

**“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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**Lesson 9 – November 16, 2025**



***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.***

(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)

***12) Thus the Father is Lord; the Son is Lord; the Holy Spirit is Lord: And yet there are not three lords,  
but one Lord.***

The creed now promotes the lordship of each member of the Trinity.

(Deuteronomy 6:4;  
Matthew 11:25; Luke 2:11; Acts 10:36;  
1 Corinthians 6:14; Revelation 17:14)

***13) As Christian truth compels us to acknowledge each distinct person as God and Lord, so catholic  
religion forbids us to say that there are three gods or lords.***

As mentioned before, the use of the word “catholic” refers to the “whole” or “universal” Christian religion.  
The bible clearly present the doctrine of the Trinity, therefore those faithful to the Word of God must  
accept this doctrine that states there is one God  
and three distinct persons exists as one God.

***14) The Father was neither made nor created nor begotten; the Son was neither made nor created,  
but was alone begotten of the Father; the Spirit was neither made nor created, but is  
proceeding from the Father and the Son.***

The Triune-God is the Creator of all things therefore He cannot be created. The persons of the Godhead  
are therefore uncreated yet each maintains a certain distinctiveness of their eternity. This  
sentence addresses the relational order of the Godhead  
while still affirming the ontological or essential unity.

(Genesis 1:1; Deuteronomy 33:27; Job 38:4; Isaiah 9:6;

## 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.

