

The Creation of the Trinity & Other Doctrines

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew word Yahshua for Jesus, Yahweh and Elohim for God and the LORD and Anointed for Christ.)

The belief in the Trinity, the bedrock of the Church, is usually the second statement listed in each Churches 'Statement of Beliefs.' It is essential that we ask ourselves, "Is this doctrine founded upon the rock of Yahweh's Word or upon the sands of the doctrines of men?" As we are all aware, the word, 'Trinity' and the statements, 'God the Son' and 'God the Holy Spirit' do not appear anywhere in our Father's Word but rather are statements of men. Moses warned us, "Ye shall not add unto the word which, I, am commanding you, neither shall ye take away therefrom,—that ye may keep the commandments of Yahweh your Elohim, which, I, am commanding you" (De. 4:2). The Apostle Paul has also warned us twice that, "But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed [anathema], let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed [anathema], let him be" (Gal. 1:8-9)! The doctrine of the Trinity, as we will see, is not Yahweh's doctrine but rather a creation of men through their seven ecumenical councils. We have been warned by Yahweh, that those who teach the doctrines of men, such as the Trinity, will be anathema (accursed).

I would estimate that 99% of Christians believe in the doctrine of the Trinity. That there are masses believing or practicing error does not make it right with Yahweh. Neither is it unusual that the masses are wrong. This is illustrated in the period of the Kings. The followers of Yahweh, which included their spiritual leaders such as King Solomon, even though they loved Yahweh, were sacrificing to Him in the high places, which was forbidden;¹ "Solomon loved Yahweh, by walking in the statutes of David his father,—save only, that, in the high places, he himself, was sacrificing and offering incense" (1 Kg. 3:3). This error of sacrificing in high places existed through many righteous generations even though it was against Yahweh's will.² Another example would be that the nation of Israel

¹ Le 17:3,4 De 12:13,14

² 1Ki 14:23 And, they also, built for themselves high places and pillars, and Sacred Stems,—upon every high hill, and under every green tree.

1Ki 15:14 But, the high places, removed he not,—nevertheless, the heart of Asa, was blameless with Yahweh, all his days.

1Ki 22:43 And he walked in all the way of Asa his father, he turned not aside therefrom,—doing that which was right in the eyes of Yahweh: nevertheless, the high places, were not taken away,—still were the people offering sacrifices and burning incense in the high places.

2Ki 12:3 save only, that, the high places, took they not away,—still were the people sacrificing and burning incense in the high places.

2Ki 14:4 only, the high places, took they not away,—still were the people sacrificing and burning incense in the high places.

was so ignorant of the scriptures that they missed all the foretold signs of their own Messiah.³ I would venture to say that 99% of the nation of Israel erred in the scriptures concerning their Messiah. Christian Churches used to endorse slavery. Jonathan Edwards, the famous minister,⁴ was a slave owner for all of his life. The majority of Americans today believe that the United States is a democracy, which it is not but rather it is a republic. The consensus of the masses does not determine truth. The Word of Yahweh is the foundation of truth and not doctrines which have been popularized by men.

The purpose of this article is to state the obvious and not to examine every scripture that opposes or is used in support of the doctrine of the Trinity. The majority of Christian Churches have as part of their beliefs, the theology and philosophy of men. This can be illustrated by their vocabulary. The Creator, Yahweh, who created man and language, has unveiled Himself to us by His vocabulary through His prophets. His vocabulary, as recorded by His Word, is all that is needed to communicate His thoughts. If we believe this statement is not true, that men can add to, take away or change His Word for the better, we exalt ourselves above His Throne. Words and phrases of men such as 'Mary, the mother of God,' 'God the Son,' 'God the Holy Spirit,' 'Trinity' and 'Incarnation' are not representative of any Hebrew or Greek words used in the Word of Yahweh. But you might say, "Neither are the words Bible and Rapture, which we use today." These words are also words of men and not the Words of Yahweh. Yahweh referred to His writings as, the Book of the Covenant, the Book of the Law and the Word of Yahweh.⁵ Yahweh never called His book, 'the Holy Bible,' neither did He call His Son, 'God the Son,' nor did He call Mary, 'the mother of God' and neither should we. Deviating from Yahweh's words may seem innocent but it is deadly, just ask Eve and Adam. Adding to, deleting from and changing the Words of Yahweh is the prime method of our adversary in his masterful art of deception.

