

The Amended' Athanasian Creed

All: All participants

P1: Presiding participant²

P2: Other participants in worship³

P1-2: Presiding participant to alternate with other participants

1) P1: Whoever desires to lead a fruitful Christian life, [free from the ravaging effects of error] must hold to the one true Biblical faith (Acts 20:27 & 2 Thessalonians 2:15).

Brief Pause

Anyone, who does not rely upon divine grace [strength] in order to try and preserve [and follow] this faith in its entirety [without any additions or subtractions] is at serious risk of loss,⁴ both in this life and the next, (Revelation 22:18-19).⁵ At the very worst, they could be in peril of eternal damnation. This is especially the case regarding teachers, leaders or other persons of influence within the Church (Luke 12:42-48, James 3:1, 2 Peter 2:4-10 & Jude 13).

Brief Pause

The amended Athanasian Creed [proclaiming the biblical faith we are to obey] reads as follows:

2) All:

1. *I/We worship one God in Trinity,*⁶ (Genesis 24:26)
2. *And Trinity in Unity,* (Ephesians 4:4-6)
3. [An Echad but not a Yachid Oneness]⁷
4. First revealed in the Torah of Moses (Genesis 1:2, 26 & Deuteronomy 6:4)
5. And confirmed by other Scriptures] (Psalm 110:1-4, Isaiah 48:12-16 & 61:1-2)
6. [I/We] *neither confuse the Persons*
7. [Of the Father, Son and Holy Spirit] (Mark 1:10-13)
8. *Neither do I/We divide the [One] divine Being.*
9. *For there is one Person of the Father,* (Mark 14:36, Romans 8:15 & Galatians 4:6)
10. *Another of the Son,* (Romans 9:5)
11. *And Another of the Holy Spirit* (John 14:26)
12. [Possessing all of the attributes of personality, (1 Corinthians 2:10-11, 12:11 & Ephesians 4:30)
13. Including the ability to think, feel and choose

¹ These amendments by the writer were designed to both to clarify and incorporate insights gained by the Church since this Creed (Statement of Faith) was first compiled in about the fifth Century AD. There has been much paraphrasing and as a consequence this version should not be taken as a literal translation. The Creed itself was possibly formulated as a tribute to the fourth Century Church Father, Athanasius. Its complexity prompted the writer to insert justifying scripture references

² On Tuesday, 18th November 2008, the term '*leader*' (which had been denoted by the letter 'L') was replaced by the term used here. The descriptive title '*Presiding Participant*' had the advantage of getting away from any idea of a '*clergy/laity*' divide. This had been (and still is) a problem with many church liturgies.

³ On Tuesday, 18th November 2008, the term '*congregation*' (which had been denoted by the letter 'C') was replaced by the term used here. The intention was to prevent any notion that they were passive attendees who allowed the Presiding Participant to do everything.

⁴ In this world, such '*losses*' could include a persistent failure to cope successfully with any personal problems or to successfully grow into any form of Christian maturity. There may also be greater vulnerability to deception and a general ineffectiveness in the Christian life. In the afterlife, a serious loss of heavenly rewards at the '*judgement seat of Christ*' could result (Romans 14:10 & 1 Corinthians 3:13-15).

⁵ For once the writer found himself in the unusual position of slightly '*toning down*' what appeared to be a rather harsh Statement of Faith. Insertions were also added to emphasise key points, [each enclosed within squared brackets].

⁶ A biblical basis for Trinitarian doctrine will be found in Appendix 1. The Trinitarian nature of personal salvation is outlined in Appendix 2.

⁷ '*Echad*' is the Hebrew word for '*complex*' or '*divisible*' oneness, whilst '*Yachid*' is Hebrew for '*simple*' or '*indivisible*' oneness. In scripture, it's the former term, which is employed in connection with '*one*' God or Lord. Its use leaves open the possibility that God could be a unity of three persons.

