

# **GOD TRIUNE IN THE HOLY BIBLE**

by Rev. Dr. Francis Nigel Lee

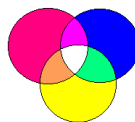
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"**God Triune**, at the start, created the heavens and the earth.... And the **Spirit** of God Triune kept on moving.... And God Triune [as the **Father**, in the Spirit] spoke forth [His Son or **Word**].... And God Triune said: 'Let **Us** make mankind!' .... Like Adam, they have broken the covenant.... But with you, [Noah,] I shall re-establish My covenant; and you shall come into the ark - you and your sons.... I place My **rainbow** in the cloud, and it shall be a token of covenant between Me and the earth." (Genesis 1:1-3,26; Hosea 6:7; Genesis 6:18 & 9:13)

"The Word was at the start...and the **Word** was **God**.... All things were made by Him.... The only-begotten Son Who is in the bosom of the **Father**, has declared Him... He baptizes with the **Holy Spirit**.... 'Keep on going, and make all nations disciples, baptizing them into the name of **the Father** and of **the Son** and of the **Holy Spirit**!... He who has believed and who has been baptized, shall keep on being saved.'" (John 1:1,3,18,33; Matthew 28:19 & Mark 16:16)

"In the days of Noah the ark was being prepared in which...eight souls were saved through water. The similar figure to which, also baptism, now saves - not [as] the putting away of the filth of the flesh, but [as] the answer of a good conscience toward God.... There are three that bear record in heaven -- **the Father, the Word, and the Holy Spirit** -- and these three are one. And there are three that bear witness on earth, the spirit and the water and the blood - and these three **agree in one**." (First Peter 3:20-21 & First John 5:7-8)

"'I will **write** upon **him** the **name** of My **God**'.... A throne is set in heaven...and a **rainbow** round about.... **Holy, holy, holy**; Lord God Almighty, **Who was** and **Who is** and **Who shall be**!... Don't hurt the earth, neither the sea, nor the trees - till we have **sealed** the servants of our God on their **foreheads**!... A Lamb stood on Mount Zion, and...144 000 having the name of His **Father** written on their foreheads.... These are they which follow the **Lamb**.... 'Yes,' says the **Spirit**.... The holy Jerusalem, descending out of heaven..., has the glory of **God**; and her light is...clear as crystal.... The **Lamb** shall be in it and His servants shall serve Him...and His name shall be on their foreheads...for ever and ever.... And the **Spirit** and the bride say: 'Come!'" (Revelation 3:12; 6:2-8; 7:3;14:1,4,13; 21:10-11; 22:3-5,17)



"The peculiar properties of the **Persons**, like colours seen **in the rainbow**, flash their brightness on **Each of the Persons**...in the **Holy Trinity**.... In the Holy Trinity, the common is to be understood as referring to the Essence; the Persons, on the other hand, are the several distinctives." - Basil of Caesarea: *Letters* 38:5.

## **GOD TRIUNE IN THE HOLY BIBLE - by Rev. Professor-Emeritus Dr. F.N. Lee**

"In the beginning, God Triune created.... And the Spirit of God Triune kept on moving.... And God [as the Father, in His Spirit] spoke forth [His Son-Word].... And God Triune said: 'Let Us make mankind!'"<sup>1</sup> So commences the Older Testament of the Holy Bible.

"In the beginning was the Word, and the Word was with God [Triune], and the Word was God [alias fully Divine].... All was made by Him.... That Word became flesh.... And we beheld...the glory of the uniquely-generated Son Who comes from the bosom of the Father...[and Who] baptizes with the Holy Spirit."<sup>2</sup> So commences the Newer Testament of the Holy Bible.

The Lord God of Old Testament Israel is a unique Lord, a *J'hoovaah 'Echaad* [in the Hebrew].<sup>3</sup> While the word *yaachid* in that language usually denotes absolutely indistinguishable and incongruously monolithic unity (cf. "together" or *yachdaav* in Deuteronomy 22:10-11) - on the other hand, the word *'echaad*<sup>4</sup> is often used to express a composite yet harmonious unity.

E.g., one bunch containing several individual grapes (*'eshkol ^a:naavim 'echaad* in Numbers 13:23) Or a man and his wife who, while yet retaining their own two bodies and distinctly different personalities, in sexual intercourse become one flesh (*bassaar 'echaad* in Genesis 2:24). That then sometimes results in yet a third distinct body and different personality (viz. that of their child) - each of which then, imaging one and the same God, is a created reflection of the Trinity. Genesis 1:26-28 & 2:22-24.

Only *J'hoovaah 'Echaad* made the heavens. All the gods of the heathen, are false-gods. The Lord is to be feared above all gods. For all the gods of the nations are idols. Say among the heathen that the Lord reigns! For only the Lord God of Israel, is King.<sup>5</sup>

Yet the Lord God of Israel is to be distinguished in three Persons. He is the Triune God. The Hebrew word for "God" is *'E:loohiym*, a plural form indicating at least three - in which the idea of a composite unity of a plurality of *Paaniym* or *Prosoopa* or Persons is clearly expressed.

It is true that the Lord more fully reveals Himself in the New Testament<sup>6</sup> to be the eternal Triune God which He has always been and which He immutably always shall remain. But also in the Old Testament,<sup>7</sup> He is to be distinguished as Father and Son and Holy Spirit.

It must therefore necessarily follow that so-called 'prophets' and 'teachers' (such as Muhammad and modern Rabbis) who **deny** that the God of Ancient Israel is Triune - especially after the fuller revelation of His Tri-unity in the New Testament - are false-prophets. For they speak in the name of another god or other gods than the Triune God of Ancient Israel.<sup>8</sup>

It is clear that Jesus Christ acted in the Name<sup>9</sup> of the Triune God of Ancient Israel. Unlike Muhammad and the modern Rabbis, Jesus acted and spoke in the Name of the Triune God of the Old and New Testaments. The God of Christianity is far exalted above all speculations of arithmetic and logic - both being sciences which the Triune God Himself created! How could the **Creator** be subjected to created reality? Such reasoning is pure pantheism - and is repugnant to every Christian and also to every insightful "Jehovah's witness" and Judaist and Muslim.

The three Persons within the one and only Triune God are indeed to be distinguished but never to be separated from One Another. Those three distinguishable Persons all constitute one and the same indivisible Being - namely Almighty God.<sup>10</sup>

The Son is inseparable from the Father. When the Son speaks, His words are not just His but even those of the Father Who sent Him. Also the Holy Spirit is inseparable from the Father and the Son. When the Spirit speaks, He does not speak only by or from Himself - but He speaks everything He also hears from the Father and the Son.

When the Son prays to the Father, the Father gives also another Comforter. *Viz.* the Spirit of Truth, the Holy Ghost Whom the Father sends in the Name of the Son.

The Son sends the Comforter, the Spirit of Truth, Who proceeds from the Father - from the Father and to the disciples. Non-Trinitarians do not know the Father; neither do they know the Son Who sends the Comforter to the disciples.<sup>11</sup>

Regarding those three Persons (Father and Son and Spirit),<sup>12</sup> not only does Each speak for Himself. But Each speaks also for All - and even mutually so, too. It is not in spite of but precisely because of Their distinguishable personalities, that They always have and always shall be united in essence. Genesis 1:1-3 & 1:26; Matthew 28:19; John 15:26; First John 5:6-8.

"All things that the Father has, are Mine," says Jesus. "Therefore I said that He [the Holy Spirit]<sup>13</sup> shall take of Mine - and shall show it to you."<sup>14</sup>

Thus the "Spirit shall not speak [only] from Himself - but whatsoever He shall **hear**, He shall speak; and He will show you things to come. He shall glorify Me," says Jesus. "For He shall receive of Mine, and shall show it to you. All things that the Father has, are Mine."<sup>15</sup>

Jesus also says: "If a man loves Me, he will keep My words; and My Father will love him; and We shall come to him and make Our abode with[in] him.<sup>Y</sup> The Comforter, the Holy Spirit Whom the Father shall send in My Name, He shall teach you...and bring to your remembrance whatsoever I have said to you.... For He keeps on dwelling with you, and shall keep on being within you."<sup>16</sup>

Enough has been said to prove that the Son does not speak from Himself alone, but also from the Father Who sent Him. Also the Spirit of Truth does not speak from Himself alone. For He takes all that belongs to the Son - all that is the Father's, and which is also the Son's - and proclaims it. Thus also the Son is glorified yet further - by the Spirit of Truth Who proceeds from the Father and Who is send forth by the Son.<sup>17</sup>

\* \* \* \* \*

The one true God has never been lonely. He has always been a **Father** triunely bound up with His **Son** in Their **Spirit** from all eternity. Even before creation, God has always been *Jehovah-Elohim-Shaddai* - the Father-Son-Spirit Almighty. Genesis 1:1-3 & 2:4 & 17:1; Matthew 28:19; John 17:1-5; Hebrews 9:14.

It is He Who created Adam as the forefather of the entire human race. The unfallen Adam, as His very image, **necessarily perceived Him** to be **Triune** (thus Basil, Epiphanius, Zanchius, Witsius, and Gravemeijer). Genesis 1:1-3 & 1:26-28 & 3:22 & 11:7.

Yet, after man's fall into sin, the children of men **fell away** from Him. **Letting go** of the one true Triune God - fallen man instead embraced respectively Henatheism, Monotheism, Unitarianism, Polytheism, Animism, Pantheism, Agnosticism or Atheism. Genesis 11:7-32 *cf.* Joshua 24:2 & Romans 1:17-32.

It is *Elohim* - the Triune God - Who created and maintains the Universe and who sustains mankind. Genesis 1:1 to 2:3. It is *Jehovah* - the One Who always was and is and shall be - Who made the heavens and the earth; Who revealed Himself to Moses; and Who is worshipped in heaven. Genesis 2:4 *cf.* Exodus 3:14 & 6:3 with Revelation 4:3-8 & 5:5-14. And indeed, it is *El Shaddai*, Almighty God, Who entered into His special covenant of redemption with Abraham and his seed. Genesis 17:1*f* *cf.* Galatians 3:14-17. Needless to say, these three - *Jehovah-Elohim-Shaddai* - are one. Matthew 28:19 *cf.* First John 5:6-8.

Abraham knew this Triune *Jehovah-Elohim-Shaddai*, and so too did Moses. John 8:58 & Hebrews 11:23-26. But after the true religion of Ancient Israel degenerated especially just before Christ's incarnation, later Judaism and its younger cousin Islam would both become lonely unitarian defections from *Jehovah-Elohim-Shaddai*.

Judaism and Islam oppose the Primordial Triune God - the worship of Whom, world-wide, the Lord Jesus came to **re-assert**. Matthew 28:19. But when they come to the end of their lonely tether, both Judaists and their younger cousins the Muslims will turn away from their Unitarianism. Then they shall submit to Christianity, and join the ever-expanding world-wide Church of the Living God Triune. Isaiah 19:19-25; Romans 11:11-36; Revelation 15:1-4.

Note that the Bible's God reveals Himself as - and asserts the co-eternity and co-divinity of - the Father and the Son and the Spirit. Indeed, Genesis 1:1-3 tell us that the Triune *Elohim* created heaven and earth. But both Judaism and Islam are unitarian declensions from the one true God Who authored the oldest part of Holy Scripture in the world.

Job 38:28 and Deuteronomy 32:6 and Second Samuel 7:14 and Psalms 68:5 & 89:26 and First Chronicles 29:10 and Isaiah 9:6 & 63:16 & 64:8 declare that the Father: causes the rain; was a Father to Israel and to David; is a Father to the fatherless; is my Father and my God; and is the everlasting Father. Malachi 1:6 & 2:10 tell us that a son honours his Father, and that all of God's people have one Father [Who created them and redeems them]. And Matthew 6:9 & 7:11 and Ephesians 1:21 & 3:14*f* tell us that God is the Father in heaven of all Christians; that this Father keeps on giving good things to His children; that He is in essence the Father of the Lord Jesus Christ; and that it is from Him as Father, that the whole family in heaven and earth are named.

