



THE BASICS OF THE ORTHODOX FAITH

Quotes about the Holy Trinity from the early teachers of the Church

“Submit yourselves to the bishop and to one another, just as Jesus Christ obeyed the Father in the flesh, and the apostles obeyed Christ, the Father, and the Spirit, so that there may be unity both physical and spiritual.”

Ignatius the God-Bearer (90-140). (Epistle to the Magnesians // Writings of the Apostolic Fathers. Riga: Latvian Bible Society, 1992. P. 284).

“But both Him [the Father] and the Son who came from Him and transmitted this teaching to us... and the Spirit of prophecy we also honor and worship, giving honor in word and truth and openly teaching this to everyone who wants to learn as we ourselves have been taught.”

Justin the Philosopher and Martyr (103–166). (First Apology // Works. Moscow: “Palomnik”, “Blagovest”, 1995. P. 36.)

“For from the beginning, being present with his creation, the Son reveals the Father to everyone to whom he wills and when he wills, and as the Father wills, and therefore in everything and through everything there is One God the Father and One Word and Son and One Spirit and one salvation for all who believe in Him.”

Irenaeus of Lyons (130–202). (Rebukes and refutations of falsely so-called knowledge. Book 4 // Works. Moscow: “Palomnik”, “Blagovest”, 1996. P. 332) .

On Phil. 3:12: “Therefore, since when that which is perfect comes, we shall not see another Father, but Him whom we now desire to see... and let us not look for another Christ and Son of God, but Him who was born of the Virgin Mary and suffered, in whom we believe and whom we love... and we shall not receive another Holy Spirit, but Him who is with us and who cries, ‘Abba, Father.’”

Ibid., p. 338.

“So neither the Lord, nor the Holy Spirit, nor the apostles would ever have definitely and decisively called God someone who was not God, if he were not truly God, and they would not have arbitrarily called anyone Lord except God the Father, who rules over all things, and His Son, who received from His Father His dominion over all creation... <...> Therefore, when the Father is truly Lord and the Son is truly Lord, then the Holy Spirit rightly designated Them with the title of Lord [Ps. 109:1]. <...> ...The Spirit designated both with the name of God both the anointed Son and the anointing one, that is, the Father [Ps. 44:7]. <...> So, no one else, as I said, is called God and is called Lord, except God and the Lord of all, who also said to Moses: “I am Who I Am...”, and except the Son, Jesus Christ, our Lord, who makes those who believe in His name sons of God.” *Ibid.*, book 3, pp. 229–230.

“The Church, although scattered throughout the whole universe, even to the ends of the earth, has received from the apostles and their disciples the faith in one God the Father Almighty, who created heaven and earth and the sea and all that is in them, and in one Christ Jesus, the Son of God, incarnate for our salvation, and in the Holy Spirit, who through the prophets announced the whole dispensation of God and the coming and birth from the Virgin, and the suffering and resurrection from the dead and ascension in the flesh into heaven of the beloved Christ Jesus our Lord, as well as His appearance from heaven in the glory of the Father, to “head all” (Eph. 1:10) and resurrect all flesh of all mankind, so that before Christ Jesus our Lord and God, Savior and King, by the good pleasure of the invisible Father, “every knee will bow, in heaven

and on earth and under the earth, and every tongue will confess Him.” *Ibid.*, book 1, pp. 49–50.

“For God lives, and the Lord Jesus Christ lives, and the Holy Spirit lives.”
Clement of Rome (96–97). (*First Epistle to the Corinthians*, ch. 58) .

“The three days that were before the creation of the luminaries are images of the Trinity - God and His Word and His Wisdom.” (Epistle to Autolyclus, book 2, paragraph 15).

From the Creed of the Church of Caesarea (this creed was read at the Council of Nicaea by Eusebius, Bishop of Caesarea, as a rule of faith handed down from the ancestors): “We believe in one God, the Father Almighty... and in one Lord Jesus Christ, the Word of God, God from God, light from light, life from life, the only-begotten Son, the first-born of all creation, born of the Father before all ages... we also believe in one Holy Spirit, confessing the being (εἶναι) and personal existence (ὑπάρχειν) of each of Them: the Father - truly the Father, the Son - truly the Son, and the Holy Spirit - truly the Holy Spirit, as our Lord, sending out His disciples to preach, said: *Go and teach all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit* .”

Theophilus of Antioch (end of the 2nd century). (Quoted from: *Metropolitan Macarius (Bulgakov)*. *Orthodox Dogmatic Theology*. Vol. 1. St. Petersburg, 1868. P. 193).

“We, however, always, and now especially, having been taught by the Comforter, that is, the Teacher of all Truth, believe in One God, while preserving that distribution [of Persons in God], which we call οἰκονομίαν. In accordance with it, the One God has His Word, Who came from Him, and through Whom all things began to be, and without Whom nothing began to be (John 1:3). We believe that It was sent from the Father to the Holy Virgin and was born of Her – God and man, the Son of God and the Son of Man, called Jesus Christ. We also believe that He suffered, died, and was buried according to the Scriptures, and was resurrected by the Father, and was taken up again into heaven, and sits at the right hand of the Father, and will come to judge the

living and the dead. Then He sent, as He had promised, from the Father the Holy Spirit, the Comforter, the Sanctifier of the faith of those who believe in the Father and the Son and the Holy Spirit." *Tertullian (155/60–220/40). (Against Praxeas, ch. 2)* .

