

# The Trinity

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## Nicene Creed

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

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

## Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth,

And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

## Scots Confession

We confess and acknowledge one God alone, to whom alone we must cleave, whom alone we must serve, whom only we must worship, and in whom alone we put our trust. Who is eternal, infinite, immeasurable, incomprehensible, omnipotent, invisible; one in substance and yet distinct in three persons, the Father, the Son, and the Holy Ghost. By whom we confess and believe all things in heaven and earth, visible and invisible, to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence for such end as his eternal wisdom, goodness, and justice have appointed, and to the manifestation of his own glory.

## Heidelberg Catechism

Q. 25. Since there is only one Divine Being, why do you speak of three, Father, Son, and Holy Spirit?

A. Because God has thus revealed himself in his Word, that these three distinct persons are the one, true, eternal God.

Q. 26. What do you believe when you say: “I believe in God the Father Almighty, Maker of heaven and earth”?

A. That the eternal Father of our Lord Jesus Christ, who out of nothing created heaven and earth with all that is in them, who also upholds and governs them by his eternal counsel and providence, is for the sake of Christ his Son my God and my Father. I trust in him so completely that I have no doubt that he will provide me with all things necessary for body and soul. Moreover, whatever evil he sends upon me in this troubled life he will turn to my good, for he is able to do it, being almighty God, and is determined to do it, being a faithful Father.

Q. 29. Why is the Son of God called JESUS, which means SAVIOR?

A. Because he saves us from our sins, and because salvation is to be sought or found in no other.

Q. 31. Why is he called CHRIST, that is, the ANOINTED ONE?

A. Because he is ordained by God the Father and anointed with the Holy Spirit to be our chief Prophet and Teacher, fully revealing to us the secret purpose and will of God concerning our redemption; to be our only High Priest, having redeemed us by the one sacrifice of his body and ever interceding for us with the Father; and to be our eternal King, governing us by his Word and Spirit, and defending and sustaining us in the redemption he has won for us.

Q. 33. Why is he called GOD’S ONLY-BEGOTTEN SON, since we also are God’s children?

A. Because Christ alone is God’s own eternal Son, whereas we are accepted for his sake as children of God by grace.

Q. 53. What do you believe concerning “the Holy Spirit”?

A. First, that, with the Father and the Son, he is equally eternal God; second, that God’s Spirit is also given to me, preparing me through a true faith to share in Christ and all his benefits, that he comforts me and will abide with me forever.

## Second Helvetic Confession

**GOD IS ONE.** We believe and teach that God is one in essence or nature, subsisting in himself, all sufficient in himself, invisible, incorporeal, immense, eternal, Creator of all things both visible and invisible, the greatest good, living, quickening and preserving all things, omnipotent and supremely wise, kind and merciful, just and true. Truly we detest many gods because it is expressly written: “The Lord your God is one Lord” (Deut. 6:4). “I am the Lord your God. You shall have no other gods before me” (Ex. 20:2–3). “I am the Lord, and there is no other god besides me. Am I not the Lord, and there is no other God beside me? A righteous God and a Savior; there is none besides me” (Isa. 45:5, 21). “The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness” (Ex. 34:6).

**GOD IS THREE.** Notwithstanding we believe and teach that the same immense, one and indivisible God is in person inseparably and without confusion distinguished as Father, Son and Holy Spirit so, as the Father has begotten the Son from eternity, the Son is begotten by an ineffable generation, and the Holy Spirit truly proceeds from them both, and the same from eternity and is to be worshipped with both. Thus there are not three gods, but three persons, consubstantial, coeternal, and coequal; distinct with respect to hypostases, and with respect to order, the one preceding the other yet without any inequality. For according to the nature

or essence they are so joined together that they are one God, and the divine nature is common to the Father, Son and Holy Spirit.

