

Trinitarian Theology

Questions concerning Who is the Holy Trinity?, Who is the Father?, Who is the Son? And Who is the Holy Spirit?

- [Course on the Holy Trinity - HG Bishop Raphael](#)
- [Fundamentals: Fr Daniel Ava Moses](#)

Course on the Holy Trinity - HG Bishop Raphael

<https://www.youtube.com/watch?v=yOBsSh97QNo&list=PLroBJmBsb1QhimgHdoIAli7PeP2eQdfBQ>

Fundamentals: Fr Daniel Ava Moses

- Essence
 - That which all Subjects of a Common Group are constituted or made up of
 - Essence is what causes a Being to be what it is
 - A being is not said to POSSESS the Essence but IS the Essence
 - Complete definition of an essence includes All its natural attributes
 - Removing natural attributes from an essence destroys the definition of that essence
 - Definition of an essence is made clear by stating what an essence is and not by stating what it is not
 - This definition is NOT impacted by Accidents (Contingent attributes)
 - It can also be viewed that contingent attributes are included in the definition of an essence
 - Using secular methods of categorizing existence is NOT wrong
 - Synonyms
 - Being or Existence
 - Concrete Reality
 - Hypostasis (archaic)
 - Nature
 - Substance
 - Divine Essence
 - Synonyms for the Divine Essence
 - Divinity
 - Godhead
 - Principles of the Divine Essence
 - Able to be Imitated
 - Able to be Partaken of
 - Able to be taught by faith and pious reasoning
 - Eternal, Uncreated, Unoriginate
 - Incommunicable
 - NO created being can EVER become constituted of the Divine Essence
 - Incomprehensible
 - NOT possible to know WHAT the Divine Essence is
 - Seeking the definition of the Divine Essence is NOT to be pursued
 - ONLY the Trinity know WHAT the Divine Essence is
 - Indivisible
 - Cannot be broken up into parts
 - Division of Divine Essence would necessitate that It be incomplete

- One
 - This necessitates that there be One God
 - This One God is a Triad
 - It is NOT wrong to confess belief in One God, but better to unfold or expand our confession to clearly note each of the Three Divine Hypostases
 - This is the Fullness of the Godhead
 - This is the Perfect Doctrine of the Only True Religion
 - The Holy Trinity is Father, Son, Holy Spirit
 - Multiple divine essences would necessitate multiple gods
 - The Divine Essence is Referred to when naming individual Divine Hypostasis
 - The Divine Essence is not able to exist or energize contrary to Itself
- Hypostasis
 - Essence (archaic)
 - Individual Subject
 - In Most cases, each hypostasis is a portion of essence distinct from another hypostasis constituted of the same essence
 - **MW:** This is NOT the case with the Divine Essence
 - Synonyms
 - Person
 - Individual or Personal Existence
 - Subsistence
 - An Individual Hypostasis is NOT the same thing as a commonly shared essence
 - Divine Hypostases
 - Father
 - Son
 - Holy Spirit
 - Principles of the Divine Hypostases
 - The Divine Hypostases are all able to be partaken of or participated in
 - Partaking of One Divine Hypostasis is the same as partaking of any of Them
 - NO Created Being can cause another created being to partake of God
 - Divine Hypostases do NOT partake of anything created
 - The Divine Hypostases are all coessential, connatural, consubstantial, being constituted of the One and Only Divine Essence
 - This precludes Them from not being equal
 - This causes Them to be equal in all things
 - The Divine Hypostases are all complete, perfect or whole
 - The Divine Hypostases are all constituted of the One Undivided or Unpartitioned Divine Essence
 - The Divine Hypostases are all coworkers in any and all things
 - They will NEVER do anything separately EVER
 - Abilities or Energizations are not divided up among the Divine Hypostases
 - Assigning specific abilities or energies to individual divine hypostases leads to polytheism

