

Defending the Faith

Introduction Class

Creeds

The Christian creeds were short, carefully worded statements of faith designed to summarize the core beliefs of Christianity. In a time before the Bible was widely available or mass-produced, these creeds—like the Apostles' Creed and the Nicene Creed—served as essential tools to preserve sound doctrine and guard against false teachings. They helped unify the Church around the truth of Scripture, providing clear and memorable declarations of who God is, what Christ has done, and what Christians believe. The creeds ensured that, even without personal access to a Bible, believers could confidently affirm the foundational truths of the faith.

Christian Confession of Faith

Formal declaration of what believers hold to be true based on the teachings of Scripture. Its purpose is to clearly define core doctrines, protect the Church from false teachings, and unify believers around sound, biblical truth. In times when access to the full Bible was limited, confessions helped preserve the purity of the faith by summarizing key beliefs in a way that was easy to teach, remember, and defend.

Creed	Date	Origin /	Purpose
Ichthus (ΙΧΘΥΣ)	~AD 50	Early Christians	A secret sign of faith and a compact creed.
The Corinthian Creed	~AD 55	the Apostles	To state the Gospel
The Old Roman Creed	~AD 140–180	Church of Rome	Early baptismal confession
The Nicene Creed	AD 325	Bishops at the Ecumenical Councils of Nicea	Defined the Trinity and Christ's divinity in response to Arianism.
The Apostles' Creed	~AD 390	Western Church	Used in baptism and teaching
The Athanasian Creed	~AD 500	Western Church	A detailed defense of Trinitarian doctrine and Christology.
The Chalcedonian Definition	AD 451	Ecumenical Council of Chalcedon	Clarified the two natures of Christ in one person.

Five Solas

Sola Fide	<i>Faith Alone</i>	We are justified by faith, not by works.
Sola Gratia	<i>Grace Alone</i>	Salvation is a gift of God's grace, not something we earn.
Solus Christus	<i>Christ Alone</i>	Christ is the only mediator between God and man.
Soli Deo Gloria	<i>To the Glory of God Alone</i>	All things are done for God's glory—not man's
Sola Scriptura	<i>Scripture Alone</i>	God's Word is the final authority.

Fundamentals of the Christian Faith

The foundational truths of Christianity are the core doctrines that define biblical, orthodox belief. These truths are not optional or secondary—they are essential to salvation, to rightly knowing God, and to preserving the true Gospel.

1. The Trinity

God is one in essence, yet exists eternally in Three Distinct Persons: **Father, Son, and Holy Spirit**. Each Person is fully God, equal in power and glory, yet not three gods but One.

📖 *Matthew 28:19; 2 Corinthians 13:14; Deuteronomy 6:4*

2. The Gospel

The **Gospel** is the good news that Jesus Christ, Perfect God and Perfect Man, died for our sins, was buried, and rose again on the third day according to the Scriptures. Salvation is by **grace alone through faith alone in Christ alone**, not by works.

📖 *1 Corinthians 15:3–4; Romans 1:16; Ephesians 2:8–9*

3. The Hypostatic Union

Jesus Christ is one Person with two natures—**Perfect God and Perfect Man**—united without confusion, change, division, or separation. This union makes **Him** the **Perfect Mediator** between God and humanity. 📖 *John 1:14; Colossians 2:9; Hebrews 4:15*


4. The Authority of Scripture


The Bible is the inspired, inerrant Word of God and the **final authority** for faith and practice. 📖 *2 Timothy 3:16–17; Psalm 119:105*


5. Salvation by Grace through Faith


Salvation is a free gift from God, received through **faith in Jesus Christ**—not by human effort or merit. 📖 *Ephesians 2:8–9; Titus 3:5*


Before you debate or defend the faith, make sure you are **prayed up, read up in Scripture, and surrendered to the Holy Spirit**. Defending the truth is vital—but so is the spirit in which we do it. We must never argue just to win, but to **glorify God** and **win hearts**. Be **slow to anger**, rooted in grace, and always listening for the Spirit's leading—even when it means walking away.

