

The sacred books acknowledge with regard to Christ, that as He is the Son of man, so is the same being not a (mere) man; and as He is flesh, so is He also Spirit, and the Word of God and God. And as He was born of Mary in the last times, so did He also proceed from God as the first-begotten of every creature; and as He hungered, so did He satisfy (others), etc.

e. Regarding the Holy Spirit

Less emphatic than the views of the other persons in the Trinity, the views of the Spirit are nonetheless clear. Kelly summarizes it pretty well, I thought, on p. 101 "In spite of the incoherencies, however, the lineament of a Trinitarian doctrine are clearly discernible in the Apologists. The Spirit was for them the Spirit of God; like the Word, He shared the Divine nature, being (in the words of Athanasius) an "effluence" from the deity."

All of which allows us to note that the early church comprehended the montheistic ideology of the Old Testament and received it heartily while being able to reckon with the plurality of Divine Persons in the One. They likely had the correct view of Deuteronomy 6:4.

Something of this can be seen in the baptismal formula used from antiquity after the wording of Matthew 28:19. Those who came for baptism and the later fellowship of the church made a profession that recognized one God Almighty, one Jesus Christ, God's Son and our Savior, and one Holy Ghost.

4. The Nicene Creed

The Nicene Creed (325 AD) summarized the orthodox position on the godhead in terms of the understanding the church possessed of the Scripture. The text of the Nicene Creed follows:

We believe in One God, the Father Almighty, Maker of all things seen and unseen;

And in one Lord Jesus Christ, the Son of God, begotten of the Father, unique, that is, of the substance of the Father, God of God, Light of Light, true God of true God; begotten, not made; of one substance with the Father, by whom all things were made, those that are in Heaven and those that are on earth, Who for us men and for our salvation, came down and was incarnate and was made man, He suffered and rose again the third day, ascended into heaven, and is coming to judge the living and the dead;

And in the Holy Spirit.

A number of codicils were added to this to make it clear the church believed and acted on the right thing.