Psalms 2:2-12 & 110:1 and Malachi 3:1 imply that the Messiah is God the Son. Proverbs 8:12-30 & 30:4-6 tell us that this divine Son or Wisdom co-manufactured the cosmos. And John 1:1*f* & 17:5 state that the Son or Word is Himself God, and was gloriously with the Father before the world was.

So too God the Spirit is described in Genesis 1:2f; Job 26:13 & 32:8 & 33:4; Psalms 33:6-9 & 139:7; and Isaiah 63:10-14. There we are respectively told that He: kept on moving over the surface of earth's created waters; garnished the heavens; made and inspires men; created and enlivens the hosts of angels; is omnipresent; indwells believers; leads His people; and even causes His cows to rest.

**Judaism** at least preserves the word *Elohim* - while de-trinitarianizing its meaning. Inconsistently, it also regards "God" - ontically - as the Father. Yet it illogically denies the (necessarily co-existing) everlasting Son in the Spirit, within its alleged god it calls "God." Indeed, Judaism also de-personalizes the Spirit Himself.

**Islam**, *a fortiori*, deprives "God" of all fatherhood<sup>18</sup> - both ontically and economically. It abandons even the plural word *Elohim* - in favour of its own clearly-unitarian singular divinity-word, *Allah*.

Worse yet. Many **Higher Critics** even misallege that *Yahweh* was nothing but the tribal God of the Ancient Jews, extracted from earlier polytheism. Some even allege the very word *Yahweh* - or rather *Y-h-w-h* or *J-h-v-h* (from *Jehovah*) - was unknown until first revealed to Moses in Midian.

However, the truth is that **superstitious** Judaists in Post-Malachic intertestamentary times had lapsed from the true teaching of the Old Testament - and had become afraid of pronouncing God's ancient name *Jehovah* when reading it. Without at all, as is often misalleged, inserting a preceding substitute word *Adonai* into those Scriptures - such Judaists simply pronounced the unwritten word *Adonai* out loud, wherever the unchanged text continued and still continues to read: *Jehovah*.<sup>19</sup>

Yet together with Genesis 1:1f's word *Elohim*, the word *Jehovah* was known to Moses as the writer of Genesis - and, it seems, also to the first man Adam himself. Genesis 2:4 *cf.* 5:1. Certainly the word *Jehovah* was known before Moses, if not also before Abraham, even in Ancient Arabia. *Cf.* Job 1:6-21 & 2:1-7 & 12:9 & 38:1 & 40:1-6 & 42:1-12. From the later time of the Israelite Moses onward, it is also used repeatedly throughout the Old Testament. *Cf.* Exodus 3:14 & 6:2f; Ps. 150:6; and Isaiah 6:3 *etc.*

Now this name of God ***Jehovah*** was, in fact, already used pre-lapsarianly as well as post-lapsarianly in the time of Adam himself. Genesis 2:4-9 & 2:15-22 *cf.* 3:1-23. It was also known to Eve, Cain, Abel, Seth and Enos. Genesis 4:1-26.

It was known to Lamech, the godly father of the godly Noah. Genesis 5:29. It was known even to the ungodly antediluvians, as well as to the godly Noah and his family both before and during and after the great flood. Genesis 6:3-8 & 7:1-16 & 8:20f.

After the flood, it was known also to Noah's son the Non-Semitic Japheth. Genesis 9:26. It was later known even to the ungodly Hamite Nimrod and the builders of the tower of Babel in Mesopotamia, as well as thereafter at least to the godly Job and his friends in Arabia. Genesis 10:9 & 11:5-9 *cf.* Job 1:6-21 & 2:1-7 & 12:9 & 38:1 & 40:1-6 & 42:1-12.

The name of God ***Jehovah*** was known also to the Pre-Israelites Abraham and Lot and Eliezer of Damascus and Abraham's wife Sarah and Hagar the Egyptian, as well as even to the ungodly King of Sodom and to Hagar's son ***Ishmael*** (whom Muslims claim to be an Arabian ancestor of Muhammad). Genesis 12:1-17; 13:4-18; 14:22; 15:1-18; 16:2-13; 17:1-26; 18:1-19 and 19:13-27.

Thus, Abraham even called upon the name of *Jehovah* - and named the place where he had expected to sacrifice his son, ***Jehovah-jireh*** (meaning '*Jehovah* sees or provides'). Genesis 21:33 & 22:11-16.

That blessed name was known not only to Abraham's son Isaac and the latter's son Jacob and the latter's twelve sons (all before the time of the Israelites). It was known also to many of their contemporaries in Mesopotamia such as Bethuel and his son Laban and daughter Rebekah. Genesis 24:1-50; 25:21-23; 26:2-20; 28:13-21; 29:31f; 30:27f; & 31:48f.

Indeed, even the Philistines in Palestine such as Abimelech and Gera and Ahuzzath and Phichol knew about the name *Jehovah*. Genesis 26:26-29. So too did Esau, the father of the Edomites in the land to the southeast of the River Jordan. Genesis 27:6-27. It is not surprising then, that after the Israelites settled in Egypt (Genesis 39:2-23 & 49:18), also their enslaved descendants Moses and Aaron in Egypt and in Midian still had some knowledge of *Jehovah*. Exodus 3:1-18 & 4:1-31 & 5:1-22 & 6:1-30 *etc.*

In respect of all the above history, the word *Jehovah* is rendered '*Kurios*' in the B.C. 270 Greek Septuagint translation of the Old Testament - and indeed so too throughout the New Testament. In fact, when the **inspired** John (*cf.* John 8:58f) at Revelation 1:4-18 & 1:18 & 4:8 & 16:5 around A.D. 66-96 reflected on the word *Jehovah* at Isaiah 6:1-12, he not only rendered it *Kurios*. But he also explained its **meaning** as "He Who was and Who is and Who shall be" - and **not** as a Judaistic tribal god '*Jahweh*' (*sic*)!

John wanted his Gentile Christian readers correctly to understand the **meaning** of *Jehovah* as: "He Who was and Who is and Who shall be." For thus did he as a Hebrew Christian explain it especially for the benefit of his Gentile Christians readers.

The noun "**J'hoovaah**" first occurs in Holy Scripture at Genesis 2:4. It seems to be an amalgamation of *Jiyjeh* and *Hooveh* and *Haavaah* (a rather antiquated form of *Haayaah*) - which are the future and the present and the past participles of the Hebrew verb "to be." So "**J'hoovaah**" or *Jehovah* thus means "He Who always shall be, Who is now, and Who always was." Genesis 1:1-3,26; Exodus 3:14 & 6:2; Psalms 33:6; Proverbs 8:12-31; Ecclesiastes 4:9-12; John 1:1,2,18 & 17:5,24; Hebrews 9:14; and First John 5:5-9.

Let us now hear the comments on this point of the greatest theologian of all time, Rev. Professor Dr. John Calvin. He makes the following remarks on Exodus 3:14 & 6:2.

In Exodus 3:14, God tells Moses: "I am that I am." Explains Calvin:<sup>20</sup> "The verb in the Hebrew is in the future tense, 'I will be what I will be'.... We will consider in the sixth chapter the name of '*Jehovah*' - of which this is the root."

On Exodus 6:2, Calvin continues:<sup>21</sup> "It would be tedious to recount the various opinions as to the name 'Jehovah.' It is certainly a foul superstition of the [Post-Malachic Anti-Christian] Jews that they dare not speak or write it, but substitute the name 'Adonai'....

"**Without controversy**, it [the word 'Jehovah'] is derived from the word *havah*.... He is called Jehovah, because He has **existence from Himself**.... Nor do I agree with th[os]e grammarians who will not have it pronounced.... Because its etymology, of which all confess that God is the Author, is more to me than an hundred rules."

Also Pfeiffer rightly observes in his own *Dubia Vexata*<sup>22</sup> (on this passage Exodus 6:2): "**The name Jehovah was not, strictly and literally, unknown to the fathers**" **before Moses**. "Now every difficulty will be removed, by reading it interrogatively - 'And by My name Jehovah, **was I not known to them?**' This rhetorical interrogative presupposes the answer: '**Of course!**' For "this is both agreeable to the Hebrew idiom and to...the context."

The learned Lutheran Professor Hengstenberg, in his excellent *Dissertation on the Names of God in the Pentateuch*, can be consulted too. He there points out that long before Moses - also the Patriarchs Noah, Shem, Abraham, Isaac and Jacob are represented as using the name *Jehovah* (Genesis 9:26 & 15:2,7 & 22:14 & 27:7 & 28:20f) - and that God Himself, in speaking to them, also makes use of it.

Hengstenberg deduces the name *Jehovah* from the future tense of the verb *haavaah* or *haayaah*), meaning '**to be**.' He regards<sup>23</sup> this derivation of the name *Jehovah* as confirmed "by all the passages of Scripture in which a derivation of the name is either expressly given or simply hinted.... Every thing created, remains not like itself - but is continually changing under circumstances. God only, because He is **the Being**, is always the same. And, because He is always the same, is '**the Being**' - '**the Being**,' **the existing One**, or **absolute Being**....

"God is He Who is; that is, always the same; the unchangeable. He is also **the Being**, or **the absolute Being**.... He is also the unchangeable - as it is inferred (Malachi 3:6) from 'I am Jehovah; I change not.' Every creature remains not like itself, but is continually changing under circumstances. God only, because He is **The Being**, is always the same; and because He is always the same, is **The Being**."

Similarly, also the founders of the Free Presbyterian Church of Scotland. Thus the famous Rev. Dr. Donald McDonald: writes:<sup>24</sup> "The origin of the name 'Jehovah'...is almost universally acknowledged to be found in the root *haavaah*, an old form of *haayaah*, equivalent to the Greek *phunai* - to be.... *Jehovah* is thus the regularly-formed future, in Kal. This etymology is placed beyond dispute by the passages of Scripture in which a derivation of the name is expressed or implied, particularly Exodus 3:14. There Moses, having made inquiry after God's name, received the answer, "I am that I am" - '*ehyeh 'a:sher 'ehyeh* (God speaking of Himself in the first person). And He said, 'Thus shalt thou say to the children of Israel, "I am" ('*ehyeh*) hath sent me to you.' In the next verse, this is changed into 'Say to the children of Israel, **Jehovah God** of your fathers...hath sent me to you'....

"Taking this for the true etymology of the name Jehovah, it is necessary to inquire into the precise idea thus conveyed.... Baumgarten [*Theological Commentary on the Pentateuch*] and

Delitzsch [*Biblico-Prophetic Theology*] lay more stress on the future form of the word, and consider it as denoting not so much **the Being** as [the] One **becoming**..., referring this not to the Divine Nature or Essence but to the **revelation** of it: in short, that it designates the Divine Being as the God of historical revelation - He Who in times past appeared to Patriarchs and Prophets and was known as Jehovah God of the Israelitish Fathers (Exodus 3:15), but Who should 'in the fulness of time' be more gloriously manifested.

"This view is not a little countenance by the fact that in the New Testament, the name Jehovah or its equivalent occurs only in the Apocalypse, a book which still points to the future of Christ's Kingdom. There, indeed, the name undoubtedly appears in the circumlocution 'Who is and was and comes' (Revelation 1:4 & 1:8 & 4:8). But even there, in and after chapter 11:17, according to the best manuscripts, the predicate *Ho Erchomenos*, 'Who comes' - is dropped after the 'was' and 'is.' Because 'The future of God's Kingdom had become present; "The Coming" had come' [Hengstenberg's *Commentary on Revelation*]."

