

“The Apostles, Nicene and Athanasian Creeds – The Truth about the Trinity”

-The Ecumenical Creeds as Summaries
About Who God Is,
Versus False Religions and Cults-

Part 3 - A Bible Study of the Athanasian Creed

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***11) Thus the Father is God; the Son is God; the Holy Spirit is God:
And yet there are not three gods, but one God.***

(Genesis 1:26; Isaiah 9:6;
Matthew 1:18, 23; 28:19;
John 1:1,14; 6:27; 10:30; 20:28;
Acts 5:3-4; 20:28;
Romans 9:5;
1 Corinthians 2:10-11; 3:16; 6:19; 8:4;
2 Corinthians 1:21-22; 3:17;
Colossians 1:15-17; 2:9;
Titus 2:10)

VARIOUS WORDS AND DEFINITIONS OF THE WORD “GOD”

English - God
German - Gott
French - Dieu
Hebrew -Elohim (אֱלֹהִים)
Greek - Theos (θεός)
Latin - Deus

- **The supreme God:**

Most commonly, theos refers to the one true God,
especially when preceded by the article "ho" (ho theos).
– properly, *God, the Creator and owner* of all things (Jn 1:3; Gen 1 - 3).
(*theós*) referred to the supreme being who *owns* and sustains all things.

In Hebrew, Elohim (אֱלֹהִים) is a word with a dual meaning, used to refer to "gods" in a plural sense or as a singular, majestic name for God. Its root is the singular term El (אֵל), meaning "the Strong One," and the plural form can signify the fullness of divine attributes like power, strength, and creativity

- **The singular God:**

In the context of the biblical God,
the plural form "Elohim" refers to the singular, supreme deity.

- **Majesty and fullness:**

This usage is often interpreted as a "plural of majesty,"
reflecting God's all-encompassing power and sovereignty.

- **"The Strong and Powerful Creator":**

This is a common interpretation, especially when combined with the singular "El" root, signifying God's total power and creativity.

- **Apposition:**

When used with another divine name, such as YHWH, it functions as an apposition, meaning "YHWH" and "Elohim" are two ways of referring to the same singular God

In Latin, **"deus" means "god" or "deity".**

It is a masculine noun that can be used to refer to a divine being or a supreme being

上帝

(shàngdìs h à n g d ì shàngdì):

This term means "Highest Deity" and was used in ancient China for a supreme god. It is now commonly used in Protestant translations of the Bible to refer to the Christian God.

天主

(Tiānzhcap T i ā n z h Tiānzh):

This translates to "Heavenly Lord" and is the term predominantly used by the Catholic Church in China for God.

The Large Catechism

PART 1 THE FIRST COMMANDMENT *Note: Luther spends more time on the First Commandment than on any other portion of the catechism, explaining how essential it is to know, trust, and believe in **the true God** and to let nothing take His place. Luther was convinced that where this commandment was being kept, all other commandments would follow. A right relationship with **God** produces right relationships with fellow human beings. You shall have no other gods.*

[1] What this means: You shall have Me alone as **your God**. What is the meaning of this, and how is it to be understood? What does it mean to have a god? Or, what is **God**? [2] Answer: A god means that from which we are to expect all good and in which we are to take refuge in all distress. So, to have a **God** is nothing other than trusting and believing Him with the heart. I have often said that the confidence and faith of the heart alone make both **God** and an idol. [3] If your faith and trust is right, then your god is also true. On the other hand, if your trust is false and wrong, then you do not have **the true God**. For these two belong together, faith and **God** [Hebrews 11: 6]. Now, I say that whatever you set your heart on and put your trust in is truly your god.

[4] The purpose of this commandment is to require true faith and trust of the heart, which settles upon **the only true God** and clings to Him alone. It is like saying, "See to it that you let Me alone be **your God**, and never seek another." In other words, "Whatever you lack of good things, expect it from Me. Look to Me for it. And whenever you suffer misfortune and distress, crawl and cling to Me. I, yes, I, will give you enough and help you out of every need. Only do not let your heart cleave to or rest on any other." [5] This point I must unfold more clearly. It may be understood and seen through ordinary, counterexamples. Many a person thinks that he has **God** and everything in abundance when he has money and possessions. He trusts in them and boasts about them with such firmness and assurance as to care for no one. [6] Such a person has a god by the name of "Mammon" (i.e., money and possessions; [Matthew 6: 24]), on which he sets all his heart. [7] This is the most common idol on earth. He who has money and possessions feels secure [Luke 12: 16– 21] and is joyful and undismayed as though he were sitting in the midst of Paradise.

[8] On the other hand, he who has no money doubts and is despondent, as though he knew of no **God**. [9] For very few people can be found who are of good cheer and who neither mourn nor complain if they lack Mammon. This care and desire for money sticks and clings to our nature, right up to the grave. [10] So, too, whoever trusts and boasts that he has great skill, prudence, power, favor, friendship, and honor also has a god. But it is not **the true and only God**. This truth reappears when you notice how arrogant, secure, and proud people are because of such possessions, and how despondent they are when the possessions no longer exist or are withdrawn. Therefore, I repeat that the chief explanation of this point is that to "have a god" is to have something in which the heart entirely trusts.