

**“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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25) He suffered death for our salvation.

He

descended into hell and rose again from the dead.

Not only was Christ's perfect life necessary but His atoning death was necessary for the salvation of His people as well. He lived in the perfect manner that we could not and He died in the cursed manner that we deserve. After His death and burial He rose from the grave proving that He had power and victory over sin, death, and hell.

**(Isaiah 53; Romans 3:25; 4:25; 6:4; 8:11; 1 Corinthians 6:14;
Galatians 1:4; Ephesians 1:7; Colossians 1:20; 1 Thessalonians 4:14; 5:10;
Hebrews 2:17; 1 Peter 1:3; 2:24; 3:18–19; 1 John 2:2)**

26) He ascended into heaven and is seated at the right hand of the Father.

Because Jesus perfectly completed His mission
He was then rightfully exalted at the right hand of the Father in glory.

(Psalm 110:1; Luke 24:51; Acts 1:9; 7:56; Romans 8:34; Colossians 3:1)

27) He will come again to judge the living and the dead.

There will be a day in which all will rise and
be justly judged by Him who is the only just judge.

(John 5:22; Acts 1:11; 10:42; 17:31; 2 Corinthians 5:10)

EARLY CHURCH FATHERS

Clement I

“Let us consider, beloved, how the Master is continually proving to us that there will be **a future resurrection**, of which he has made the Lord Jesus Christ the firstling, by raising him from the dead. Let us look, beloved, at the resurrection which is taking place seasonally. Day and night make known the resurrection to us. The night sleeps, the day arises. Consider the plants that grow. How and in what manner does the sowing take place? The sower went forth and cast each of the seeds onto the ground; and they fall to the ground, parched and bare, where they decay. Then from their decay the greatness of the master’s providence raises them up, and from the one grain more grow and bring forth fruit” (*Letter to the Corinthians* 24:1–6 [A.D. 80]).

Aristides

“[Christians] have the commandments of the Lord Jesus Christ himself impressed upon their hearts, and they observe them, awaiting **the resurrection of the dead and the life of the world to come**” (*Apology* 15 [A.D. 140]).

Justin Martyr

“The prophets have proclaimed his [Christ’s] two comings. One, indeed, which has already taken place, was that of a dishonored and suffering man. The second will take place when, in accord with prophecy, he shall come from the heavens in glory with his angelic host, when **he shall raise the bodies of all the men who ever lived**. Then he will clothe the worthy in immortality, but the wicked, clothed in eternal sensibility, he will commit to the eternal fire along with the evil demons” (*First Apology* 52 [A.D. 151]).

“Indeed, God calls even the **body to resurrection and promises it everlasting life**. When he promises to save the man, he thereby makes his promise to the flesh. What is man but a rational living being composed of soul and body? Is the soul by itself a man? No, it is but the soul of a man. Can the body be called a man? No, it can but be called the body of a man. If, then, neither of these is by itself a man, but that which is composed of the two together is called a man, and if God has called man to life and resurrection, he has called not a part, but the whole, which is the soul and the body” (*The Resurrection* 8 [A.D. 153]).

Irenaeus

“For the Church, although dispersed throughout the whole world even to the ends of the earth, has received from the apostles and from their disciples the faith in . . . **the raising up again of all flesh of all humanity**” (*Against Heresies* 1:10:1–4 [A.D. 189]).

Cyril of Jerusalem

“This **body shall be raised**, not remaining weak as it is now, but this same body shall be raised. By putting on incorruption, it shall be altered, as iron blending with fire becomes fire—or rather, in a manner the Lord who raises us knows. However it will be, this body shall be raised, but it shall not remain such as it is. Rather, it shall abide as an eternal body. It shall no longer require for its life such

nourishment as now, nor shall it require a ladder for its ascent; for it shall be made a spiritual body, a marvelous thing, such as we have not the ability to describe” (*Catechetical Lectures* 18:18 [A.D. 350]).