

# *One God Three Persons*



## **Three Resources To Help You Understand The Biblical Doctrine of the Trinity**

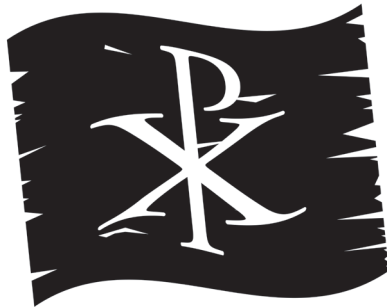
*The Creed of Athanasius*

*God and His Nature*

A.L. Graebner's Outlines of Doctrinal Theology

*Of the Holy Trinity*

Schmid's Doctrinal Theology of the Evangelical Lutheran Church



*Pirate Christian Radio*

# *The Creed of Athanasius*



## **Written against the Arians**

Whoever desires to be saved must, above all, hold the catholic faith.

Whoever does not keep it whole and undefiled will without doubt perish eternally.

And the catholic faith is this, that we worship one God in Trinity and Trinity in unity, neither confusing the persons nor dividing the substance.

For the Father is one person, the Son is another, and the Holy Spirit is another.

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

Such as the Father is, such is the Son, and such is the Holy Spirit:  
the Father uncreated, the Son uncreated, the Holy Spirit uncreated;  
the Father infinite, the Son infinite, the Holy Spirit infinite;  
the Father eternal, the Son eternal, the Holy Spirit eternal.

And yet there are not three Eternals, but one Eternal,

just as there are not three Uncreated or three Infinities, but one Uncreated and one Infinite.

In the same way, the Father is almighty, the Son almighty, the Holy Spirit almighty;

and yet there are not three Almightyies but one Almighty.

So the Father is God, the Son is God, the Holy Spirit is God;

and yet there are not three Gods, but one God.

So the Father is Lord, the Son is Lord, the Holy Spirit is Lord;

and yet there are not three Lords, but one Lord.

Just as we are compelled by the Christian truth to acknowledge each  
distinct person as God and Lord,

so also are we prohibited by the catholic religion to say that there are  
three Gods or Lords.

The Father is not made nor created nor begotten by anyone.

The Son is neither made nor created, but begotten of the Father alone.

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

Thus, 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 with each other and coequal so  
that in all things, as has been stated above, the Trinity in Unity and  
Unity in Trinity is to be worshiped.

Therefore, whoever desires to be saved must think thus about the Trinity.

But it is also necessary for everlasting salvation that one faithfully believe  
the incarnation of our Lord Jesus Christ.

Therefore, it is the right faith that we believe and confess that our Lord  
Jesus Christ, the Son of God, is at the same time both God and man.

He is God, begotten from the substance of the Father before all ages; and  
He is man, born from the substance of His mother in this age:

perfect God and perfect man, composed of a rational soul and human  
flesh;

equal to the Father with respect to His divinity, less than the Father with respect to His humanity.

Although He is God and man, He is not two, but one Christ:

one, however, not by the conversion of the divinity into flesh but by the assumption of the humanity into God;

one altogether, not by confusion of substance, by unity of person.

For as the rational soul and flesh is one man, so God and man is one Christ,

who suffered for our salvation, descended into hell, rose again on the third day from the dead,

ascended into heaven, and is seated at the right hand of the Father, from whence He will come to judge the living and the dead.

At His coming all people will rise again with their bodies and give an account concerning their own deeds.

And those who have done good will enter into eternal life, and those who have done evil into eternal fire. This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved.



# *Biblical Study:* *God & His Nature*



## **God**

§ 20. God is the one indivisible, immutable, infinite Spirit, who is life, intelligence, wisdom, will, holiness, justice, truth, goodness, and power, one God in three Persons, Father, Son, and Holy Spirit.

## **The Existence of God**

§ 21. The existence of God is not only evidenced by the works of creation<sup>[1]</sup> and by man's conscience,<sup>[2]</sup> but is taught wherever God is named and His works are mentioned in Holy Scripture.<sup>[3]</sup>

### **[1]**

**Rom. 1:19-21** For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.

**Ps. 19:1-3** The heavens declare the glory of God, and the sky above proclaims his handiwork. Day to day pours out speech, and night to night reveals knowledge. There is no speech, nor are there words, whose voice is not heard.

## [2]

**Rom. 2:15** They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them

## [3]

**Gen. 1:1** In the beginning, God created the heavens and the earth.

**Rev. 22:19** and if anyone takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

**Ps. 90:2** Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.

**Ps. 14:1** The fool says in his heart, "There is no God." They are corrupt, they do abominable deeds, there is none who does good.

## **Spirituality and Personality**

§ 22. God is not a power subsisting in, or exerted by, a material being or number of beings, nor a material being endowed with, or exerting, power, nor a being composed of a material nature and a spiritual nature, but a spirit complete and subsisting in Himself.

**John 4:24** God is spirit, and those who worship him must worship in spirit and truth.

**Exod. 3:14** God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel, ‘I AM has sent me to you.’”

**John 5:26** For as the Father has life in himself, so he has granted the Son also to have life in himself.

**Is. 41:4** Who has performed and done this, calling the generations from the beginning? I, the LORD, the first, and with the last; I am he.

**Is. 48:12** Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last.

**Acts 17:28** for “In him we live and move and have our being;’ as even some of your own poets have said, “For we are indeed his offspring.’

**Col. 1:16** For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.

**Psa. 104:24** O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures.

**Psa. 90:2** Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.

**Is. 42:8** I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols.

## Unity of God

§ 23. God is one,<sup>[1]</sup> inasmuch as He cannot but be what He is; and there never has been, nor is, nor ever will, nor can be, another being like Him.<sup>[2]</sup>

### [1]

**Mark 12:29** Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one.

**Mark 12:32** And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him.

**John 17:3** And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent.

### [2]

**Deut. 4:35** To you it was shown, that you might know that the LORD is God; there is no other besides him.

**Is. 42:8** I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols.

**Is. 48:11** For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.

**Ex. 3:14** God said to Moses, “I AM WHO I AM.” And he said, “Say this to the people of Israel, ‘I AM has sent me to you.’”

**Is. 44:6** Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: “I am the first and I am the last; besides me there is no god.



Is. 48:12 Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last.

## Trinity in Unity

§ 24. In the one Godhead there are three distinct Persons,<sup>[1]</sup> the Father, the Son, and the Holy Ghost, indissolubly one in the same divine essence,<sup>[2]</sup> and equal in power and divine glory and majesty.<sup>[3]</sup>

### [1]

**Gen. 1:1** In the beginning, God created (בְּרֵאשִׁית אֱלֹהִים) the heavens and the earth.

**Gen. 1:26-27** Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them.

**Gen. 3:22** Then the LORD God said, “Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—”

**Gen. 11:7** Come, let us go down and there confuse their language, so that they may not understand one another’s speech.”

Is. 54:5 For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.

**Psa. 110:1** The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”

**Psa. 2:7** I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you.

**Psa. 45:6-7** Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;

**Is. 48:12-13** Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last. My hand laid the foundation of the earth, and my right hand spread out the heavens; when I call to them, they stand forth together.

**Is. 48:16** Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there.” And now the Lord GOD has sent me, and his Spirit.

**Jer. 23:5-6** Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’

**Num. 6:24-26** The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace.

**Is. 6:3** And one called to another and said: “Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!”

**Psa. 33:6** By the word of the LORD the heavens were made, and by the breath of his mouth all their host.

**Matt. 3:16-17** And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; and behold, a voice from heaven said, “This is my beloved Son, with whom I am well pleased.”

**Matt. 28:19** Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

**John 14:15-17** If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

## [2]

**Deut. 6:4** Hear, O Israel: The LORD our God, the LORD is one.

**John 10:30** I and the Father are one.” (not he is, one in person, but he is, one in essence).

**1Tim. 3:15** if I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

## [3]

**Gen. 1:1-3** In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters. And God said, “Let there be light,” and there was light.

**Psa. 33:6** By the word of the LORD the heavens were made, and by the breath of his mouth all their host.

**John 1:1-3** 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 was not any thing made that was made.

**Is. 6:3** And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"

**John 5:23** that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

**Phil. 2:10-11** so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**Rom. 9:5** To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

## **The Father**

§ 25. The Father, personally so named in Holy Scripture,<sup>[1]</sup> is from eternity God of Himself and unbegotten,<sup>[2]</sup> and has by equally eternal generation begotten or filiated the Son from His divine essence,<sup>[3]</sup> and with the Son by equally eternal spiration spirates the Holy Ghost.<sup>[4]</sup>

## [1]

**John 3:35** The Father loves the Son and has given all things into his hand.

**John 5:20** For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel.

**John 15:9** As the Father has loved me, so have I loved you. Abide in my love.

**John 20:17** Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'"

**1Pet. 1:3** Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead

**John 17** (The entire chapter.)

## [2]

**John 5:26** For as the Father has life in himself, so he has granted the Son also to have life in himself.

## [3]

**2Sam. 7:14** I will be to him a father, and he shall be to me a son.

**Psa. 2:7** I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you.

## [4]

**John 15:26** But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

**Matt. 10:20** For it is not you who speak, but the Spirit of your Father speaking through you.

**Gal. 4:6** And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!”

## The Son

§ 26. The Son is personally,<sup>[1]</sup> from eternity,<sup>[2]</sup> the only begotten<sup>[3]</sup> Son of the Father,<sup>[4]</sup> very God,<sup>[5]</sup> and equal with the Father in divine essence<sup>[6]</sup> and thus in divine attributes<sup>[7]</sup> and glory,<sup>[8]</sup> and with the Father from eternity spirates the Holy Ghost.<sup>[9]</sup>

## [1]

**Matt. 17:5** He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.”

**John 20:17** Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, ‘I am ascending to my Father and your Father, to my God and your God.’”

**Psa. 2:7** I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you.

## [2]

**Mic. 5:2** But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.

**John 8:58** Jesus said to them, “Truly, truly, I say to you, before Abraham was, I am.”

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

## [3]

**John 3:16** For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

**John 3:18** Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

**John 4:9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

## [4]

**John 1:14** And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

**John 1:18** No one has ever seen God; the only God, who is at the Father's side, he has made him known.

[5]

**Jer. 23:6** In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'

**John 20:28** Thomas answered him, "My Lord and my God!"

**John 1:1-2** In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

**Psa. 110:1** The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

**1Tim. 3:16** Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

**1John 5:20** And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.

[6]

**John 10:30** I and the Father are one.

**John 14:9** Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?"

Cf. texts sub 5.



