



The Doctrine of the Trinity

Study Guide

Peter L. Toon, D.Phil.
President
Prayer Book Society (Philadelphia, PA)

INSTITUTE OF
THEOLOGICAL
STUDIES



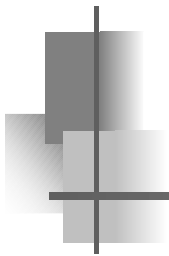


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Lecture Outlines

THE DOCTRINE OF THE HOLY TRINITY

Lecture I

CHRISTIANITY IS TRINITARIAN

Prayer from the *Book of Common Prayer* (1662/1928), Trinity Sunday

I. Trinitarian Formulae in New Testament Texts

- A. Matthew 28:19; 2 Thessalonians 2:13-14; 1 Corinthians 12:4-6; 2 Corinthians 13:14
- B. Galatians 3:11-14; Galatians 4:6; 2 Corinthians 1:21; 2 Corinthians 3:3; Romans 14:17-18; Romans 15:16; Romans 15:30; Philippians 3:3; Colossians 1:6-8; Ephesians 2:18; 2:20-22; Ephesians 3:14-16; 1 Peter 1:2; Hebrews 10:29; Jude 20-21; 1 John 5:7-8 (Byzantine text)

II. Trinitarian Formulae from Liturgical Texts of Orthodoxy

- A. Order for Matins
- B. Vigil for Pentecost
- C. The Divine Liturgy (the Eucharist)

III. Suggestions that in Modern Times the Doctrine of the Trinity has been Peripheral, or Non-Operative, or in Service of Patriarchalism. Quotes from,

- A. G. Clark, *The Trinity*
- B. J. Moltmann, *The Trinity and the Kingdom*
- C. K. Rahner, *The Trinity*
- D. J. Bracken, *What They Are Saying about the Trinity*
- E. C. M. Lacugna, "God in Communion with Us" in *Freeing Theology*



Lecture Outlines

IV. The Call to Proclaim Biblical, Trinitarian Theology Today in the Light of the Challenge from Liberal Protestantism and the Feminist Movement



Lecture II

ON KNOWING GOD

Prayer: The “Sursum Corda” for Trinity Sunday from the *Book of Common Prayer*

I. Knowing God

- A. Knowing Things and Persons
- B. We only Truly Know a Person who Reveals Himself to Us
- C. Knowing God and Knowing Oneself

St. Augustine: “Lord that I may know thee and that I may know myself.”

II. We Know God Because of His Self-Revelation. We know that Father through the Son and by the Holy Spirit. This is a personal relation within the Body of Christ.

III. Though God Is Truly One and only One, We Distinguish on the Basis of Divine Revelation: (a) God-as-he-is-towards us, from (b) God-as-God-is-in-himself.

- A. The Economic Trinity—God in Creation and Redemption
- B. The Immanent or Essential or Ontological Trinity
- C. Today All the Emphasis Seems to Be on (A)

IV. Since the 1940s There Have been Three Basic Attitudes Towards the Doctrine of the Trinity

- A. A Dispensable, Unnecessary Doctrine, not Essential
- B. A Philosophically Useful Doctrine, Expressing a Truth

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C. A Doctrine Required by Bible and/or Tradition

V. Point IV Comes in Two Forms:

A. The Trinity as the Completion of the Doctrinal System

B. As the First Item of Theology, Required by the Very Fact of Revelation in its Threefoldness (Barth)

VI. C.S. Lewis on “The Trinity” from *Mere Christianity*



Lecture III

INTRODUCTORY MATTERS

Prayer. “A Devotion to the Holy Trinity”

I. Eastern and Western Approaches to the Doctrine of the Holy Trinity in the Patristic Period

A. Eastern—The Nicene Creed

B. Western—The Athanasian Creed (Quincunque Vult) and Augustine’s Statement in his *De Trinitate*

II. Differences Arise Because of Starting Points

A. West—One in Three. From the Unity of the Nature or Godhead to the Three Persons. The Three Persons Subsist Within the One Nature/Godhead

