

The Athanasian Creed¹

Whosoever will be saved: before all things it is necessary that he hold the catholic faith:²

Which Faith except everyone do keep whole and undefiled: without doubt he shall perish
everlastingly.

And the catholic faith is this: That we worship one God in Trinity, and Trinity in unity;

Neither confounding the persons: nor dividing the substance.

For there is one Person of the Father: another of the Son: and another of the Holy Spirit.

But the deity of the Father, of the Son, and of the Holy Spirit, is all one: the glory equal, the
majesty coeternal.

Such as the Father is: such is the Son: and such is the Holy Spirit.

The Father is uncreated: the Son is uncreated: and the Holy Spirit is uncreated.

The Father is immeasurable: the Son is immeasurable: and the Holy Spirit is immeasurable.

The Father is eternal: the Son is eternal: and the Holy Spirit is eternal.

And yet they are not three eternals: but one eternal.

As also there are not three uncreated: nor three immeasurables, but one uncreated: and one
immeasurable.

So likewise the Father is almighty: the Son is almighty: and the Holy Spirit is almighty.

And yet they are not three almighties: but one almighty.

So the Father is God: the Son is God: and the Holy Spirit is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord: the Son is Lord: and the Holy Spirit is Lord.

And yet not three Lords: but one Lord.

¹ This translation of the Athanasian Creed is an adapted and revised version of the translation provided in Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes: The Greek and Latin Creeds, with Translations*, vol. 2 (New York: Harper & Brothers, 1890), 66-70.

² The phrase “catholic faith” or later, “catholic religion,” neither refers to the Roman Catholic Church nor the religion of the Pope. Rather, the term “catholic” is here used in its historic sense to refer to the universal church consisting of God’s people from every tribe, tongue, and nation, whether on earth or already in the presence of God (cf. Heb. 12:18-29; Rev. 5:9-10).

For we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord:

So are we forbidden by the catholic religion to say, “There are three Gods, or three Lords.”

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Spirit is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Spirit, not three Holy Spirits.

And in this Trinity none is before, or after another: none is greater, or less than another.

But the whole three persons are coeternal, and coequal.

So that in all things, as aforesaid: the unity in Trinity, and the Trinity in unity, is to be worshiped.

He therefore that will be saved, must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe faithfully the incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father; begotten before the worlds: and Man, of the Substance of his mother, born in the world.

Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his deity: and inferior to the Father as touching his humanity.

Who although he be is God and Man; yet he is not two, but one Christ.

One; not by conversion of the deity into flesh: but by assuming humanity into God.

One altogether; not by confusion of substance but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hades:³ rose again the third day from the dead.

He ascended into heaven, he sits on the right hand of the Father God almighty.

³ The biblical term “hades” (i.e., ᾗδης) refers to the realm of the dead wherein the souls of the deceased dwell as they await resurrection, whether unto judgment or everlasting life. As an authentic human, upon his death, Christ’s soul entered hades for a period of three days until his resurrection (see Acts 2:27, v. 32; cf. Luke 16:19-31; Rev. 20:13).

From where he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies;

And shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the catholic faith: which except a man believe faithfully, he can not be saved.