<a href="#">John 14:1</a>	...
<b>Gives joy</b>	...	<a href="#">John 15:11</a>	<a href="#">John 14:7</a>
<b>Judges</b>	<a href="#">John 8:50</a>	<a href="#">John 5:22,30</a>	...

# The Athanasian Creed

WHOSOEVER WILL BE SAVED,  
before all things it is necessary that he hold the Catholic Faith.  
Which Faith except everyone do keep 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 confounding 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 uncreate, the Son uncreate, and the Holy Ghost uncreate.  
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 verity 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 reasonable 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 sitteth at the right hand of the Father,  
God Almighty, from whence he will come  
to judge the quick 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, which except a man believe faithfully,  
he cannot be saved.

#### BACKGROUND

This creed is named after Athanasius (A.D. 293-373), the champion of orthodoxy against Arian attacks on the doctrine of the trinity. Although Athanasius did not write this creed and it is improperly named after him, the name persists because until the seventeenth century it was commonly ascribed to him. It is not from Greek (Eastern), but from Latin (Western) origin, and is not recognized by the Eastern Orthodox Church today. Apart from the opening and closing sentences, this creed consists of two parts, the first setting forth the orthodox doctrine of the trinity, and the second dealing chiefly with the incarnation and the two-natures doctrine.

# Apostles' Creed

Music by Amber Fisher

Piano

I be-lieve in God the Fa-ther Al-migh-ty, Ma-ker of hea-ven and earth;

8 And in Je-sus Christ, His on-ly be-got-ten Son, our Lord; Who was con-ceived by the

16 Ho-ly Spi-rit, born of the vir-gin Ma-ry, Suf-fered un-der Pon-tius

25 Pi-late, was cru-ci-fied, dead and bur-ied; He de-scend-ed in-to

35 hell; the third day He rose a-gain from the dead; He as-cend-ed in-to

43 heav-en, and sit-teth at the right hand of God the Fath-er Al-might-ty; From

52 thence He shall come to judge the liv-ing and the dead. I be-lieve in the Ho-ly Spi-rit;

60 I be-lieve a ho-ly cath-olic Church, the com-mun-ion of saints, the for-give-ness of sins; the

70 re-sur-rec-tion of the bo-dy, and the life ey-er-last-ing. A-men.