

The True Trinity

Let me start by correcting myself as I may have misspoken. I have said in the past that the person who walked with Adam, wrestled with Jacob, and spoke with Abraham and Moses was the Son of God. I say that only because I am speaking in present tense on what I know today.

For example, I married my wife 24 years ago. Technically I did not marry my wife, I married Suzanne who became my wife.

I finally found my wife after 3 years of searching. While we may all know what that means it can sound like I had a wife and lost here and found here after looking for her for 3 years.

This phrase is no different when referring to the Divine Word as the Son of God. While the Son, the Christ of God existed in the pass before He came in the flesh, he was not referred to by the prophets as the Son of God until He was born in the flesh. He was inseparable and indivisibly the Word, the Christ, LORD, the Captain of the Host, The Right Arm, the ANGEL, God.

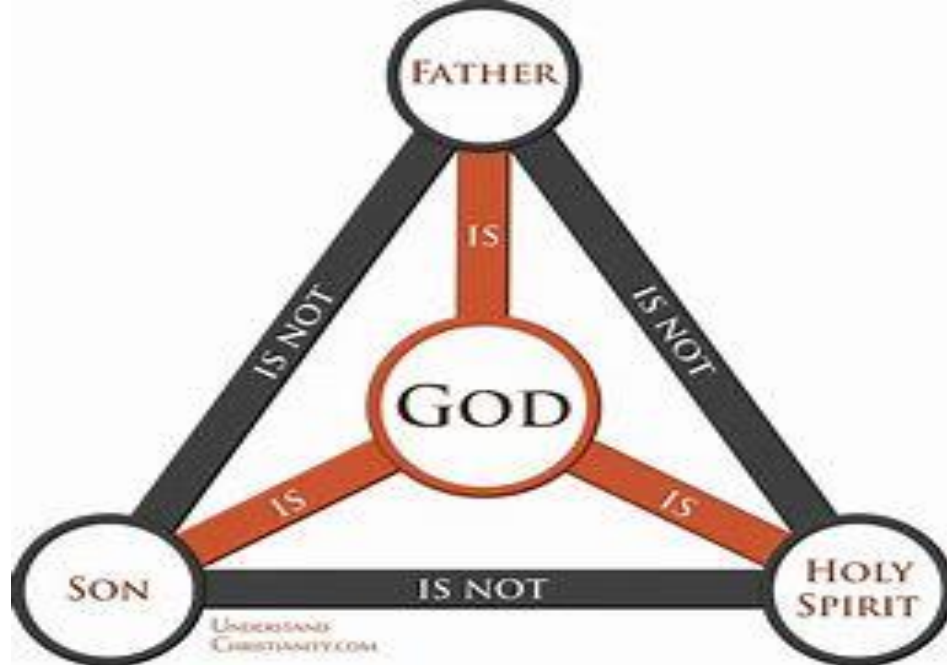
He is begotten of God, as Son but not in the normal relation that we have seen or know of today. You never have the Word praying to the Father but rather

walking, talking, and doing as the Father declared and moved in will and purpose.

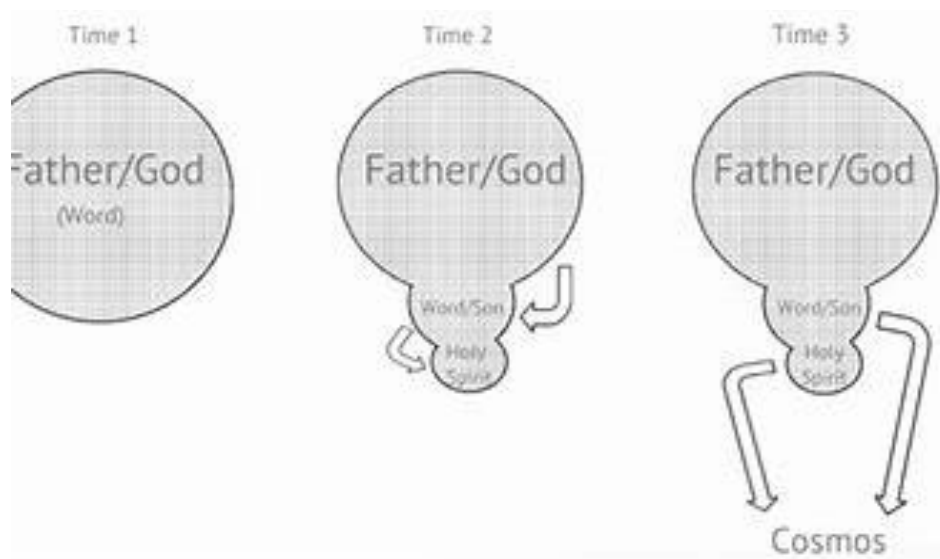
It was not after the divine Word by the Will and Purpose of the Father do we then see a shift.

Philippians 2:5-11 Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: (8) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (9) Wherefore God also hath highly exalted him, and given him a name which is above every name: (10) That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (11) And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

We discussed last week the current view of the Trinity is inaccurate. It disconnects the Father from being the 1 true God and rather creates the view that God is manifested in 3 persons. The Father, the Son, and the Holy Spirit. While these three are not each other and the persons do not mix they are all God equal, co-eternal, and consubstantial.



We do not find such a view in scripture at all. Rather the view we find is taught by the Apostles, the Apostolic Fathers, and many of the Ante-Nicene apologist. This view is the following:



One God, the Father, who is the Word, who begets the Son, who through the Son is the Holy Spirit. The Father is the only Eternal and Unbegotten. The Word begotten of the Father, who is also begotten in the Flesh by the Father, in Which the Holy Spirit is sent by the Father through the Son.