Also Keil and Delitzsch comment<sup>25</sup> at Genesis 2:4 that "God therefore 'is Who He is' - inasmuch as in His being, as historically manifested, He is the Self-determining One. The name **Jehovah**... 'includes both the absolute independence of God in His historical movements' and 'the absolute constancy of God.... In both words and deeds, He is essentially in harmony with Himself, remaining always consistent' (*Oehler*).

"The 'I am Whom am' therefore is the absolute **I**, the absolute personality, moving with unlimited freedom.... He is the personal God in His historical manifestation, in which the fullness of the Divine Being unfolds itself to the world.... To show this, Moses has introduced the name *Jehovah* into the history in the present chapter [Genesis two], and has indicated the identity of *Jehovah* with *Elohim* not only by the constant association of the two names but also by the fact that in the heading (verse 4b) he speaks of the creation described in chapter one as the work of **Jehovah Elohim**."

Dr. John Calvin states that Each Person of the Triune *Elohim*, is Himself *Jehovah*. Thus he tells<sup>26</sup> us: that "power and energy are comprehended under the name Jehovah"; that "Jehovah is said to have appeared in the form of an Angel (Judges 6,7,13)"; that "He was truly Jehovah"; that "the name of Christ is invoked for salvation"; "that He is Jehovah"; and that "the eternity of the Father is also the eternity of the Son and Spirit, since God [the Father] never could be without His Own Wisdom [*viz.* His Son] and Energy [*viz.* His Spirit]."

Calvin further tells us: that "the Apostles uniformly substitute the word *Kurios* [or 'Lord'] for *Jehovah*"; that "the Spirit is called God absolutely, by Christ Himself"; that "He is the entire spiritual Essence of God in which are comprehended Father, Son and Spirit"; and that "the name of *Jehovah* is everywhere applied to Christ." Consequently, "it follows that...He is *Jehovah*"; that as regards Christ, "the Holy Spirit...calls Him *Jehovah*"; that "Christ should be worshipped" because "He is the God Who in the Law forbade worship to be offered to any but Himself"; and that also "Paul...declares that He was equal with God, before He humbled Himself."

Indeed, "how could such equality exist - if He were not that God Whose name is *Jah* and *Jehovah*, Who rides upon the cherubim, is King of all the earth, and King of ages?"



Let us then sum up, thus far. As the greatest Protestant Christian Commentator Rev. Professor Dr. John Calvin observed on Ephesians 2:20, "The beginning of our religion must be sought from the creation of the World.... [Islamic] Turks are...**degenerate** offspring."

The Arian deology of the self-styled "Jehovah's witnesses" (*sic*) is slightly different to but ultimately just as false and unitarian as is the deology of Islam and Judaism. Yet "Jehovah's witnesses" agree with Trinitarians, Islam and Judaism - that God cannot change (*cf.* Malachi 3:6).

But unlike Islam, these "Jehovah's witnesses" would agree with Trinitarians in at least one respect. Namely - that there is indeed a fully-divine Father of our Lord Jesus Christ, pre-incarnationally, even from Genesis 1:1 onward (John 17:5 & 17:24).

However, in that case (against the views of both Jehovah's witnesses and Muslims), the pre-incarnate Christ or rather 'the Word of God' must have had an unchanging Father from all eternity - Who never ever changed from a Non-Father into a Father. Yet, to be such an Eternal Father, also that Father must Himself necessarily have had a Son from all eternity (*cf.* Proverbs 8:12-31 and John 1:1-18). Indeed, They Two - that eternal Father and His then co-eternal Son - must in that case also necessarily have loved One Another in a co-eternal and a Spirit-ual way from all eternity (John 17:1-5 & 17:24 and Hebrews 9:14).

Yet unlike Muslims, "Jehovah's witnesses" are bi-theists. For they honour their allegedly unipersonal 'Jehovah' as their great Father-God, as well as (albeit to a lesser extent) their lesser god whom they regard as 'the Word.' This latter is to them the first creature - whom they say was Jehovah's agent (or mechanic) in manufacturing our Earth - the (to them) created Word, who would thereafter become the yet-later (to them) non-divine created man Christ Jesus.

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Now very grammatically or literalistically, yet rather clumsily, Genesis 1:1 should be rendered linguistically: "The 'three Gods' - He [singular], at the start - created the two heavens and the [one] earth." Thus meaning: the one Triune God created one 'tri-uni-verse.'

From Genesis 1:1-3, it is clear that within those 'three Gods' (grammatically), or rather within this one Triune God '*Eloohiym*' (theologically) - there is a Spirit, as well as (implicitly also) a Father Who speaks forth His Word [alias His Son], internally, from within His Own Being. At Genesis 1:26, one reads (grammatico-literally) that the 'three Gods' (grammatically) or this one Triune God (theologically) said [singular]: "Come, let Us [plural] create man[kind] in Our [plural] image!" *Viz.* progressively as a man and a woman and (later still as) a child - three persons within one humanity as the one triune image of this one Triune God.

It is also from other passages of Holy Scripture, that the above-mentioned triune view can better be perceived - and strengthened. Yet also from Genesis 1:26 itself, it is clearly to be concluded: a), that the '*Eloohiym*' of Genesis 1:1 is the same as that of Genesis 1:26; b), that this '*Eloohiym*' (in the nominative case) governs a singular verb at Genesis 1:1's "created" or *baaraa*' yet a plural verb at Genesis 1:26's "let Us make" or *na'â:sjeh*; c), that this '*Eloohiym*' expresses His Word illuminatingly at Genesis 1:3; and d), that the Spirit of that '*Eloohiym*', at Genesis 1:2, moved or brooded over or incubated or bestormed the water-surface of our planet.

The view of unitarianized Judaists and "Jehovah's witnesses" (*sic*) that at Genesis 1:26 God was speaking precisely to His created angels, would imply that even those created angels would then have been God's Co-Creators of mankind - and would therefore (together with God) need to be co-honoured by man (thus unavoidably leading to human angel-worship). That view, of course, is refuted by Genesis 3:22 & 11:7 and Isaiah 6:8 - as well as by John 14:23 & Colossians 2:2-19 and Hebrews 1:1-14 & 9:14 & 13:8 & 13:20-21.

Thus the triune understanding of God also at the very beginning of the Holy Bible in Genesis 1:1-26. Indeed, that is the only consistent interpretation possible. For in Genesis 1:1, it is our English singular noun "God" which translates '*Elooh-iym*'. The latter is a plural word in Hebrew, meaning: **three** or more Gods.

Yet the word '*Elooh-iym*' is used there as the Deity governing the singular verb *bara'*. That latter means: "**He** did create." It is **not** there used with the plural verb *baruw'* - which would mean: "**They** did create."

What that **three-in-one** God Triune then created, is said to be **two** "heavens" (the **dual** *sham-aayim*) and **one** "earth" (the singular '*aarets*'). That totals one **three-in-one** universe, alias a "tri-universe" created by "God Triune." Indeed, a "tri-universe" is precisely what one would expect a **Triune** God to create.

God Triune Himself, has never changed. From eternity, God the Father and the Son and the Spirit has always been an un-begun and a never-ending Harmony - *Jehovah Elohim*. Genesis 1:1*f* & 2:4*f*; Exodus 3:14*f* & 6:3; Isaiah 6:3 & 11:2 & 63:7-10; Malachi 3:6; Matthew 28:19; John 17:1-5; Hebrews 9:14; Revelation 1:4-6 & 4:2-8 & 5:6*f* and also 22:16-19*f*.

God Triune, at the beginning, created the tri-universe (two-heavens-and-one-earth). Genesis 1:1*f*. The first heaven is the air surrounding our planet, and an integral part thereof (Genesis 1:6). The second heaven is outer space. And the third heaven is the dwelling-place of God's good angels (Second Corinthians 12:2).

All three heavens, like the Three Persons within God Triune Himself, interpenetrate and overlap one another. That is quite what one would expect creatures of God Triune to do. Indeed, this is what my now-deceased former friend Rev. Professor Dr. Cornelius Van Til meant by "the one and the many." First Corinthians 12:3 *cf.* 12:12-20.

Now this threeness-in-oneness or oneness-in-manyness can be seen throughout Genesis chapter one. Thus, in its creation account, there are - clear pointers as to the Triune Father, Word, and Spirit (Genesis 1:1-3 & 1:26). There are two parallel series of three days each - on which God Triune respectively made light, and lights; the atmosphere/sea, and their inhabitants; and the dry land, and its inhabitants (Genesis 1:3-31).

On day one - He made light, evening, and morning (Genesis 1:3-5). On day two - He made the firmament, the waters below, and the waters above (Genesis 1:6-8). On day three - He made the grass, the herbs, and the trees (Genesis 1:9-13). On day four - He made the sun, the moon, and the stars; and for days, seasons, and years (Genesis 1:14-19). And on day five - He made water-monsters, sea-creatures, and things with wings (Genesis 1:20-23).

On day six - He made reptiles, wild animals, and domestic animals - as well as men, as man and woman and (incipiently/potentially) also as child. Genesis 1:24-28. He told mankind to do three things - to be fruitful, to multiply, and to fill the earth (Genesis 1:28 *cf.* 2:24f) ; and for food He gave them herbs, and fruit, and fish *etc.* (Genesis 1:29). Too, on day seven - He ended all the work of His hands, and rested, and blessed everything (Genesis 2:1f).

Thus God Triune made also a triune mankind (husband/wife/child) as His Own triune image. Genesis 1:26-28. Basil and Epiphanius and Zanchius and Witsius recognized that Adam knew that God is Triune. There is also an intimate connection between the one-and-the-many - within the Triune God on the one hand, and human respect for the life of all mankind as God's image on the other. Genesis 9:1-7; First Corinthians 12:3-20; Ephesians 4:24-30f ; Colossians 3:10f; James 3:8-18.

The earliest version of the *Apostles' Creed* simply states: "I believe in God the Almighty Father and Maker of heaven and earth...; and in Jesus Christ His only Son, our Lord...; [and] in the Holy Ghost." Progressing, the A.D. 381 *Nicaeno-Constantinopolitan Creed* adds that the Father made "all things visible and invisible." It declares of the Son that He was "begotten by the Father before all worlds"; that He is "God of God, Light of Light, very God of very God" - and that it is by the Son that "all things were made." It also states that "the Holy Ghost [is] the Lord and Giver of life, Who proceeds from the Father" and "Who with the Father and the Son is worshipped and glorified."

Calvin rightly exalted the Son, by declaring that not just the Father but also the Son always was and is *Auto-Theos* (alias "Himself God") - not deriving His divinity from that of the Father.<sup>27</sup> Also the Holy Spirit is *Auto-Theos*. For He has always essentially proceeded or gone forth - and keeps on proceeding - just as much as the Father essentially always has fathered or "paternalized" (and keeps on paternalizing), and just as much as the Son essentially always has been a son or "filiated" (and keeps on filiating).

Yet the Father has never had auto-paternity; the Son has never had auto-filiation; and the Spirit has never had auto-procession. For the Father could never have paternalized from all eternity, without there always having been a co-eternal Son in the power of the Spirit from all eternity. Nor could the Son have filiated from all eternity without a co-eternal Father in the power of the Spirit from all eternity. Nor could the Spirit ever have proceeded from all eternity - without always having gone forth and always having kept on going forth from a co-eternal Father toward a co-eternal Son (and *vice-versa*), from all eternity.