 **James 1:19-20** – “Everyone must be quick to hear, slow to speak and slow to anger; for the anger of man does not bring about the righteousness of God.”

 **2 Timothy 2:24-25** – “The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition...”

 **1 Peter 3:15** – “But sanctify Christ as Lord in your hearts, always being ready to make a defense...yet with gentleness and respect.”

 **Galatians 5:16** – “Walk by the Spirit, and you will not carry out the desire of the flesh.”

 **Matthew 10:14** – “Whoever does not receive you nor listen to your words, as you leave that house or that city, shake the dust off your feet.”



“If sinners be damned, at least let them leap to hell over our dead bodies. And if they perish, let them perish with our arms wrapped about their knees, imploring them to stay. If hell must be filled, let it be filled in the teeth of our exertions, and let not one go unwarned and unprayed for.” — **Charles Spurgeon**

 *Defend the faith—but do it with love, Scripture, prayer, and tears.*



St. Andrews



FIRST BAPTIST
NEW BRUNSWICK



Ichthus (ΙΧΘΥΣ)

Ἰησοῦς Jesus	I	⊖
Χριστός Christ	X	⊗
θεοῦ God's	Θ	⊖
Υἱός Son	Υ	⊙
Σωτήρ Saviour	Σ	⊗



The Old Roman Creed

I believe in **God** the **Father** Almighty;

And in **Christ Jesus His** only **Son**, our **Lord**,

Who was born from the **Holy Spirit** and the Virgin Mary,

Who was crucified under Pontius Pilate and was buried,

And the third day rose again from the dead,

Who ascended into heaven,

And sits at the right hand of the **Father**,

Whence He shall come to judge the living and the dead;

And in the **Holy Spirit**,

The holy Church,

The forgiveness of sins,

The resurrection of the flesh.

The Corinthian Creed

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that **Christ** died for our sins according to the scriptures;

And that **He** was buried, and that **He** rose again the third day according to the scriptures:

And that **He** was seen of Cephas, then of the twelve:

After that, **He** was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

The Apostles' Creed

I believe in **God** the **Father** Almighty,
Maker of heaven and earth;

And in **Jesus Christ His** only **Son**, our **Lord**;

Who was conceived by the **Holy Spirit**,

Born of the Virgin Mary,

Suffered under Pontius Pilate,

Was crucified, dead, and buried;

He descended into hell;

The third day **He** rose again from the dead;

He ascended into heaven,

And sitteth at the right hand of **God** the **Father** Almighty;

From thence **He** shall come to judge the quick and the dead.

I believe in the **Holy Spirit**,

The holy catholic Church,

The communion of saints,

The forgiveness of sins,

The resurrection of the body,

And the life everlasting. Amen.

The Nicene Creed (325 AD)

We believe in one **God**, the **Father** Almighty,
Maker of all things visible and invisible.

And in one **Lord Jesus Christ**, the **Son of God**,
Begotten of the **Father**, the only-begotten;
That is, from the substance of the **Father**,
God from God, Light from Light,
True **God** from true **God**;
Begotten, not made;
Of one essence with the **Father**;
Through **whom** all things were made,
Things in heaven and things on earth;
Who for us men and for our salvation came down,
And was incarnate, and became human,
Suffered, and rose on the third day,
Ascended into the heavens,
And will come to judge the living and the dead.

And in the **Holy Spirit**.

But those who say “There was a time when **He** was
not,”
And “**He** was not before **He** was begotten,”
And that **He** came to be from things that were not,
Or from another substance or essence,
Or that the **Son of God** is created,
Or changeable, or alterable—
These the catholic and Apostolic Church
anathematizes.

The Nicene Creed (381 AD)

We believe in one **God**, The **Father** Almighty,
Maker of heaven and earth,
Of all things visible and invisible.