B. East—Three Are One. The Father Is one God, the Son of the Father Is God, and the Spirit who Proceeds from the Father is God

C. Note that the *Filioque* Is not in the Original Nicene Creed but Was Added in the West

D. The Eastern Approach is Technically more Biblical

III. Ephesians 1 Contains a Prayer which is Most Appropriate for Meditation so as to Consider the Holy Trinity

Lecture Outlines

Lecture IV

THE TRINITY IN THE OLD TESTAMENT

Prayer, Psalm 19:14

I. Rublev's Icon of the Holy Trinity Inspired by Genesis 18

A. The Icon Portrays Communion Between the Persons of the Godhead and also Between God and Man

II. The Visit of the "Three" in Genesis 18-19

A. How Jews Have Interpreted this Passage

B. Christians Have Seen God here as a "Plurality in Unity"

III. Examination of the Concepts of Wisdom, Word, Spirit and Messiah Is the Normal Starting Point for Tracing the Holy Trinity in the Old Testament

This method is to be commended but is not used here

IV. Since Man Is a Diversity in Unity and Unity in Diversity and Is Made in the Image and After the Likeness of God, then We Can Look for Diversity in Unity and Unity in Diversity in God, of whom Man Is the Image and Likeness

A. Deuteronomy 6:4ff. Yahweh-Elohim. Does the singular noun with the plural noun suggest unity in plurality?

B. Do the Concepts of the Name of God and the Word of God in the Old Testament Suggest that God Has an *alter ego*?

C. As Man Is a Unity in Diversity, Is God Also?

D. Two Different Kinds of Unity or Oneness—a Monad or Integer? or a Unity (as the Oneness of Marriage) in Diversity?

E. The New Is in the Old Concealed: The Old Is by the New Revealed



Lecture Outlines

Lecture V

GOD THE FATHER

Prayer. “The General Thanksgiving” from the *Book of Common Prayer*

I. The Concept of the Unity of the Bible Is Primary. One Bible with Two Testaments

II. The One God of the Old Testament Is confessed in the New Testament as “the Father of the Lord Jesus Christ”

God is One—Mark 10:18; 12:29; Matthew 23:9; Romans 3:30; 1 Corinthians 8:4; Galatians 3:20; Ephesians 4:6; 1 Timothy 1:17; 1 Timothy 2:5; James 2:19; 4:12; Jude 25 and John 17:3

God is One: The One God is the Father

III. The Father—the Father of the Lord Jesus Christ

A. Jesus the Christ Was Never Called “the Father”—Despite Isaiah 9:6

B. In Many Religions God Is Called “Father”

C. In the Old Testament God Is the Father of Israel and the Father of the Messiah

D. In the New Testament the Father Is the Name of God and this Father Is the Father of the Lord Jesus Christ

E. Because of Jesus Christ, Christians call God “Our Father.” They cry, “Abba. . .”

IV. Three senses in which the Fatherhood of God Is Used in Biblical and Systematic Theology

A. As a Metaphor or Simile, “Like a Father”—especially in the Old Testament

B. By the Rule of Appropriation—e.g., the Father as the Creator

C. The Father as the First Person of the Holy Trinity



Lecture Outlines

Lecture VI

THE DEITY OF JESUS THE CHRIST

Prayer. The collect for Ascension Day from *The Book of Common Prayer*

- I. The Deity of Jesus Christ and the Relation of Jesus Christ to the Father**
- II. Not Only Is the Father Called “theos” but also Jesus Christ Is Called “theos”**
 - A. See Romans 9:5; Hebrews 1:8; John 1:1-2; 1:18; 20-28. Titus 2:13 and 2 Peter 1:1
 - B. See also the Didache 10:6 and Pliny (Letter X. 96.7)
- III. Jesus Christ Is Called the Lord**
 - A. The Use of “kyrios” in the Septuagint
 - B. The Father Is Called the Lord but the Lord Is the Specific Title Given to Jesus Christ. Acts 7:59, 60. Philippians 2:5-11
- IV. Jesus Christ Is Worshiped**