[7]

**John 1:2-3** He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. (Eternal existence, omnipotence.)

**Matt. 18:20** For where two or three are gathered in my name, there am I among them.

**Matt. 28:20** teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”(Omnipresence.)

**Eph. 1:23** which is his body, the fullness of him who fills all in all.

**John 1:18** No one has ever seen God; the only God, who is at the Father’s side,he has made him known.

**John 2:25** and needed no one to bear witness about man, for he himself knew what was in man.

**Col. 2:3** in whom are hidden all the treasures of wisdom and knowledge. (Omniscience.)

**Acts 3:14** But you denied the Holy and Righteous One, and asked for a murderer to be granted to you,

[8]

**John 5:23** that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

**Phil. 2:11** and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

**Heb. 1:6** And again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him.”

**John 17:5** And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

(Cf. John 1:1.)

## [9]

Cf. § 25, 4.

## The Holy Ghost

§ 27. The Holy Ghost is from eternity personally<sup>[1]</sup> spirated by, and proceeds from, the Father and the Son,<sup>[2]</sup> very God, equal with the Father and the Son in divine essence,<sup>[3]</sup> and attributes,<sup>[4]</sup> and glory.<sup>[5]</sup>

## [1]

**2Sam. 23:2** The Spirit of the LORD speaks by me; his word is on my tongue.

**Job 33:4** The Spirit of God has made me, and the breath of the Almighty gives me life.

**Matt. 3:16** And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; (The baptism of Jesus.) Cf. Luke 3:22

**John 14:26** But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

**[2]**

**John 15:26** But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

**Gal. 4:6** And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"

**Rom. 8:9** You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.

**1Pet. 1:11** inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.

**[3]**

**Acts 5:3-4** But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land? <sup>4</sup> While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to men but to God."

**1Cor. 3:16** Do you not know that you are God's temple and that God's Spirit dwells in you?

**2Cor. 3:17** Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

**Matt. 28:19** Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

**[4]**

**Psa. 139:7-8** Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there! (Omni-presence.)

**1Cor. 2:10** these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. 11 For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. (Omniscience.)

**[5]**

**1Pet. 4:14** If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

**Is. 6:3** And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"

## CHAPTER II.

## OF THE HOLY TRINITY.\*

§ 19. *The Doctrine is a Mystery.*

THE Holy Scriptures declare that God is but one, and yet they also ascribe Divinity to three, viz., Father, Son, and Spirit; and thus we learn from them that *there is one God, but that this one God is Father, Son, and Spirit*. Here a proposition is stated which is altogether beyond the grasp of reason; the doctrine it contains belongs therefore to those we designate as mysteries.[1] Concerning this mystery the Holy Scriptures alone can give us any information, therefore upon them alone this doctrine is based.[2] But the Holy Scriptures do not unveil for us this mystery; they rather reveal the doctrine as a mystery, and it is therefore to so great an extent a mystery, that we here upon earth can never attain to a perfectly correct conception or comprehension of it,[3] and at best can only approximate this by analogies drawn from the sphere of human knowledge.[4] Therefore the Church desists from any attempt to fathom this mystery, but

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\* The doctrine concerning the Trinity can properly be treated of as distinct from that concerning God in general, for we should first discuss the essence and attributes of God in themselves, and then the particular manner in which this essence subsists and thus becomes common to three.

QUEN. (I, 284): "The consideration of God is twofold, one absolute, another relative. The *former* is occupied with God considered essentially, without respect to the three persons of the Godhead; the *latter* with God considered personally. The *former* explains both the essence and the essential attributes of God; the *latter* describes the persons of the Holy Trinity, and the personal attributes of each one."

CAL. (III, 1): "The doctrine of the divine persons follows the doctrine of the divine attributes. This doctrine explains the mystery of the Holy Trinity, in order that we may know who is the one, true, and eternal God, whether, as he is one in essence, he is so also in person, or not; and who these divine persons are, who are to be regarded as the one, true God; namely, that according to the Catholic faith, they are Father, Son, and Holy Ghost."

applies in this case most rigidly her rule of extracting the substance of her faith alone from the Holy Scriptures.[5] She simply assigns to herself the task of most carefully collecting and arranging the subject-matter of what the Scriptures teach in regard to this mystery, and is the more urgently impelled to do this, because the matter in hand is one of no less importance than to learn what conceptions God wishes us to form concerning himself.[6] Therefore she demands of every one, who wishes to belong to the Church, that he believingly accept this revelation contained in the Holy Scriptures.[7] The Church, when she sets forth this doctrine, is moreover fully justified in the use of such terms as do not occur in the Holy Scriptures; for, inasmuch as the opponents of this doctrine, when it was stated only in the terms employed in the Holy Scriptures, perverted the meaning of these and gave them a different interpretation, the Church was compelled more specifically to explain in what sense these scriptural expressions, taken in their connection, are to be understood; and this, of course, had to be done in terms which were not contained in the Scriptures, for their very purpose was to explain the sense in which the Church understands the statement of the Scriptures.[8] And this explains why it is that the form in which the Church now sets forth the doctrine of the Trinity, gradually assumed its present shape, and how ungrounded is the inference that the doctrine is not fully indorsed by the Holy Scriptures, and that it was not from the first believed by the Church.[9] And finally the Church, in using these terms, neither presumes that she has unfolded the mystery, nor does she intend that these expressions are to be taken precisely in the sense in which they are generally used; for, inasmuch as we have here to do with a doctrine that is entirely beyond the reach of reason, the terms that are applicable to other things are inadequate, and the Church is therefore still engaged in setting forth the particular sense in which she wishes these expressions to be understood.[10]

The Church arrives at the doctrine of the Trinity by observing that in the Holy Scriptures, on the one hand, the unity of God is taught; and on the other, Divinity is ascribed

to three, Father, Son, and Spirit; that, accordingly, a certain distinction is recognized in God, and a plurality in him is intimated.[11] These predicates concerning God, contained in the Holy Scriptures, of *unity*, *plurality*, and *diversity*, the Church combines in the formula:

The one divine essence subsists in three persons; or (what is the same thing),

In the Deity there are three persons and one essence; or also,

God is one in essence, but the same God, one in essence, is threefold in person.\*

The doctrine of the Trinity, therefore, is one in which a peculiar and incomprehensible triplicity of divine persons is taught, but in such a manner that not anything compounded of three but three persons of one essence are postulated. God is triune, therefore, because, in essence one, he has three modes of subsistence.†[12]

The meaning of this formula is further explained by the Church as follows:

(1.) *The unity therein expressed is that of the divine essence.*[13] This unity of essence is, more specifically, a *numerical unity*, *i. e.*, it is of such a nature that it can be predicated only of one. Hence, it follows that when it is said that the Father, Son, and Spirit are one, these three are not to be designated as three Gods, each having a special divine essence (Symb. Athanas. : *Non tres Dii, sed unus Deus*); and that we are not to associate with the word *being* [*Wesen, essentia*] exactly the same signification that it has when applied to man (*essentia hominis*), for that is just the difference between the essential nature of God and that of man, that God's nature is one numerically, and that of man is one in kind.[14] Father, Son, and Spirit are, therefore, God in such a sense, that entire di-

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\* *Una divina essentia in tribus personis subsistit; vel (quod idem est),*

*In divinis sunt tres personæ et una essentia; or also,*

*Unus est Deus essentia, sed idem essentiâ Deus unus trinus est personis.*

† Die Lehre von der Trinität ist also diejenige Lehre, in welcher *ein singularis et incomprehensibilis divinarum personarum ternarius* gelehrt wird, aber so, dass damit nicht ein *compositum ex tribus*, sondern *tres personæ unius essentia* ausgesagt werden. *Trinus* ist also Gott, weil er, *in essentia unus, tres habet subsistendi modos.*

vinity is predicated of each of the three; the one and undivided *essentia* is ascribed to the Father, Son, and Holy Spirit. The *one and undivided divine essence is entire in each* [15] (*tota in singulis*), whence it further follows that, as in God there is no objective distinction between nature and attributes, divinity as well as all its attributes must be ascribed to each of these three.[16]

(2.) A plurality in God, and, therefore, a certain distinction between Father, Son, and Spirit, is indeed clearly taught in the Holy Scriptures, but this is (*a*) *no plurality of essence* (*pluralitas essentialis*), as has already been shown; further, it is (*b*) *no plurality of accident* (*pluralitas accidentalis*), *i. e.*, personality is not something added to the being of God, as a special peculiarity or characteristic, for the principle applies to God: *In Deum nulla accidentia cadunt*. [17] (§ 18, note 2.) Plurality may perhaps be best described as a *pluralitas hypostatica seu personarum*, [18] *i. e.*, as one, according to which each of the three persons is to be conceived of as a subject subsisting by itself; which statement, however, must be at once qualified by the remark, that we are to stop with this, and dare not press the analogy of the word any further. For there is always this difference in the word person when used with reference to God or man, respectively, that in the latter case it signifies a subject subsisting by itself, which has its *own* essence, whilst in the Trinity there is only one undivided essence, of which all the three persons of the Godhead partake. [19] In this sense, therefore, we are to distinguish in the one divine essence three persons, and the distinction between them is to be described as a *true and real one*. [20] Hence, it follows, however, that to each of these there belong certain peculiarities distinguishing it from the others (*a hypostatical character*, or personal peculiarity (*nota, notio, relatio*), showing a distinction of persons in a common identity of essence). Such peculiarities we recognize in the various statements made in the Holy Scriptures concerning the Father, Son, and Holy Spirit. These statements are of a twofold character; they either indicate the inner differences that exist in the persons themselves, and describe, in this case, the special mode of subsistence of the single persons



(τρόπος διάρκειας, the peculiar method of subsisting, through which and by reason of which each person is distinguished from the other), or they describe the special relation which the single persons hold to the world. Hence we have to distinguish the internal and external peculiarities (proprieties, notions), to which there are also corresponding acts by which the individual persons exert an influence upon each other or upon the world (*opera ad intra*, *internal acts*, which God performs without any creature, *within himself*—*opera ad extra*, *external acts*, when God effects something in creatures, *without his own essence*).[21] Through these declarations of the Holy Scriptures we learn the peculiarities that constitute the distinction between the several persons. Yet we must not fail to observe, that it is the internal characteristics [notæ internæ] and the internal acts corresponding to them, as described in the divine Word, that reveal to us more clearly the distinction of persons; for only the internal works (*opera ad intra*) are to be regarded as such acts as proceed from one particular person, to the exclusion of the others, whilst the outward works (*opera ad extra*) are those from which, although predicated directly of one person, the others are still not altogether excluded. The reason of this, however, lies in the fact, that the *opera ad extra* are outward operations, which must always be considered as proceeding from the essence of God; hence, also, in every such operation all the three persons must participate, at least in some degree, as the essence of God, which is common to all three, is only one. Whence follow the propositions: “The *opera ad extra* are divided,[22] the *opera ad intra* are undivided.”[23] CHEMN. (Loc. Th., I, 40).