Consistent Christianity sets out, also in the various inter-relationships of human society - the full implications of the Father's paternity, the Son's filiation, and the Spirit's procession. For it distinguishes the various personal attributes of the Deity ontically (within Himself) - from their application economically (within God's created world)

Christianity rightly distinguishes between the Ontological Trinity on the one hand, and His economic coming into God's world on the other hand. It further distinguishes between the Father's ontic and His economic paternity; between the Son's ontic and His economic filiation; and also between the Spirit's ontic and His economic procession. Not emphasizing even these ongoing economic movements - undermines one's credibility and indeed also humanity's

perception even of the ontic realities which undergird these economic movements. See: *The Teaching of the Twelve Apostles*, Justin Martyr, Theophilus, Clement of Alexandria, Tertullian, Athanasius, Cyril, Hilary, Gregory Nazianzen, Gregory of Nyssa, Basil, and Augustine (all before the unitarian Muhammad). Recently, see too the Trinitarians: Van Ruler, Rahner, and Van Til.

Grasping the Father's economic paternity means implementing man's recognition - in God's world - of the full theologico-socio-cultural implications of Malachi 2:10f & Ephesians 3:14f. Grasping the Son's economic filiation means implementing the recognition by man - in God's world - of the full theologico-socio-cultural implications of Proverbs 8:12-36 & 30:4-11f and First Corinthians 12:12-20f. And grasping the Spirit's economic procession means implementing the recognition by Christians - in His Church and in God's world - of the full theologico-socio-cultural implications of Genesis 1:1-28 & Isaiah 63:10-19 & Second Corinthians 3:8-18.

The Triune God as such, should be seen to be reflected in all the various tri-uni-ties within God's 'tri-uni-verse.' Such created trinities would include: past-present-future (within time); the two-heavens-and-the-one-earth (within Genesis 1:1's primordial tri-uni-verse); length-breadth-height (within dimensions); the triadic chord (within music); blue-yellow-red (within the primary colours); father-mother-child (within families); Preachers-Elders-Deacons (within churches); State-Church-Society (in sociology); Legislatures-Administrations-Judiciaries (within civic governments); Cities-States-Federations (within lands); and body-soul-spirit (within each human). Note that the latter presupposes neither tri-chotom-y nor di-chotom-y, but precisely an a-chotom-ous tri-unity! Indeed, "'ashreey" or triunely "blessed is the man" of God in Psalm 1:1f.

As the Trinitarian King Solomon exclaimed in Proverbs 22:20, "Have I not written to you excellent things in counsels and knowledge?" These English words "excellent things" translate the original Hebrew *shalishoom* (meaning "thrice" or "in a threefold way"). That is reflected also in the B.C. 270 Septuagint's translation of the word *shalishoom* - as *trissoos*. Here, compare too the A.D. 400 Jerome's *tripliciter* in his Vulgate - and Luther's *mannigfaeltig*!

Also in Ecclesiastes 4:12, Solomon adds that "the three-fold cord" - Hebrew *ha-m<sup>e</sup>-shalash* (compare the Septuagint's *to en-tri-ton* and Jerome's *triplex* and Luther's *dreifaelte*) - "is hard to break." So: "Fear the Triune God (*Ha-'Eloohiym*), and keep His Commandments!... For the Triune God (*Ha-'Eloohiym*) shall bring every work into judgment." Ecclesiastes 12:13f.

Now **Baptism** is into the name of the Triune God. At the very **beginning** of the Bible, the Triune God Who created this tri-universe was seen to consist of the Father Who spoke forth His Son-Word in the power of Their Spirit. Genesis 1:1-3.

**Later**, in the Great Commission, that Son-Word Jehovah-Jesus commanded that the creaturely yet adopted children of this Triune *J'hoovah 'Eloohiym* be baptized into His name - namely the eternal and everlasting triune name of the Father and the Son and the Holy Spirit. John 1:1-18 cf. Matthew 28:19.

Also near the very **end** of the Bible (Revelation 14:1-5) - both pan-culturally and also eschatologically - one reads that the "**Father's** name" is "written in the...foreheads" of those

"without fault before the throne of God." Shortly thereafter (at Revelation 22:3f), we are told in respect of the "throne of God and of the **Lamb**" or **Son** - that "His name shall be in their foreheads...for ever and ever."

Indeed, in Revelation 22:1-17, the pure river of water of life "keeps on proceeding from the throne of God and of the Lamb.... Blessed are they that keep on doing His Commandments, so that they may have right to the tree of life.... I Jesus...am the Root.... And the **Spirit** and the bride keep on saying: 'Let the thirsty come!'"

That is a thirst which only the Triune God - Father, Son, and Spirit - can quench. All of this is reflected centrally in Christian Baptism into His Triune Name. Thus, Christian Baptism symbolically connects us to the Triune God Who in the beginning created all things - and Who, at the end, will grant them restitution. Acts 3:21. Thus the Bible both begins and ends solely with the Triune God (Genesis 1:1-26 *cf.* Revelation 22:1-21).

For God the Father is from all eternity past, and unto all eternity future. Psalm 89:26 and Isaiah 9:6 & 63:16 and James 1:17 & 1:27 & 3:9. Also God the Son pre-exists from all eternity, within the bosom of the Father. Proverbs 8:12-31 and John 1:1 & 1:18 & 17:5 & 17:24f. And God the Spirit too has always existed as the *nexus* between the Father and the Son (Genesis 1:1-3 & Job 26:13 & Hebrews 9:14), and has always had a personality quite distinct from that of both the Father and the Son. John 14:16f & 14:26 & 15:26 & 16:7-15.

Indeed, all three Persons within the Godhead - Father, Son, and Spirit - have always eternally pre-existed the entire universe. Isaiah 40:9-14 *cf.* Romans 11:33-36.

So all praise to God, the uni-plural 'Eloohiym! Everything is **from** Him, **through** Him, and **unto** Him. He created all; and for His pleasure they are; and were created. Genesis 1:1f; Romans 11:36; Revelation 4:11. For the God of the Old Testament, *J'hoovah 'Eloohiym*, is the Triune God of the New Testament - the Father and the Son and the Holy Spirit. Christian Baptism is always solely into His Name. Matthew 28:19.

The Post-Christian Judaists, Muslims and Jehovah's witnesses have all of them rejected this Triune God - in favour of Unitarianism. They all (after conversion to and profession of faith in our Lord Jesus Christ) need to be baptized. Similarly, the Hindus and the Mormons have rejected this Triune God - in favour of their own polytheism.

Agnostics have rejected God Triune - in favour of ignorance. Atheists have rejected God Triune - in favour of created matter. Repentance and Baptism need to be proclaimed to them.

Buddhists have rejected God Triune, in favour of arcane notions. Humanists have rejected God, in favour of humanity. They too need to repent, and to get baptized.

But Baptists, Campbellites, the Eastern-Orthodox, Lutherans, Methodists, Romanists and Seventh-day Adventists - in spite of their various soteriological errors - ought not to be (re)baptized. For all of them, already, have been baptized quite validly - as Trinitarians - in the Name of the Father and of the Son and of the Holy Spirit.

What they need to do - together with both unconverted and backslidden Presbyterians - is to repent. They need to turn (back) to the Triune God of their Baptism with understanding, and with all their hearts.

\* \* \* \* \*

For *Jehovah Elohim* has always been and always will be **triune**. From before the beginning of time, from all eternity past and unto all eternity future, **the divine Father and Son and Spirit have always loved One Another** in a **Covenant Bond** or **Accord** of everlasting **Fellowship**. And a **triple bond** or "a **threefold cord** is not broken." Genesis 1:1-3,26; Psalms 33:6; Proverbs 8:12-31; Ecclesiastes 4:9-12; John 1:1,2,18 & 17:5,24; Hebrews 9:14; and First John 5:5-9.

"In the beginning, God created Heaven and Earth." The Hebrew reads precisely: "At the beginning [of time], the **Tri-une God** [*'Eloohiym*] created **the two heavens and the one earth**" [alias the **tri-universe**]. Genesis 1:1-3 cf. 1:26 & 2:2-4. Indeed, at the end of time, at the end of human history, God's elect still wear His Triune Name on their foreheads for ever. Matthew 28:19 cf. Revelation 7:2-4 & 14:1 & 22:3-5 & 22:16-21.

The noun "*J'hoovaah*" first occurs in Holy Scripture at Genesis 2:4. As stated, it is a combination of *Jiyjeh* and *Hooveh* and *Haavaah* (an antiquated form of *Haayaah*), which are the future and the present and the past participles of the Hebrew verb "to be." So "*J'hoovaah*" or *Jehovah* thus means: "the One Who always was, Who still is, and Who always shall be." Genesis 2:4 & 11:5-7 cf. Exodus 3:14 & 6:3 and Revelation 4:8.

In Genesis 1:1f & 1:26 & 2:2f, the noun *'Eloohiym* (compare the so-called Semitic "**Royal We**" below) grammatically and quite literally and precisely means - "**more** than two Gods." It is the plural (viz. three or more) form of the singular noun *'El* or *'Elooh* - meaning the **one** "High God."

However, the plural form "*'Eloohiym*" already here in Genesis 1:1 & 1:26 & 2:2 is neither the singular form *'Elooh* nor a dual form such as *'Eloohayim* (which would mean "two Gods"). See too unsingular (and undual) but plural word "Us" in Genesis 1:26 & 3:22.

Both Muslims and Judaists argue that their unitarian god is referred to by what they call the Semitic "**Royal We**." This usage, they say, is reserved only for important unipersonal dignitaries. E.g. Queen Victoria, when she said only of herself: "**We** are not amused!" - meaning "**I** am not amused!" Or whenever the Pope - as "**Us**" - might issue an official decree.

Thus, commenting on the words "We" and "Me" as regards the Islamic god in *Surahs* 2:38 & 68:44, even the great Muslim Scholar Abdullah Yusuf Ali observes in his encyclopaedic work *The Holy Qur-an*:<sup>28</sup> "God speaks of Himself usually in the first person plural 'We'; it is the plural of respect and honour, and is used in human language in Royal Proclamations and Decrees. But where a special personal relationship is expressed, the singular 'I' or 'Me' is used.... The first person plural, ordinarily used in the holy Qur-an as God's Word, is the plural of respect. In Royal Decrees, the first person plural is similarly used. When the first person singular is used, it marks some special personal relation - either of mercy or favours...or of punishment," etc.

However true Ali's last statement might be of the Arabic *Qur'an*, it is hardly true even of the opening chapters of the Hebrew Bible. There, right before God created and entered into a personal relationship with man, *Elohim* not as 'I' but precisely as 'Us' declared: "Let Us make man in Our image, after Our likeness!" Genesis 1:26.

Again, after and in personal punishment of man's fall, *Elohim* said: "Man has become like one of Us." Genesis 3:22. Then, against wayward man at the Tower of Babel, *Jehovah* personally said: "Let Us go down and there confound their language!" Genesis 11:7. And *Jehovah* the Lord personally said within earshot of Isaiah (6:8): "Who will go for Us?"

Against the Islamic explanation of the 'Royal We' (which Muslims uphold in common with Anti-Christian Judaism) - it must yet further be responded that even Ancient-Semitic 'Royal We' usages - rest upon the old-er "Pre-Semitic" and indeed Noachic, Adamic and Pre-Adamic or Elohimic Self-revelations of the **Triune** God to Adam down till Noah. Especially the *Qur'an*'s use of this "Royal We" in respect of Allah, should be viewed precisely as Islamically-overlooked remnants of Pre-Islamic and Primordial Trinitarian Deology. Indeed, precisely this fact should - in apologetics - be pointed out to both Judaists and Muslims.

*Eloohiym* grammatico-literalistically means "more than two Gods" and hence here "three Gods"). It is used with a **singular form** of the matching verb. Thus, not *baar-uw* 'Eloohiym with the meaning "Gods [plural] created [plural]" - but actually "*baar-aa* 'Eloohiym" (meaning "God **Triune** created [**singular**]") in Genesis 1:1. Hence it is very clear that not three gods but exactly a threefold plurality of Persons within the one and the only true God tri-une, created.