See 2 Peter 3:18; Revelation 1:5-6; 5:13; 7:10; Romans 9:5
- V. Prayers Are Addressed to Jesus Christ**
 - A. See 1 Corinthians 12:22, “Maranatha;” and Revelation 22:20
 - B. The Use of the Old Testament in the New Testament Points to the Worship of Jesus Christ—See Isaiah 8:13-14 with Romans 9:33 and 1 Peter 2:7-8
- VI. Jesus Christ Is the Judge**

See e.g., Matthew 25:31-33; Mark 8:38; Luke 12:8-9; Acts 17:31; 2 Timothy 4:1
- VII. Jesus Christ Is the Creator**



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- A. See John 1:1f.; Colossians 1:16; Hebrews 1:1f
- B. Jesus Christ Is also the Creator of the New Creation.
Colossians 3:10

VIII. Jesus Christ Is the Savior

Acts 4:12; Philippians 3:20; Hebrews 5:7

Lecture VII

THE DEITY OF THE HOLY SPIRIT

Prayer. “Veni Creator Spiritus” from *The Book of Common Prayer*

- I. **The One God, the Father, the Son of the Father, and the Holy Spirit who Proceeds from the Father and Rests in the Son**
- II. **Spirit—Ruach—in the Old Testament. God Present and Active in the World and in Persons**
- III. **The Relation of the Divine Spirit to the Human Spirit—
Psalm 51 and 1 Corinthians 2:10ff**
- IV. **The Presence of the Ruach of God in the World in Both the Order and Nature and the Order of Grace Does not Exhaust who the Spirit Is. God Minus the World Is Still God**
- V. **Jesus Christ and the Spirit. His Conception, Baptism, Ministry and Exorcisms: He Is the Dispenser of the Spirit and the Spirit is the Spirit of Christ**
- VI. **The Spirit in the Church and in Believers**
- VII. **The Spirit as a Person who Speaks, Forbids, Appoints, Sends, Bears Witness and who Is Grieved and Lied unto**
- VIII. **The Spirit as the Paraclete and as a Person in John 14-16**



Lecture Outlines

Lecture VIII

TOWARDS CLARITY OF MIND

Prayer. Preface for Trinity Sunday from the *Book of Common Prayer*

I. Comments on Useful Books for Patristic Study

J.N.D. Kelly, *Early Christian Doctrine and Early Christian Creeds*

Jaroslav Pelikan, *The Christian Tradition*, Vol. 1

The Trinitarian Controversy, ed. W. G. Rusch

II. We Are Inheritors of Doctrinal Development in the Patristic and Later Periods

III. To Appreciate the Second and Third Century Developments We Must Seek to Get Inside the Mindset of the Christian writers

IV. A Bird's Eye View of Development up to the Third Century

A. Jewish Christianity—Creative Use of the Old Testament but Tendency to Subordinationism

B. The Apologists (e.g., Aristides, Justin Martyr)—Christ the Pre-existent Logos, Tendency to See Christ as a “Second God”

V. Conflict with Gnosticism and its Effects—Emanationism?

The Contribution of Irenaeus

VI. Modalism/Sabellianism—One Way to Answer Emanationism

VII. Conflict with Hellenistic Philosophy



Lecture Outlines

Lecture IX

GNOSTICISM, TRITHEISM, MODALISM AND ORTHODOXY

Prayer. The Collect for Trinity Sunday, the *Book of Common Prayer*

I. Tertullian—The Father of Latin Theology

A. Facing Gnosticism and Modalism

B. Teaches Emanation but Without Separation and Within one Substance/Essence: Three Persons, One Substance

II. Origen—The Alexandrian Greek Theologian

A. Rejects Gnosticism

B. Develops the Doctrine of the Son as Eternally Begotten of the Eternal Father

III. Trinitarian Doctrine Develops—the Relation of the Economic and Ontological Trinity

IV. Second Phase of Development—Conflict with Hellenism

V. Arius of Alexandria Radicalizes the Subordinationist Tendencies of Earlier Theology. The Logos Is an Intermediate Being