The *personal peculiarities*, moreover, according to the Holy Scriptures, are five: ἀγεννησία (the being without birth), and *paternity*, in the Father—*spiration* (*spiratio*) in the Father and the Son—*sonship*, in the Son—*procession*, in the Holy Spirit.[24]

The *personal acts*, or inward operations, are two: (of the Father) *generation* (of the Father and Son), *spiration*.

The *opera ad extra* are three: (of the Father) *creation*, (of the Son) *redemption*, (of the Holy Spirit) *sanctification*.

From the peculiarities and acts mentioned in Scripture, ac-

ording to which the begetting of the Son is ascribed to the Father, and the sending of the Holy Spirit to the Father and the Son, it follows, finally, that we are to assign the first place to the Father, the second to the Son, and the third to the Holy Ghost.[25]

The Church indicates both, viz., the *unity* and the *distinction*, by the term *ὁμοουσία*, which it predicates of the three persons.[26] From this unity there is just as legitimately derived the *περιχώρησις* (immanentia, immeatio, circumincesso, inexistencia mutua et singularissima), [the mutual and most peculiar inherence], by which one person in virtue of the unity of essence is within another (John 14 : 11 ; 17 : 21), through which term the error is precluded, of regarding the three persons as subsisting separately alongside of one another ; as also the *equality* (so that no one person is greater or less than another, and that the Father cannot properly be called God ; by way of eminence (*κατ' ἐξοχην*), or be said to be greater than the Son by reason of the mode of subsistence).[27]

The predicates which are to be ascribed to the three persons may accordingly be thus classified :

HOLL. (301) : " I. *God the Father*[28] is the first person of the Godhead, neither begotten nor proceeding, but from eternity begetting the Son, the substantial image of himself, and with the Son from eternity breathing forth the Holy Spirit, creating, preserving, and governing all things,[29] sending his Son as the Redeemer, and the Holy Spirit as the sanctifier of the human race."

" II. The *Son of God*[30] is the second person of the Godhead, begotten of the Father from eternity,[31] of the same essence and majesty with the Father, who with the Father from eternity breathes forth the Holy Spirit, and in the fullness of time assumed human nature in his own person, that he might redeem and save the human race." Id. (305).

" III. The *Holy Spirit* is the third person of the Godhead, of the same essence with the Father and the Son, who from eternity proceeds from the Father and the Son,[32] and in time is sent forth[33] by both, to sanctify the hearts of those who are to be saved." [34] Id. (329).

[1] CHMN. (Loc. Th., I, 33): "The things that are declared concerning the Trinity of persons in the most holy Godhead are wonderful and far above all comprehension of creatures."

GRH. (III, 220): "The mystery of the Trinity neither can be clearly proved *a priori* from natural reason, nor ought such an attempt to be made." . . . (III, 221): "To learn a doctrine that has been placed far above all comprehension of human reason, human reason cannot be led, from its own principles; for otherwise it would not be above reason. But such is the doctrine of the Trinity, as is inferred from Matt. 11: 27; 16: 17; John 1: 18, etc." . . . (Ibid.): "The question concerning the one and triune God is, What is God, in himself? To this man cannot rise by the strength of his own reason."

KG. (30): "Its sublimity is such that it is *ὐπὲρ νοῦν, ὑπὲρ λόγον, καὶ ὑπὲρ πᾶσαν κατάληψιν* (above thought, above speech, and above all comprehension), and therefore, from reason, it neither can nor ought to be attacked, or refuted, or demonstrated, whether *a priori* or *a posteriori*." QUEN. (I, 318): "Yea, not even the possibility of this mystery can be obtained from the light of nature, since to reason, consulting its own principles, it seems absurd and impossible."

GRH. (III, 229): "Such is the nature and character of the mystery of the Trinity, and of other mysteries properly so called, that they transcend the comprehension of reason, *i. e.*, that reason, without the revelation of the Word, cannot attain to the knowledge of them, and that even when the revelation of the Word has been given, reason cannot and ought not to affirm, from its own principles, anything whatever concerning them. Therefore, in these mysteries, it ought not also to oppose its own reasonings to the heavenly truth."

The question, *How, then, must the testimonies be judged which have been produced from heathen writers, for constructing the mystery of the Trinity?* is thus answered (GRH., III, 227): "(1.) In some there are only similar things, but not the same with Christian doctrine. They agree with us in words; they differ from us in the explanation and meaning of the words. (2.) Others teach the same things, but have derived them (*a*), partly from the reading of the Holy Scripture; (*b*), partly from conversation with Hebrews; (*c*), partly from the revelations of oracles and the Sibyls."

[2] GRH. (III, 217): "From the proper and only source of theology, *viz.*, from the Word of God, the confirmation of this mystery must be derived."

KG.: "The source (*principium*), therefore, through which this mystery becomes known, and ought to be framed, is divine revelation alone, communicated to us in the Scriptures both of the Old and of the New Testament."

[3] This was implied already in the statement contained in Note 1, viz., that this doctrine cannot be proved from reason by an *a priori* argument. GRH. (III, 233): "The mysteries of faith are above reason, not only in such a sense and respect that reason, without the revelation of the Word, cannot aspire to their knowledge, but also that even with the revelation of the Word, reason still cannot, in any manner, comprehend the same; because in 1 Cor. 2: 14, not only τὸ γινῶναι (the knowing), but also τὸ δέχεσθαι (the receiving), spiritual things is denied the natural man, and if reason were to judge concerning these things, it judges that they are μωρία (folly)."

[4] HFRFR. (44): "Is it possible, nevertheless, for this plurality of unity to be, in any wise, adumbrated by certain analogies or most rude outlines? In the entire universe, nothing can be found to express the mystery of the adorable Godhead. For God, the Creator, surpasses creatures by immense intervals of degrees; yet, in order that we may be able even to stammer something concerning so great a mystery as this, and to raise up and excite our thoughts to the adorable sublimity of the same, pious antiquity has attempted to adumbrate so great a matter by analogies derived from creatures." (47): "Yet, in all these analogies, the points of unlikeness are greater than those of likeness; for there is nothing in heaven or in earth which can express the nature of the infinite God, nor is there any voice or reason that can adequately explain so great a mystery."

GRH. (I, 209): "We must make a distinction between a class of *a posteriori* declarations and proofs, by which this mystery, first revealed in the Scriptures, is in a manner explained and shown to be not absurd; and, on the other hand, accurate *a priori* demonstrations, according to which we absolutely deny that this is able to be investigated or proved by us." The Church Fathers sought for traces of the Trinity in the creature, and found (what they regarded as) *reflections* of it (imagines), in intellectual and rational creatures, and *traces* of it (vestigia), in irrational creatures. As to the truths thence derived, GRH. says (III, 224): "(a), they only illustrate, they do not prove; (b), there is in them more unlikeness than likeness; (c), they are derived *a posteriori*, not *a priori*; they are not the parents, but the offspring of thought; (d), we

must use them prudently and cautiously; (e), they cannot be presented against an adversary, they can delight a believer." Accordingly, the question "*Whether Thomas Aquinas was right in saying that what the Christian faith declares of the Trinity could be proved from natural reason to be not impossible,*" is thus answered, "Among Christians, instructed in the Word of God, and embracing by faith the mystery of the Trinity, this can be proved by means of natural reasons, but among the heathen, ignorant of the Trinity, and among heretics, obstinately denying it, it can scarcely be proved; for the fact that they pronounce it absurd and impossible, occurs because they presume to judge of this mystery from the principles of reason, without the light of the heavenly Word."

QUEN. (I, 318): "These natural agreements, and the analogy of created things to this mystery of faith, do not generate faith, but only human opinion."

[5] CHMN. (Loc. Th., I, 33): "The testimonies of divine revelation must be sought for, which are so firm, certain, and clear, that, in so great a mystery as this, conscience can safely be satisfied with them, . . . and, in considering this, it is profitable always to hold these testimonies in mind. For the human mind, with the greatest difficulty, assents to these mysteries, placed so far beyond sight, yea, contrary to every judgment of reason, and the soul easily begins to wander in its speculations, unless some testimonies of this kind be always in sight to restrain our minds within the just bounds and limits prescribed to them by God."

SELN. (74): "Therefore the arguments of our reason having been omitted, we fix the eyes of our mind upon the revelation and Word of God, and believing the Word of God, we experience and learn to know that true faith in us is strengthened and increased, and that the foolish speculations of our reason are restrained."

[6] CHMN. (I, 33): . . . . "Because we must think of God, as he has revealed himself, we believe, acknowledge, confess, and call upon three persons." . . . . Although, namely, the Trinity is a mystery beyond the reach of reason, yet we learn through it what conceptions God wishes us to form concerning him. MEL. (Loc. Th., I, 19): "The Church acknowledges God as such an eternal and omnipotent Creator, as he has revealed himself to be, and, although we cannot thoroughly understand these mysteries, yet, in this life, God wishes this our knowledge and worship of him to be begun and to be distinguished from that which is false; and in his word he has propounded, by infallible testimonies, a revelation, in which we, as the unborn infant in the maternal womb, drawing

nutriment from the umbilical vessels, might sit inclosed and draw the knowledge of God and life from the Word of God, in order to worship him as he has made himself known."

[7] KG. (30): "The necessity of believing this doctrine is such that it not only cannot be denied, but even cannot be ignored by any one without a loss of salvation. John 17 : 3; 1 John 5 : 11, 12; 1 John 2 : 23; John 5 : 23; 2 Thess. 1 : 8." More detailed, GRH. (III, 209): "It is necessary for all who are to be saved, to know and believe the mystery of the Trinity: (a), we exclude from men who are to be saved, not only the denial, but also ignorance of the Trinity . . . (b), we do not require of all members of the Church an equal degree of knowledge, since the light of spiritual knowledge and faith is brighter in some and more obscure in others; (c), nor do we require of those who are to be saved a perfect and full comprehension and an intuitive knowledge of this mystery, since we cannot attain this in this life . . . but we assert only this, that for the catholic faith, necessary to all who are to be saved, not a confused and implied, but a distinct and explicit knowledge of the three persons of the Godhead is required." The reason (III, 210): "Whoever is ignorant of the mystery of the Trinity does not acknowledge God as he has revealed himself in his Word, and is ignorant of the definition of God given in the Scriptures. The mystery of the Trinity being ignored or denied, the entire economy of salvation is ignored or denied." (211.)