14. As well as the capacity to relate, the one to the other,
15. In a deeply personal way (Psalm 110:1-4 & Isaiah 48:12-16)
16. These Persons are not influences, (Revelation 22:19)
17. Nor impersonal manifestations
18. Of one divine Person] (Luke 3:21-22)
19. *However, the Godhead of the Father,* (John 6:27 & Ephesians 4:6)
20. *And of the Son* (Hebrews 1:8)
21. *And of the Holy Spirit* (Acts 5:3-4 & 2 Corinthians 3:18)
22. *Is all [completely] One*
23. [The Trinity is united by a common purpose, (Genesis 1:1-2 & Colossians 1:16)
24. And by shared divine attributes, (John 9:38)
25. Also by a mutual indwelling,
26. Of one person inside another (John 10:38, 1 Peter 1:11 & Philippians 1:19)
27. And by a perfect love (John 3:35 & 1 John 4:7-8)
28. Drawing all good things together]
29. *In glory, these persons are equal,* (2 Corinthians 13:14)
30. *In majesty they are co-eternal,*
31. [In perfection they are complete]
32. *Such is the Father and the Son and the Holy Spirit.*
33. *All three Persons are uncreated,* (John 17:5 & 24)
34. *All three Persons are infinite,* (Psalm 147:5 & Matthew 9:4)
35. *All three Persons are eternal,* (Psalm 90:2, John 1:1 & Hebrews 9:14)
36. [They] *are not three uncreated gods,* (1 Kings 8:60)
37. [They] *are not three infinite gods,* (Exodus 15:11)
38. [They] *are not three eternal gods* (1 Corinthians 8:6)
39. *In the same way,*
40. *All three Persons are Almighty,* (Revelation 19:6, Hebrews 1:3 & Luke 1:35)
41. *All three Persons are God,* (John 6:27, Hebrews 1:8 & 2 Corinthians 3:18)
42. *All three Persons are Lord,* (Genesis 18:14, John 13:13-14 & 2 Corinthians 3:17)
43. [They] *are not three almighty gods,* (Exodus 15:11)
44. [They] *are not three separate gods,* (Isaiah 5:21-22)
45. [They] *are not three independent Lords,* (Isaiah 45:21-22)
46. [Rather, we worship only] *one God and one [Creator] Lord* (Exodus 24:10, Joshua 7:19 & Matthew 15:31c)
47. [With a sincere conscience], *we are compelled by [the Scriptures]* (John 10:35)
48. *To [proclaim] each individual person to be both God and Lord* (John 20:28)
49. *We are forbidden by [divine revelation] to claim that there are*
50. *Three [separate] Gods, or three [separate] Lords* (Isaiah 53:10 & Matthew 3:15-17)
51. [Nor does scripture allow us to say that
52. God is only one Person who reveals Himself under three guises
53. Neither does it allow us to believe that
54. He is an impersonal *'force of love.'*]
55. *The Father is eternal,* (Deuteronomy 33:27)
56. *Neither made nor begotten;*
57. *The Son is from the Father alone,* (1 John 4:9)
59. *Not created, but eternally begotten,* (John 1:14)
59. *The Holy Spirit is neither created nor begotten,*
60. *But [proceeds from the Father through the Son]⁸* (John 14:26, 15:26 & 16:7)
61. *So there is one Father and not three Fathers,*
62. *One Son and not three Sons,*
63. *One Holy Spirit and not three Holy Spirits.*
64. [When considering the work they do
65. The Father can humbly submit Himself (Daniel 7:9-14 & John 8:54)
66. To the Son and to the Holy Spirit;
67. Whilst the Son can humbly submit Himself (John 15:10)
68. To the Father and to the Holy Spirit, (Philippians 2:6-11)
69. The Holy Spirit too can humbly submit Himself
70. To the Father and to the Son (Genesis 1:2 & John 16:7)

⁸ A biblical basis for belief in the deity of the Holy Spirit will be found in Appendix 3