- If something is ascribed to a specific Divine Hypostasis, it should be understood as From the Father, Through the Son and In the Holy Spirit
- Each Divine Hypostasis can be understood to energize the same energy in a way that varies from the other Divine Hypostases
- The formula of HOW They work together is that each Divine Hypostasis has His own Preposition that describes its relationship to the work
 - From the Father
 - Through the Son (sometimes By the Son)
 - In the Holy Spirit
 - Each Divine Hypostasis having Its own preposition allows for differences and variation for the same energization
 - Being able to do the same works testifies to the Son being the Father's Image and Imprint
 - Being able to do the same works testifies to their being coessential
 - Each Divine Hypostasis is completely sufficient of Itself to completely accomplish any work
 - They are equal in all things
 - Examples
 - Creating
 - Sharing Grace (Divine Attributes)
 - Judging
 - Purifying
 - Sanctifying
- The Divine Hypostases are all distinct from one another
- The Divine Hypostases are all Eternal, Uncreated, Unoriginate
 - This means before or outside of time
 - The Son and Holy Spirit are Simultaneously Originate (the Father is their Origin) and yet, NOT Temporally
- The Divine Hypostases are all IN each other
 - The Father is In the Son
 - The Son is in the Father
 - The Son is in the Holy Spirit
 - The Holy Spirit is in the Father
 - The Holy Spirit is in the Son
- The Divine Hypostases are all indivisible or inseparable from each other
 - Division of any Divine Hypostasis from each other...
 - Causes one to be Divided from Life
 - Causes the Divine Essence to be more than one
 - Destroys the perfection of the Trinity
 - Destroys the unity of the Trinity
 - Necessitates that the Divine Essence has mixed with it an essence that is created and different
 - Precludes there being only One True God
- The Divine Hypostases are all said to be possessed by those who participate in Them

- The Divine Hypostases are all simultaneously individually existent with the other Divine Hypostases
- The Divine Hypostases are the ONLY Hypostases that can COMPLETELY know each Other.
- The Divine Hypostases are all united to each other
 - Father <—> Son
 - Father <—> Holy Spirit
 - Son <—> Holy Spirit
- They are NOT able to go above or below Three
- They are NOT the Divine Essence
- They are NOT duplicates of each Other
- Attributes
 - Descriptive capacities possessed by an essence or individual
 - Energies
 - The supplying of an effect
 - The effect itself
 - Principles
 - Attributes can be categorized as:
 - Essential, Natural, Substantial
 - Shared and possessed by any and all things constituted of a given essence
 - These attributes are rooted in the nature and cannot be lost by that nature
 - These can grow dull if they are not used
 - Hypostatic
 - Belonging to specific individuals of a group that is coessential
 - Hypostatic Attributes of the Holy Trinity
 - Fatherhood
 - Only-Begottenness or Sonship
 - Procession
 - These are the ONLY differences between the Divine Hypostases
 - If these are removed, the Divine Hypostases will contract into One
 - Conditional, Contingent, Dependent or Impermanent (Accidents)
 - These type of attributes are not inherent to the Essence which they are attached
 - These can be lost by the Essence or Individual they were in
 - Losing these does not do any harm to the Essence or Subject
 - Mutually Exclusive Attributes CANNOT exist simultaneously in the same subject
 - Attributes are not:
 - Essences
 - Individual Hypostases
 - Self-existent or able to exist independent of an essence or hypostasis
 - Divine Attributes of the Holy Trinity
 - All-encompassingness