[8] CHMN. (Loc. Th., I, 36): "Even in ancient times it offended many that the Church, in speaking of the article of the Trinity, was not content with the simple peculiar phraseology [*proprietas*] which the Son of God himself employed when revealing the doctrine concerning God, and which the Holy Ghost followed in the prophets and apostles; but that it introduced into the Church foreign appellations from the irreligious schools of the heathen . . . and the orthodox fathers were oppressed with great hatred by the heretics on this specious pretext, viz., that the Church ought not to believe concerning the inaccessible light of the Godhead otherwise than as the Godhead himself, coming forth from the hidden abode of his majesty, has manifested himself; neither ought it [the Church] to speak otherwise, but that it should imitate the language of the Holy Ghost, and, therefore, express also the very words in just so many syllables and letters. For neither ought the weakness of the human mind to assume this to itself, viz., in regard to these mysteries placed above and beyond the sight of human intelligence, to hope to be able to speak more be-

comingly and skilfully than the Son of God himself, who alone knows the Father, and has revealed to us what we know of God, or the Holy Ghost, who alone knows the things which are of God (1 Cor. 2 : 10), and searches also the very depths [of God]. . . . Both Arius and Sabellius had a specious pretext : ' We speak of divine mysteries in no other way than God himself speaks in Scripture. Moreover, we have been cast out of the Church for no other reason than that we are not willing to mingle philosophy with the doctrine of the Church, *i. e.*, we are not willing to confess one essence and three persons, because Scripture is ignorant of these heathenish appellations.' We must consider whence, with what purpose, and for what reasons, these foreign terms were received ; and, in order that we may understand the entire matter better, let us observe two things : 1. What Cyril says with very great force, that, although these terms are not found in Scripture, with such a meaning, yet, that the things themselves, which the Church understands and signifies by these terms, have been expressly laid down and revealed in Scripture. 2. That the Church departed from the simple usage of Scriptural words, not from any wanton affectation of novelty, but, as Augustine elegantly and truly says, that, by the necessity of speaking, these terms were acquired from the Greeks and Latins, because of the errors and snares of heretics. . . . The Church would have preferred to use such simplicity of speech, so that, as it believes, so it might also speak, *viz.*, that there is one God, the Father, Son, and Holy Ghost. *But contests of heretics arose, attacking partly the unity of God, and partly the Trinity, yet so artfully that when they confessed that there is one God, they understood it as though there were a plurality of gods, nevertheless called one God, just as the heart of believers is called one, Acts 4 : 12. . . . Because, therefore, the heretics spake with the Church, and yet believed differently, and, by means of forms of expression, resembling the truth, as Nazianzen says, spread poison secretly among the inexperienced, who suspected no evil when they heard these men speak in the very same words which the Church uses ; the men of the Church endeavored to find in Scripture terms by which they might draw forth from ambush the lurking heretics, so as to prevent them from deceiving by ambiguous phrases the unwary.* And because Scripture thus speaks, 2 Peter 1 : 4 ; Gal. 4 : 8, they said that there is one divine nature. But this term they corrupted by sophistries, and by distinguishing between God and [divine] nature, as when it is said that God and nature have done nothing in vain. Likewise, in 1 John 5 : 7, it is written : ' There

are three,' etc. And because in the words of Baptism it is said: 'Baptizing them in the name of the Father,' etc., they said that there are three names. . . . Sabellius received this, but understood that one and the same person is *τριώνυμος* [possessed of three names], just as one and the same man has a *prænomen*, a *nomen*, and a *cognomen*. . . . Afterwards it began to be said that there were not only three names, but also three peculiar significations (*proprietas*) of the names. Sabellius conceded also this, but in this sense, viz., just as the soul has three powers, each one of which has its own peculiarity (*proprietas*), and yet there is only one soul. And, thus, the heretics who certainly did not believe aright concerning these articles of faith, spake in the very same words in which the Church spake, and, by this deception, instilled their poison into many unwary ones, who feared no evil, because they heard the same words that are recorded in Scripture, and are proclaimed in the Church. What was the Church to do under these circumstances? It is very certain that it ought to have done this, viz., to defend against heretics that faith concerning the article of the Trinity which the Holy Ghost revealed in the Scriptures. But this could not be done in the words of Scripture, because of the petulance of heretics, who cunningly evaded all the words of Scripture, so that they could not be convicted and held fast, and who meanwhile led captive, by this artifice, the minds of the simple. Therefore, it was necessary to seek for such terms as might express, in some other manner, the facts delivered, concerning this article, in Scripture; so that heretics might not be able, by a deceitful interpretation, to elude them. . . . Because, therefore, in God there is a divine nature, common to Father, Son, and Holy Ghost, and entire in each, and, nevertheless, Father, Son, and Holy Ghost are distinguished by certain properties, in such a manner that the Father is not the Son, nor the Son the Father, and the Holy Ghost is neither Father nor Son, etc.; the Church, on the maturest consideration, has transferred these terms (*οὐσία; ἐνώσεως*) from the common usage of speech to the article of the Trinity, on account of, as Augustine says, the artifices and errors of heretics, in order that thus even the more simple might be able to observe the rule of Athanasius: 'Neither confounding the persons, nor dividing the substance.'"

[9] CHMN. (Lœ. Th., I, 33): "Neither is it something new, devised by the Council of Nice (as some blasphemously assert that the [doctrine of] the Trinity was first framed in the Councils of Nice and Constantinople), whilst, before that, the Church piously be-



lieved that there was one God. But we solemnly declare that it is the most ancient and constant harmonious testimony of the Church from the very beginning."

[10] GRH. (III, 236): "Do terms derived from the ordinary usage of language, and adapted to this mystery, retain in this application in every respect the same signification? Reply: By no means, but the Church presents them with the right to its citizenship, and uses them in a peculiar signification."

CHMN. (Loc. Th., I, 38): "As the Church speaks of subjects, of which reason is ignorant, it also employs these terms in a sense somewhat different from that in which they have commonly been used."

[11] BR. (208) condenses the foregoing statements in the three following propositions:

"I. That the Father differs really from the Son, the Son from the Father, and the Holy Ghost from both; so that one is in fact Father, another Son, and another Holy Ghost. (Christ says that the Father is other than himself, John 5:32, 37, and that the Holy Ghost is other than himself and the Father, John 14:16. The same is manifest from the names of the Father and the Son, and that the former is described as begetting, and the latter as begotten, Ps. 2:7; John 1; 14, 18; 3:16. The Son was sent from the Father, John 10:36; Gal. 4:4. The Holy Ghost proceeds from the Father, John 15:26; is sent by the Father, 14:26; by the Son, 15:26.)

"II. That not only the Father, but the Son and Holy Ghost, also, are true and eternal God.

"III. That the Father, Son, and Holy Ghost are not three gods, but one God."

GRH. (I, 194): "The general theory will be comprised under the following heads: (1.) That there is one undivided essence of these three persons. (2.) That these three persons are truly and really distinct from each other. (3.) That they are distinguished by their own personal properties."

[12] We must carefully distinguish *triune* from *threefold*, which is compounded of three. GRH. (III, 254): "We say that God is triune, but we are forbidden, by the Christian religion, to say that he is threefold."

[13] Essence, *οὐσία*, also substance, *φύσις*, nature. GRH. (III, 251): "Moreover, they preferred to use the name essence rather than substance (*a*) to indicate that God is an *οὐσία ὑπερούστω* [an essence superior to essence], not included in the categories among

which substance is first; (b) because God, unlike the essences of created things, does not stand beneath (*substat*) accidents, but his attributes are his very essence; (c) because the name, *substance*, is ambiguous, for it is sometimes put for *οὐσία*, and sometimes for *ἐπόστασις*."

HOLL. (284): "The word essence, *οὐσία*, is not indeed found in Holy Scripture in just so many letters, but nevertheless is derived from it by easy inference. For (a) in the Old Testament God is called *יהוה*, *essentiator*, therefore he has an essence, and that, too, an independent essence, etc.; (b) in the New Testament God is named *ὁ ὢν*, Rev. 1: 8, from which *οὐσία* or essence is derived; (c) a synonym of divine essence is *φύσις θεία*, divine nature, 2 Pet. 1: 4."

[14] GRH. (III, 239): "A great, yea an infinite distinction presents itself in the predicates, when I predicate of three human individuals, humanity, or human nature, and when I predicate of the three persons of the Godhead, a divine nature, or essence. The *essence of men* is a universal term, which does not actually exist *per se*, but is only inferred in thought and comprehended by the intellect. *But essence, in that which is divine*, is not an imaginary something, as genus or species, but actually exists, although it is communicable." [CHEMN. (Loc. Th., I, 39): "Therefore the Church understands by the term essence not a universal term, as philosophers name human essence, but a divine nature truly existing, which is communicable and common to three persons, and is entire in each. *But what this is with respect to the definition of the matter*, I say is not known, unless we say that the attributes given in the definition of God are the very essence of God."] "The essence with respect to divine persons (α) is not a species, because the persons of the Trinity do not share essence in the manner that individuals share a common nature, which diffuses itself in no way beyond that of which it is a part, as it were; as, man is a species of animal, and Peter is an individual of the human species. (β.) It is not predicated of many individuals differing in numerical essence, as three men are said to differ in number. (γ.) It is not predicated in the plural form of individuals, for the three persons are not three gods or three divine essences, as Peter, Paul, etc. (δ.) Neither does it belong to either more or less than three persons, whilst human essence is not restricted to a determinate number of persons. Of a man I cannot say that all *ἀνθρωπότης* [humanity] is in him, but of [any] one person of the Godhead I can correctly affirm that all the fulness of the Godhead

is in him. The reason rests upon the infinity of the divine essence. In three human individuals the essence is one, not in number, but one only in species; but in the three persons of the Godhead there is an essence one in number and absolutely undivided. Human persons are distinguished by substance, time, will, accidents of soul and body, etc. Thus, the substance of Peter is different from that of Paul; . . . but in the Trinity persons are not thus distinguished, for the Son is *ὁμοούσιος, ὁμοιότητος, συναΐτως* with the Father. . . . Of human persons it cannot be said that the one is in the other; but, of himself and his Father, Christ says (John 14: 10): 'I am in the Father,' etc. Of human persons it cannot be said that, because of their common nature, where the one person is, there also is the other, because they are locally distinct; but, of himself and the Father, Christ declares (John 8: 29): 'The Father hath not left me alone.' Of human persons it cannot be said that, because of their common nature, he who honors the one honors also the other, nay rather one can be honored whilst the other is treated with contempt; but, of himself and the Father, Christ says (John 5: 23): 'He that honoreth not the Son, honoreth not the Father that hath sent him.'"