And in one **Lord Jesus Christ**,
The only-begotten **Son of God**,
Begotten from the **Father** before all ages,
God from God, Light from Light,
True **God** from true **God**,
Begotten, not made;
Of one essence with the **Father**;
Through **Him** all things were made.

For us and for our salvation
He came down from heaven;
He became incarnate by the **Holy Spirit** and the
Virgin Mary,
And was made man.

He was crucified for us under Pontius Pilate;
He suffered and was buried.
The third day **He** rose again, according to the
Scriptures.

He ascended into heaven
And is seated at the right hand of the Father.
He will come again with glory
To judge the living and the dead.
His kingdom will never end.

And we believe in the **Holy Spirit**,
The **Lord**, the Giver of Life.
He proceeds from the **Father** [and the **Son**],
And with the **Father** and the **Son** is worshiped and
glorified.
He spoke through the prophets.

We believe in one holy catholic and apostolic
Church.
We affirm one baptism for the forgiveness of sins.
We look forward to the resurrection of the dead,
And to life in the world to come. Amen.

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith unless everyone does 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 Essence. For there is one Person of the **Father**; another of the **Son**; and another of the **Holy Ghost**. But the **Godhead** of the **Father**, of the **Son**, and of the **Holy Ghost**, is all **one**; the Glory equal, the Majesty coeternal. Such as the **Father** is; such is the **Son**; and such is the **Holy Ghost**. The **Father** uncreated; the **Son** uncreated; and the **Holy Ghost** uncreated. The **Father** unlimited; the **Son** unlimited; and the **Holy Ghost** unlimited. The **Father** eternal; the **Son** eternal; and the **Holy Ghost** eternal. And yet they are not three eternals; but **one eternal**. As also there are not three uncreated; nor three infinites, but **one uncreated**; and **one infinite**. So likewise the **Father** is Almighty; the **Son** Almighty; and the **Holy Ghost** Almighty. And yet they are not three Almightyies; but **one Almighty**. So the **Father is God**; the **Son is God**; and the **Holy Ghost is God**. And yet they are not three gods; but **one God**. So likewise the **Father is Lord**; the **Son Lord**; and the **Holy Ghost Lord**. And yet not three lords; but **one Lord**. For like as we are compelled by the Christian verity; 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 Ghost** 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 Ghost**, not three Holy Ghosts. 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, let him 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 Essence of the **Father**; begotten before the worlds; and **Man**, of the Essence 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 Godhead**; and inferior to the **Father** as touching **His Manhood**. Who although **He** is **God and Man**; yet **He** is not two, but **one Christ**. **One**; not by conversion of the **Godhead into flesh**; but by assumption of the **Manhood into God**. **One altogether**; not by confusion of Essence; 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 hell; rose again the third day from the dead. **He** ascended into heaven, **He** sitteth on the right hand of **God the Father** Almighty, from whence **He** will come to judge the living and the dead. At whose coming all men will 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 truly and firmly, he cannot be saved.

The Chalcedonian Definition

Therefore, following the holy fathers,
we all with one accord teach men to acknowledge
one and the same **Son**, our **Lord Jesus Christ**:

at once complete in **Godhead** and complete in **Manhood**,
truly God and truly Man,
consisting also of a reasonable soul and body;
of **one substance** with the **Father** as regards **His Godhead**,
and at the same time of **one substance** with us as regards **His Manhood**;
like us in all respects, apart from sin;

as regards **His Godhead**, begotten of the **Father** before the ages,
but as regards **His Manhood**, begotten for us men and for our salvation
of the Virgin Mary, the **God-bearer** (*Theotokos*);

one and the same **Christ, Son, Lord**, Only-begotten,
recognized in **two natures**,
without confusion, without change, without division, without separation;
the distinction of natures being in no way annulled by the union,
but rather the characteristics of each nature being preserved
and coming together to form one person and subsistence,
not as parted or separated into two persons,
but **one and the same Son and Only-begotten God the Word, Lord Jesus
Christ**;

even as the prophets from earliest times spoke of **Him**,
and our **Lord Jesus Christ Himself** taught us,
and the creed of the fathers has handed down to us.

