

'Who is Like our God?'

The One True God: The Holy Trinity

For You, O God, are **ineffable, inconceivable, invisible, incomprehensible**, ever existing, and eternally the same, You and Your only-begotten Son and Your Holy Spirit. You **brought us out of nothingness into being**, and when we had fallen away, You raised us up again.

- **St. John Chrysostom**

God is the only One who exists eternally, outside of time, and is Himself beyond all existence and no positive expression of words can adequately describe Him.

All other existence and life is created by God and contingent upon God.

God exists eternally as Father, Son, and Holy Spirit.

God is beyond our comprehension - we understand Him based on His revelation of Himself. Human reason can point to God, but we can only know Him as He truly is and enter into relationship with Him by His self-revelation - the Father through Jesus Christ, the Son of God, in the Holy Spirit.

You alone, Lord our God, rule over the celestial and the terrestrial; borne aloft on the cherubic throne, Lord of the Seraphim . . .

- **St. Basil the Great**

God is not cosmic mind, cosmic energy, the universe, or any part of the universe. He is beyond all energy, space, and time.

God is not expressed through a multitude of “deities” (behind which are human delusions and evil spirits), but is the one unique God revealed in Christ by the Holy Spirit. The worship of created idols is called the “moonless night” of idolatry in Church hymnology.

Likewise, the Church rejects astrology, magic, sorcery, fortune telling, and luck charms. The true God is not to be equated with other forms of ‘spirituality’.

Thank God, He the **“true Light”** has **“shone upon the lost and the ignorant”** (St. Gregory).



“In the beginning **God** created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the **Spirit of God** was hovering over the face of the waters. Then **God said**, “Let there be light”; and there was light.”

- **Gen. 1:1-3**

“Then God said, ‘Let **Us** make man in Our image, according to **Our** likeness.’”

- **Gen. 1:26**

“In the beginning was the **Word**, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.”

- **John 1:1-3**



Those who obey him always learn that he is so great a God and that he is the very one who by himself created and made and adorned and contains all things. Now [included] among all things are both us and our world. We too, then, together with these things which are contained [by him], were made by him. And this is the one about whom Scripture said, “And God formed man, taking dust of the earth, and breathed into his face the breath of life” (Gen 2:7). Therefore, angels did not make us, nor did they form us, nor, indeed, could angels make an image of God, nor [could] any other besides the true God, nor [could] a Power far removed from the Father of all things. For God did not need these [beings] to make what he had himself beforehand determined to make, as if he himself did not have his Hands. For always present with him are the Word and Wisdom, the Son and Spirit, by whom and in whom he made all things freely and of his own will, to whom he also speaks, when he says, “Let us make man after our image and likeness” (Gen 1:26)...

- **St. Irenaeus of Lyons**



It will not be irrelevant to examine the ancient tradition and the doctrine and the faith of the Catholic Church, which, as we know, the Lord handed down, the apostles preached and the fathers preserved. For on this tradition the Church is founded, and if anyone abandons it, he cannot be a Christian nor have any right to the name.

And so the **Trinity**, which is recognized in the **Father**, the **Son**, and the **Holy Spirit**, is holy and perfect . . . For the Father makes all things through the Word in the Holy Spirit, and in that way the unity of the Holy Trinity is preserved. Thus in the Church one God is preached, who is 'above all things and through all things and in all things'. Yes, certainly, 'above all things' as the Father, the first principle and origin; and truly 'through all things', that is through the Word, and finally 'in all things' in the Holy Spirit.

Paul also in the second letter to the Corinthians gives the same teaching in these words: 'The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.' For grace and the gift which is given in the Trinity is given **by** the Father **through** the Son **in** the Holy Spirit.

- **St. Athanasius**

Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

- **1 John 2:22**



Then **the Lord appeared to him** by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, **three men** were standing by him; and when he saw *them*, he ran from the tent door to meet them, and bowed himself to the ground, and said, "My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant. They said, "Do as you have said."

So Abraham hurried into the tent to Sarah and said, "Quickly, make ready three measures of fine meal; knead *it* and make cakes." And Abraham ran to the herd, took a tender and good calf, gave *it* to a young man, and he hastened to prepare it. So he took butter and milk and the calf which he had prepared, and set *it* before them; and he stood by them under the tree as they ate.

Then they said to him, "Where *is* Sarah your wife?" So he said, "Here, in the tent." And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son."

Gen. 18:1-14



Hear, O Israel: The Lord our God, the Lord is one!
You shall love the Lord your God with all your
heart, with all your soul, and with all your strength.

- **Deut. 6:4**

I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said:

“Holy, holy, holy is the Lord of hosts; The whole earth is full of His glory!”

- **Isaiah 6:3**

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

“Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”

- **Revelation 4:8**





We thank You also for this Liturgy, which You have deigned to receive from our hands, even though thousands of archangels and tens of thousands of angels stand around You, the Cherubim and Seraphim, six-winged, many-eyed, soaring aloft upon their wings,

And he exclaims: Singing the triumphal hymn, exclaiming, proclaiming, and saying...

People: Holy, holy, holy, Lord Sabaoth, heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He Who comes in the name of the Lord. Hosanna in the highest.

Priest (in a low voice): Together with these blessed powers, Master, Who loves mankind, we also exclaim and say: Holy are You and most holy, **You and Your only-begotten Son and Your Holy Spirit.** Holy are You and most holy, and magnificent is Your glory . . .

- Liturgy of St. John Chrysostom



When He had been baptized, **Jesus** came up immediately from the water; and behold, the heavens were opened to Him, and He saw the **Spirit of God descending like a dove** and alighting upon Him. And suddenly **a voice came from heaven**, saying, “This is My beloved Son, in whom I am well pleased.”