[15] GRH. (I, 194): "The essence of the three persons of the Godhead is one and undivided. . . . For, if there are three persons of the Godhead, and, nevertheless, the true God is only one, it follows thence that there is one essence of the three persons of the Godhead. If there would be one essence of the Father, another of the Son, and another of the Holy Ghost, one of the two [alternatives] would undoubtedly follow, viz., either that there is not one true God, or that the Son and Holy Ghost are excluded from the true Godhead."

GRH. (III, 238): "The word (*οὐσία*), used of God, signifies an essence common to the three persons of the Godhead, one in number and undivided, which does not exist partially in the three persons, so that a part of it is in the Father, a part in the Son, and a part in the Holy Ghost; but, because of infinity and immateriality, is entire in the Father, entire in the Son, and entire in the Holy Ghost."

CHMN. (Loc. Th., I, 43) cites as different modes of expression employed with reference to the unity of God, the following: "One and indistinguishable nature; one and the same substance; simple, one and undivided divinity; one and indifferent essence; in essence there is unity; there are three persons, coeternal and coequal; three persons, of one substance and inseparable equality, one God;

the divinity of the Father, Son, and Holy Ghost, is one; their glory, equal; their majesty, coeternal; in this Trinity nothing is before, nothing after, nothing greater or less, but the entire three persons are coequal and coeternal to each other. John 10:30: 'I and my Father are one,' viz., in essence, will, power, and work." On the other hand, he notes as *false*, the expressions: "In essence, he is singular: there are three, eternal, immense, etc.; three Gods, three Lords; essence is distinguished into Father, Son, and Holy Ghost; in divinity there is that is before and after, that is greater and less."

[16] GRH. (III, 257): "There are three, to each of whom belongs the name of Jehovah and God, and, likewise, truly divine attributes, works, and glory, viz., the Father, Son, and Holy Ghost." Therefore, essence is thus defined: BR. (217): "By the name of essence or *οὐσία*, there is meant the divine nature, as it is absolutely in itself, all of which, *with its attributes*, is most simply one and singular, and, thus, also of the three persons the essence is only one; so, indeed, that there is also one intellect of the Father, Son, and Holy Ghost, by which they understand, one will of the three, by which they wish, and one power, by which they operate outside of the divine essence."

QUEN. (I, 321): "The divine essence itself is that pertaining to God, by which God is what he is."

HOLL. (284): "The essence of God is God's spiritual and independent nature, common to the three divine persons, Father, Son, and Holy Ghost."

[17] HFRFFR. (48): "Plurality in the unity of divinity is not accidental, for God is most absolute and simple, and no accidents occur in him. Therefore, since there are no accidents, no plurality also can arise hence."

[18] HFRFFR. (48): "Plurality in unity of the divinity is *hypostatic*, i. e., *of persons*, for the essence, indeed, of the divinity is one, but the persons are plural; and, therefore, in the mystery of the divinity there are, indeed, distinct persons (*alius et alius*), but not distinct things (*aliud et aliud*). For the person of the Father is one, and the person of the Son another, and the person of the Holy Ghost another; yet they are not different things, but the essence of all the persons is one."

By *person*, *ὑπόστασις*, there is understood, "an individual, intelligent, incommunicable substance, which is not sustained, either upon another or from another." (Thus CHMN., Loc. Th., I, 39.) This definition is thus explained by SELN. (I, 76): "A substance

is said to be *individual* and peculiar, in order to distinguish it from accident; and to remove the error of those who have thought that person signifies only a distinction of employments. It is said to be incommunicable, on account of the distinction of persons, because the Father does not communicate his hypostasis to the Son, or Holy Ghost, but each person has his own peculiar *ὑπαρσις καὶ ἕκαστις* [subsistence and being]; although essence itself is said to be communicable" ("the subsistence of one person cannot be communicated to another person, for the reason that each person possesses a peculiar and ultimate act of subsistence, so that it cannot be farther terminated by another person." HOLL. (284)): "*Not sustained by another*, excludes the opinion of those who think that as there are two natures in Christ, so also there are two persons, not only *ἄλλο καὶ ἄλλο* but also *ἄλλος καὶ ἄλλος*."

HOLL. (284): "*An intelligent suppositum*: a stone, a tree, a horse, are, indeed, called *supposita*, but not persons, because they are without intellect."

A still more accurate distinction is made between *person, regarded materially, or in the concrete*, and *person considered formally, or in the abstract*. HOLL. (ib.): "A person, considered materially, is an intelligent *suppositum*. But a *suppositum* is a *ὑριστάμενον*, or a subsistence, singular, incommunicable, not sustained by another (a singular subsistence, not a singular substance; for person, considered in the concrete sense, is not a substance, but a *ὑριστάμενον*, a singular subsistence, which consists of substance and an ultimate mode of subsisting. We call a person a singular *ὑριστάμενον*, and not an *individual*; because the latter implies a logical reference to a particular species, which is predicated of the individual. But God is not predicated of the divine persons, under the mode of species, nor do these differ in essences, diverse in number, just as do individuals). *But formally or abstractly considered*, a person is an independent and incommunicable subsistence of singular, complete, and intelligent substance."

The meaning of this distinction will be more clearly apparent from the definitions of *ὑπόστασις* that we shall presently cite from QUEN.; and it is this, that in the latter case, that is made particularly prominent which constitutes the one person a person, in distinction from the other; whilst, in the former case, the intention is not so much to indicate this distinction as rather to assert the personality (*das Person-Sein*) of the Divine Being. The term person is employed *abstractively*, if I say the Father is *ἀγέννητος*, for then I mention that which distinguishes him from the other per-

sons; it is employed *concretively*, if I say the Father is almighty; for in that case it is indeed also asserted that God is a person, and the hypostatical character of the person is asserted also in the word Father, yet in that statement I was more concerned to assert something concerning the Divine Being, and not so much concerned to give prominence to the personal distinction.

The term *ὑπόστασις* is employed in doctrinal writings as synonymous with person, but strictly speaking there still is a certain difference between them. HOLL. (285): "According to the testimony of Damascenus, the Fathers called the same thing hypostasis and person. Nevertheless, person differs from hypostasis, in this, that hypostasis is common to an intellectual nature, and to one destitute of reason; but person is affirmed only of an intellectual nature."

QUEN. (I, 320): "*Υπόστασις* is received either in the concrete or materially, according as it implies, at the same time, an object itself and the mode of the object, and marks an essence, distinguished by a hypostatic character, *i. e.*, a person, in the sense in which Christ is said to be *ἡ χαρακτήρ τῆς ὑποστάσεως θεοῦ*, Heb. 1:3; or, abstractly and formally, according as it designates personality or subsistence itself, which is an act, mode, or ultimate degree, in which an intelligent nature subsists completely and incommunicably. In this signification the word *ὑπόστασις* is not employed in Scripture, yet can be correctly inferred from its material signification; but, in this mystery, *ἑκπαρξίς* is the same as *ὑπόστασις*."

The Greek and Latin Fathers did not at once agree in the usage of the terms here employed and in the distinction between *ὑπόστασις* and *οὐσία*. It was only from the time of Athanasius that the expressions were uniformly used in the sense above given.

BR. (216): "Although the Greeks and Latins contended for awhile with each other (for the former thought that by the name person, there was designated among the Latins an occupation or external habit, and, on this account, three persons did not imply or express the real distinction of Father, Son, and Holy Ghost; but the Latins thought that *ὑπόστασις*, in the nominative case, denoted the essence itself, so that if three *ὑπόστασις* are admitted, three essences must be affirmed), nevertheless, afterwards when they understood each other better, it came to pass that the Greeks spoke of *τρία πρόσωπα*, and the Latins of three hypostases."

[19] CHMN. (Loc. Th., I, 39): "Thus, in the Church, the term *ὑπόστασις* or person, is used in a different sense from the common usage of speaking. Among men we know what a person is, among

angels we understand what it is. Peter, Paul, and John are three persons to whom one human nature is common. But, they differ very much, (1) in substance, because one entirety is distinct from another (*totus a toto*), (2) in time, (3) in will, (4) in power, (5) in work. . . . But in the Trinity, persons are not thus distinguished, as an angel from an angel, and a man from a man (nor do they differ in time, will, power, work; but, in the persons of the Trinity, there is coeternity, one will, one power, one working). Likewise, in creatures, it does not follow that where one person is, there, because of their common nature, the others also are. And this distinction must necessarily be observed; for the mystery at which even the angels are astonished, would not be so great, if the one essence would be three persons, in the manner that Michael, Gabriel, Raphael are three persons, to whom one angelic nature is common and equally belongs."

In reference to the two expressions essence and person, CHMN. remarks (Loc. Th., I, 39): "These are grammatical observations, not idle exhibitions of acuteness; but, if they have no other, they yet have this use, that, with the foundations thoroughly known, we speak very cheerfully with the Church for the sake of harmony. But, if any one would wish to cavil that the terms essence and person are not sufficiently peculiar to designate this hidden mystery of unity and Trinity, he has this reply that Augustine gives: 'Human language labors from its absolutely great poverty. Nevertheless the term, "three persons," has been adopted not for the purpose of expressing this, but so as not to keep altogether silent concerning it. For, by this term, the eminence of an ineffable matter cannot be expressed.'

[20] CHMN. (Loc. Th., I, 39): "The persons of the divinity do not differ essentially as in creatures, where each one has his own peculiarity, nor is there only a distinction of reason therein as Sabellius wished, but they are really distinguished, nevertheless in a manner incomprehensible and unknown to us."

QUEN. (I, 326): "They are distinguished really, *i. e.*, they are distinct from each other, even when all operation of the human intellect ceases."

[21] CHMN. (Loc. Th., I, 42): "Persons are distinguished, not only by interior, but also by exterior distinctions, derived especially from revelation and blessings towards the Church."

[22] QUEN. (I, 414): "Personal *divine actions ad intra* are those which are limited to God himself, in such a manner that they, nevertheless, as a source of action, do not recognize the divine essence,

in so far as it is common to all three persons, but as it has been determined by certain hypostatic characters and properties. Hence, these personal works *ad intra* have been divided, *i. e.*, they are not common to three divine persons, but are peculiar to only one person or to two persons."

As in Note 20 above, the question was concerning the distinction between the single persons, so here the question is concerning the distinction between essence and person.