VI. Arius' Letter to Alexander, Bishop of Alexandria

VII. Arius' Letter to Eusebius of Nicomedia

VIII. The Letter of Alexander Concerning Arianism

IX. Arianism—the Accommodation of Biblical Faith to Hellenistic Thought



Lecture Outlines

Lecture X

THE CREED OF NIC/EA (or Nice), 325

Prayer. The Collect for All Saints' Day, the *Book of Common Prayer*

- I. **Athanasius, Defender of the Faith, and Theologian of the Incarnation**
- II. **Arianism—Succinct Summaries in Each of the Books by J.N.D. Kelly. A Trinity of Three Utterly Distinct Beings: A Triad of Subordination**
- III. **The Council of Nicaea (or Nice), 325**
 - A. Note “we” not “I” Believe from the Synod
 - B. Not the Same Creed as that of Constantinople, 381
 - C. Three Paragraphs: Three Persons
- IV. **The Anti-Arian Statements of the Creed**
 - A. From the Substance of the Father
 - B. True God from True God
 - C. Begotten not Made
 - D. Of one Substance with the Father
- V. **The *Homoousios* Represents the Vital Truth of Christianity**
- VI. **The Anathemas Appended to the Creed of Nicea**
- VII. **Hypostasis and Ousia—Their Changing Meanings, but Used as Synonyms in 325**



Lecture Outlines

Lecture XI

THE DEVELOPMENT OF DOGMA

Prayer. The “Gloria” from the *Book of Common Prayer*

- I. Introduction—T.F. Torrance, *The Trinitarian Faith*, writes of the Council and Creed as an Irreversible Event of Grace
- II. The Contribution of Bernard Lonergan, *The Way to Nicea*, in Terms of the Development of Doctrine/Dogma
- III. Lonergan Sees Three Main Elements in the Nicene Creed
 - A. The Revealed Name—the Son
 - B. No Distinction Between the Creator and the True God
 - C. The Ontological Character of the *Homoousios*
- IV. The Four Aspects of Dogmatic Development:
 - A. Objective—from One Literary Genre to Another and from Many Truths to One Truth
 - B. Subjective—from the Whole Persons to the Intellect, and from Undifferentiated Consciousness to Differentiated Consciousness
 - C. Evaluative—Man Acts and Pauses to Reflect upon his Action
 - D. Hermeneutical—the Structure of the Human Mind and the Search for Truth
- V. A Development not only of Christology and Trinitarianism but also of the Very Notion of Dogma
- VI. There is Development from Obscurity to Clarity (e.g., the Notion of Dogma) and from One Kind of Clarity to Another (the Doctrine of the Trinity)



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Lecture XII

FROM NICEA TO CONSTANTINOPLE

Prayer. The Collect for the Nineteenth Sunday after Trinity, the *Book of Common Prayer*

I. A Bird's Eye View, 325-381, in Four Phases, from the Widespread Reaction against Nicene Teaching to the Return to It. Intimately Connected with the Relation of Church and State

- A. 325-337, Widespread Reaction against Nicea
- B. 337-350, Support for Nicea in the West but not in the East
- C. 350-361, the Undermining of Nicea: “the Whole World Groaned and marvelled to find itself Arian”
- D. 361-381, the Overthrow of Arianism, and the Move of the Homeousians towards the Nicene Faith

II. Types of Theology, 325-381. (Details in Kelly, *Creeds*)

- A. That of the Middle Party—a Union of Will but not in Ousia in the Holy Triad. The Dedication Council of 341
- B. That of the Arian Party—Claimed Reliance upon Scripture but in Reality upon the Greek View of God. The Blasphemy of Sirmium
- C. That of Homoeousianism or Semi-Arianism. The Creed of Nice, the Dated Creed of Sirmium and the Creed of the Synod of Constantinople (360)

