

Looking at the Athanasian Creed

Not a Created Christ

The Athanasian Creed

Whosoever wishes to be saved
before all things it is necessary that he hold
the catholic (universal) faith,
which faith, if anyone does not keep it whole
and unharmed,
without doubt he will perish everlastingly.

The Athanasian Creed

Now, the catholic faith is this,
that we worship one God in Trinity,
and Trinity in Unity,
neither confusing the Persons
nor dividing the divine Being.

For there is one Person of the Father, another
of the Son, and another of the Holy Spirit,
but the Godhead of the Father, the Son and the
Holy Spirit is all one,
their glory equal, their majesty co-eternal.

The Athanasian Creed

Such as the Father is, such is the Son
and such is the Holy Spirit:
the Father uncreated, the Son uncreated
and the Holy Spirit uncreated;
the Father infinite, the Son infinite
and the Holy Spirit infinite;
the Father eternal, the Son eternal
and the Holy Spirit eternal;
and yet they are not three Eternals but one Eternal,

The Athanasian Creed

just as they are not three Uncreateds, nor three
Infinities, but one Uncreated and one Infinite.
In the same way, the Father is almighty, the Son
almighty and the Holy Spirit almighty;
and yet they are not three Almightyies
but one Almighty.

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Thus the Father is God, the Son is God
and the Holy Spirit is God;

and yet there are not three Gods but one God.

Thus the Father is the Lord, the Son is the Lord and
the Holy Spirit is the Lord;

and yet not three Lords but one Lord.

Because, just as we are compelled by Christian truth
to confess each Person singly to be both God and
Lord, so are we forbidden by the catholic religion
to say, There are three Gods, or three Lords.

The Athanasian Creed

The Father is from none, not made nor created nor begotten;
the Son is from the Father alone, not made nor created, but begotten:
the Holy Spirit is from the Father and the Son, not made nor created nor begotten, but proceeding.
So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
And in this Trinity there is no before or after, no greater or less,
but all three Persons are co-eternal with each other and co-equal.

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So that in all things, as has already been said,
the Trinity in Unity, and Unity in Trinity, is to be
worshipped.

He therefore who wishes to be saved let him think
thus of the Trinity.

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Furthermore, it is necessary to everlasting salvation
that he should faithfully believe the
incarnation of our Lord Jesus Christ.
Now, the right faith is that we should
believe and confess
that our Lord Jesus Christ, the Son of God,
is both God and man equally.

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He is God from the Being of the Father,
begotten before the worlds,
and he is man from the being of his mother,
born in the world;
perfect God and perfect man,
having both man's rational soul and human flesh;
equal to the Father as regards his divinity
and inferior to the Father as regards his humanity;

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who, although he is God and man,
yet he is not two, but one Christ;
one, however, not by conversion of the
Godhead into flesh
but by the taking up of humanity into God;
utterly one, not by confusion of human and divine
being but by unity of Christ's one Person.

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For just as the rational soul and flesh are one man,
so God and man are one Christ;
who suffered for our salvation,
descended to Sheol,
rose from the dead,
ascended to heaven,
sat down at the right hand of the Father,
from where he will come to judge
the living and the dead;
at whose coming all men will rise again
with their bodies

The Athanasian Creed

and will give an account for their own actions,
and those who have done good
will go into life everlasting
and those who have done evil into everlasting fire.