- **Matthew 3:16**

The beloved generates love, and the light immaterial the light inaccessible . . . **This is my beloved Son**, He who, being **manifested on earth** and yet **unseparated from the Father's bosom**, was manifested . . . The Father of immortality sent the immortal Son and Word into the world, who came to man in order to wash him with water and the Spirit; and He, begetting us again to incorruption of soul and body, breathed into us the breath (spirit) of life . . . Wherefore I preach to this effect: Come, all you kindreds of the nations, to the immortality of the baptism. I bring good tidings of life to you who tarry in the darkness of ignorance. Come into liberty from slavery, into a kingdom from tyranny, into incorruption from corruption.

- **St. Hippolytus**



The Holy Spirit reveals the Son,
the Son reveals the Father,
and thereby God the Holy Trinity is revealed.

“The divine persons do not assert themselves, but **one bears witness to another**. It is for this reason that St. John of Damascus said that **‘the Son is the image of the Father, and the Spirit the image of the Son.’** It follows that the third person of the Trinity is the only one not having his image in another person. The Holy Spirit, as person, remains unmanifested, hidden, concealing himself in his very appearing...

The Holy Spirit is the sovereign unction upon the Christ and upon all the Christians called to reign with him in the Age to come. It is then that this divine person, now unknown, not having his image in another member of the Trinity, will manifest himself in deified persons: for the multitude of the saints will be his image.”

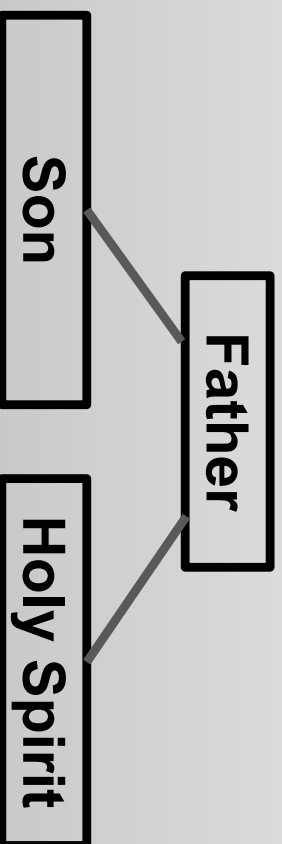
- **Vladimir Lossky**

But when the Comforter comes, whom I shall **send** to you from the Father, the Spirit of truth who **proceeds** from the Father, He will testify of Me. And you also will bear witness, because you have been with Me from the beginning.

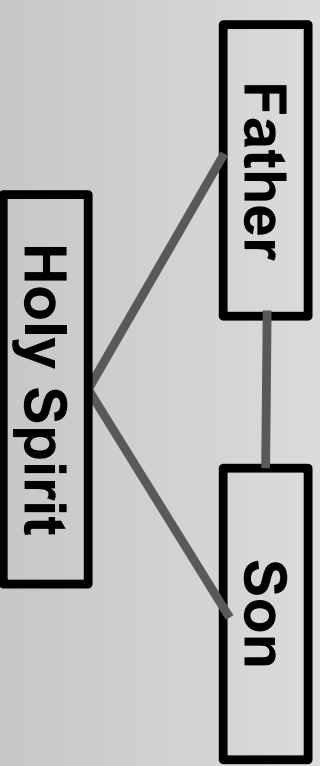
- **John 15:26-27**

We furthermore know and confess that **God is one**, that is to say, **one substance**, and that He is both **understood to be** and **is in three Persons**--I mean the Father and the Son and the Holy Ghost--and that the Father and the Son and the Holy Ghost are one in all things save in the being **unbegotten**, the **being begotten**, and the **procession**.

- **St. John of Damascus**



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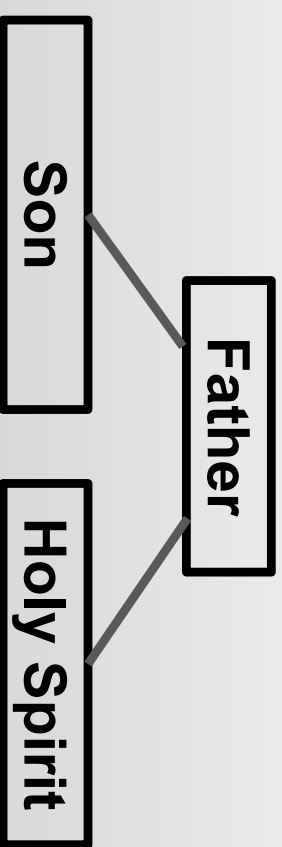


Orthodox Image

Dual-Procession (non-Orthodox)

And in the Holy Spirit, the Lord, the Giver of Life, who **proceeds from the Father**, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets.

- **150 Holy Fathers of the Council of Constantinople in 381 A.D. (Creed)**



“ . . . one essence, one divinity, one power, one will, one energy, one beginning, one authority, one dominion, one sovereignty, one made known in three perfect subsistences and adored with **one adoration** . . . Father and Son and Holy Spirit whereinto also we have been baptized. For so our Lord commanded the Apostles to baptize, saying, ***Baptizing them in the name of the Father, Son, and Holy Spirit*** Matthew 18:19 .

- St. John of Damascus



No sooner do I conceive of the One than I am illumined by the splendor of the Three; no sooner do I distinguish Three than I am carried back into the One . . . when I contemplate the Three together, I see but one torch, and cannot divide or measure out the undivided Light.

- **St. Gregory the Theologian**

Questions / Discussion