III. Convergence of the Moderates and the Nicene Party before the Calling of the Council of Constantinople, 381

IV. The Creed of the Council of Constantinople



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Lecture XIII

ANTHANASIUS AND ORTHODOXY

Prayer. The Lord's Prayer, Greek Orthodox version

I. The Council of Alexandria, 362

- A. The Gap between Those who Support the Homoiousios and the Homousios Closed
- B. The Council of 361 Agreed on the Formula, "One Ousia, Three Hypostaseis"
- C. T.F. Torrance on Athanasius and the Council

II. Athanasius—His Career as Bishop, his Expulsions and his Writing on the Incarnation, against Arianism, on the Holy Trinity and on the Holy Spirit

III. Quotations from the Writings of Athanasius on the Relation of the Son to the Father to Win over the Homoeousians

IV. The Homousios of the Spirit

- A. Precision Concerning the Identity of the Spirit Was Slow in Developing and had not Kept up with the Experience of Worship and Devotion
- B. Athanasius—Letters to Serapion—for his Developed Doctrine of the Holy Spirit
- C. Athanasius—a Consubstantial Triad, but Need for Further Precision in Vocabulary in the Church



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Lecture XIV

THE CAPPADOCIAN THEOLOGIANS

Prayer. “O Radiant Light” from the Evening Service of Greek Orthodox Church

- I. **On the Importance of Good Translations of the Ancient Texts**
- II. **The Cappadocians and their Writings. Basil the Great, Gregory of Nazianzus and Gregory of Nyssa**
- III. **The Questions: What Is the True Identity of the Holy Spirit? Who Is He? What Kind of Unity Is there in God?**
- IV. **The Cappadocians Emerged from the Homoeousian Tradition and Began from the Three Hypostaseis, the Separate Subsistence of the Three**
- V. **Their Use of the Concept of the Universal and the Particular to Illustrate Ousia and Hypostasis**
- VI. **Identifying Characteristics of Each of the Three and the Use of the Expression “Modes of Coming to Be”**
- VII. **Paternity, Filiation and Spiritation**
- VIII. **The Monarchy and the Priority of the Father in the Holy Trinity**

Lecture XV

THE NICENO-CONSTANTINOPOLITAN CREED, 381

Prayer. “Illuminate our hearts. . .” from the Morning Service of the Greek Orthodox Church

- I. **The Text of the Creed Available in Kelly *Creeeds*, Schaff, *Creeeds*, and Tanner, *Decrees***
- II. **Differences between the Creed N and the Creed C**



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- A. Minor Omissions and Additions
- B. The Major Addition in C on the Holy Spirit

III. The Holy Spirit in C

- A. The Events at the Council of 381
- B. The Use of the *Homoousios* of the Spirit Dropped
- C. The Scriptural Basis of What is Taught Concerning the Spirit in C
- D. The Deity of the Spirit Confessed through Use of the Verbs “to Worship” and “to Glorify”

IV. The Use of C in the Church

- A. As Baptismal Creed
- B. As Creed for the Eucharist

V. The Difference between “We” and “I”

VI. T.F. Torrance on the Creed

Lecture XVI

AUGUSTINE OF HIPPO

Prayer. The Preface for Trinity Sunday, the old Roman Rite

I. Augustine—the Great Theologian of the Latin West

- A. His Writings, Especially *De Trinitate*
- B. The Influence of the Cappadocians on his Thought
- C. The Contents of *De Trinitate*

II. Quotation from *De Trinitate*, 1, 4, 7

- A. His Commitment to Holy Tradition



Lecture Outlines

B. A Western in Contrast to Eastern Approach

III. In God—the Numerical Unity of the Nature and the Real Distinction of Persons, Which First?

A. East—Begins with the Father and the Plurality of Persons: Danger is Tritheism

B. West—Begins with the Oneness of the Nature: Danger is Modalism

IV. Augustine Begins with the Unity of God

A. For him *ho theos* Is the Godhead, Wherein Are Three Persons

B. Theology Is the Meditation upon and Consideration of God-as-God-Is-in-Himself, Taking for Granted the Economic Trinity