Old Roman Creed with Scripture References

“I believe in God Almighty”

- Genesis 17:1, Exodus 6:3, Revelation 1:8

“And in Christ Jesus, His only Son, our Lord”

- Matthew 16:16, John 3:16, Philippians 2:11

“Who was born from the Holy Spirit and the Virgin Mary”

- Matthew 1:20, Luke 1:35, Isaiah 7:14

“Who was crucified under Pontius Pilate and was buried”

- Mark 15:15, John 19:38-42, 1 Corinthians 15:3-4

“And on the third day rose again from the dead”

- Luke 24:7, Acts 10:40, 1 Corinthians 15:4

“Who ascended into heaven”

- Acts 1:9, Luke 24:51

“And sits at the right hand of the Father”

- Mark 16:19, Psalm 110:1

“Whence He will come to judge the living and the dead”

- Acts 10:42, 2 Timothy 4:1

“And in the Holy Spirit”

- John 14:26, Acts 2:38

“The holy Church”

- Matthew 16:18, Ephesians 5:25

“The remission of sins”

- Matthew 26:28, Acts 2:38, Ephesians 1:7

“The resurrection of the flesh”

- John 5:28-29, Romans 8:11, 1 Corinthians 15:42

“The life everlasting”

- John 3:16, 1 John 2:25, Matthew 25:46

The Apostles' Creed with Scripture References

I believe in God the Father Almighty, Maker of heaven and earth.

- Genesis 1:1, Isaiah 64:8, Ephesians 4:6

And in Jesus Christ, His only Son, our Lord;

- John 3:16, Matthew 16:16, Philippians 2:11

Who was conceived by the Holy Spirit, born of the virgin Mary;

- Luke 1:35, Matthew 1:18–23

Suffered under Pontius Pilate; was crucified, dead, and buried;

- Matthew 27:2, Mark 15:25, John 19:33–42

He descended into hell;*(Note: “descended into hell” is sometimes understood as “descended to the dead.”)*

- 1 Peter 3:18–19, Ephesians 4:9

The third day He rose again from the dead;

- Luke 24:6–7, 1 Corinthians 15:4

He ascended into heaven, and sits at the right hand of God the Father Almighty;

- Acts 1:9–11, Mark 16:19

From thence He shall come to judge the living and the dead.

- Acts 10:42, 2 Timothy 4:1

I believe in the Holy Spirit;

- John 14:26, Acts 2:38

The holy catholic Church, the communion of saints; *(“catholic” means “universal,” not Roman Catholic in this context)*

- Ephesians 4:4–5, Hebrews 12:1

The forgiveness of sins;

- Acts 10:43, 1 John 1:9

The resurrection of the body;

- 1 Corinthians 15:42–44, John 5:28–29

And the life everlasting. Amen.

- John 3:16, John 10:28

The Nicene Creed (325 AD) with Scripture References

“We believe in one God, the Father Almighty, Maker of all things visible and invisible.”

- Deuteronomy 6:4, 1 Corinthians 8:6, Genesis 1:1, Colossians 1:16

“And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only-begotten; that is, of the essence of the Father.”

- John 1:14,18, John 3:16, Hebrews 1:3, John 10:30

(Greek *hypostasis* or *substance/nature* is behind the Creed’s language of “essence.”)

“God of God, Light of Light, true God of true God”

- John 1:1, John 1:9, Hebrews 1:3, 1 John 5:20

“begotten, not made”

- John 1:14,18, Colossians 1:15, Hebrews 1:5

(*The phrase “begotten, not made” was anti-Arian: distinguishing Son as eternal generation, not created.*)

“of one essence (*homoousios*) with the Father”

- John 10:30, John 14:9, Hebrews 1:3 –

(*“Homoousios” (same essence) encapsulated this biblical truth against Arian teaching.*)

“by whom all things were made”

- John 1:3, Colossians 1:16, 1 Corinthians 8:6

“who for us men, and for our salvation, came down and was incarnate and was made man”

- John 1:14, Luke 19:10, Philippians 2:6–8 –

“He suffered, and the third day He rose again, ascended into heaven”

- 1 Corinthians 15:3–4, Luke 24:46, Acts 1:9

“and shall come again to judge the living and the dead.”