Too, inasmuch as the same **Triune** God *'Eloohiym* also soon thereafter governs **verbs** not singular but indeed **plural** in form - it is again clear that *'Eloohiym* is indeed **tri-une**. Thus, compare Genesis 1:26's *wayyo'mer 'Eloohiym "na'a:sjeh!"* - or "And God said [singular]: 'Let Us make [plural] man!'" Also note Genesis 3:22's *wayyo'mer J'hoovaah 'Eloohiym "Heeyn, ha-'Aadaam haayaah k'e'aachaad mimmenuw!"* or "And the Lord God said [singular]: 'Look, man has become like One of Us!'" And compare too, further, also Genesis 11:6-7's *wayyo'mer J'hoovaah... "nerdaah w'e'naablaah!"* or "And the Lord [singular] said...: 'Let Us [plural] go down and let Us [plural] confound their language!'" *etc.*

Consequently, it is this one (**tri-une** or **tri-personal**) God alone Who has created. So Genesis 1:1 needs to be rendered: "The Triune God created" *etc.* See: Psalm 103:1 *cf.* Matthew 28:19 & 3:16 *f*; Romans 4:11 & 8:1 *f* & 8:31 *f*; Second Corinthians 1:20 *f* & 13:14; Ephesians 1:13; 4:4 *f*, 22 *f*, 30; Colossians 2:11 *f* and First John 5:6-8.

Once everlastingly sealed by Holy Baptism **in the name of the Father and the Son and the Holy Spirit** - God's elect should thenceforth ever love and bless His Name. For the triune *Elohim* is *Jehovah* - the One Who always **was**, and Who always **is**, and Who always **shall** be. For "all things are **from** Him, and **through** Him, and **to** Him - to Whom be glory for ever!" Romans 11:36.

All things are **from** God the **Father** - from Whom every good and perfect gift descends. James 1:17.

All things are **through God the Son** - by Whom all things consist or hold together. Colossians 1:13-17.

Indeed, all things are **to God the Spirit** - for Whom we are to work, out of gratitude for all God has done for us. Revelation 14:13.

The Lord God *Jehovah Elohim* has indeed been man's dwelling-place in all generations. Before the mountains were brought forth, or before God ever formed the earth and the world - even **from everlasting, and to everlasting, He is** - He is **God** (and **triunely** so). See: Psalm 90:1f,10f; Job 14:5f; First Timothy 1:17 & 6:15f.

Our great Triune God, then, **is**. He **is, triunely**. He **is, covenantally - from, and in, and unto** all eternity. So too is His **Eternal Triune Counsel** or His Plan and **Covenant with the entire Universe**. Jeremiah 31:31-35 & 33:20-25.

In terms of that Plan or Counsel, the three Persons of the Triune God have always been in an **Eternal Covenant with One Another** - an everlasting promissory agreement also concerning everything They would ever bring to pass. Psalm 33:11-15; Isaiah 42:15f; Zechariah 6:13; John 17:4f; & 17:24. And this eternal triune Counsel involves Each of the Three Persons of the Trinity in His Own characteristic way - whether paternally, filially, or spiritually.

First. The Eternal Counsel of God Triune involves the **Father**. So, Romans 11:34 asks: "Who has known the mind of the Lord?" What time-bound creature ever foreknew the mind and Eternal Counsel of the all-knowing Lord God Almighty, the **Father of lights**? James 1:17.

Second. The Eternal Counsel of God Triune involves also the **Son**. "O the depth of the riches of **God's Wisdom!**" - states Romans 11:33. Consider the riches of the **Wisdom** of God - the riches of the divine Father's eternally-begotten Son! For that Son is the only Wisdom and sole Word of God the Father. Job 28:25-28; Proverbs 8:12-31; Luke 7:35 & 11:49; Romans 11:33; and First Corinthians 1:24-30.

The Father possesses that filial Wisdom everlastingly - even from the very first goings forth of His the Latter's ways before the Earth existed; yes, from all eternity. That Wisdom is Himself the eternal God the Son, Who always accompanied God the Father (and also God the Spirit). For the **Son** was always "**alongside**" the Father, as the One Who **fellowshipped covenantally with the Father** in the **Spirit**. Indeed, the Son always rejoiced in the presence of His Father (and of Their Spirit) - and also in the Triune God's Eternal Counsel. Proverbs 8:12,14,22f,30; Micah 5:1; Luke 7:34f; John 1:1-18; Hebrew 9:14 & 11:3.

Third. The Eternal Triune Counsel of God Triune involves the **Spirit**. For Who was it, That eternally counselled with the Father - and "Who has been His Advisor?" Romans 11:34. Who indeed? - except the eternal Father's and the eternal Son's co-eternal Holy Ghost: the "**eternal Spirit**" of God Who always counselled with Father and Son even before They All began time. Isaiah. 40:13f cf. Romans 11:33 & First Corinthians 2:10 & Hebrews 9:14.

For "by the Word [or the Son] of the Lord [God the Father], were the heavens made; and all the host of them were made by the Breath [or the **Spirit**] of His Mouth." Indeed, that



"**Counsel of the Lord**" - that **Agreement way back in eternity** between the **Three Persons of the Triune God** concerning all of His creatures and all of their actions - always "keeps on standing for ever." Psalm 33:6,11 *cf.* Zechariah 6:12*f.*

After **covenanting** with One Another in **Eternity**, these three Persons within God further took counsel Together and **re-covenanted** with One Another also in **time**. Genesis 1:26; Zechariah 6:13; John 17:1-6; and Hebrews 9:14. They did this, just before They proceeded to create mankind as Their own creaturely image. Indeed, They soon **again** did this yet once more, when They jointly entered into **Covenant** with Their **image** - with Adam, and with all of his descendants. Genesis 1:26*f* and Hosea 6:7.

So "the Triune God, at the beginning, created the two heavens and the earth.... The **Spirit of God** moved upon the surface of the waters. Then God Triune said [by the **Father** speaking forth His **Word**]: 'Let there be light!'" Genesis 1:1-3. From the bosom of **the Father**, God's Word alias **the Son** then went forth in the power of Their **Spirit**. Genesis 1:2-3 & John 1:1-18 *cf.* Hebrews 9:14. And thereafter, "God Triune said: 'Let **Us** make man in **Our** image!'" Genesis 1:26.

"*Elohim*," Calvin comments on Genesis 1:1 & 1:26, is "a noun of the plural number. Whence the inference is drawn that the three Persons of the Godhead are here noted.... The Scripture...always recalls us to the **Father** and **His Word** and **Spirit**....

"Christians thus properly contend from this testimony, that there exists a plurality of Persons in the Godhead.... I acknowledge indeed that there is [also] **something in man** [as the **image** of the Triune God] which refers to **the Father and the Son and the Spirit**" - such as man's body/soul/spirit and humanity's father/mother/child and church/state/society and the many other examples given earlier above.

Even regarding the creation and the later redemption of man - the three Persons of the Triune God had covenanted with One Another from all eternity past. Let us shortly give consideration to this amazing fact.

God the Father eternally begot and everlastingly keeps on begetting God the Son from the bosom of the Father. God the Son has covenantally 'imaged' God the Father from all eternity, and that Son keeps on 'imaging' His Father everlastingly. Psalm 2:2-12 *cf.* John 1:1 & 1:18 & 3:13 & 17:5 and Colossians 1:15. Similarly, the eternal love between God the Father and God the Son - covenantally - was and keeps on being "imaged" by God the Holy Spirit. For He eternally proceeded, and everlastingly keeps on proceeding, from both the Father and the Son. First Corinthians 2:10; John 14:26 & 15:26 & 16:7-15; and Hebrews 9:14.

In Matthew 28:19, the Lord Christ gave an enduring command to His Ministers of the Word and Sacraments. He said: "Go...and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost!"

There, Calvin comments: "This passage shows that the full and clear knowledge of God...is at length fully disclosed under the reign of Christ. True indeed, the **ancients** would never have ventured to call God their '**Father**' (*cf.* Deuteronomy 32:6 and First Chronicles 29:10 and Isaiah

9:6 & 63:16 & 64:8) - if they had not derived this assurance from Christ their Head [before His incarnation].

"He, the **Eternal Wisdom** of God [the Father], Who is the fountain of light and life - was not wholly unknown to them [*cf.* Job 19:25-27 & 28:25-28 and Proverbs 8:12-31 and Luke 7:35 & 11:49 and First Corinthians 1:24-30]. It was even one of their acknowledged principles, that God displays His power by the **Holy Spirit** [Genesis 1:2 and Job 26:13 & 32:8 & 33:4 and Psalm 33:6-9 *etc.*].

"But at the commencement of the Gospel, God was far more clearly revealed in three Persons. For then the **Father manifested** Himself in the **Son**, His lively and distinct image. While Christ, irradiating the world by the full splendour of His **Spirit**, held out to the knowledge of men - both Himself, and the Spirit [John 14:16 to 16:15].

"There are good reasons why **the Father, the Son, and the Holy Spirit** are expressly mentioned. For there is no other way in which the efficacy of Baptism can be experienced than when we begin with the unmerited mercy of the **Father**, Who reconciles us to Himself by the only begotten **Son**. Next, Christ comes forward with the sacrifice of His death.... The **Holy Spirit** is likewise added; by Whom He washes and regenerates us....

"Thus we perceive that God cannot be known truly, unless our faith distinctly conceive of **three Persons in one Essence**; and that the fruit and efficacy of Baptism proceed from God **the Father** adopting us through **His Son** and, after having cleansed us from the pollutions of the flesh through **the Spirit**, creating us anew to righteousness." Thus the genius of Geneva and the greatest Protestant Reformer of all time - Rev. Professor Dr. John Calvin.

So too as regards First Corinthians 12:3-13 and Second Corinthians 13:14. And also as regards Ephesians 4:4-6.

Regarding the first passage, Dr. Calvin comments: "The fathers used these verses [First Corinthians 12:3-13] against the Arians, as evidence in support of the Trinity of Persons. For here the Spirit is named; then the Lord; and finally God [the Father] - and one and the same activity is ascribed to the Three."

The second passage teaches us: 'The grace of the Lord Jesus Christ and the love of God [the Father] and the communion of the Holy Spirit be with you all!' This, comments Calvin, is "a prayer which has three parts - in which the whole of our salvation is contained."

The third passage in Ephesians declares: 'There is...one Spirit...; one Lord [Jesus]; one [Christian] Faith; one [Triune] Baptism; one God and Father.' Here Calvin comments:

"The Father and Son and Holy Spirit - are one God. For it is one Baptism which is sanctified by the Triune Name. What reply will the Arians or Sabellians be able to make to this argument? Baptism possesses such force as to make us one; and in Baptism, the name of the Father and of the Son and of the Holy Spirit is invoked. Will they deny that it is one Godhead Who is the Foundation of this holy and mystic unity? We must necessarily acknowledge that the ordinance of Baptism proves the three Persons in one Essence of God."

In First John 5:6-8, one reads: "This is He Who came by water and blood - even Jesus Christ. Not with the water only, but with the water and with the blood. And it is the Spirit that bears witness, because the Spirit is the Truth. For there are three that bear witness (in heaven: the Father, the Word, and the Holy Spirit - and these three are one. And there are three that bear witness on earth:) the Spirit and the water and the blood - and these three agree in one."

Here, Calvin comments: "Our faith acknowledges three Persons in one divine Essence.... It is as if he [John] said that the Father and His eternal Word and Spirit harmoniously approve the same thing about Christ.... There is no doubt that the Father, the Word and the Spirit are called one in the same sense as afterwards the blood, the water and the Spirit are...."