V. Augustine on Theology

A. Not Sabellianism, “for There Are Three Individualities in One Essence”

B. Not Enthusiastic for the Use of the Word “Person” but Uses it Because within Holy Tradition

C. The Relations which Are in the One Substance which is the Godhead—Paternity, Filiation and Gift

D. *Filioque*, “and from the Son”

Lecture XVII

THE ATHANASIAN CREED

Prayer. The Collect for the Sixth Sunday after Trinity, the *Book of Common Prayer*

I. Augustine, the Soul and the Holy Trinity



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- A. Book viii Onwards—Images and Traces of the Holy Trinity within the Soul
- B. The Mind, its Knowledge and Love of Itself: and Memory, Understanding and Will
- C. The Return of the Soul to God for the Rational Soul Reflects as a Mirror the Image of God

II. The Athanasian Creed—The First Half. Latin Text in Kelly, *The Athanasian Creed*

III. The Structure of this Creed like That of the Creeds of Toledo

IV. The Athanasian Creed as a Carefully Articulated Confession of the Holy Trinity and of Christology

V. The Purpose of the Creed Is Both to Confess the Orthodox Faith and to Combat Both Modalism and Arianism (as Western Heresies)

VI. The Athanasian Creed and its Use in Worship

Lecture XVIII

CHRISTIAN WORSHIP

Prayer. A Collect for the Celebration of the Holy Trinity

I. Reflections upon the Worship of God

- A. Confusion Today as to What is Worship
- B. A Quotation from T.F. Torrance on Worship in Terms of the Theology and Spirit of Nicea and Constantinople

II. From the Father, through the Son, in the Spirit and to the Father

- A. Cyprian Vagaggini, *Theological Dimensions of the Liturgy*



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- B. *A Patre, per Filium eius, Iesum Christum, in Spiritu Sancto, ad Patrem*—the Primordial New Testament Approach
- C. Shift of Emphasis with the Arian Controversy in the Fourth Century—the Ontological Trinity Enters the Liturgy

III. Quotations from Early Liturgies

- A. From Hippolytus, Early Third Century. The Economic Trinity
- B. From the Roman Rite of the Fifth Century. The Economic Trinity with the Ontological Trinity
- C. From the Eastern Liturgy of the Fifth Century. The Economic Trinity with the Ontological Trinity

IV. On the Distinction between the Economic Trinity and the Ontological Trinity

- A. Theology—as Understood by the Fathers
- B. The Setting Aside of Heresies and the Doctrine of the Ontological Trinity
- C. Let us Dare to Do Theology—Real Theology!

Lecture XIX

EASTERN ORTHODOXY

Prayer. From Morning Prayer of the Greek Orthodox Church

- I. Interest in Orthodoxy in America—the Antiochene and the Constantinopolitan Trail
- II. Scripture and Tradition: the Seven Ecumenical Councils
- III. John of Damascus (d. 750) and his *On the Orthodox Faith* for a Classic Eastern Exposition of the Doctrine of the Holy Trinity



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- IV. **Photius of Alexandria (d. 897) and his Intellectual Arguments against the Western *Filioque***
- V. **Gregory of Palamas (d. 1359)—Spirituality and Theology**

- A. Hesychasm—the Jesus Prayer
- B. The Essence and the Energies of God, an Eastern Distinction

- VI. **An Essay by Thomas Hopko on “Apophatic Theology”**

- A. The Supra-essence of God Totally Different from and Unlike All Other Essence or Being
- B. The Supra-essence of God Enhypostasized in the Father, the Son and the Holy Spirit
- C. The Nature and the Names of God



Lecture XX

MEDIEVAL THEOLOGIANS

Prayer. Collect for Trinity VII from the *Book of Common Prayer*

- I. **Two Perspectives—(a) Via Leading Theologians and (b) through the Statements of Councils. Prefers (a)**

- II. **Boethius (d. 525)**

- A. Wrote Several Books Relating to the Doctrine of the Holy Trinity
- B. Person (Hypostasis) “Is an Individual Substance of a Rational Nature”