- Acts 10:42, 2 Timothy 4:1, Matthew 25:31–32

“And in the Holy Spirit.”

- John 14:26, Matthew 28:19, Acts 2:33

“But those who say ‘There was a time when He was not,’ and ‘Before He was begotten He was not,’ and that He came into being from things that were not, or that He is of another hypostasis or substance, or created, or subject to alteration or change, the Catholic and Apostolic Church anathematizes.”

- John 8:58, Hebrews 13:8, Malachi 3:6, John 1:1

The Nicene Creed (381 AD) with Scripture References

“We believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible.”

Deuteronomy 6:4, Genesis 1:1, Isaiah 44:24, Acts 17:24, Colossians 1:16

“And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages.”

John 1:14, John 3:16, John 1:1-2, Micah 5:2

“Light from Light, true God from true God, begotten, not made, of one essence with the Father.”

John 1:4, 9, Hebrews 1:3, John 10:30, Colossians 2:9

“Through Him all things were made.”

John 1:3, Colossians 1:16, Hebrews 1:2

“Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Spirit and the Virgin Mary, and was made man.”

John 6:38, Matthew 1:20-23, Luke 1:35, John 1:14

“He was crucified for us under Pontius Pilate, and suffered and was buried.”

Matthew 27:26, Isaiah 53:5, 1 Corinthians 15:3-4

“And on the third day He rose again, according to the Scriptures.”

1 Corinthians 15:4, Luke 24:46, Hosea 6:2

“He ascended into heaven and sits at the right hand of the Father.”

Acts 1:9, Mark 16:19, Hebrews 1:3

“He will come again with glory to judge the living and the dead; His kingdom will have no end.”

Acts 1:11, Matthew 25:31-32, 2 Timothy 4:1, Luke 1:33

“And in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father (and the Son – *filioque*, added in the West later), who with the Father and the Son together is worshiped and glorified, who spoke by the prophets.”

John 14:16-17, John 15:26, 2 Corinthians 3:17-18, Genesis 2:7, Job 33:4, 2 Peter 1:21

“In one holy catholic and apostolic Church.”

Ephesians 4:4-6, Matthew 16:18, 1 Peter 2:9, Acts 2:42

The Nicene Creed (381 AD) with Scripture References

“We confess one baptism for the forgiveness of sins.”

Ephesians 4:5, Acts 2:38, Mark 16:16

“We look for the resurrection of the dead and the life of the world to come. Amen.”