"The Father, together with His eternal Wisdom and Spirit, declares from heaven...that Jesus is the Christ.... He [John] accommodates the statement about water and blood to his own purpose, so that they who reject Christ may be inexcusable.... Since water and blood are the pledges and effects of the salvation He brought, they truly testify that He was sent by God. He [then also] adds a third witness, the Holy Spirit."

The significance of Baptism as a permanent seal is sustained also in the last book of Holy Scripture - "the Revelation of Jesus Christ...to His servant John." This Apostle John begins by praising "Him Who loved us and washed us from our sins in His Own blood" (Revelation 1:1-5) - of which Baptism is the sign and seal. Revelation 7:2-4 & 22:4 *cf.* First John 2:20-27 & 5:6-8 and Romans 4:11 & 6:1-5 and Ephesians 1:5-13 & 4:4-6 & 4:30 & 5:25 to 6:4 and Colossians 2:11-13 & 3:1-21 *etc.* He then does not enjoin the backslidden Churches of Asia Minor to get re-baptized - but indeed to re-repent. Revelation 2:1,5; 2:12,16; 2:18,21f; 3:1,3; 3:14,19f.

For those Christian Congregations, like the servants of God everywhere here on earth, had already received the seal of Baptism - once and for all. They received it from Jesus Christ Himself, albeit *via* the hand of one of His servants - a Christian Minister of the Word and Sacraments.

Such as are baptized and who keep on believing - are eschatologically to expect that Christ *via* His Minister(s) thus writes upon them the name of God and His Own new name, as citizens of the New Jerusalem which comes down out of heaven. Revelation 3:12.

Indeed, an "Angel" or Messenger - alias Minister of the Word and Sacraments<sup>29</sup> - proclaims the Word of the living God. Too, he administers the seal of the living God but once, to each of His servants - until that "Angel" and others like him declare that "we have sealed the servants of our God in their foreheads." Revelation 7:3-4f.

As Rev. Professor Dr. Abraham Kuyper Sr. here remarks,<sup>30</sup> John wrote: "I heard the number of those who had been sealed." Revelation 7:4. This idea of understanding the Sacraments as a Seal, is taken from Scripture itself.

"In Romans 4:11, we read the following of the patriarch Abraham: 'He received the sign of Circumcision as a Seal of the righteousness of faith'.... As soon as the realization revives that in the Sacrament of Holy Baptism we are dealing with a sign that seals, the unholy representation is amputated for ever - as if the Sacrament were only a ceremonial matter...."

"In Second Corinthians 1:21-22, we read that 'it is God Who has anointed us and confirmed us with you in Christ. He has also sealed us and given the earnest of the Spirit in our hearts.'

"Ephesians 1:[12-]13 is similar: 'Christ...has sealed you with the Holy Spirit of promise'.... What we read in Ephesians 4:30, has similar [deological and pneumatological] implications: 'Do not grieve the Holy Spirit of God, by Whom you have been sealed unto the day of redemption!'

"These statements refer to and are connected with Holy Baptism.... When one thinks about this deeply, one then also realizes how it can be said in Revelation 7:2 that even God the King has such a seal."

In this regard, Kuyper also writes:<sup>31</sup> "The effect of Baptism is the Seal of the living God as the sign of incorporation into the covenant of grace.... Baptism seals incorporation...into the Church of Christ as it is visibly expressed here on earth....

"Baptism is and always remains the sealing of incorporation into the covenant of grace, and therewith into the Church Universal.... This incorporation into the covenant of grace or of reconciliation, is one and the same - in the Baptism of adults, and in that of the young children of believers....

"The chief aspect of Baptism, is that it is the Seal of the living God unto incorporation in the covenant of grace.... God indeed has just such a Seal. Revelation 7:2. And with Him it also operates to publish His authority, and to cause action to proceed from Him....

"This Seal is stamped upon the elect.... Revelation 7:2.... Thus, in Ephesians 1:13 [cf. 4:5] persons are addressed who first stood outside of Christ but who received knowledge of the truth and were baptized."

In Revelation 9:1-5, it is written that the army of scorpion-locusts from the bottomless pit would grievously torment "those men who do not have the seal of God on their foreheads." This may well be a reference to the first wave of Muslims initially admiring Christians - as the *Ehle Kitab* or 'People of the Book' who prominently wore their Christian Baptism.

Muhammad, in the *Qur'an*, refers to those who say: "Our religion is the Baptism of God.... And it is He Whom we worship." To which Muhammad then remarked: "Will you dispute with us about God? Seeing that He is our Lord, and your Lord!"<sup>32</sup>

As Kuyper remarks:<sup>33</sup> "The basic thrust of **the book of Revelation** may and should be applied to the past as well as to the present of the Church.... If we take a look at the marginal notes of Revelation [in the *Dordt Dutch Bible*], we shall then see that they apply it...to **Muhammad** and the Pope of Rome *etc.* In itself, there is nothing against that."

Specifically on Islam, Kuyper also adds elsewhere:<sup>34</sup> "In the place of Holy Scripture, the Muslim has the *Qur'an*. Yet he has nevertheless always somewhat honoured the Holy Scripture...of Christians as 'those who honour the Holy Book' - and sharply distinguished them from Pagans and placed them far above the latter."

So those Believers here on the earth who have "the Seal of God on their foreheads" are not tormented along with the rest of the world. **Revelation 9:4 cf. 7:1-4.** Elect from before the foundation of the world, the former have received Baptism as the mark of the Triune God upon their foreheads. Reprobate from all eternity, the latter - as slaves of sin - receive the bestial mark of '666' upon their forehead or upon their hand. Revelation 13:8-18 cf. 20:1-6.

Against this, those standing with the Lamb have His Father's name written on their foreheads. Revelation 14:1. For God's Angel or Messenger preaches, and His Angels or Messengers preach - the everlasting Gospel (in Word and Sacrament) to every nation on earth. Revelation 14:6.

Such as heed that Ministry of Word and Sacrament, right now refuse the mark of the beast - life-long! For these are they who continue to keep - the Commandments of God.

They entered into their everlasting rest - precisely when they embraced the Christian faith in Jesus. Into His Church Universal they were then engrafted - with the Seal of Triune Baptism. Later, they rest from their earthly labours - when they die in the Lord, precisely as baptized believers. Revelation 14:9-13 cf. Hebrews 4:9-11 & 6:1-2 & 10:22f.

Through the powerful preaching of the Gospel and the execution of Christ's Great Commission and its Holy Baptism, down through the Christian centuries, God's Seal thenceforth prevents Satan from continuing to deceive the formerly-pagan nations. For it is precisely the preaching of the blood of Jesus - sealed by the Baptism progressively applied to all the evangelized nations - which wrests them from the control of the devil who had deceived them. Revelation 20:1-3f.

In that way, "the nations of them which are saved, shall walk in the light" of the City of God. "And the kings of the earth bring their glory and honour into it.... And they shall keep on bringing the glory and honour of the nations into it." And they shall see the face of the Lamb. For of those who believe and have been baptized, "His name shall be on their foreheads...for ever and ever!" Mark 16:16 cf. Revelation 21:24-26 & 22:3-5.

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The above is the doctrine of not only the Holy Scriptures. It is, thus, the doctrine also of the Bible-believing Ante-Nicene Patristic Church - in *The Teaching of the Twelve Apostles*, Justin Martyr, Theophilus, Clement of Alexandria, Tertullian, and Origen. After the formulation of the Trinitarian Nicene Creed in A.D. 325, it remained the teaching also of the Post-Nicene Early-Patristic Church - e.g. of Athanasius, Cyril, Hilary, Gregory Nazianzen, Gregory of Nyssa, Basil the Great, Chrysostom, Epiphanius, Jerome, and Augustine.

Thus, in *The Teaching of the Twelve Apostles*, around A.D. 95, one reads:<sup>35</sup> "You shall love the Lord Who made you!.... You shall not practise witchcraft!.... Do not be an observer of omens, since it leads the way to idolatry!.... Baptize into the name of the Father and of the Son and of the Holy Spirit in living water!.... Pour out water thrice upon the head, into the name of Father and Son and Holy Spirit!"

To that, the expanded *Constitutions of the Holy Apostles* later also added:<sup>36</sup> "In the beginning God made the heaven and the earth [Genesis 1:1].... The divine Scripture testifies that God [the Father] said to [the Spirit-anointed] Christ, His Only-begotten, 'Let Us make man after Our image and after Our likeness!'" Genesis 1:26.

Too, Samaria's A.D. 150 Church Father Justin Martyr stated:<sup>37</sup> "God the Father...and the Son (coming forth from Him)...and the prophetic Spirit, we worship and adore.... We bless the Maker of all, through His Son Jesus Christ, and through the Holy Spirit."

Again, also the A.D. 170 Church Father Theophilus of Antioch stated:<sup>38</sup> "God made all things out of nothing.... God, then, having His Own Word internally within His Own bosom [*cf.* John 1:18], begat Him - emitting Him as His Own Wisdom before all things.... He rules and is Lord of all things fashioned by Him, He then being with the Spirit of God and the governing Principle and Wisdom....

"In the beginning, God created the heavens and the earth.... And the Spirit of God moved...and God [Triune, as the Father in the Spirit, speaking forth His Son or Word,] said: "Let there be light!" [Genesis 1:1-3].... In like manner, also the three days which were before the luminaries [Genesis 1:5-13*f*] are types [or 'depictions'] of the Trinity of God and His Word and His Wisdom."

Around A.D. 190, the Church Father Clement of Alexandria wrote:<sup>39</sup> "I understand nothing else than the Holy Trinity to be meant [at the world's creation in Genesis 1:1-3]. For the Third is the Holy Spirit, and the Son is the Second - by Whom all things were made according to the will of the Father" as the First Person.

The Unitarian-Sabellian heresy, "that one cannot believe in only one God in any other way than by saying that the Father, the Son, and the Holy Spirit are the very Selfsame Person" - was rightly rejected by the A.D. 200 Church Father Tertullian of Carthage in North Africa. To him,<sup>40</sup> "the mystery of the dispensation is still guarded which distributes the Unity into a Trinity, placing in Their order the three Persons - the Father, the Son, and the Holy Spirit....

"I testify," Tertullian continues, "that the Father and the Son and the Spirit are inseparable from Each Other.... The Father is one, and the Son one, and the Spirit one....

"[Yet] They are distinct from Each Other.... He [the Son] says: 'I will pray the Father, and He shall send you another Comforter...even the Spirit' [John 14:16*f*].... All the Scriptures attest the clear existence of, and distinction in, (the Persons of) the Trinity....

"The distinction of Persons in the Trinity, is clearly set forth.... If the number of the Trinity also offends you as if it were not connected in the simple unity, I ask you how it would be possible for a Being Who was merely and absolutely one and singular - to speak in a plural phrase, saying: 'Let Us make man in Our Own likeness!' (Genesis 1:26)?...

"Nay, it was because He [the Divine Father] already then had His [Divine] Son close at His side as a second Person and His Own Word - and a third [Divine] Person also, the Spirit in the Word [Genesis 1:2-3] - that He purposely adopted [even] the plural phrases 'Let Us make' [in

Genesis 1:26] and 'become as One of Us' [in Genesis 3:22].... He did then speak in the unity of the Trinity....

"In respect of the previous works in the world - what says the Scripture? Its first statement indeed is [about the Spirit of God in Genesis 1:2. And] when the Son had not yet appeared, [its second statement is]: 'And God said, "Let there be light!"' [Genesis 1:3, and *cf.* the plural "Us" at 1:26].

The A.D. 240 Church Father Origen stated:<sup>41</sup> "The Son of God...although He seemed recently to have become incarnate, is not by any means on that account recent! For the Holy Scriptures know Him to be the Most Ancient.... For it was to Him [and the Holy Spirit] that God [the Father] said regarding the creation of man: 'Let Us make man[kind] in Our image, after Our likeness!' [Genesis 1:26].....