- III. **Anselm (d. 1109)**

- A. Wrote Several Treatises on the Doctrines of the Trinity and the *Filioque*

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B. Faith in Search of Understanding

IV. Richard of St. Victor (d. 1173)

A. Wrote on Mystical Theology and the Doctrine of the Holy Trinity

B. Person Is “an Incommunicable Existence of the Divine Nature”

V. Peter Lombard (d. 1160)

A. His *The Sentences* an Important Textbook and Gives a Clear Indication of the Doctrine of the Holy Trinity in the Middle Ages

B. Accused of Making God a Quaternity, not a Trinity

VI. Thomas Aquinas (d. 1274)

A. His Teaching Found in the *Summa Theologiae*

B. Brings Clarity to Such Terms as Procession, Relation, Person and Subsistence

Lecture XXI

MEDIEVAL, WESTERN COUNCILS

Prayer. The Collect for Trinity Sunday, the *Book of Common Prayer*

I. Five Notions, Four Relations, Three Persons, Two Processions, One God

II. For the Medieval Councils see Tanner, *Decrees* and Fortman, *The Triune God*, Part 4

III. The Creed of the Council of Toledo, 675

IV. The Decree of the Fourth Lateran Council, 1274



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A. Essence, Substance, Nature, Reality and Alias Used of the Oneness of God

B. Person and Alias Used of the Threeness of God

V. The Decrees of the Council of Lyons, 1274

A. Further Clarity on the *Filioque*

B. Relationship with the East

VI. The Decrees of the Council of Florence, 1438

A. Decree for the Greeks

B. Decree for the Jacobites

VII. Teaching in Parishes not to Be Strictly Equated with the Definitions Concerning the Ontological Trinity by Councils

Lecture XXII

PROTESTANTISM

Prayer. Collect for Trinity IX in the *Book of Common Prayer*

I. What Was Held in Common by Catholics and Protestants in the Sixteenth Century

II. Reformation Teaching on the Trinity

A. The Augsburg Confession, Leith, p. 67

B. The Thirty-Nine Articles, Leith, p. 266

III. Calvin on the Trinity

A. The Interpretation of B. B. Warfield and Gerald Bray

B. Calvin and Other Reformers Make the Doctrine More Practical, Seeking Its Biblical Roots



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IV. The Westminster Confession and Catechisms from the Seventeenth Century, Leith, p. 266

- A. The Scholastic Method
- B. The Use of Holy Tradition

V. On the Usefulness of the Scholastic Approach if It Is Always Related to Scripture

Lecture XXIII

SURVEYING THE MODERN SCENE

Prayer. The Collect for Trinity IX, the *Book of Common Prayer*

- I. The Impact of the Historical-Critical Method and the Influence of the Inductive Method of Schleiermacher in the 19th Century
- II. The Overview Provided by Hill, *The Three-Personed God*
- III. The Trinity of Religious Symbolism—Schleiermacher, Tillich and Richardson
- IV. Neo-Modal Trinitarianism—the Unipersonal God of Three Eternal Modes of Being
 - A. Karl Barth—God as Revealer, Revelation, Revealedness, Modes of Being, not Persons
 - B. Jenson, Rahner and MacQuarrie
- V. Neo-Economic Trinitarianism—the Eternal God of History
 - A. The Rehabilitation of Hegel's Dialectic
 - B. Moltmann and Pannenberg
- VI. The Trinity of Process Theology and Panentheism



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VII. The Trinity as Community or Family or Koinonia

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CONCLUSION

Prayer. The Collect for Trinity Sunday from the *Book of Common Prayer*

I. The Trinity as Community (Continued)

- A. Richard of St. Victor
- B. Evangelicals—Gruenler and Plantinga

II. Modern Theology as Seen via Typology

- A. Toon, *Contemporary Theology*, Crossway, 1995
- B. Four Types Developed from Berger, *The Heretical Imperative*