- Authority or Sovereignty
- Calmness, Peace, Serenity, Tranquility
- Compassion
- Completeness, Perfection, Wholeness
- Creativity
 - How God creates is not able to be comprehended
 - Only the Trinity is able to possess this attribute
 - Causing something to exist in a given state and restoring this thing back to this state are the same thing
 - Whatever God wants to create is created immediately in its entirety
- Energizing (Able to bring something about)
- Eternity or Timelessness
- Existence
 - God can NEVER not exist
 - His existence is beyond all understanding
- Fearlessness
- Formlessness or Shapelessness
- Freedom
- Gentleness
- Glory
- Godhood (Being Divine)
- Goodness
- Graciousness (Kindness)
- Holiness, Righteousness, Sanctity
- Honesty
- Humility
- Immateriality, Impalpability or Intangibility
- Immeasurability
- Immortality
- Immutability, Inalterability, Unchangeability
- Impartiality
- Immovability or Impassibility
- Imperishability
- Incomprehensibility
- Incorporeality
- Incorruption or Indestructibility
- Indescribability, Ineffability, Inexpressibility
- Indivisibility
- Infiniteness, Limitlessness or Unquantifiability
- Invisibility
 - Only the Trinity can truly see Itself
 - The Divinity can appear to created beings through Accommodation
 - This is NOT seeing the Divine Essence itself
 - The Divine Nature CAN be seen with the soul
 - This is NOT possible with bodily eyes
 - This is what it means to gain knowledge of God

- Invulnerability
- Judgmental (Having the capacity to judge)
- Leniency
- Life
- Light
- Longsuffering or Patient
- Lordship
- Love
- Manliness
- Mercy
- Nobility
- Omnipotence
- Omnipresence
- Omniscience
- Purity
- Self-existence, Originateness, Subsistence
- Self-sufficiency
- Sinlessness
- Supraessentiality
- Supremacy or Transcendence
- Truth
- Uncompoundedness (Simplicity)
- Uncreatedness
- Unoriginateness
- Unweariedness
- Will
- Wisdom
- Principles of Divine Attributes
 - The Divine Attributes are a means to contemplate and gain knowledge of God
 - The Divine Attributes are able to be actualized or not by the Trinity at will
 - The Divine Attributes are able to be discovered through Holy Scripture
 - The Divine Attributes are able to be divided up
 - The Divine Attributes are able to be guarded
 - The Divine Attributes are able to be increased by those who receive them
 - The Divine Attributes are able to be manifested:
 - through an object
 - towards an object
 - The Divine Attributes are able to be shared with created beings and become conditional attributes in them
 - This process is called partaking or participating in
 - Not ALL of the Divine Attributes are able to be shared with created beings
 - The Divine Attributes are difficult or hard to innumerate/explain
 - The Divine Attributes are eternal and uncreated
 - The Divine Attributes are from God as their Source
 - The Divine Attributes are immutable or unchangeable
 - The Divine Attributes are infinite or immeasurable

- The Divine Attributes are possessed by the Trinity
- The Divine Attributes are said to exist
- The Divine Attributes are revealed in Holy Scripture
- The Divine Attributes are a Single Instance of each divine attribute and not separate instances of the same divine attribute for each divine Hypostasis
- The Divine Attributes are NOT:
 - The Divine Essence
 - If the Divine Attributes are the Divine Essence, then it is composite!!!
 - Divine Hypostases
- Principles about energization, partaking, participation or sharing
 - It cannot occur if one is already constituted of that essence or inherently possesses that essence's attributes
 - It can cause one to gain a new title or description
 - It enables one to escape one's natural state
 - Created beings are not able to grant participation in the Divine Nature
 - Created beings can share some divine attributes with another being THROUGH themselves (e.g. teaching)
 - A human is not able to share every divine attribute it receives with others
 - Does NOT change the definition of an essence or its natural state UNLESS these new attributes become inherent in the essence
 - Is Passive
 - God shares
 - Is Active
 - Accomplished through Free will
 - Is Reversible (can be lost)
 - Maintained via
 - Attentiveness or Watchfulness
 - Faith
 - Humility
 - Holiness, keeping God's commandments or Love
 - Purity
 - Disrupted via
 - Disbelief
 - Disobedience or Sin
 - Negligence
 - Turning to what is worse
 - No Created being can EVER inherently possess Divine Attributes
- Humans Did NOT exist prior to being created