"Nothing in the Trinity can be called greater or less - since the Fountain of Divinity Alone contains all things [precisely] by His Word..., and by the Spirit...sanctifies all things.... 'By the Word of Jehovah were the heavens strengthened and all their power by the Spirit' [Psalm 33:6].... The Apostle Paul...demonstrates that the power of the Trinity is one and the same, in the words: 'There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord; and there are diversities of operations, but it is the same God Who works all things in all people' [First Corinthians 12:4-7]....

"That this may be the case, and that those whom He has created may be unceasingly and inseparably present with Him Who is - it is the business of Wisdom to instruct and train them and to bring them to perfection.... In this way, then, by the renewal of the ceaseless working of Father [and] Son and Holy Spirit in us..., we shall be able at some future time...to behold the holy and blessed life..., while we ever more eagerly and freely receive and hold fast the Father and the Son and the Holy Spirit."

Also the ancient *Apostles' Creed*, as well as the *Nicene Creed* of A.D. 325, were solidly Trinitarian. The *Apostles' Creed* confesses: "We believe in God the Father Almighty...; and in Jesus Christ His only Son our Lord...; and in the Holy Spirit"<sup>42</sup> *etc.*

Too, the *Nicaeno-Constantinopolitan Creed* of A.D. 381 confesses:<sup>43</sup> "We believe in one God the Father Almighty; and in one Lord Jesus Christ the only-begotten Son of God born from the Father before all ages, Light of Light, true God and true man, not manufactured, of the same substance as the Father, through Whom all things were made...; and in the Holy Spirit, the life-giving Lord Who proceeds from the Father and Who is to be adored and glorified together with the Father and the Son" *etc.*

These two creeds were lasting standards, and are professed also today. Predictably, their Biblical Trinitarianism was reflected also by the Post-Nicene Church Fathers. Thus the A.D. 330 Church Father Athanasius wrote regarding God the Father in the Spirit that "just as He exists before creation - so before creation also, He had what He has. That, we believe, belonged also to the Son (John 16:15). For if the Son is in the Father, then all things that the Father has - belong to the Son." See too John 17:5.

Further: "Out of nothing and without its having any previous existence, God made the universe to [start and to continue to] exist, through His Word. As He says firstly through Moses, 'In the beginning God created the heaven and the earth' [Genesis 1:1]." Also,<sup>44</sup> when the eternal Son "was carrying out the creation of the heaven and earth and all things [Genesis 1:6-11], the Father said to Him: 'Let the heaven be made!' and 'Let the waters be gathered together!'....

"One must convict the Jews [meaning Judaists] also of not genuinely attending to the Scriptures. For one might ask them, to Whom was God speaking?.... Who then could it be, save His Word [or Son]?" For the Father thus spoke His Son-Word to Their Spirit.

"Or Who was with Him, except His Wisdom, when He made 'all created existence'? He [viz. that **Wisdom** or Son in Proverbs 8:22-30] says: 'When He [God the Father] was making the heaven and the earth, **I** was present...**by** Him!'....

"Being present by Him as His Wisdom and His Word, looking at the Father, He [the Son] fashioned the universe and organized it.... Being the good Offspring of Him Who is good, and being the true Son, He is the Father's Power and Wisdom and Word." Indeed, "who entertains even the thought that God could ever have been without Reason and without Wisdom?!"<sup>45</sup>

Now had the Son "been a creature, He would not have said 'He [the Father] begets Me' [Psalm 2:7 & 45:1 *cf.* John 1:18]" but rather: 'God created me.' "For the creatures are from without, and are works of the Maker. But the Offspring is not from without nor a work, but from [within] the Father - and proper to His Essence....

"Moses did not say, of the creation: 'In the beginning He begat' - nor: 'In the beginning [it always] was.' But: 'In the beginning God created the heaven and the earth' [Genesis 1:1]." However, even back then: "In the beginning, was the Word' [John 1:1]." <sup>46</sup> For He was - already! Even as He is now, and ever shall be.

Furthermore,<sup>47</sup> man's "soul is made after the image and likeness of God - as Divine Scripture also shows - when it says of God Himself [Genesis 1:26]: 'Let Us make man after Our image and likeness!'.... This latter [man's soul], being thoroughly brightened - the soul beholds as in a mirror the Image of the Father, even the Word [and Spirit]; and by His means, reaches the idea of the Father Whose Image the Saviour is."

Last:<sup>48</sup> "When Baptism is given, whom the Father baptizes, him the Son baptizes; and whom the Son baptizes, he is consecrated in the Holy Spirit.... Our Saviour also did not command simply to **baptize**. But first, He says: '**Teach** [all nations]!' Then: 'Baptize [them] into the name of Father and Son and Holy Spirit!'"

Indeed, "the whole Faith is summed up and secured in this - that the **Trinity** should ever be preserved. As we read in the Gospel: 'You must go and baptize all the nations in the name of the Father and of the Son and of the Holy Spirit!' (Matthew 28:19). And entire and perfect is the number of the **Trinity**."

It is not surprising, then, that the famous *Athanasian Creed* became and still is a universal statement of the Christian Church. It reads<sup>49</sup> in part:



"We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance [Essence]. For there is one Person of the Father; Another of the Son; and Another of the Holy Spirit.

"But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one - the Glory equal, the Majesty co-eternal. Such as the Father is - is the Son and the Holy Spirit.

"The Father uncreated; the Son uncreated; and the Holy Spirit uncreated. The Father unlimited; the Son unlimited; and the Holy Spirit unlimited. The Father uncreated; the Son uncreated; and the Holy Spirit uncreated. The Father eternal; the Son eternal; and the Holy Spirit eternal.

"And yet, there are not three eternals; but one eternal. As also there are not three uncreateds nor three unlimiteds, but one uncreated and one unlimited.

"So likewise, the Father is Almighty; the Son Almighty; and the Holy Spirit Almighty. And yet there are not three Almighties, but one Almighty.

"So the Father is God; the Son is God; and the Holy Spirit is God. And yet they are not three Gods, but one God.

"So likewise the Father is Lord; the Son, Lord; and the Holy Spirit, Lord. And yet not three Lords, but one Lord....

"We are compelled by the Christian verity, to acknowledge every Person by Himself to be God and Lord. So are we forbidden...to say there are three Gods or three Lords.

"The Father is made by none - neither created, nor begotten. The Son is of the Father alone - not made nor created, but begotten. The Holy Spirit is of the Father and of the Son - neither made nor created, nor begotten, but proceeding.

"So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity - None is before or after Another; None is greater or less than Another.

"Bur the whole three persons are co-eternal and co-equal. So that in all things, as aforesaid - the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that wishes to be saved, must thus think about the Trinity.

"Furthermore, it is necessary unto everlasting salvation that he also believe rightly in the incarnation of our Lord Jesus Christ. For the right Faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man - God, of the Substance [or Essence] of the Father, begotten before the worlds; and man, of the substance [or essence] of His mother, born in the world.

"Perfect God and perfect man consisting of a reasonable soul and human flesh. Equal to the Father as regards His Godhood, and inferior to the Father as regards His manhood....

"Although He is God and man, yet He is not two but one Christ. One, not by conversion of the Godhead into flesh - but by assuming the manhood into God. One altogether - not by confusion of Substance [or Essence], but by unity of Person. For as the reasonable soul and flesh is one man - so God and man is one Christ....

"This is the catholic [or general and universal Christian] Faith. Except a man believe truly, he cannot be saved."

Around A.D. 350, Cyril of Jerusalem stated in his famous *Catechetical Lectures*:<sup>50</sup> "There is one God, the Father of Christ; and one Lord Jesus Christ, the Only-begotten Son of the only God; and one Holy Spirit, the Sanctifier.... Let no one therefore separate the Old from the New Testament!... Thus, he offends against the Holy Spirit Himself Who with the Father and the Son is co-honoured and at the time of Holy Baptism is included with Them in the Holy Trinity.... Our hope is in Father, and Son, and Holy Spirit. We do not preach three Gods....

"Fittingly are we baptized into [the name of the] Father, Son, and Holy Spirit.... The Father through the Son with the Holy Spirit, is the Giver of all grace. The gifts of the Father are none other than those of the Son and those of the Holy Spirit.

"For there is one Salvation, one Power, one Faith; one God, the Father; one Lord, His Only-begotten Son; one Holy Spirit, the Comforter.... It is sufficient for our salvation to know that there is Father and Son and Holy Spirit....

"In the power of the Holy Spirit by the will of Father and Son, Peter stood with the eleven [Acts 2].... So great was the grace which wrought in all the Apostles together that, out of the Jews...this great number [of 3000] believed and were baptized in the name of Christ.... In the same power of the Holy Ghost, Peter and John went up into the temple....

"Hold more steadfastly the faith in 'one God the Father Almighty; and in our Lord Jesus Christ, His Only-begotten Son; and in the Holy Spirit the Comforter!'.... The title of 'Spirit' is applied to Them in common....

"For it is said of the Father, 'God is Spirit' (John 4:24).... And of the Son, 'A Spirit before our face, Christ the Lord' (Lamentations 4:20).... And of the Holy Spirit, 'the Comforter, the Holy Spirit' (John 14:25).... The real and true life, then, is the Father Who through the Son in the Holy Spirit pours forth as from a fountain His heavenly gifts."

The 360 A.D. Church Father Hilary of Poitiers wrote in his work *On the Councils*:<sup>51</sup> "The essential likeness [of the Son], conformed to the Father's Essence in kind - is taught to be identical also in time. Lest He Who is the Image of God, Who is the Word, Who is God with God [the Father and the Spirit] in the beginning [Genesis 1:1-3], Who is like the Father - by insertion of time between Himself and the Father should not have in Himself perfectly, that which is both Image and Word and God!....

"The very fact that God is Father, prevents there being any time in which He was not Father. Consequently, there can be no time in the Son's existence [or rather essence], in which He was not Son.

"Therefore we must neither call the Father older than the Son, nor the Son younger than the Father. For the true meaning of neither name [of the Father or the Son] can exist, without the Other....

"Our Lord Jesus Christ ordained His [twelve] disciples, saying [Matthew 28:19]: 'You must go and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit!' Manifestly, that is [into the name] of a Father Who is truly Father; and clearly of a Son Who is truly Son; and a Holy Spirit Who is truly a Holy Spirit.... We, beloved brethren, declare the substance of the Father and the Son to be one in the Spirit."

In his work *On the Trinity*, Hilary adds:<sup>52</sup> "The Trinity...regenerates us.... The Divine Perfection...bade them [the Apostles] baptize 'in the name of the Father and of the Son and of the Holy Spirit' [Matthew 28:29] - that is, with confession of the Creator and of the Only-begotten and of the Gift. For God the Father is one, from Whom are all things; and our Lord Jesus Christ the Only-begotten through Whom are all things, is one; and the Spirit, God's Gift to us, Who pervades all things, is also one.

"Thus all are ranged according to powers possessed and benefits conferred - the one Power from Whom all; the one Offspring through Whom all; the one Gift Who gives us perfect hope. Nothing can be found lacking in that supreme Union which embraces Father, Son and Holy Spirit - infinity in the Eternal; His Likeness in His express Image; our enjoyment of Him in the Gift.... Faith ought, in silence, to fulfil the Commandments - worshipping the Father; reverencing with Him the Son; abounding in the Holy Spirit....

"May I ever hold fast that which I professed in the *Creed*...when I was baptized into the Father and the Son and the Holy Spirit! Let me, in short, adore You, our Father - and Your Son together with You!

"Let me win the favour of Your Holy Spirit - Who is from You, through Your Only-begotten! For I have a convincing Witness to my faith Who says: 'Father, all Mine are Yours, and Yours are Mine!' - even my Lord Jesus Christ" alias the Spirit-anointed One.