QUEN. (I, 326) answers: "A divine person is distinguished in one way from essence, and in another way from another person; from the *former* not in fact but in thought, with its foundation in fact; but from the latter actually, even when all operation of the human intellect ceases." The former distinction is a distinction "not actually, or from the nature of the thing itself, or modally, but in thought, which is proved as follows; for, if the relation of pater- nity, filiation, and spiration, would be really distinguished from the divine essence, then something real would be superadded to it, and in the divine persons which are constituted by these relations, and, therefore, in God himself, there would be a real compounding." (I, 327) . . . "Thus divine essence and relations are actually one thing, and the former is separated from the latter in thought and the apprehension of the mind alone; or, in other words, by our mode of conception, nevertheless, in such a manner that the foundation and occasion of the distinction exists in fact."

(Id.) (328): "The true and real distinction of the divine persons does not introduce a division or multiplication of the divine essence. For God is not divided into three persons, but the three persons, distinct from each other, undividedly share the essence, one in number undivided and infinite, in such a manner that each person has the same essence, without its multiplication or division. For, in this mystery, several persons are considered hypostatically, not several things essentially. But these three really distinct persons are and remain *δμοούσιον*" [consubstantial].

[23] QUEN. (I, 415): "*External actions ad extra, or emanent and transient actions, are those which both relate to an object placed outside of God, and are performed outside of God, and produce or leave an effect placed outside of God.*"

GRH. (I, 199): "These works are *undivided*, because then the three persons are together and work together. . . . In God there is so great unity, and so great power of one and the same essence, that to individual persons individual and peculiar works, which are wrought separately in creatures, ought by no means to be assigned,"



whence follows the statement: "By one person, named in works *ad extra*, the entire Trinity is meant." QUEN. (I, 328): "The reason of this rule is the unity of the divine essence, the common participation in the power to act, the equality of the operations, and the identity of the works of Father, Son, and Holy Ghost; and, hence, there then follows an equality of denomination. Nevertheless, this clause must be added to the rule of Augustine: 'The order and distinction of persons being preserved;' for, inasmuch as the Father has an essence from himself, therefore, he also acts of himself, the Son acts and works from the Father, and the Holy Ghost from both. John 5: 19."

By the addition of this clause: "the order and distinction of persons being preserved," the canon, "the works *ad extra* are undivided," is more accurately defined; for the Dogmaticians do not wish directly to call in question the statement that even in the works *ad extra* the distinction of persons may be recognized. Not without reason, namely, do they believe that in the Scriptures a work *ad extra* is ascribed to the one person and not to another; and the difference which, notwithstanding all the oneness of essence, is yet indicated in the order which is assigned in the Scriptures to the single persons, and in accordance with which the Father is placed first, the Son second, etc., seems to them to indicate also a difference in the order and in the manner in which the single persons work. So CHMN. already states (Loc. Th., I, 42): "Works *ad extra* are considered, as Luther has remarked, in a twofold manner; first, *absolutely*, and thus they are without distinction, and are called works of the three persons in common. Secondly, *relatively*, when they are considered in the order in which the persons act, as to what is the property of each person, and what person acts immediately." *The order in working and the relation* in which the three persons stand to a work *ad extra*, the Dogmaticians find most clearly stated in Rom. 11: 36, where they refer the  $\epsilon\tilde{\iota}$  to the Father, the  $\delta\tilde{\iota}\alpha$  to the Son, and the  $\epsilon\nu$  to the Holy Ghost. CHMN. (Loc. Th., I, 42): "For, as the apostle speaks of works *ad extra*, he makes mention of one eternal essence; to him be honor, not to them. And, nevertheless, as the essence is one, without confusion of persons, it performs works *ad extra*, common to the three persons, without confusion, but implies a distinction of persons, 'of him, and through him, and to him.' . . . In fine, as we believe that there is unity of essence, and, nevertheless, ought not to admit a confusion of persons, we must understand also the rule, that works *ad extra* are common to the three persons, *yet in such a manner that the distinc-*

tions and properties of the persons be not confounded." The Dogmaticians remark, in general, that sometimes in the Scriptures there is predicated of one person an attribute or an act, from which however the other persons are by no means to be excluded, inasmuch as this attribute or act pertains to the Divine Being and does not peculiarly belong to the one person. Whence they draw the inference that nevertheless this attribute must pertain to the one or to the other person in a more eminent sense, either because it belongs more especially to the one or the other person, in accordance with the order which we assign to the three persons, or because in a certain sense it more especially belongs to the mode of existence (*τρόπος υπάρξεως*) of a particular person. The Dogmaticians say, in this case, that this occurs through appropriation. GRH. (I, 203): "Hence certain essential attributes are appropriated by the ecclesiastical writers to each person, although, because of the identity of essence, the essential attributes are common to the three persons." Thus there is specially appropriated to the Father, power; to the Son, love; to the Holy Spirit, wisdom.

Still another case is mentioned by QUEN. (I, 415): "Personal actions *ad extra* are in a certain respect and manner, also, essential or common to all three persons, viz., *by reason of efficiency or source, and inchoatively*, but they are personal or peculiar to any one divine person *by reason of their end, or terminatively*, because they are terminated in a certain person. Thus, the Spirit has appeared only in the visible form of a dove. The voice from heaven, 'This is my beloved Son,' belonged to the person of the Father alone, and the Son of God alone appeared under the form and habit of man, in the time of the Old Testament, and in that of the New Testament was born of the Virgin Mary, and was made flesh. But, nevertheless, the entire Trinity was operative, with regard to that flesh of the Son alone, and that voice of the Father alone, and that form of a dove of the Holy Ghost alone."

[24] The Dogmaticians in part distinguish also between the *hypostatical characteristics or personal qualities* and the *personal conceptions*. By the former, they understand those peculiarities which one person possesses having distinct reference to another; and by the latter, the marks by which, in general, one person can be recognized as distinct from another. Thus QUEN. (I, 330): "Some personal properties are *absolute*, which have no relation to another person, such a property is *ἀγεννησία*, and the not being born (*innascibilitas*), with respect to the Father, likewise the not being breathed (*inspirabilitas*), with respect to Father and Son; other personal

properties are *relative*, which have respect to another person, and constitute an order of things producing and being produced, of which there are only three; paternity, filiation, and procession."

HOLL. (285) distinguishes: "*Personal properties, i. e.*, relations founded upon a personal act, constituting a person in the being (*esse*) of a certain person, and, by relative opposition, introducing a distinction from another person" (of such he enumerates three: paternity, filiation, and procession), and "*personal notions, i. e.*, modes of recognizing the divine persons and distinguishing them *ad intra*." These, taken in a wider sense, and constitutively of each person, in the being (*esse*) of such person, comprehend the personal properties, and as such are regarded the five enumerated in the text. More strictly taken, however, or significantly, *i. e.*, such as do indeed describe the divine persons and indicate the distinction between them, but still do not constitute a person, in the being of such person, they are distinct from the personal properties, and there are two of them, viz., *ἀγεννησία* and *spiratio activa*.

[25] QUEN. (I, 327): "From the real distinction of persons, arises their order, both in subsisting and in operating. Nevertheless, we must distinguish between the order of nature, of time, of dignity, of origin, and relation. Among the divine persons, there is not an order of nature, because, they are *ὁμοούσιοι* [consubstantial], nor of time, because they are coeternal, nor of dignity, because they have the same honor. *But there is among them an order of origin and relation*, because the Father is of no one, the Son is of the Father, and the Holy Ghost is of both. An order among the divine persons in subsisting is proved from the procession or emanation of one person from the other. For, if the Father proceeds from no one, but has his essence of himself, as the fountain and source of the Holy Trinity, and the Son has his essence of the Father by eternal generation, and the Holy Ghost has the same of the Father, and the Son, by eternal spiration, it follows *that the Father is the first, the Son the second, and the Holy Ghost the third person*, and this order, both fixed in nature itself and unchangeable, is clearly shown in the formula of baptism. Matt. 28: 19; 1 John 5: 7." Concerning the order in working, which is recognized in the use of the diacritical particles *ἐξ, διὰ, ἐν*, we have already spoken in Note 23.

[26] GRH. (III, 243): "The term *ὁμοούσιος* embraces both, viz., that the Son is of a distinct person from the Father, and that he is of the same essence with the Father."

(Id.): "For the Father and the Son are not *ἑτεροούσιοι* of different

or diverse essence; they are not *συνούσιοι*, as men who have one common essence, nor only *δμοιούσιοι* [of like substance], but *δμοούσιοι*, having the same essence, eternity, will, work, power, and glory."

QUEN. (I, 320): "'Ομοούσιος is so called from *δμῶς* and *ούσια*, because the one and undivided essence belongs equally to those persons called *δμοούσιοι*."

(Id.): "The term *δμοούσιος* is not scriptural, but in the Council of Nice was unanimously received by the Orthodox against the Arians. But, although it is not read in Scripture, yet it has its foundation there. For what Christ says, John 10:30; 1 John 5:7, is explained nervously and briefly by this word, viz., that the Father and the Son are *δμοούσιοι*."

[27] QUEN. (I, 328) further adds as a consequence of *δμοουσία*: "The most perfect communion of all essential perfections, and the identity both of the divine works *ad extra* and the mode of action, so that they act *τὰ αὐτὰ καὶ ὁμοίως* [the same things, and in like manner], John 5:19, although not in the same order." Concerning the latter, see below.

In the *περιχώρησις* the Dogmaticians usually also distinguish "*π. essentialis*, the most singular [unparalleled] immanence of one divine person in the other," and "*π. personalis*, that inmost and ineffable permeation, by which the divinity of the *λόγος* intimately permeates, inhabits, and perfects the assumed human nature," which latter does not belong here.

[28] HOLL. (301): "The name, Father, is received here not *ὀυσιωδῶς*, or *essentially*, but *ὕποστατικῶς*, or *personally*. The name, Father, *essentially taken*, belongs not to the first person alone of the Godhead, but to all the divine persons equally; inasmuch as, received in this sense, it introduces a relation to creatures, of whom God is said to be the Father, both on account of creation, as the angels are regarded sons of God, Job 38:7, and, on account of regeneration and adoption, as converted and regenerate men, by means of the merit of Christ, apprehended by faith, have obtained this *ἐξουσία*, power or dignity, to become the sons of God, John 1:12. But *personally received*, the name, Father, is peculiar to the first divine person, and introduces a relation to the consubstantial Son, whom he begat from his essence, as his image, whose *ἰδιος πατήρ*, own Father, he is called, John 5:18."

[29] QUEN. (I, 332): "The *characteristic of the Father ad extra* is manifested in the work of creation, preservation, and of the government of this universe. For the work of creation is ascribed to the Father, in a peculiar manner, in the Sacred Scriptures, and

the Apostles' Creed, *i. e.*, not exclusively, nor ἐξαικῶς, or only particularly, much less as a principal cause, so that the Son is only an instrument, but on account of personal order, because the Father, through the Son and Holy Ghost, has created, preserves, and governs all things. Gen. 1 : 1, 2 ; Ps. 33 : 6 ; John 1 : 3. And because to God the Father power is ascribed which especially shines forth in creation."