John 5:28-29, 1 Corinthians 15:52, Revelation 21:1-4, Daniel 12:2

Theological Terms

A·pol·o·get·ics	<p>- the <i>reasoned defense</i> of a belief system. (Greek ἀπό (<i>apó</i>) – "from, away" & λόγος (<i>lógos</i>) = "word, speech, account") <i>(1 Peter 3:15 (NASB95))</i> "...always being ready to make a defense [ἀπολογία] to everyone who asks you to give an account for the hope that is in you..."")</p>
Ap·os·tol·ic	<p>- relating to the teachings, mission, or authority of the twelve apostles of Christ.</p>
Ar·i·an·ism	<p>- a Heresy that denies the Divinity of Christ. It claims Jesus was created by God and is therefore not equal to God the Father. (originating with the Alexandrian priest Arius (c. 250– c. 336))</p>
Ec·u·men·i·cal	<p>- pertaining to the whole (Christian) inhabited world, and by extension to efforts toward universal Church unity. (Greek οικουμενικός (<i>oikoumene</i>) – "the whole inhabited world.")</p>
Cath·o·lic	<p>- refers to the universal church – the whole body of Christians worldwide, embracing all true believers in Christ. (Greek καθολικός (<i>katholikós</i>) is composed of: κατά (<i>katá</i>) – "according to" & ὅλος (<i>hólos</i>) – "whole" or "entire")</p>
Can·on	<p>- the <i>authoritative list of books</i> recognized as Holy Scripture (Bible) (Greek κανών (<i>kanōn</i>) – “reed” or “measuring rod.”)</p>
Chris·to·kos Χριστοτόκος	<p>- a title used to refer to Mary, the mother of Jesus, meaning "Christ-bearer" or "the one who bears Christ." This term emphasizes that Mary gave birth to Christ (the Messiah), focusing on Jesus' role as the anointed Savior. (Χριστός (<i>Christós</i>) – “Anointed One” & τόκος (<i>tókos</i>) – “bearer”)</p>
Chris·tol·o·gy	<p>- the field of study within Christian theology that focuses on the person, nature, and role of Jesus Christ (Greek Χριστός (<i>Christós</i>) – “Anointed One,” & λόγος (<i>lógos</i>) – “Study”)</p>
Di·vin·i·ty	<p>- the state or quality of being divine, godlike, or sacred. (Latin dīvinitās (<i>dee-wee-nee-TAHS</i>) – meaning divinity, godhood, or the quality of being divine.)</p>
Fi·li·o·que	<p>Latin for “and from the Son”. It refers to the phrase “qui ex Patre Filioque procedit” (“<i>who proceeds from the Father and the Son</i>”) added to the Niceno Creed (381 AD) by the Western Church.</p>
Her·e·sy	<p>- A teaching contrary to established Christian doctrine; teachings condemned by ecumenical councils. (Greek: αἵρεσις (<i>haireisis</i>) – "choice, faction.")</p>

Theological Terms

Ho·mo·ou·si·os ὁμοούσιος	- Of the same essence or substance. Used to affirm the Son's full divinity
Hy·pos·ta·sis	- An underlying reality or substance, as opposed to attributes or that which is apparent. In Christian theology (especially Trinitarian doctrine), it denotes <i>each of the three persons of the Trinity</i> , who share one essence (οὐσία) but are distinct hypostases.
Hy·po·stat·ic Un·ion	- the mystical and theological union of Jesus Christ's two natures—divine and human—in one single person. (Greek ὑπόστασις (<i>hypóstasis</i>) —“substance,” “essence,” or “individual reality.”)
In·car·na·tion	- The Son of God taking on human flesh in Jesus Christ. (Latin <i>Incarnatio</i> ("being made flesh"))
Or·tho·dox·y	- correct belief (Greek ὀρθός (<i>orthós</i>) —“straight,” “correct,” “right” & δόξα (<i>dóxa</i>) —“opinion,” “belief,” “glory”)
Pa·tris·tic	- relating to the early Christian Theologians/Church (First 500/600 years of the Church) (derives from the Latin word <i>patres</i> — Fathers)
Pro·tes·tant	- Originally, “Protestant” referred to any Western Christian who separated from the Roman Catholic Church during the Reformation. (<i>The ones who Protest against Rome</i>)
Tex·tu·al Crit·i·cism	- the scholarly discipline that seeks to establish the original or most authoritative form of a text when it exists in multiple, often divergent, manuscript copies.
The·ol·o·gy	- the study of the nature of God
Thoe·to·kos Θεοτόκος	- a title for Mary, the mother of Jesus, meaning “ <i>God-bearer</i> ” (AKA <i>the Mother of God</i>) (Θεός (Theos) — “God” & τόκος (<i>tókos</i>) — “bearer”)
Trin·i·tar·i·an	- a person who believes in the doctrine of the Trinity.
Trin·i·ty	- The doctrine that God is one Being in three coequal, coeternal Persons: Father, Son, and Holy Spirit. (Used by Tertullian (2nd–3rd c.) to explain the unity and distinctiveness within the Godhead.)