III. The Deductive Type/Approach

- A. All Traditional Theology
- B. Berger Adds Barth

IV. The Inductive Type/Approach

- A. Schleiermacher, Tillich
- B. Much Modern Theology

V. The Reductive Type/Approach

- A. Berger—Bultmann
- B. Feminism, Liberation, Political Theologies

VI. The Regulative Type/Approach

- A. Narrative Theology



Lecture Outlines

B. “Lex Orandi: Lex Credendi”

C. Economic Trinitarianism

VII. Guidelines for Being Truly Trinitarian Today





Study Questions

Lecture I

1. Why have Christians spoken of God in terms of a Unity in Trinity and a Trinity in Unity?
2. For what reasons do feminist theologians want to revise the traditional doctrine of the Trinity?

Lecture II

1. How is it possible for mortal and sinful man to know the living God, his Creator?
2. What is meant by the “ontological (or immanent) Trinity” and by the “economic Trinity”?

Lecture III

1. In the simplest terms possible state what is the basic difference between the Eastern and Western doctrines of the Trinity.
2. Which of the two doctrines appears to be more biblical?

Lecture IV

1. Why is it that Genesis 18-19 has attracted so much attention by Christian theologians?
2. What are the major indications or pointers in the Old Testament to a plurality within the unity of the living God?

Lecture V

1. Who is “God” (*theos*) in the New Testament?
2. What meanings does “the Father” have in the New Testament and in classic theology?

Lecture VI

1. What evidence does the New Testament supply for thinking of Jesus as being truly the living God even as the Father is truly God?

Lecture VII

1. What evidence does the New Testament supply for thinking of the Spirit as being truly God even as the Father is truly God?



Study Questions

Lecture VIII

1. In what ways was Gnosticism a threat to Christian theology and in what ways did it cause theologians to think rightly concerning the living God?
2. What is Modalism or Sabellianism?

Lecture IX

1. How did Tertullian contribute to the doctrine of the Trinity?
2. In what ways is Arianism an accommodation to Hellenism?

Lecture X

1. What was the teaching of Arius on the Holy Trinity?
2. What basic principles unite the anathemas of the Nicene Creed?

Lecture XI

1. What is development of doctrine?
2. What kind of development is that of the *homoousios* of the Nicene Creed?

Lecture XII

1. How did the relation of Christianity to the State affect the acceptance of doctrine in the Church between 325 and 381?
2. What is semi-Arianism?

Lecture XIII

1. Why was the formula “one *ousia*, three *hypostaseis*” of great importance?
2. What contribution did Athanasius make to the development of the doctrine of the Trinity?

Lecture XIV

1. What was the theological starting point of the Cappadocian theologians?
2. How did they speak of the relations of the Three in the Holy Trinity?



Study Questions

Lecture XV

1. What is found in the Creed of Constantinople which is not in that of Nicea?
2. What have been the uses of the Niceno-Constantinopolitan Creed?

Lecture XVI

1. What did Augustine of Hippo mean by “theology” and in what sense is his theology western?

Lecture XVII

1. What analogies of the Holy Trinity did Augustine find in human beings?
2. Which major heresies does the Athanasian Creed specifically reject?

Lecture XVIII

1. In what ways did the Arian controversy affect the theological content of Christian worship?

Lecture XIX

1. What are the major characteristics of the developed theology of the Eastern (Orthodox) Church?

Lecture XX

1. What meaning was given to the word “Person” by the medieval theologians?

Lecture XXI

1. What are the key concepts used by the medieval, western Councils of the Holy Trinity?
2. Why was the “filioque” of such importance as to appear to be the center of the division of East and West?

Lecture XXII

1. What do the Protestant Confessions of the Reformation period have to say about the Holy Trinity?
2. Why is the theology of the Westminster Standards called “scholastic”?



Study Questions

Lecture XXIII

1. What kind of influence did Schleiermacher have on Protestant theology?
2. Explain what is the Neo-Modal Trinitarianism.

Lecture XXIV

1. What is intended by the expression “the Social Trinity”?
2. How are the “Immanent” Trinity and the “Economic” Trinity to be related in our thinking today?



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