The serpent beguiled Eve by adding to, deleting from and changing our Father's Word. This is his method of operation as illustrated in his first encounter in scripture; "Now, the serpent, was more crafty than any living thing of the field which Yahweh Elohim had made,—so he said unto the woman, Can it really be, that Elohim [deleted the word

2Ki 15:4 Only, the high places, took they not away,—still were the people sacrificing and burning incense in the high places.

2Ki 15:35 Only, the high places, took they not away, still were the people offering sacrifice and burning incense in the high places,—he, built the upper gate of the house of Yahweh.

2Ki 16:4 and he offered sacrifice and burned incense in the high places, and on the hills,—and under every green tree.

2Ki 21:3 He again built the high places, which Hezekiah his father had destroyed,—and reared altars to Baal, and made a Sacred Stem, as did Ahab, king of Israel, and bowed down to all the army of the heavens, and served them.

³ And, beginning from Moses, and from all the prophets, he [Yahshua] thoroughly explained to them, in all the Scriptures, the things concerning himself. (Lk. 24:27)

⁴ Jonathan Edwards (Oct. 5, 1703 to March 22, 1758) was a colonial American Congregational preacher, theologian, and missionary to American Indians. Edwards "is widely acknowledged to be America's most important and original philosophical theologian."

⁵ Ex 24:7 then took he the book of the covenant, and read in the ears of the people. And they said, All that Yahweh hath spoken, will we do, and will hearken. 2Ki 22:11 And it came to pass, when the king heard the words of the book of the law, that he rent his clothes. Ge 15:1 After these things, came the word of Yahweh unto Abram, in a vision, saying,—Do not fear, Abram, I, am a shield to thee, thine exceeding great reward.

Yahweh] hath said, Ye shall not eat of every tree of the garden [changed and deleted, “Of every tree of the garden, thou mayest, eat; but, of the tree of the knowledge of good and evil”]? And the woman said unto the serpent,—Of the fruit of the trees of the garden, we may eat; but, of the fruit of the tree which is in the midst [changed from ‘but, of the tree of the knowledge of good and evil’] of the garden, Elohim hath said, Ye shall not eat of it, neither shall ye touch [added] it,—lest [changed from, “thou shalt, die] ye die. And the serpent said unto the woman,—Ye shall not, die. For Elohim [deleted the word Yahweh] doth know, that, in the day ye eat thereof, then shall your eyes be opened,—and ye shall become like God, knowing good and evil” (Ge. 3:1-5). In order to learn from Eve’s mistake we must always utilize the exact Words of Yahweh as spoken in His Word. Yahweh’s doctrine is what He had recorded in His Word. What men conjured up by their vain imaginations is not worth noting. Yahshua spoke the exact Words of Yahweh as is illustrated in Matthew 4:4 when he said; “It is written...” Can we say, “It is written, God the Son” or “It is written, Trinity” or “It is written, the incarnation of Yahshua” or “It is written, Mary the Mother of God?” Absolutely not but what we can emphatically say about the above doctrines is that, “They were not written!” That should end the matter. These doctrines were not spoken by Yahweh, but by men as we will document.