71. Motivated by an unlimited holy-love,
72. Such a voluntary submission of the one Person to the other (John 10:18)
73. Leads to no loss of divine status (John 5:18)
74. By any of the Persons involved.
75. In terms of the work they do,
76. One Person may, out of humility
77. Become less than the others (John 14:28b)
78. (However, this in no way diminishes His deity,
79. And He remains to be fully worshipped as God) (Matthew 2:11, 8:2 & 14:33)
80. His divine attributes are willingly restrained,
81. But not diminished.]
82. *In this Trinity, there is no* [higher or lower status] (Matthew 28:19)
83. *All three Persons are eternally equal,*
84. *Possessing every single divine characteristic to an unlimited degree.*
85. [Moreover, this Trinity is the one Lord God of Israel, (Numbers 16:9, Isaiah 41:17 & Matthew 15:31)
86. Who is an 'Echad Unity' of three persons
87. Father, Son and Holy Spirit.
88. To be worshipped and adored, (Revelation 22:9)
89. Now and forevermore]

3) P1: Those who wish to mature in '*the things of God*' (1 Corinthians 2:11) must [as far as your personal understanding allows] hold to this Bible-based view of the Trinity.

Pause

4) P1: [Furthermore, to receive eternal salvation you should, with God's help, respond in faith to the one true Gospel. This is the glorious '*Good News*' (Galatians 1:6-9), which boldly proclaims that: -

1. As an act of divine love, (John 3:16-17)
 2. Jesus Christ (Matthew 1:21)
 3. Came into this sin-afflicted World,
 4. As a sinless Jewish man; (Hebrews 4:15)
 5. Through His death upon a cross, (Philippians 2:8)
 6. He offered a perfect blood sacrifice (1 John 1:7)
- In order to save sinners from: -
- 6.1 The wrath of God, (1 John 2:2)
 - 6.2 The curse of the [Mosaic] Law, (Romans 7:4)
 - 6.3 A life wasted on dead works (Hebrews 6:1 & 9:14)
 - 6.4 The misery of bondage to Satan in the fallen World-system he controls (Romans 8:15 & Ephesians 4:8)
7. In addition, He saved us for: -
- 7.1 A relationship with God as our Father, (Galatians 4:7)
 - 7.2 The infilling of His Holy Spirit, (Ephesians 5:18)
 - 7.3 A lifetime of good works and (James 2:18-20)
 - 7.4 A blessed eternity in His kingdom wherein we will receive new resurrection bodies (Mark 10:30)

Pause

To fully appreciate this life-changing Gospel we are to accept the historical facts concerning Christ's incarnation, atonement, resurrection, ascension and earthly return in glory. Resting upon this firm factual basis, we can [boldly] witness that...

5) All:

1. *Our Lord Jesus Christ, the Son of God, is both entirely God and entirely Man*
2. *He is God, the eternally begotten⁹ Son,* (John 1:18)

⁹ Meaning that Christ has always related to the first Person of the Trinity as a son; son-ship wasn't something He assumed when he came to Earth