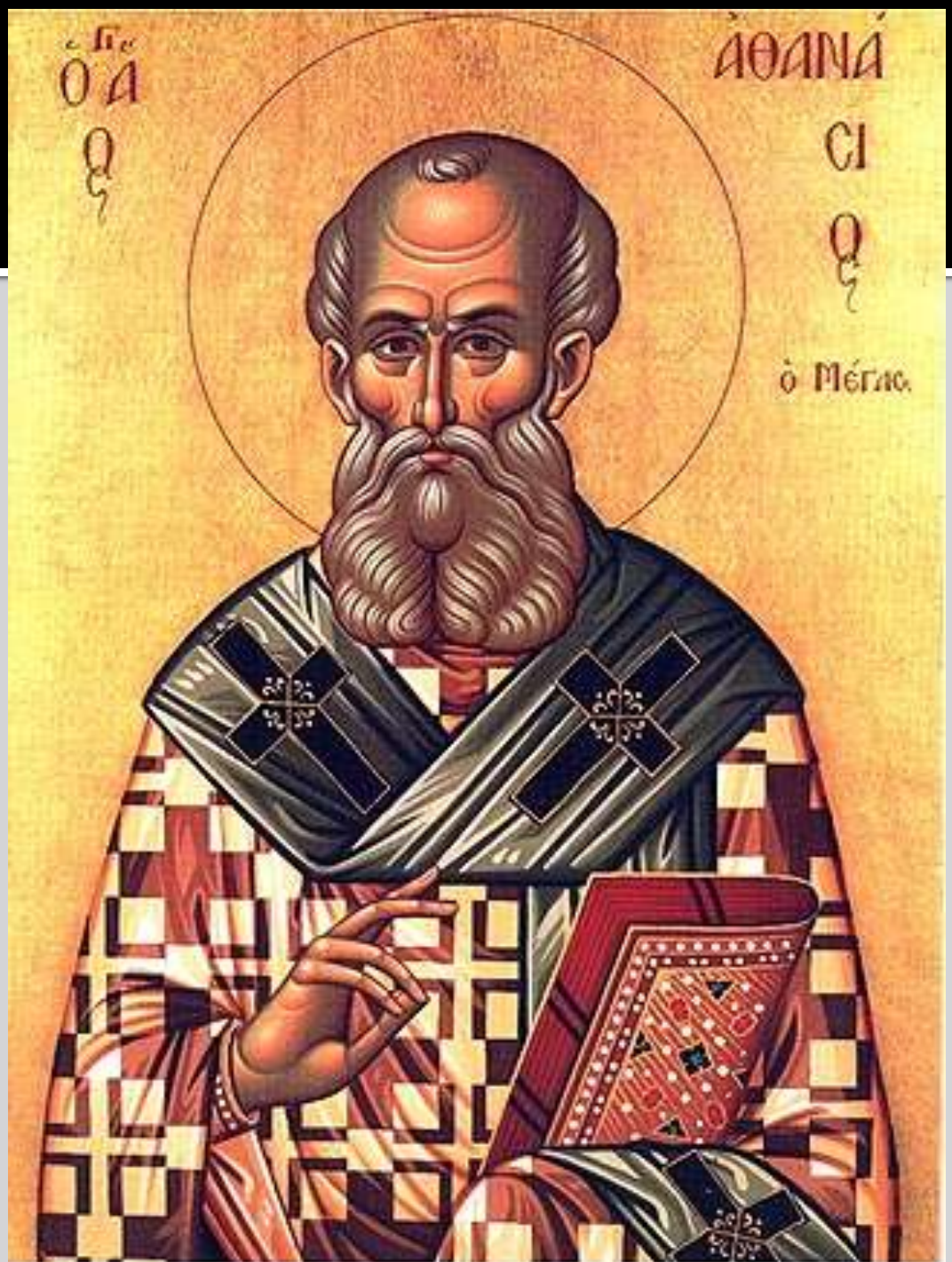
This is the catholic faith which, if anyone does not
believe it faithfully and firmly, he cannot be saved.

Jesus Christ, the God-Man

Issue: The Arian Controversy

Athanasius

the famous
Bishop of
Alexandria
(296-373) who
courageously
defended
orthodox
Christianity
from Arianism.



Trinity

- Monotheism – *There is One God*
- Polytheism – *The Trinity*
- Unity in Trinity
- *Homoousios* – being of one substance. Father, Son and Holy Spirit are all of the same substance, deity.
- *Rightly the church Fathers didn't try to explain the Trinity fully and completely; rather they described it in biblical terms and let God's revelation guide their theology.*

The Person of Christ

- ***Arius claimed that Christ was created the first act of creation.*** – If Christ were created, would he not be inferior to God and unequal to the Father?
- **Hypostases** – definition: *the substance or essential nature of a being;*
- **The God-man mystery** – Christ's hypostatic union – fully God and fully man
- ***Rightly the church Fathers didn't try to explain the person of Jesus Christ fully and completely; rather they described him in biblical terms and let God's revelation guide their theology.***

The Doctrine of Salvation

- *Could a created Christ save us? NO!!!*
- *Christ had to be fully God and fully man to be the perfect sacrifice for our sins.*

Why was Jesus' full humanity necessary?

(1 John 4:2-3)

- For Representative Obedience (Romans 5:18-19; 1 Cor. 15:45-47)
- To Be a Substitutionary Sacrifice (Hebrews 2:16-17)
- To Be the One Mediator between God and man (1 Tim. 2:5)
- To fulfill God's Original Purpose for man to rule over Creation (Hebrews 2:8; Matthew 28:18; Ephes. 1:22; Rev. 3:21)
- To be our example and pattern for life (1 John 2:6, 3:2-3; 2 Cor. 3:18; Romans 8:29; 1 Peter 2:21; Hebrews 12:2-3; Philip. 3:10)
- To be the pattern for our redeemed bodies (1 Cor. 15:42-44, 15:49)
- To sympathize as high priest (Hebrews 2:18; 4:15-16)
- Jesus will be a man forever (John 20:25-27; Luke 24:39-42; Acts 1:11, 7:56; Rev. 1:13; Hebrews 7:25)

Why was Jesus' deity necessary?

- Only someone who is truly and fully God could reveal him fully to us. (John 14:9)
- Salvation is from the Lord (Jonah 2:9)
- Only someone who is infinite God could bear the full penalty for our sins (John 1:29; 1 Peter 1:18-19)
- Only someone who is truly and fully God could be the one mediator between God and man, bringing us back to God. (1 Tim. 2:5)