Many will say, “Can so many great men, who have confirmed these doctrines over the centuries be wrong?” Yes they can! This is illustrated in the Old Covenant with the Kings and some prophets, as well as with the Apostles. The Apostles Peter, James and Baranbas were deceived into pleasing men rather than Yahweh, how much more have our Church leaders been deceived. Paul said, “But, when Cephas came unto Antioch, to the face, *even*, him, I resisted, because he stood condemned; For, before that certain came from James, with them of the nations, used he to eat; whereas, when they came, he used to withdraw, and keep himself separate, fearing them of the circumcision; And the rest of the Jews used hypocrisy with him, so that, even Barnabas, was carried away by their hypocrisy” (Gal. 2:11-13). The epistles of Paul had not even cooled off the presses when the Church members were being deceived from the truths that were written there in.⁶ Man-made doctrines were changing the revelation that Christ had given Paul for the Body of the Christ. How much more so after he had gone to sleep. Timothy was forewarned of this inevitable departure from the truth; “For there will be a season—when, the healthful teaching, they will not endure, but, according to their own covetings, will, unto themselves, heap up teachers, because they have an itching ear, And, from the truth, indeed, their ear, will they turn away, while, unto stories, they will turn themselves aside” (2 Ti. 4:3-4). Hundred of years had passed before the man-made doctrines of the incarnation, God the Son, God the Holy Spirit, the Mother of God etc. were agreed upon

⁶ I marvel that, thus quickly, ye are moving away from him that called you in the favour of Christ, unto a different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message [[unto you]] aside from that which we announced unto you, accursed, let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed, let him be! (Gal. 1:6-9)

and formulated by men in their seven ecumenical councils, the first being the Council of Nicaea (325 CE).

The purpose of the seven ecumenical councils was to add to, change or delete from the Words of Yahweh. There is no other reason. The Word of Yahweh had been fully written and taught by the Apostles and Prophets. All that is needed to understand our instructions is recorded in this Book. The only council that was needed was during a time when the full revelation from Yahweh had not yet been given. In Acts chapter fifteen, the question of circumcision was asked. A council arrived at the conclusion that circumcision was not necessary but “To be abstaining from idol sacrifices, and from blood, and from what is strangled, and from fornication,—From which, if ye keep yourselves, ye shall prosper. Fare ye well” (Act 15:29). The revelation concerning circumcision was fully given to Paul later on as revealed in the Epistles of Romans and Galatians. The revelation we seek is the revelation that was given to Paul; “For neither, from man, did I accept it, nor was taught *it*,—but through a revealing of Yahshua Christ” (Gal. 1:12). The revelations that came out of the seven ecumenical councils were from men!

The Seven Ecumenical Councils

Observing these councils would be like observing a homicide scene. Dismembered parts (our Father’s Words) are attempting to be reconnected with man-made parts (words) under the supervision of the World’s great Philosophers, one of whom was the Great Athanasius. Bishops who did not give their consent to the new doctrine would be condemned and exiled. This is really no different than what is done today. The majority of the bishops, as well as the ruling authority, determined the new doctrine. This is similar to what occurred during Mose’s service; “And, when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him—Up, make for us gods, who shall go before us, for, as for this Moses—the man who brought us up out of the land of Egypt, we know not what hath befallen him” (Ex. 32:1). Aaron accepted the offer and made them a god and said, “...A festival to Yahweh, tomorrow” (Ex. 32:5). This case illustrates that Yahweh’s prophets, such as Aaron who was second in command, can also be guided into wickedness by the masses.

Yahweh had the prophet Ahijah anoint a man named Jeroboam to be King over the ten tribes of Israel. Yahweh promised him success if he would do what is right. He declined to do what is right by leading the ten tribes of Israel into wickedness. Why do we not understand that the church Fathers, who formulated the man-made doctrines we are about to discuss, followed in the same footsteps of Aaron, Solomon⁷ and King Jeroboam. These three men were at the top of their fields, as were the Church Fathers but all were at one time or another deceived or they were the deceivers. They all were fully aware that they were not to add to, delete or change the Word of Yahweh but they all did!