For Scripture has delivered to us a manifest distinction of persons, the angel saying, among other things, to the Blessed Virgin, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God" (Luke 1:35). And also in the baptism of Christ a voice is heard from heaven concerning Christ, saying, "This is my beloved Son" (Matt. 3:17). The Holy Spirit also appeared in the form of a dove (John 1:32). And when the Lord himself commanded the apostles to baptize, he commanded them to baptize "in the name of the Father, and the Son, and the Holy Spirit" (Matt. 28:19). Elsewhere in the Gospel he said: "The Father will send the Holy Spirit in my name" (John 14:26), and again he said: "When the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me," etc. (John 15:26). In short, we receive the Apostles' Creed because it delivers to us the true faith.

HERESIES. Therefore we condemn the Jews and Mohammedans, and all those who blaspheme that sacred and adorable Trinity. We also condemn all heresies and heretics who teach that the Son and Holy Spirit are God in name only, and also that there is something created and subservient, or subordinate to another in the Trinity, and that there is something unequal in it, a greater or a less, something corporeal or corporeally conceived, something different with respect to character or will, something mixed or solitary, as if the Son and Holy Spirit were the affections and properties of one God the Father, as the Monarchians, Novatians, Praxeas, Patripassians, Sabellius, Paul of Samosata, Aëtius, Macedonius, Anthropomorphites, Arius, and such like, have thought.

## Westminster Confession

### CHAPTER II: Of God, and of the Holy Trinity.

1. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty; most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.
2. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.
3. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

# Westminster Shorter Catechism

Q. 4. What is God?

A. God is a Spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 6. How many Persons are there in the Godhead?

A. There are three Persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

# Westminster Larger Catechism

Q. 7. What is God?

A. God is a Spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty; knowing all things, most wise, most holy, most just, most merciful and gracious, longsuffering, and abundant in goodness and truth.

Q. 8. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 9. How many persons are there in the Godhead?

A. There be three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.

Q. 10. What are the personal properties of the three persons in the Godhead?

A. It is proper to the Father to beget his Son, and to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son, from all eternity.

Q. 11. How doth it appear that the Son and the Holy Ghost are equal with the Father?

A. The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names, attributes, works, and worship, as are proper to God only.

# Confession of 1967

## 1. JESUS CHRIST

In Jesus of Nazareth, true humanity was realized once for all. Jesus, a Palestinian Jew, lived among his own people and shared their needs, temptations, joys, and sorrows. He expressed the love of God in word and deed and became a brother to all kinds of sinful men. But his complete obedience led him into conflict with his people. His life and teaching judged their goodness, religious aspirations, and national hopes. Many rejected him and demanded his death. In giving himself freely for them, he took upon himself the judgment under which all men stand convicted. God raised him from the dead, vindicating him as Messiah and Lord. The victim of sin became victor, and won the victory over sin and death for all men.

God's reconciling act in Jesus Christ is a mystery which the Scriptures describe in various ways. It is called the sacrifice of a lamb, a shepherd's life given for his sheep, atonement by a priest; again it is ransom of a slave, payment of debt, vicarious satisfaction of a legal penalty, and victory over the powers of evil. These are expressions of a truth which remains beyond the reach of all theory in the depths of God's love for man. They reveal the gravity, cost, and sure achievement of God's reconciling work.

The risen Christ is the Savior for all men. Those joined to him by faith are set right with God and commissioned to serve as his reconciling community. Christ is head of this community, the church, which began with the apostles and continues through all generations.

The same Jesus Christ is the judge of all men. His judgment discloses the ultimate seriousness of life and gives promise of God's final victory over the power of sin and death. To receive life from the risen Lord is to have life eternal; to refuse life from him is to choose the death which is separation from God. All who put their trust in Christ face divine judgment without fear, for the judge is their redeemer....

### Section B. The Love of God

God's sovereign love is a mystery beyond the reach of man's mind. Human thought ascribes to God superlatives of power, wisdom, and goodness. But God reveals his love in Jesus Christ by showing power in the form of a servant, wisdom in the folly of the cross, and goodness in receiving sinful men. The power of God's love in Christ to transform the world discloses that the Redeemer is the Lord and Creator who made all things to serve the purpose of his love.

God has created the world of space and time to be the sphere of his dealings with men. In its beauty and vastness, sublimity and awfulness, order and disorder, the world reflects to the eye of faith the majesty and mystery of its Creator.