[30] QUEN. (I, 332): "The *second person* is the Son of God, not by *υιοθεσία*, or gracious adoption ; nor on account of gracious and glorious union with God, and love, for thus all the pious, the blessed, and the holy angels are sons of God ; nor on account of his wonderful conception by the Holy Ghost in the womb of the virgin Mary, as the Socinians wish, but through and on account of a true, peculiar, essential, most singular [unparalleled] and inexplicable eternal generation, and thus is the Son of God properly, incommunicably, and *μονοτρόπως* [alone]. In a few words: He is the Son of God, not *χάρτι*, or by grace, but *φύσει*, or by nature, John 1 : 14, 18."

HOLL. (305): "Hence, the Son of God is called his own, Rom. 8 : 32 ; the only-begotten, John 1 : 14 ; existing in the bosom of his Father, John 1 : 18 ; the image of the invisible God, and the first-born of every creature, Col. 1 : 15 ; the brightness of the Father's glory, and the express image of his person, Heb. 1 : 3."

[31] For this reason, according to HOLL. (322), there is ascribed to the Father, as a hypostatical characteristic, *eternal active generation*, and to the Son, *filiation*, or *passive generation*, "by which the Son of God is produced by the Father, as his substantial image, really and literally, yet in a manner hyperphysical and inexplicable, by an eternal communication of one and the same essence."

More detailed description of *generation*. HOLL. (322-325): "The generation of the Son of God is not *improper*, *metaphorical*, or *accidental* (as is the regeneration of sinful men), but *proper*, *true*, and *substantial* (Proof: *a.* He would not be God's own Son, if his generation were improper or metaphorical ; *b.* God the Father, in producing his Son, communicated to him his essence in such a manner that he is his image), not *physical* ("which occurs, in matter and out of matter, in time, according to that which is before and after, and is an essential change from that which has no being into a being." QUEN. I, 385), but *hyperphysical* ("which occurs from eternity, without any succession of time, matter, and change, and which consists alone in the communication of essence. QUEN. I, 385), not *temporal*, but *eternal* (Proof: *a.* From passages

of Scripture which testify that the Son is eternal; *b.* From the relation between the Father and the Son. The first person is the eternal Father, therefore the second person also is the eternal Son; *c.* Because, otherwise, the essence of the Father would be affirmed to be changeable, if, in time, he had begun to beget the Son. Furthermore, from Ps. 2 : 7 : The act of generation is described by the 'to-day,' which is employed concerning an internal divine act, a generation such as is only during 'a divine to-day,' and, therefore, excludes the flow of time, separates from the past and future, and denotes a perpetual now, or a day of immutable eternity), *not external, but innermost* (because God the Father produced his own Son, *not ad extra*, but begot him within his essence; nor is the Son separated from the Father, as happens otherwise, but remains in his Father's bosom, John 1 : 18; nor is the Son only in the Father, but the Father is also in the Son by the inmost communion and mutual *περιχώρησις*), *not voluntary, but natural and necessary* (but, if the generation of the Son of God were called forth by an act of the will, and were free, and were not necessary or natural, the Son would not be equal and *ὁμοούσιος* to the Father, for he exists necessarily and cannot not be.—Here it is well to observe that God the Father, not being constrained, and, nevertheless, not by the purpose of his free will preceding generation, but, from the necessity of his nature, which is, nevertheless, entirely removed from all constraint, begat his Son by a most perfect generation . . .)."

Concerning the *eternity of generation*, QUEN. (I, 330) says further: "This generation of the Son does not occur by derivation or transfusion, nor by an action which may begin or cease, but it occurs by an unceasing emanation, like which there is nothing to be found in nature. For God the Father from eternity begat, and always begets, and never will cease to beget his Son. For, if the generation of the Son would have an end, it would also have a beginning, and thus would not be eternal. Nevertheless, this generation cannot be said, for this reason, to be imperfect and successive, for the act of generation in the Father and the Son is considered perfect in work and constant in operation."

The consequence of *passive generation*, is the *passive sending forth*. QUEN. (I, 338): "The consequence of this passive generation is the passive sending of the Son of God into the flesh, which is not accurately the incarnation of the same, for they differ as former and latter. For he was first sent and, afterwards, made of a woman. Gal. 4 : 4."

NOTE.—“The sending forth of the Son of God (1) *is not a local and separative removal*, as though he had been locally removed from the highest heaven to the lowest earth, and had been separated from his Heavenly Father. For this conflicts with the infinite and intimate identity of the persons of the Father and the Son; (2) it is not an *imperious sending forth*, but one of free consent, and therefore proves, between the one sending and the one sent, no inequality, which the Arians once attempted to derive thence, and as the Socinians at the present day attempt. In divine things a sending forth does not remove equality of persons, but only presupposes an order of origin. (3) *The sending forth is not constrained*, but is spontaneous, John 4 : 34 ; 5 : 30 ; (4) it is not *accurately incarnation itself*. For the sending forth preceded incarnation, and the latter is the goal of the former, for the Son was sent forth in order to become man.”

According to GRH. (I, 288), the difference between *to beget* and *to create* is: “*To beget* is from one’s own substance, to produce something similar according to essence. *To create* is to make, out of nothing, something different from the substance of the Creator.” QUEN. (I, 330) says, indeed: “Although this generation is most peculiar and most true, yet the mode itself of generation is unknown to us and ineffable,” and yet he attempts, as follows, to form at least an approximate conception of it: “This divine generation, however, can be adumbrated by the similitude of rays of the sun, flowing from the solar body with a perpetual dependence. For, as the sun is not older than its rays, nor, the one begetting, before, in time, to the one begotten; so, the eternal Father, from eternity, generated the Son; and, just as the sun has, from the beginning, generated its own rays, and even now begets them, and will continue to generate them, and, nevertheless, it cannot be inferred thence that the generation of the rays of the sun is not yet perfect, so also, from eternity, God has begotten, and always begets, and will never cease to beget his own Wisdom, and, nevertheless, it cannot on that account be said that the generation of the Son is not yet perfect. The Holy Ghost, Ps. 2 : 7, seems to intimate this. In these words, the generation of the Son is expressed in the preterite in such a manner that, nevertheless, it is said to occur to-day, because the generation of the Son is present, and will never cease. Yet there is this great distinction between the two: the sun is a substance, but the rays are an accident. But the substance of the Son is the same with the substance of the Father.”

[32] The hypostatic character [of the Holy Ghost] is "*passive spiration, or the proceeding of the Holy Ghost from the Father and the Son, i. e., the eternal origin of the Holy Ghost, by which he is produced, within the bosom of the Godhead, by the Father and the Son, as the common breath of both.*" HOLL. (337.) QUEN. (I, 343): "The origin of the Holy Ghost, by which, within the Godhead, he receives through an ineffable procession, from the Father and the Son, an essence the same in number."

HOLL. (337): "It is called passive spiration, not *physically*, as though it implied passive power or imperfection, *but grammatically*, because the Holy Ghost is not said to breathe, but to be breathed. Nor are active and passive spiration two spirations, but the spiration is one and the same, which, with respect to the source breathing and producing, is called *active spiration*, and with respect to the end attained is called *passive*. In other respects the emanation of the Holy Ghost from the Father and the Son is most absolute."

"The spiration here understood is *not external*, like the breathing of Christ upon his disciples, John 20 : 22, but *internal and immanent*, since it occurs within the *very* bosom of the Godhead ; *not transitory and evanescent*, as is that of breathing men, *but eternal and permanent* ; because the Holy Ghost proceeds from eternity, as the breath of the Almighty, Job 33 : 4, and the spirit of the mouth of the Lord, Ps. 33 : 6 ; *not an accidental, but a substantial spiration* ; for in God there is no accident, nor can the Holy Ghost be produced by an accidental act, as a divine person and substance."

An analogy for the conception of the procession was sought by some of the Dogmaticians in the going forth of the word from the mouth, and in our spirit. GRÆ. says, however, concerning the former (I, 321): "But our word proceeds in such a manner from the heart, that there is an evanescent sound, but the Holy Ghost so proceeds that there is a subsisting person." Of the latter (*ibid.*): "The Spirit of God is *ἀσώματος*, of altogether the same nature and essence with himself, but our spirit is corporeal, because an exhalation from the most refined and subtle portion of the blood, and not at all of the same nature with the soul."

Proof of the procession from Father and Son, HOLL. (337): "Holy Scripture teaches *ἀπολεξεί*, and in express words, that the Holy Ghost proceeds from God the Father. John 15 : 26. That the same proceeds from the Son of God is correctly inferred from the name, the Spirit of the Son (Gal. 4 : 6), from the *δουουσία* of



Father and Son (John 16 : 15), from his reception of omniscience from the Son (John 16 : 13, 14), from the apocalyptic vision of the river proceeding from the throne of the Lamb (Rev. 22 : 1), from the sending of the Holy Ghost from the Son (John 15 : 26), from the breathing of Christ upon his disciples (John 20 : 22), and from the order and distinction of the divine persons."

[33] The consequence of the procession is the *temporal sending forth of the Holy Ghost*. QUEN. (I, 331): "The sending forth, in time, of the Holy Ghost upon and to the apostles and other believers, is the manifestation or consequence and effect of the eternal procession. The former is eternal and necessary; the latter is gracious, intermitted, and free, and likewise conditionate; nevertheless this sending forth is not local, and does not introduce an inferiority, because it is not ministerial and servile."

[34] The scriptural proof we give partly according to GRH., and partly according to QUEN. and HOLL.

In the Old Testament GRH. finds indicated: "Where God is spoken of, I, a plurality of persons, and II, by name, a Trinity of persons."

I. The *plurality* is shown (I, 186 seq.):

(a) By those passages in which it employs the plural Elohim concerning God. . . Gen. 20 : 13; 35 : 7; Deut. 5 : 26; Josh. 24 : 19; 2 Sam. 7 : 23; Job 35 : 10; Ps. 149 : 2; Is. 44 : 2; 54 : 5; Jer. 10 : 10; 23 : 36, where observe that this plural word is not only construed with a singular verb in very many passages of Scripture (to denote the unity of the divine essence), but even is sometimes joined with a plural verb and adjective (to make known more clearly the plurality of persons).

(b) By the passages, in which God speaks of himself in the plural number, Gen. 1 : 26; 3 : 22; 11 : 7; Is. 6 : 8.