⁷ Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father. (1 Kg, 11:6)

The Council of Nicaea (325 CE) *(God the Son)*

What is ironic about the Nicene Creed (See the Appendix) is that it ends with an anathema (accursed) to anyone who disagrees with the doctrine they have formulated. The Apostle Paul, on the other hand, accursed them because they changed the glad-message of the Christ by their creed (Gal. 1:7). The creed has statements such as that Yahshua was “God of God, Light of Light, true God of true God.” Where, may we ask, are these phrases in the scriptures? They do not exist but rather they are the concoctions of men. Man-made words arrive on the scene such as, homoousios (of the same substance). This word, although never used in the scriptures, was created and attached to the new creature the Church Fathers were creating. Athanasius helped to create a man-made creature such as Dr. Frankenstein had done. Athanasius creation is known as ‘God the Son.’ Life was breathed into this man-made creature by the majority of the attending bishops and so began the beginning of part of the three headed creature which we today call, the Trinity. The doctrine of God the Holy Spirit was as of yet not formulated which left the creature with two heads rather than three.

The Council of Constantinople (381 CE) *(God the Holy Spirit)*

A new creator attended the Council of Constantinople, whose name was Basil of Caesarea. Basil’s creation, with the help of the bishops, was formulating another god called, ‘God the Holy Spirit.’ This he did. The Nicene Creed said of the Holy Spirit, “And [we believe] in the Holy Ghost. That was all they wrote. Basil wrote, fifty-six years later in the Creed of Constantinople, “And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets.” Where are the scriptures that state that the Holy Spirit is the Lord and Giver of Life or that it or he is to be worshipped and glorified? Obviously the bishops, who fifty-six years earlier, who wrote the Nicene Creed, were not aware of these scriptures either.

The Council of Ephesus (431 CE) *(Holy Mary, Mother of God)*

The Council of Ephesus established Mary as ‘Theotokos.’ Theotokos is another Greek word along with homoousios (of the same substance) and ensarkosis (incarnation), which also does not exist in the Word of Yahweh. These words were introduced to Christianity for the benefit of the bishops and the doctrines they were creating. Theotokos’s meaning is best translated as ‘God-bearer,’ even though it is often translated as ‘Mother of God.’ “They believed that if Mary was not the ‘bearer of God’ in giving birth to Christ, then Christ was not divine.”⁸ “The cult of Mary was developed rapidly and by the time of the

⁸ Truly Divine & Truly Human by Stephen W. Need; pg. 81

council it was unthinkable to imply that Mary did not have the status that Christian's theology, prayer and worship had begun to give to her. As Theotokos, she was now affirmed as the one through whom the eternal word or Son had been made incarnate in Jesus Christ."⁹ Basil the Great wrote;¹⁰

*All of creation rejoices in you, O Full of Grace,
The assembly of Angels and the race of men.
O Sanctified Temple and Rational Paradise! O Glory of Virgins!
From you, God was incarnate and became a child, our God before the ages.
He made your body into a throne,
and your womb He made more spacious than the heavens.
All of creation rejoices in you, O Full of Grace! Glory to you!*

We now have a paradox. Protestants praise the Church Fathers, the Seven Ecumenical Councils and the discovery of God the Holy Spirit by Basil but they reject Theotokos; Mary, the bearer of God. They would be called Nestorianist. "Nestorius spoke out against the use of a particular title for the Virgin Mary, Theotokos...Nestorius suggested that the expressions Anthropotokos (man-bearer), Christokos (Christ-bearer) and Theodochos (God-receiver) should be used in order to keep the balance and to mark the belief in Christ's full humanity."¹¹ Nestorius was condemned and anyone having anything to do with the Nestorian side of the controversy was deposed. The Protestants today would be called Nestorians. They would have been anathemized (accursed) by the Church Fathers at the Council of Ephesus.

Another problem exists with the Protestant Church. They will not call Mary, the Mother of God but they will agree with the Nicene Creed and say Yahshua was 'God of God, Light of Light, very God of very God.' Now, they agree that Mary was Yahshua's mother and they agree that Yahshua was God, then they must agree that Mary, the mother of Yahshua, is also, Mary the mother of God since her son, Yahshua is God! One additional factor we must realize is that if Yahshua is God of God, then his brothers and sisters¹² now become the brothers and sisters of God as do we because Yahshua said, "...whosoever shall do the will of my Father who is in the heavens, he, is my, brother, and sister, and mother" (Mt. 12:48-50). The next ecumenical council also proclaims Mary as Theotokos (the God-bearer).¹³ If the Protestant Church does not agree with their findings then the following words are addressed to them from the Council members of Chalcedon; "These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy

⁹ Truly Divine & Truly Human by Stephen W. Need; pg. 92

¹⁰ THE DIVINE LITURGY OF OUR FATHER AMONG THE SAINTS BASIL THE GREAT

¹¹ Truly Divine & Truly Human by Stephen W. Need; pg. 81, 83

¹² Is not, this one, the carpenter's, son? Is not, his mother, called Mary, and are not his brethren—James and Joseph, and Simon, and Judas? and, his sisters, are they not all with us? Whence, then hath, this one, all these things? (Mt. 13:55-56)

¹³ but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God [Theotokos] according to his manhood.

Ecumenical Synod defines that no one shall be suffered to bring forward a different faith (eteran pistin), nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed (eteron sumbolon) to as wish to be converted to the knowledge of the truth, from the Gentiles, or Jews or any heresy whatever, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, and the clerics from the clergy; but if they be monks or laics: let them be anathematized.”¹⁴

The Council of Chalcedon (451 CE) (*Truly Divine & Truly Human*)

“The Council of Chalcedon established the Formula of Union, which affirms the two natures of Christ (perfect God and perfect man) for of two natures a union has been made in addition to using Theotokos of Mary. Pope Leo I approached the matter by way of the Trinity, emphasizing that the Son is co-eternal with the Father and that in the incarnation God ‘stooped down’ to humanity without ceasing to be God. Leo wrote of ‘two natures’ and ‘one person’ in the incarnation, stressing that the two natures retain their distinctiveness but act together in one person ‘in communion.’ Christ performed actions relative to his two natures: the divine nature did divine things while the human nature did human things. The fact that there was ‘one person’ meant that each nature could be spoken of in terms of the other in a sharing of qualities, interchange of properties or ‘communion of idioms’ (*communicatio idiomatum*). Christ is also ‘of one substance’ (homoousios) both with the Father and with humankind. Thus emerged the ‘two-natures Christology’ of Chalcedon. It affirmed one prosopon (appearance) and one hypostasis (that which stands under the surface) in two natures. It was this council that finally proclaimed Jesus Christ as ‘truly divine and truly human.’”¹⁵ This new revelation came 126 years after the Council of Nicaea. I believe it would be proper to ask the bishops, “Where had this revelation been for all of these years?” The Apostle Paul was not aware of this revelation, neither was Athanasius nor Basil.

The last three councils were of little significance except they would all have their fair share of anathemas to all who would not get in line with their doctrines. What is significant is that these Church Fathers all anathematized (cursed) all who would not agreed with their doctrines. Balak son of Zippor, who was king unto Moab was like the Church Fathers in that he told Balaam “...Now, therefore, do come, I pray thee, curse me this people [Israelities]” (Nu. 22:6). Balaam did not curse the people because Yahweh said, “Thou shalt not curse the people, For, blessed, he is” (Nu. 22:12). Yahweh has blessed the people who obey His voice and curses the people who knowingly disobey His voice, as was illustrated with Adam, Eve and the serpent. Yahweh wrote through Paul, “I marvel that, thus quickly, ye are moving away from him that called you in the favor of Christ, unto a

¹⁴ The Council of Chalcedon, 451: The Definition of Faith of Chalcedon

¹⁵ Truly Divine & Truly Human by Stephen W. Need; pg. 93-108

different glad-message,— Which is not, another, only there are, some, that are troubling you, and wishing to change the glad-message of the Christ. But, even if, we, or, a messenger out of heaven, announce a glad-message aside from that which we announced unto you, accursed [anathema], let him be! As we have said before, even now, again, I say: If anyone is announcing unto you a glad-message aside from that which ye accepted, accursed [anathema], let him be” (Gal. 1:6-9)! How much clearer can this commandment be, which was recorded twice for our benefit. The Church Fathers fell under this anathema (accursed) because they disobeyed the commandment of Yahweh by adding to, deleting from and changing His words. Church leaders today who teach doctrines that are not in our Father’s Word are, according to the scriptures, accursed!