This is illustrated last week in the Early Church writings. Even Athanasius who was credited for the Nicea trinity admits the following:

Athanasius – Closing Remarks

The Father, possessing His existence from Himself, begot the Son, as we said, and did not create Him. As a river from a well and as a branch from a root, and as brightness from a light, things which nature knows to be indivisible; through whom to the Father be glory and power and greatness before all ages, and unto all the ages of the ages. Amen.

Sun, Sun Ray, Heat



Well, River, Current



Root, Tree, Branch



Galatians 1:3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

Rom_15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ

2 Corinthians 1:3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

2 Corinthians 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Eph_1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Eph_1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Col_1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

1Pe_1:3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Jud_1:4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Joh_20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Rev_3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Tertullian Praxies...Chapter 8

This will be the prolation, taught by the truth, the guardian of the Unity, wherein we declare that the Son is a prolation from the Father, without being separated from Him. For God sent forth the Word, as

the Paraclete also declares, just as the root puts forth the tree, and the fountain the river, and the sun the ray. For these are προβολαί, or emanations, of the substances from which they proceed. I should not hesitate, indeed, to call the tree the son or offspring of the root, and the river of the fountain, and the ray of the sun; because every original source is a parent, and everything which issues from the origin is an offspring. Much more is (this true of) the Word of God, who has actually received as His own peculiar designation the name of Son. But still the tree is not severed from the root, nor the river from the fountain, nor the ray from the sun; nor, indeed, is the Word separated from God. Following, therefore, the form of these analogies, I confess that I call God and His Word — the Father and His Son — two. For the root and the tree are distinctly two things, but correlatively joined; the fountain and the river are also two forms, but indivisible; so likewise the sun and the ray are two forms, but coherent ones. Everything which proceeds from something else must needs be second to that from which it proceeds, without being on that account separated. Where, however, there is a second, there must be two; and where there is a third, there must be three. Now the Spirit indeed is third from God and the Son; just as the fruit of the tree is third from the root, or as the stream out of the river is third from the fountain, or as the apex of the ray is third from the sun. Nothing, however, is alien from that original source

whence it derives its own properties. In like manner the Trinity, flowing down from the Father through intertwined and connected steps, does not at all disturb the Monarchy, while it at the same time guards the state of the Economy.

Against cp 19

John 1:1 and in that beginning He was sent forth by the Father. The Father, however, has no beginning, as proceeding from none; nor can He be seen, since He was not begotten.

Tertul Against Praxise Chapter 16

Hence, therefore, their error becomes manifest; for, being ignorant that the entire order of the divine administration has from the very first had its course through the agency of the Son, they believe that the Father Himself was actually seen, and held converse with men, and worked, and was thirsty, and suffered hunger (in spite of the prophet who says: The everlasting God, the Lord, the Creator of the ends of the earth, shall never thirst at all, nor be hungry; Isaiah 40:28 much more, shall neither die at any time, nor be buried!), and therefore that it was uniformly one God, even the Father, who at all times did Himself the things which were really done by Him through the agency of the Son.

What Tertullian is saying is that these people are false. He will continue...

In 17 reminding them, that the Son came in the Father's name not *visa versa*

Chapter 18

Indeed, if you only look carefully at the contexts which follow such statements as this, you will find that they nearly always have distinct reference to the makers of idols and the worshippers thereof, with a view to the multitude of false gods being expelled by the unity of the Godhead, which nevertheless has a Son; and inasmuch as this Son is undivided and inseparable from the Father, so is He to be reckoned as being in the Father, even when He is not named. The fact is, if He had named Him expressly, He would have separated Him, saying in so many words: Beside me there is none else, except my Son. In short He would have made His Son actually another, after excepting Him from others. Suppose the sun to say, I am the Sun, and there is none other besides me, except my ray, would you not have remarked how useless was such a statement, as if the ray were not itself reckoned in the sun? He says, then, that there is no God besides Himself in respect of the idolatry both of the Gentiles as well as of Israel; nay, even on account of our heretics also, who fabricate idols with their words, just as the heathen do with their hands; that is to say, they make another God and another Christ.

praxies 19

Since they are unwilling to allow that the Son is a distinct Person, second from the Father, lest, being thus second, He should cause two Gods to be spoken of, we have shown above that Two are actually described in Scripture as God and Lord. And to prevent their being offended at this fact, we give a reason why they are not said to be two Gods and two Lords, but that they are two as Father and Son; and this not by severance of their substance, but from the dispensation wherein we declare the Son to be undivided and inseparable from the Father — distinct in degree, not in state. And although, when named apart, He is called God, He does not thereby constitute two Gods, but one; and that from the very circumstance that He is entitled to be called God, from His union with the Father.

John 1:1 and in that beginning He was sent forth by the Father. The Father, however, has no beginning, as proceeding from none; nor can He be seen, since He was not begotten

Ch 21

Now, since these words may not be taken otherwise than as they are written, there is without doubt shown to be One who was from the beginning, and also One with whom He always was: one the Word of God, the other God (although the Word is also

God, but God regarded as the Son of God, not as the Father);

He accordingly says Unum, a neuter term, which does not imply singularity of number, but unity of essence, likeness, conjunction, affection on the Father's part, who loves the Son, and submission on the Son's, who obeys the Father's will.