(c) By the passages in which God speaks of God, and the Lord of the Lord; for there, in like manner, plurality of persons is signified. Gen. 19 : 24; Ex. 16 : 7; 34 : 5, 6; Numb. 14 : 21; 2 Sam. 5 : 24; 7 : 11; Ps. 45 : 7; 110 : 1; Jer. 23 : 5, 6; 33 : 15; Dan. 9 : 17; Hos. 1 : 7; Zach. 2 : 8, 9.

(d) By the passages in which mention is made of the Son of God; for it is necessary that he be also true God. Ps. 2 : 7; 72 : 17; Prov. 30 : 4. Finally, there are to be referred hither all the testimonies of the Old Testament, in which Jehovah is said to send an angel, to whom the name Jehovah or divine works are ascribed; for then by the name angel is meant the Son of God, who, with the Father and the Holy Ghost is true God. Ex. 23 : 20, 21.

II. The *three persons in one essence*, are proved (I, 190 seq.):

(a) From the passages in which three persons of the Godhead are distinctly enumerated, Gen. 1 : 1, 2; Ex. 31 : 1, 3; 2 Sam. 23 : 2; Ps. 33 : 6; Is. 42 : 1; 48 : 16; 61 : 1; 63 : 7; Hagg. 2 : 5.

(b) From the passages in which the name of Jehovah and God is thrice repeated in one connection; for there, according to the corresponding mode of revelation of the Old Testament, three persons of the Godhead are implied. Numb. 6 : 23-26; Deut. 6 : 4; Ps. 42 : 1, 2; 67 : 6, 7; Is. 33 : 22; Jer. 33 : 2; Dan. 9 : 19.

(c) From the trisagion of the angels. Is. 6 : 3.

(d) From the passages in which God speaks concerning God, and the Lord concerning the Lord, as above. I, c.

But of the Old Testament proof-passages for the Trinity, GRH. (III, 218) says in general: 1. We do not say this, viz., that in the Old Testament and the New Testament there is the same clearness and evidence of the testimonies concerning the Trinity; because the clearer revelation of this mystery was reserved for the New Testament. 2. Nor do we wish this, that in a discussion with an obstinate adversary, a beginning be made with the more obscure statements of the Old Testament. But we only assert this, that from the Old Testament some testimonies, for constructing the doctrine of the Trinity, both can and ought to be cited, since God always from the beginning revealed himself thus, in order that the Church at all times might, in this manner, acknowledge, worship, and praise him, namely, as three distinct persons in one essence.

In the New Testament there is shown, I. The Trinity of persons in God; and, II. The true divinity of each person.

I. The *Trinity of persons*.

QUEN. (I, 324 seq.): "The Holy Trinity is proved in three ways: (1.) From 1 John 5 : 7. (2.) From the wonderful theophany at the baptism of Christ, where three persons of the Godhead are manifested. Matt. 3 : 16, 17. (3.) From the solemn formula of baptism given by Christ. Matt. 28 : 19. But we cannot be baptized *εις ὄνομα* of the Father, Son, and Holy Ghost, unless the name of these three, as equal in authority, dignity, and essence, be invoked over us. Hence, we argue: He to whose faith, religion, worship, and obedience we are bound, is true God."

II. The *true divinity of each person*.

1. (QUEN. I, 329): "The *Deity of the Father* is proved (1) by the names peculiar to the true God alone; (2) by attributes, *e. g.*, eternity, infinity, omniscience, omnipotence, etc.; (3) by works truly and purely divine; (4) by truly divine worship."

2. (I, 332 seq.): "The *Deity of the Son* is proved:

I. *From his names.* Some names are essential, others personal. Those are essential which express the divine nature and essence of Christ. Personal names are those which designate his person.

(1.) Divine essential names: In the Old Testament, Christ, the branch of David, is called Jehovah, our righteousness. Jer. 23 : 6. He is called Jehovah whom Jehovah anointed, Is. 61 : 1, 8 ; Adonai, Is. 6 : 1-3, cf. John 12 : 41. In the New Testament, the Son of God. (a.) He is called God absolutely, without any limiting or alienating condition. John 1 : 1 ; 20 : 28. (b.) To the divine names, the words are added, by which the incarnate Son of God is designated. Thus Paul, Acts 20 : 28. The same apostle, 1 Tim. 3 : 16 ; Heb. 2 : 14 ; John 1 : 14 ; 1 John 4 : 2, 3. (c.) To the divine names, epithets are annexed, by which he is declared to be supreme God. For (a.) Christ is named by St. John the true God and eternal life, 1 John 5 : 20. (β.) By St. Paul, the Son of God is called the great God. Tit. 2 : 13. (γ.) By the same apostle, Christ is named God over all, blessed forever, Rom. 9 : 5. He is called *κύριος ἐξ οὐρανοῦ*, 1 Cor. 15 : 47 ; he is said to be Lord of all, Acts 10 : 36, and therefore Lord of heaven and earth, which is the description of the true God. Matt. 11 : 25 ; Lord of lords and King of kings. Rev. 17 : 14 ; 19 : 16.

(2.) Divine personal names: Christ is called in Holy Scripture, (a.) God's own Son, Rom. 8 : 32 ; having God as his own Father, John 5 : 18. (b.) The only-begotten Son of the Father, John 1 : 14. (c.) The Son existing in the bosom of the Father, John 1 : 18. (d.) The first-begotten Son, Heb. 1 : 6. (e.) The Son above angels, Heb. 1 : 5. (f.) The Son equal to God the Father, John 5 : 17, 18.

II. *From Divine Attributes.*

For the Son of God is: (1.) Eternal, Col. 1 : 17 ; Heb. 13 : 8 ; John 1 : 1, 15 ; Rev. 1 : 8. (2.) Immense and omnipresent, John 1 : 48 ; Matt. 18 : 20 ; 28 : 20. (3.) Immutable, Ps. 102 : 27 ; Heb. 1 : 12. (4.) Most holy, Dan. 9 : 24. (5.) Omnipotent, Rev. 1 : 8 ; John 10 : 28. (6.) Omniscient, John 21 : 17 ; 2 : 25. (7.) Most happy and *ἀταξέστατος* [perfectly self-contented], John 16 : 15. (8.) Most glorious, 1 Cor. 2 : 8 ; John 17 : 5.

III. *The Divine Works* of the Son, proving his deity, are either *ad intra*, as the active spiration of the Holy Ghost, and the sending of the same, of which in its own place ; or *ad extra*, since in the Scriptures divine works *ad extra* are ascribed to Christ, the Son of God. From them his true deity is effectually proved. Moreover, there is ascribed to him: (1.) The creation of the world, Gen. 1 : 2 ; Ps. 33 : 6 ; 102 : 25 ; Prov. 8 : 30 ; John 1 : 3 ; Col. 1 : 16 ; Heb.

1 : 10. (2.) The preservation and governing of all things, John 5 : 17 ; 1 Cor. 8 : 6 ; Heb. 1 : 3. (3.) The working of miracles, Ps. 72 : 18. (4.) The redemption of the human race, Hos. 13 : 14 ; Zach. 9 : 11. (5.) The preservation and protection of the Church, Matt. 16 : 18. (6.) The raising of the dead, Job 19 : 25 ; John 6 : 39, 40 ; 11 : 25. (7.) Salvation, Matt. 1 : 21.

IV. The final argument for the deity of Christ is derived from his divine worship and honor. Moreover, there is ascribed to Christ divine worship (1) in general, John 5 : 23 ; (2) specifically, Is. 45 : 23 ; Phil. 2 : 10 ; John 14 : 1 ; Matt. 28 : 19.

(3.) (I, 340) : *The Deity of the Holy Ghost* is proved :

I. From his divine names. For he is distinctly called Jehovah, 2 Sam. 23 : 2, יהוה! קדון [the Spirit of the Lord] spoke by me, cf. v. 2, and Acts 1 : 16 ; Is. 1 : 21 ; Ez. 1 : 3, etc., with Zech. 7 : 12 ; Luke 1 : 70, with 1 Pet. 1 : 11 ; 2 Pet. 1 : 21 ; Is. 6 : 8, 10, with Acts 28 : 25, seq., etc., etc. ; *θεός*, Acts 5 : 3, 4 ; 1 John 5 : 7, 9, etc., etc. ; *κύριος*, 2 Cor. 3 : 17 ; 1 Cor. 12 : 4, 5.

II. From essential divine attributes ; namely, eternity, Heb. 9 : 14. Omnipotence, Is. 11 ; Luke 11 : 20 ; 1 Cor. 12 : 11. Omniscience, 1 Cor. 2 : 10-12. Goodness and mercy, Neh. 9 : 20 ; Ps. 103 : 11. Omnipresence, Ps. 139 : 7.

III. From divine works, such as the creation of the universe, Gen. 1 : 2 ; Job 26 : 13 ; Ps. 33 : 6. Preservation, Job 33 : 4. The working of miracles, Acts 10 : 38. Add to these, works of grace and justice, of which Scripture speaks frequently.

IV. From divine worship, such as namely, (a) from adoration, Is. 6 : 3 ; Acts 28 : 25 and 26 ; (b) from invocation, 2 Cor. 13 : 13 ; Rev. 1 : 4 ; (c) from faith in the Holy Ghost, Matt. 28 : 19.

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## CHAPTER III

### OF CREATION.

#### § 20. *Creation a Divine Work.*

THE doctrine of the Divine works follows next in order to that of the Divine existence, nature, and attributes. The first outward work of God (*opus ad extra*) is the creation of the world.[1] Concerning this creation the Holy Scriptures teach us :

## ABBREVIATIONS.

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Ap. Conf., . . . . .	Apology of the Augsburg Confession.
Art. Smalcald, . . . . .	Smalcald Articles.
Bchm., . . . . .	Bechmann.
Br., . . . . .	Baier.
Brchm., . . . . .	Brochmann.
Cal., . . . . .	Calovius.
Cat. Maj., . . . . .	Luther's Large Catechism.
Cat. Min., . . . . .	Luther's Small Catechism.
Chmn., . . . . .	Chemnitz.
Chem. ex. c. Trid., . . . . .	Chemnitz on the Council of Trent.
Chemn. d. c. D., . . . . .	Chemnitz on the Lord's Supper.
Conf. Aug., . . . . .	Augsburg Confession.
Form. Conc., . . . . .	The Formula of Concord.
Grh., . . . . .	Gerhard.
Hfrfr., . . . . .	Hafenreffer.
Holl., . . . . .	Hollazius.
Hutt., . . . . .	Hutterus.
Kg., . . . . .	Koenig.
Mel., . . . . .	Melanchthon.
Quen., . . . . .	Quenstedt.
Schrzr., . . . . .	Scherzer.
Seln., . . . . .	Selnecker.
Symb. Nic., . . . . .	Nicene Creed.