The words and phrases such as Incarnation, God the Son, Trinity, God the Holy Spirit, the mother of God, God-man, etc. are without any doubt not in Yahweh’s Word. This is beyond debate. For most Churches, their second statement of belief, “there is one God, eternally existent in three persons,”¹⁶ also is nonexistence in the Word of Yahweh. We become adulterers when we are not faithful to Yahweh’s voice unveiled in His Word but rather choose the voice, words and doctrines of men. Our Father’s Word is complete as it is. A consensus of opinions is not necessary on what is written. If a Church doctrine is not written in the scriptures, it cannot be a doctrine of Yahweh! Even though many Churches say but do not practice, ‘Sola scriptura’ Latin for ‘by scripture alone,’ this again must be our clarion call! Life comes not from the mouth of men but from “...every declaration coming forth through the mouth of Yahweh.”¹⁷ Amen!

The books listed below will give you more information on the Trinity and its History:
One God & One Lord by Graeser, Lynn, Schoenheit
Truly Divine & Truly Human by Stephen W Need
Early Christian Doctrines by J.N.D. Kelly

¹⁶ “We Believe there is one God, eternally existent in three persons: Father, Son, and Holy Spirit,”

¹⁷ But, he, answering, said, It is written,—Not on bread alone, shall man live, but on every declaration coming forth through the mouth of Yahweh. (Mt. 4:4)

Appendix

Nicene Creed (325 A.D.)

The Synod at Nice set forth this Creed.

The Ecthesis of the Synod at Nice.

We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten (of his Father, of the substance of the Father)¹⁸ God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead.

And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them.

From *The Seven Ecumenical Councils*, ed. H. Percival, in the *Library of Nicene and Post Nicene Fathers*, 2nd series (New York: Charles Scribners, 1990), Vol XIV, 3

CYRIL, OF JERUSALEM Jerusalem Creed ABOUT A.D. 350

We believe one God the Father Almighty, maker of heaven and earth, and all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages, very God, by whom all things were made; who appeared in the flesh, and became man was crucified and was buried; rose on the third day; and ascended into heaven, and sitteth on the right hand of the Father; and will come again in glory, to judge the quick and the dead; of whose kingdom there shall be no end.

And in the Holy Spirit, the Advocate, who spake in the prophets. And in one baptism of repentance for the remission of sin and in one holy Catholic Church; and in the resurrection of the flesh, and in life everlasting.¹⁹

¹⁸ Two Dissertations in Scripture and Tradition on the Constantinopolitan Creed and other Eastern Creeds of the Fourth Century, by Fenton John Anthony Hort; On monogenes theos (only-begotten god) in John 1:18.

¹⁹ CYRIL was elected Bishop of Jerusalem in 350; was expelled by the Arians in 360; reinstated in 361; attended the second œcumenical Council in 381 as an advocate of the Nicene orthodoxy (although for some time he had sided with the semi-Arians); he died in 386. He wrote in 348, while he was presbyter of the Church in Jerusalem, twenty-three Catechetical Lectures (Κατηχήσεις) or Sermons on the baptismal Creed used in Jerusalem, which he asserts to be the faith of the universal Church (*Cat.* XVII. § 3), also 'the holy and apostolic faith' (*Cat.* XVIII. § 32), although Cyril knows nothing of a literal composition by the Apostles. The Lectures were delivered to those who hoped to be baptized on the ensuing Easter eve. The Creed thus explained is not given at length in the manuscripts, since it was not to be written on paper, but to be engraved on the

THE SECOND ECUMENICAL COUNCIL THE FIRST COUNCIL OF CONSTANTINOPLE

A.D. 381

**THE HOLY CREED WHICH THE 150 HOLY FATHERS SET FORTH, WHICH IS
CONSONANT WITH THE HOLY AND GREAT SYNOD OF NICE.(1)**

(Found in all the Collections in the Acts of the Council of Chalcedon.)

We believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost and the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth at the Right Hand of the Father. And he shall come again with glory to judge both the quick and the dead. Whose kingdom shall have no end. (I)

And [we believe] in the Holy Ghost, the Lord and Giver-of-Life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And [we believe] in one, holy, (II) Catholic and Apostolic Church. We acknowledge one Baptism for the remission of sins, [and] we look for the resurrection of the dead and the life of the world to come. Amen.

The Council of Chalcedon, 451A.D.

The Definition of Faith of Chalcedon

The holy, great, and ecumenical synod, assembled by the grace of God and the command of our most religious and Christian Emperors, Marcian and Valentinian, Augusti, at Chalcedon, the metropolis of the Bithynian Province, in the martyrdom of the holy and victorious martyr Euphemia, has decreed as follows:

Our Lord and Saviour Jesus Christ, when strengthening the knowledge of the Faith in his disciples, to the end that no one might disagree with his neighbour concerning the doctrines of religion, and that the proclamation of the truth might be set forth equally to all men, said, "My peace I leave with you, my peace I give unto you." But, since the evil one does not desist from sowing tares among the seeds of godliness, but ever invents some new device against the truth; therefore the Lord, providing, as he ever does, for the human race, has raised up this pious, faithful, and zealous Sovereign, and has called together unto him from all parts the chief rulers of the priesthood; so that, the grace of Christ our common Lord inspiring us, we may cast off every plague of falsehood from the sheep of Christ, and feed them with the tender leaves of truth. And this have we done with one unanimous consent, driving away erroneous

memory, and to serve to the baptized Christian as a viaticum for his journey through life, by which he might test the doctrine of Cyril or any other teacher. He claims for it antiquity and agreement with the Scripture from which it was drawn (*Cat. V. § 12*). From these Lectures and ancient headings A. Aug. Touttée, the Benedictine editor of the Works of Cyril (Venet. 1763), has compiled the following creed. It closely resembles the Nicene Creed of 325, but, like that of Eusebius, it avoids the ὁμοούσιον. At the same time, it contains most of the additional clauses of the Constantinopolitan Creed of 381.

Comp. the critical edition of Cyril's Lectures by Reischl and Rupp, Munich, 1848-1850; my *Church History*, Vol. III. pp. 924 sqq.; Swainson, l.c. pp. 16 sqq.; Hort, l.c. pp. 84 sqq. The fourth Catechetical Lecture of Cyril, in which he goes over the creed in a summary way, is printed in Heurtley's *De Fide et Symbolo*, pp. 42-60.

doctrines and renewing the unerring faith of the Fathers, publishing to all men the Creed of the Three Hundred and Eighteen, and to their number adding, as their peers, the Fathers who have received the same summary of religion. Such are the One Hundred and Fifty holy Fathers who afterwards assembled in the great Constantinople and ratified the same faith. Moreover, observing the order and every form relating to the faith, which was observed by the holy synod formerly held in Ephesus, of which Celestine of Rome and Cyril of Alexandria, of holy memory, were the leaders, we do declare that the exposition of the right and blameless faith made by the Three Hundred and Eighteen holy and blessed Fathers, assembled at Nice in the reign of Constantine of pious memory, shall be pre-eminent: and that those things shall be of force also, which were decreed by the One Hundred and Fifty holy Fathers at Constantinople, for the uprooting of the heresies which had then sprung up, and for the confirmation of the same Catholic and Apostolic Faith of ours.

The Creed of the three hundred and eighteen Fathers at Nice. We believe in one God, etc.

Item, the Creed of the one hundred and fifty holy Fathers who were assembled at Constantinople We believe in one God, etc.

