

Trinity

Review of Key Concepts:

-Eternal Relation of Origin-Distinguishes how each Person is related to another (Father-Paternity, begotten of none, Son-Filiation, begotten of the Father, Spirit-Spiration, proceeding from Father and Son). This phrase is synonymous with “modes of subsistence” and “personal properties”.

-Subsistence-Another way of referring to a divine Person. The One, simple divine **essence** subsists or exists in three Persons.

-Eternal Generation-The Son of God has from eternity been generated (begotten-come from) from the Father's essence. Therefore, the Son has no beginning and possesses all the divine essence.

-Spiration-The Holy Spirit is spirated, eternally breathed out, by the Father and Son.

Lesson 6 - Unity in Being

We have been dealing with eternal relations of origin, and this teaching helps us to understand what alone distinguishes the Persons of the Blessed Trinity. Now let us focus on the unity of the divine Persons.

Divine _____

The doctrine of divine simplicity teaches us that God is not made up of parts. God is not the sum of His _____. God does not merely possess love, God is love (1 John 4:8). God does not just act holy, God is holy (Isaiah 6:3). God does not simply prefer justice, God is just (Deuteronomy 32:4). God does not only have life to give, God is life (John 5:26). “*All that is in God is God.*”

The doctrines of divine _____ (unchangeableness) and _____ (unmoved-ness) also help us to understand that these attributes are perfect in God.

This distinguishes God from _____. Creation only possesses that which God has given, in time, to it. Creation does not possess anything of itself, but all is a gift. Concerning man, the LBC highlights this when it says:

After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God for which they were created; being made after the image of God, in knowledge, righteousness, and true holiness; having the law of God written in their hearts...” (4.2)

The attributes of God reveal the One divine _____. All that is in God is God. Therefore, when the Father eternally generates the Son, He does not communicate part of the divine essence but the full divine essence to the Son. When the Father, through the Son, breathes out the Spirit, the full divine essence is communicated.

“The Son is just as honorable as the Father, which is precisely what the Jews missed when they nailed Him to a cross. They dishonored the Son of God, sent from the Father yet equal to the Father in every way. For He is none other than the Father’s glory.”- Barrett

Father, Son, and Spirit are three subsistence’s of the One divine essence. Any form of subordinationism is therefore _____ within God.

“Inferiority cannot exist where each Person is a subsistence of the same, identical divine nature. No one Person is eternally subordinate to the next because no one person is less divine than the next.”

Therefore, to reject _____ Person is to reject God because the Father, Son, and Spirit are truly God.

“The Father does not exist without His Son, the Son does not exist without His Father, and the Spirit does not exist without the Father and the Son, not if all three have the same divine essence. Yes, they are distinguishable, but only in terms of their eternal relations of origin, not in terms of their essence.”

Unity in Being means all possess the one _____ essence.

Perichoresis

The Persons of the divine Trinity, all mutually _____ one another. You cannot have the Father, without also having the Son and Spirit. Where the Son is, there is the Father and Spirit. Where the Spirit is, there is the Father and Son.

Gregory of Nyssa writes, *“We are not to think of the Father as ever parted from the Son, nor to look for the Son as separate from the Holy Spirit. As it is impossible to mount to the Father, unless our thoughts are exalted thither through the Son, so it is impossible also to say that Jesus is Lord except by the Holy Spirit.”*

There is no divided _____. Therefore, there is no divided God. Jesus declares, “I am in the Father and the Father is in me.” (Jn. 14:11)

Augustine wrote, *“Each are in each, and all in each, and each in all, and all are one.”*