"We are taught to recognize three Hypostases, the Father, the Son, and the Holy Spirit."

Origen (~185–~254) (Quoted from: Metropolitan Macarius (Bulgakov). Orthodox Dogmatic Theology. Vol. 1. St. Petersburg, 1868. P. 198).

"Who will not be surprised to hear that people are called atheists who call God the Father, and God the Son, and God the Holy Spirit, confessing Their power in unity and Their distinction in order?"

Athenagoras of Athens (~133–~190). (Petition for Christians, 10) .

"To know God and His Word, to know what is the unity of the Son with the Father and the communion of the Father with the Son, what is the Spirit, what is their unity and the difference of the united ones – the Spirit, the Son, and the Father."

Athenagoras of Athens (~133–~190). (Petition for Christians, 12) .

"Night and day, even to the last hour of life, to glorify thanksgiving, and in glorifying, to thank the one Father and the Son, the Son and the Father, You the Son as Teacher and Master, with the Holy Spirit, Who is all in one, in Whom are all, through Whom are all one, through Whom is eternity, of Whom we all are members. To Whom be glory now and forever and ever. Amen."

Clement of Alexandria (~150–~215). (The Teacher, book 3, ch. 12) .

"There is one God, the Father of the living Word, the hypostatic Wisdom and Power and eternal Image, the perfect Parent of the Perfect One, the Father of the Only-begotten Son. There is one Lord, one from one, God from God, the Inscription and Image of the Godhead, the active Word, the Wisdom that embraces the composition of everything, and the creative Power of all creation, the true Son of the true Father, the Invisible of the Invisible, and the Incorruptible of the Incorruptible, and

the Immortal of the Immortal, and the Eternal of the Eternal. And there is one Holy Spirit, having His being from God and revealed through the Son [i.e. e. to people], the Image of the Son, the Perfect of the Perfect, the Life, the Cause of the living, [the Holy Source], Holiness, the Giver of sanctification, in whom appears God the Father, who is above all and in all, and God the Son, who is through all. The perfect Trinity, in glory and eternity and kingdom inseparable and inalienable."

Gregory of Neocaesarea (~213 – after 270). (Exposition of Faith) .

"There is one kingdom of the Father and of the Son and of the Holy Spirit, as there is one essence (οὐσία) and one dominion (κυριότης); therefore we worship with one worship the one triune Deity, beginningless, uncreated, infinite and eternal."

Methodius of Patara (~260–312) (Quoted from: Metropolitan Macarius (Bulgakov). Orthodox Dogmatic Theology. Vol. 1. St. Petersburg, 1868. P. 199).

"O Lord God Almighty, Father of Thy beloved and blessed Son... for this and for everything I praise Thee, I bless Thee, I glorify Thee, together with the eternal and heavenly Jesus Christ, Thy beloved Son, with whom to Thee and the Holy Spirit be glory both now and in the ages to come."

Prayer of Polycarp of Smyrna before his death (mid-2nd century). (Encyclical of the Church of Smyrna on the martyrdom of St. Polycarp, ch. 14).

"I believe in Christ the Lord, the only Son of the one and most high Father, and I confess Him with the Father and the Holy Spirit as the one God."

Deathbed confession of Vincent of Augustopolis (304) (Quoted from: Metropolitan Macarius (Bulgakov). Orthodox Dogmatic Theology. Vol. 1. St. Petersburg, 1868. P. 200).

"If they assert that the hypostases since there are three of them, are separate, then they are truly three, even though the heretics may not wish it; otherwise, let them completely destroy the concept of the Divine Trinity."

Dionysius of Alexandria (3rd century) (Quoted from: St. Basil the Great. On the Holy Spirit, ch. 29).

Basil the Great (329/30–379) refers to the song of glorification of the Trinity as a tradition of the ancient Christians:

“Our fathers were pleased not to accept the grace of the evening light in silence, but to give thanks immediately upon its appearance. And we cannot say who is the author of these sayings of lamp-giving; at least the people proclaim the ancient song, and no one has considered those who say: ‘We praise the Father and the Son and the Holy Spirit of God’ to be impious.”

On the Holy Spirit, ch. 29.

Augustine writes of the preceding Christian theologians (354–430):

“All the Catholic commentators on Holy Scripture, whom I have read, who wrote before me about the Trinity, which is God, have tried, in accordance with Scripture, to teach that the Father and the Son and the Holy Spirit, by the inseparable equality of one and the same substance (substantiae), constitute a Divine unity, and therefore are not three gods, but one God.”

On the Trinity, book 1, paragraph 7.

"The Triad is truly a Monad, for it thus exists, and the Monad is truly a Triad, for it is thus hypostasized."

St. Maximus the Confessor