3. *He is Man, born [of a virgin] into the World;* (Matthew 1:18f)
4. *Equal to the Father in terms of His deity,* (John 10:30 & 14:23)
5. *And [willingly] subordinate to His Father in terms of His humanity,* (John 14:23)
6. *Having Man's rational soul [and heartfelt emotions]* (John 11:35)
7. *And possessing a mortal body* (John 19:34f)
8. *Yet He is not two Christ's but one Christ;*
9. *Not by the submergence of deity into flesh*
10. *But by the taking up of [sinless] humanity into God* (Revelation 5:12f)
11. *He is utterly united,* (2 Corinthians 5:19)
12. *Not by the [confused intermingling] of human and divine nature*
13. *But by the peaceful unity of Christ's Person* (John 14:27)
14. *Full deity and full humanity existing without conflict in one Christ*
15. *He suffered for our salvation,* (Matthew 27:46)
16. [In order to appease divine anger against sin, (Romans 3:25)
17. And to display divine love towards we, who are ruined sinners (John 3:16)
18. Also, He procured divine forgiveness (Ephesians 1:7)
19. By fulfilling all of the requirements of the Mosaic Law (Galatians 4:5)
20. Destroying any claim Satan may once have had over the human race
21. When Adam 'fell' in the Garden of Eden] (Genesis 3:1f, Matthew 4:9, Luke 4:5-6 & Romans 5:12)
22. *He descended to the abode of the dead* (1 Peter 3:18-20)
23. [In order to announce His complete victory.
24. [Three days later] *He arose [bodily] from the tomb,* (John 20:24-27)
25. *He ascended into heaven* (Acts 1:9-10)
26. *To sit at the right hand of His Father*
27. [In a position of privilege and glory (Acts 5:31)
28. From there, He pours out His Holy Spirit
29. And makes priestly intercessions for us] (Hebrews 4:14f)
30. *He will come again in glory* (Luke 21:27)
31. *To judge the living and the dead* (2 Timothy 4:1 & 1 Peter 4:5)
32. [All people from every epoch in history
33. Will be physically raised from the dead (1 Corinthians 15:37-44)
34. To render an account of their lives]
35. *Those [clothed with the righteousness of Christ*
36. Received only through faith (Romans 4:1f & Ephesians 2:8-9)
37. And] *having done good works to prove this* (James 1:17-20)
38. *Will enter into everlasting life* (Matthew 25:31f)
39. [In God's New Creation (Revelation 21:1)
40. Where they will enjoy the full extent of divine love
42. Whereas] *those having*
43. [foolishly ignored God or (Luke 12:13-21 & 16:19f)
44. Relied upon their own merits to please Him and] (Luke 12:1-12 & 18:9-14)
45. *Having done evil* (John 5:29)
46. *Will be cast into the everlasting fire* (Revelation 19:20)
47. Where they will endure the full extent of divine wrath (John 3:36c)
48. *'Weeping, wailing and grinding of teeth,'*¹⁰ (Matthew 8:12, 12:31-32, 24:51, 25:30 & Luke 13:28)
49. In a place where their *'worm shall not die nor the fire go out,'*¹¹ (Isaiah 66:24 & Mark 9:44-48)

¹⁰ These words express the uncontrolled emotional torment and rage which those in Hell will continually feel

¹¹ These words indicate that the damned will be consumed by the 'worm' of their guilty conscience and the 'fire' of their own unsatisfied cravings. Whether there will be literal worms and fires is best left as a matter of speculation, but the indication is that Hell will be a place of perpetual decay. If so, its stench would be too awful to imagine. One of the great failures of modern, western Christianity is the way it has lost sight of the doctrine of Hell. This was in spite of the way some of the major tragedies of the twentieth century gave some foretaste of what that dreadful place is like. To avoid it, the writer strongly advises readers to repent of their sins and place their entire faith in the Lord Jesus and His sacrificial work upon the cross where He appeased divine wrath against sin, (Acts 16:30-31).

6) P1: This is the [summary of the Biblical] Gospel, without which no adult person can be saved if they reject or ignore it!¹² [It must be faithfully and firmly believed in with no hypocritical private reservations] (Galatians 1:6-9)

7) All: To believe upon the Gospel is to believe upon Christ and to believe upon Christ is to be saved. [No justifiable grounds exist for doubting this fact], Amen (Acts 16:31)¹³

¹² Passages like Genesis 14:17-20, 2 Kings 5:15-19, Job 1:1-5, Jeremiah 35:1f, Jonah 4:6f, Matthew 25:31f, Acts 17:30-32, Romans 2:6-7, 14-16 & Hebrews 11:6 imply that divine mercy might extend to those have not heard of the Gospel through no fault of their own. Whether they would have accepted Christ if He had been preached would be shown by their treatment of other people.

¹³ Belief in the Trinity is deemed necessary for healthy Christian living whereas belief in the Gospel absolutely is essential for personal salvation. The Incarnation represents the process wherein God the Son became a human being to offer a perfect atonement (covering) for humanity's sin.