This wise and salutary formula of divine grace sufficed for the perfect knowledge and confirmation of religion; for it teaches the perfect [doctrine] concerning Father, Son, and Holy Ghost, and sets forth the Incarnation of the Lord to them that faithfully receive it. But, forasmuch as persons undertaking to make void the preaching of the truth have through their individual heresies given rise to empty babblings; some of them daring to corrupt the mystery of the Lord's incarnation for us and refusing [to use] the name Mother of God (Theotokos) in reference to the Virgin, while others, bringing in a confusion and mixture, and idly conceiving that the nature of the flesh and of the Godhead is all one, maintaining that the divine Nature of the Only Begotten is, by mixture, capable of suffering; therefore this present holy, great, and ecumenical synod, desiring to exclude every device against the Truth, and teaching that which is unchanged from the beginning, has at the very outset decreed that the faith of the Three Hundred and Eighteen Fathers shall be preserved inviolate. And on account of them that contend against the Holy Ghost, it confirms the doctrine afterwards delivered concerning the substance of the Spirit by the One Hundred and Fifty holy Fathers who assembled in the imperial City; which doctrine they declared unto all men, not as though they were introducing anything that had been lacking in their predecessors, but in order to explain through written documents their faith concerning the Holy Ghost against those who were seeking to destroy his sovereignty. And, on account of those who have taken in hand to corrupt the mystery of the dispensation [i.e. the Incarnation] and who shamelessly pretend that he who was born of the holy Virgin Mary was a mere man, it receives the synodical letters of the Blessed Cyril, Pastor of the Church of Alexandria, addressed to Nestorius and the Easterns, judging them suitable, for the refutation of the frenzied folly of Nestorius, and for the instruction of those who long with holy ardour for a knowledge of the saving symbol. And, for the confirmation of the orthodox doctrines, it has rightly added to these the letter of the President of the great and old Rome, the most blessed and holy Archbishop Leo, which was addressed to Archbishop Flavian of blessed memory, for the removal of the false doctrines of Eutyches, judging them to be agreeable to the confession of the great Peter, and as it were a common pillar against misbelievers. For it opposes those who would rend the mystery of the dispensation into a Duad of Sons; it repels from the sacred assembly those who dare to say that the Godhead of the Only Begotten is capable of suffering; it resists those who imagine a mixture or confusion of the two natures of Christ; it drives away those who fancy his form of a servant is of an heavenly or some substance other than that which was taken of us, and it anathematizes those who foolishly talk of two natures of our Lord before the union, conceiving that after the union there was only one.

Following the holy Fathers we teach with one voice that the Son [of God] and our Lord Jesus Christ is to be confessed as one and the same [Person], that he is perfect in Godhead and perfect in manhood, very

God and very man, of a reasonable soul and [human] body consisting, consubstantial with the Father as touching his Godhead, and consubstantial with us as touching his manhood; made in all things like unto us, sin only excepted; begotten of his Father before the worlds according to his Godhead; but in these last days for us men and for our salvation born [into the world] of the Virgin Mary, the Mother of God according to his manhood. This one and the same Jesus Christ, the only-begotten Son [of God] must be confessed to be in two natures, (1) unconfusedly, immutably, indivisibly, inseparably [united], and that without the distinction of natures being taken away by such union, but rather the peculiar property of each nature being preserved and being united in one Person and subsistence, not separated or divided into two persons, but one and the same Son and only-begotten, God the Word, our Lord Jesus Christ, as the Prophets of old time have spoken concerning him, and as the Lord Jesus Christ hath taught us, and as the Creed of the Fathers hath delivered to us.

These things, therefore, having been expressed by us with the greatest accuracy and attention, the holy Ecumenical Synod defines that no one shall be suffered to bring forward a different faith (eteran pistin), nor to write, nor to put together, nor to excogitate, nor to teach it to others. But such as dare either to put together another faith, or to bring forward or to teach or to deliver a different Creed (eteron sumbolon) to as wish to be converted to the knowledge of the truth, from the Gentiles, or Jews or any heresy whatever, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, and the clerics from the clergy; but if they be monks or laics: let them be anathematized.

After the reading of the definition, all the most religious Bishops cried out: This is the faith of the fathers: let the metropolitans forthwith subscribe it: let them forthwith, in the presence of the judges, subscribe it: let that which has been well defined have no delay: this is the faith of the Apostles: by this we all stand: thus we all believe.