God has created man in a personal relation with himself that man may respond to the love of the Creator. He has created male and female and given them a life which proceeds from birth to death in a succession of generations and in a wide complex of social relations. He has endowed man with capacities to make the world serve his needs and to enjoy its good things. Life is a gift to be received with gratitude and a task to be pursued with courage. Man is free to seek his life within the purpose of God: to develop and protect the resources of nature for the common welfare, to work for justice and peace in society, and in other ways to use his creative powers for the fulfillment of human life.

God expressed his love for all mankind through Israel, whom he chose to be his covenant people to serve him in love and faithfulness. When Israel was unfaithful, he disciplined the nation with his judgments and maintained his cause through prophets, priests, teachers, and true believers. These witnesses called all Israelites to a destiny in which they would serve God faithfully and become a light to the nations. The same witnesses proclaimed the coming of a new age, and a true servant of God in whom God's purpose for Israel and for mankind would be realized.

Out of Israel, God in due time raised up Jesus. His faith and obedience were the response of the perfect child of God. He was the fulfillment of God's promise to Israel, the beginning of the new creation, and the pioneer of the new humanity. He gave history its meaning and direction and called the church to be his servant for the reconciliation of the world.

### Section C. The Communion of the Holy Spirit

God the Holy Spirit fulfills the work of reconciliation in man. The Holy Spirit creates and renews the church as the community in which men are reconciled to God and to one another. He enables them to receive forgiveness as they forgive one another and to enjoy the peace of God as they make peace among

themselves. In spite of their sin, he gives them power to become representatives of Jesus Christ and his gospel of reconciliation to all men.

## Brief Statement of Faith

In life and in death we belong to God. Through the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, we trust in the one triune God, the Holy One of Israel, whom alone we worship and serve.

We trust in Jesus Christ, fully human, fully God. Jesus proclaimed the reign of God: preaching good news to the poor and release to the captives, teaching by word and deed and blessing the children, healing the sick and binding up the brokenhearted, eating with outcasts, forgiving sinners, and calling all to repent and believe the gospel. Unjustly condemned for blasphemy and sedition, Jesus was crucified, suffering the depths of human pain and giving his life for the sins of the world. God raised this Jesus from the dead, vindicating his sinless life, breaking the power of sin and evil, delivering us from death to life eternal. We trust in God, whom Jesus called Abba, Father. In sovereign love God created the world good and makes everyone equally in God's image, male and female, of every race and people, to live as one community. But we rebel against God; we hide from our Creator. Ignoring God's commandments, we violate the image of God in others and ourselves, accept lies as truth, exploit neighbor and nature, and threaten death to the planet entrusted to our care. We deserve God's condemnation. Yet God acts with justice and mercy to redeem creation. In everlasting love, the God of Abraham and Sarah chose a covenant people to bless all families of the earth. Hearing their cry, God delivered the children of Israel from the house of bondage. Loving us still, God makes us heirs with Christ of the covenant. Like a mother who will not forsake her nursing child, like a father who runs to welcome the prodigal home, God is faithful still.

We trust in God the Holy Spirit, everywhere the giver and renewer of life. The Spirit justifies us by grace through faith, sets us free to accept ourselves and to love God and neighbor, and binds us together with all believers in the one body of Christ, the Church. The same Spirit who inspired the prophets and apostles rules our faith and life in Christ through Scripture, engages us through the Word proclaimed, claims us in the waters of baptism, feeds us with the bread of life and the cup of salvation, and calls women and men to all ministries of the Church. In a broken and fearful world the Spirit gives us courage to pray without ceasing, to witness among all peoples to Christ as Lord and Savior, to unmask idolatries in Church and culture, to hear the voices of peoples long silenced, and to work with others for justice, freedom, and peace. In gratitude to God, empowered by the Spirit, we strive to serve Christ in our daily tasks and to live holy and joyful lives, even as we watch for God's new heaven and new earth, praying, "Come, Lord Jesus!"

With believers in every time and place, we rejoice that nothing in life or in death can separate us from the love of God in Christ Jesus our Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit. Amen.