

is to be God, the Father is that, and the Son is that, and the Spirit is that. And these three divine Persons are not three Gods, but one God. This is what Scripture teaches.

Edward Bickersteth, in his classic work, The Trinity, states the teaching simply and succinctly. He writes:

To one who receives with meekness the engrafted word which is able to save our souls, the Scriptures . . . prove beyond contradiction that as the Father is God, so is Jesus Christ God, and so the Holy Spirit is God. This truth, however, must be combined with another, which is revealed with equal clearness and enforced with equal solemnity:-- "I am Jehovah, and there is none else, there is no God beside me." The combination of these truths establishes the doctrine of the Holy Trinity . . .⁵

B. Some historic orthodox formulations of the doctrine

The earliest creeds are trinitarian in form. Incidentally, a creed is a formal statement of belief--the word "creed" comes from the Latin credo, which means "I believe." The earliest form of the Apostles' Creed, and every form thereafter, has three articles: one for each of the Persons of the Godhead. The Nicene Creed of A.D. 325 has a trinitarian form, and asserts that the Lord Jesus Christ is "true God of true God," "of one substance with the Father," and that by Him "all things were made."⁶ The Constantinopolitan Creed of A.D. 381 also has a trinitarian form, and asserts that the Holy Spirit "with the Father and the Son together is worshipped and glorified."⁷ The Chalcedonian Creed of A.D. 451 asserts that the Son of God "is perfect in Godhead," "very God," and "consubstantial with the Father as touching His Godhead."⁸ But the classic creedal statement on the Trinity is that found in the Athanasian Creed of the fifth or sixth century, which statement I simply quote:

The universal 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 Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one; the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreated, the Son