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
- Miaphysite Christology

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
      - Indivisble
        - 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 Accomodation
  - 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

Miaphysite Christology

Counting Natures

- Counting is the aggregation and composition of numbers
- If I count four dogs, it means I have one unit of dog, another unit of dog, another unit of dog and another unit of dog.
- Now if I see a unit of human, that would not be countable with the four dogs. It's a separate category.
- x + x can be added to 2x
- But x + y cannot be added to 2, rather they are just a single unit of (x + y)
- The human nature and the divine nature are categorically different, so they cannot be two natures
- Counting assumes the category of enumerability. Identity assumes the category of predication. To count by identity is already a category error.