The A.D. 370 Gregory Nazianzen carefully indicated<sup>53</sup> "what we are to think of the original and blessed Trinity.... Those who are charged with the illumination of others, if they are to avoid contracting their doctrine to a single Person from fear of polytheism..., leave us empty terms - if we suppose the Father and the Son and the Holy Spirit to be only one and the same Person....

"It is necessary not to be so devoted to the Father, as to rob Him of His Father**hood** - for Whose Father would He be, if the Son were separated and estranged from Him by being ranked with the creation?... Nor to be so devoted to Christ, as to neglect to preserve both His Son**ship** and the rank of the Father as Origin - inasmuch as He is the Father and Generator. For Whose Son would it be, if His Origin were not referred to the Father? For He would be the Origin of petty and unworthy beings...if He were not the origin of Godhead and goodness which are contemplated in the Son and the Spirit - the Former being the Son and the Word; the Latter the proceeding and indissoluble Spirit. For both the unity of the Godhead must be preserved, and the Trinity of Persons confessed - Each with His Own property....

"Whoever has been permitted...to hold communion with God and be associated, as far as man's nature can attain, with the purest Light - is blessed...by rising superior to the dualism of matter, through the unity which is perceived in the Trinity.... Cease then to dishonour the Father in your opposition to the Only-begotten! For it is not real honour, by presenting to Him a creature, to rob Him of what is more valuable, a Son - and to dishonour the Son, in your opposition to the Spirit. For He [the Son] is not the Maker of a fellow servant - but He is glorified with one of co-equal honour. Rank no 'part' of the Trinity with yourself - lest you fall away from the Trinity!... If you overthrow any of the three [Persons] - you have overthrown the whole....

"To us, there is one God. For the Godhead is one. And all that proceeds from Him, is referred to one - though we believe in three Persons. For one is not more, and another less, Divine.... The Godhead is, to speak concisely, not 'divided' into separate Persons. And there is one interlacement of Light, as it were of three suns joined to each other.

"When then we look at the Godhead or the First Cause or the *Monarchia* - that which we conceive, is one. But when we look at the Persons in Whom the Godhead dwells - and at Those Who timelessly and with equal glory have Their Being from the First Cause - there are three Whom we worship."

The Nazianzen's friend Gregory of Nyssa, A.D. 375, stated<sup>54</sup> that "none would venture to affirm that while the heavens are the work of God - the sun is that of the heavens; and the moon that of the sun; and the stars that of the moon.... Seeing that all are the work of One. For there is one God and Father of all, of Whom are all things....

"In whatever way you understand the title 'Paraclete' [alias 'Comforter'] - when used of the Spirit, you will not in either of its significations detach Him from His communion in it with the Father and the Son.... When the Lord [Jesus] said 'the Spirit of Truth' - He immediately added 'Which proceeds from the Father' (John 15:26). [That is] a fact which the voice of the Lord never asserted of any conceivable thing in creation.... Every Scripture, divinely inspired, written by the *afflatus* of the Spirit - attests the Divinity of the Spirit....

"Through the Prophet Isaiah (6:1), it is attested as to the manifestation of the Divine appearance vouchsafed to him - when he saw Him Who sat 'on the throne'.... The older tradition, it is true, says that it was the Father Who appeared to him. But the Evangelist John refers the prophecy to our Lord [Jesus] touching those of the Jews who did not believe the words uttered by the Prophet concerning the Lord, saying: 'These things said Isaiah when he saw His glory and spake of Him' (John 12:41).

"But the mighty Paul attributes the same passage to the Holy Spirit - in his speech made to the Jews at Rome when he says: 'Well spoke the Holy Spirit by Isaiah the Prophet concerning you, saying, "Hearing you shall keep on hearing but shall not understand"' (Acts 28:25-26). This shows, in my opinion - by Holy Scripture itself - that every specially divine vision...is to be understood to refer to the Father, the Son, and the Holy Spirit."

In his work *On the Holy Trinity and of the Godhead of the Holy Spirit*, Gregory of Nyssa adds: "Our enemies...charge us with preaching three Gods.... We show both publicly to all men,

and privately to those who converse with us - that we anathematize any man who says that there are three Gods, and hold him not to be a Christian.... We confess **three Persons**...and **one Godhead**.... The Lord [Jesus], in delivering the saving Faith to those who become disciples of the Word, joins with the Father and the Son the Holy Spirit also [Matthew 28:19].... In the case of the Divine Nature [or Essence], our doctrinal definition rejects the plurality of God - at once enumerating the Persons, and at the same time not admitting the plural signification.... It has been deemed a point of our religion, that there is a Spirit of God - just as it has been allowed that there is a Word of God....

"The supremacy of the one First Cause is not split and cut up into different Godships.... Now, there have been delivered to us in the Gospel three Persons and names through Whom the generation or birth of believers takes places.... He who is begotten by this Trinity, is equally begotten of the Father and of the Son and of the Holy Spirit.... He who confesses that the Holy Trinity is uncreated, enters into the steadfastly unalterable [everlasting] life."

Finally, in his *Letters*, Gregory of Nyssa states<sup>55</sup> that the doctrine of the Lord is this: "'Go...teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!' [Matthew 28:19].... In the case of those who are regenerated from death to eternal life, it is through the Holy Trinity that life-giving power is bestowed on those who through faith are deemed worthy of the grace.... We rest our hope, and the persuasion of the salvation of our souls, upon the three Persons.... We believe in the Father of our Lord Jesus Christ Who is the Fountain of life; and in the Only-begotten Son of the Father Who is the Author of life...; and in the Holy Spirit of God, concerning Whom the Lord has spoken 'It is the Spirit Who enlivens' [John 6:63]....

"Immortality is bestowed...through faith in the Father and the Son and the Holy Spirit.... Our life is one which comes to us, by faith in the Holy Trinity. It takes its rise from the God [and Father] of all, flowing through the Son, and working in us by the Holy Spirit. Having then this full assurance, we are baptized as we were commanded..., so that with one accord our Baptism [and accordingly also] our faith and our ascription of praise - are to the Father and to the Son and to the Holy Spirit.

"But if anyone makes mention of two or three Gods or of three Godheads - let him be accursed!.... As many as walk by the rule of truth and acknowledge the three Persons, devoutly recognized in Their several properties, and believe that there is one Godhead, one goodness, one rule, one authority and power, and neither make void the supremacy of the Sole-sovereignty nor fall away into polytheism nor confound the Persons nor make up the Holy Trinity of heterogeneous and unlike elements - but in simplicity receive the doctrine of the Faith, grounding all their hope of salvation upon the Father, the Son, and the Holy Spirit - these according to our judgment are of the same mind as we, and with them we also trust to have part in the Lord....

"When the Father, the Son, and the Holy Spirit - and with orthodox devotion being glorified and adored by those who believe that in a distinct and unconfused Trinity there is One Substance, Glory, Kingship, Power, and Universal Rule - in such a case as this, what good excuse for fighting can there be?... As long, then, as the Only-begotten is adored with all the heart and soul and mind; believed to be in everything that which the Father is; and in like manner the Holy Spirit is glorified with an equal amount of adoration - what plausible excuse for fighting is left these

over-refined disputants who are rending the seamless robe...and undisguisedly abhorring contact with those who worship Christ?"

The A.D. 380 Basil the Great of Seleucia, was the equally famous brother of Gregory of Nyssa. To see just how "Great" Basil was, let us look at his many deep insights into the Trinity. For already in his *Second Sermon*,<sup>56</sup> Basil states also Adam knew God was Triune. Indeed, "his knowledge, therefore, is coeval with the creation."

In his important work *The Hexaemeron* (alias *The Six Days*), Basil wrote:<sup>57</sup> "In the beginning God created the heaven and the earth...and the Spirit of God was borne upon the surface of the waters...and God said "Let there be light!" [Genesis 1:1-3].... God created...by the Spirit of God. He means the Holy Spirit.... Always by 'the Spirit of God' the Holy Spirit is meant - the Spirit Who completes the divine and blessed Trinity.... The first Word of God created the nature of light....

"And God said "Let Us make man!" [Genesis 1:26]. Does not the light of theology shine in these words, as through windows? And does not the second Person [of the Trinity] show Himself?....

"The Jews [meaning the apostate Judaists]...resisted the truth, and pretended that God was speaking to Himself.... [Or] 'God,' they say, 'addresses Himself to several persons - it is to angels in front of Him that He says "Let us make man!"'

"Jewish fiction! A fable whose frivolity shows whence it has come!... To reject the Son, they raise [angelic] servants to the dignity of counsellors; they make of our fellow-slaves, the agents in our creation!" *Per contra*, however: Genesis 28:12; 32:1f; Psalm 103:20f; Luke 2:9-14; Colossians 2:15-19 and Hebrews 1:7-14!

Indeed, continues Basil: "Listen to the continuation: 'In Our image' [Genesis 1:26]! What have you to reply? Is there one image of God, and the angels?! Father and Son have by absolute necessity the same form; and the form is here understood as behooves the divine....

"To Whom does He say 'in Our image'? To Whom - if it is not to Him [the Son of God the Father] Who is 'the brightness of His glory and the express image of His Person' [Hebrews 1:3]; 'the image of the invisible God' [Colossians 1:15]...with the help of the Holy Spirit?!"

It is especially in his magnificent work *On the Spirit*, that Basil unfolds more fully the implications of the above. There,<sup>58</sup> he cites the creation passage Isaiah 40:12-13, 'Who has directed the Spirit of the Lord?' - and also the further passage that 'the Father loves the Son, and shows Him all things' [John 5:20].

Basil then observes: "This is He Who holds the earth, and has grasped it with His hand; Who brought all things to order...according to the will of God the Father.... The Creator-Word, the Only-begotten Son..., is true Light [cf. John 1:1-9].... The Spirit...is called 'Spirit of God' [Genesis 1:3 & Matthew 12:28] and 'Spirit of truth Who proceeds from the Father' [John 15:26].... 'God is Spirit' [John 4:24]....

"Our Lord, when enjoining the Baptism of salvation, charged His disciples to baptize all nations into the name 'of the Father and of the Son and of the Holy Spirit' [Matthew 28:19].... The Spirit is there conjoined with the Father and the Son....

"I pray that with this confession, I may depart hence to the Lord! And them [*viz.* Christians] I charge to preserve the Faith secure until the day of Christ, and to keep the Spirit undivided from the Father and the Son - preserving both in the *Confession of Faith* and in the *Doxology*, the doctrine taught them at their Baptism....

"I testify to every man who is 'confessing Christ' [*sic!*], and denying God - **that** 'Christ' will profit him nothing.... Every man that calls upon 'God' [*sic!*], but rejects the Son..., his faith is vain.... Every man that sets aside the Spirit..., his faith in the 'Father' and in the 'Son' will be useless. For he cannot even hold it, without the presence of the Spirit....

"He who does not believe the Spirit, does not believe in the Son. And he who has not believed in the Son, does not believe in the Father.... As we believe in the Father and the Son and the Holy Spirit, so are we also baptized into the name of the Father and of the Son and of the Holy Spirit.... The Spirit is ranked together with God - not on account of the emergency of the moment, but on account of the natural Fellowship....

"Peter's words to Sapphira, 'How is it that you have agreed together to tempt the Spirit of the Lord? You have not lied to men, but to God!' [Acts 5:4-9] - show that sins against the Holy Spirit, and against God, are the same. And thus you might learn that in every operation - the Spirit is closely conjoined with and inseparable from the Father and the Son....

"From the things created at the beginning, may be learnt the fellowship of the Spirit with the Father and the Son [Genesis 1:1-3].... In the creation, you should please first think of the original cause of all things that are made, the Father; of the creative cause, the Son; of the perfecting cause, the Spirit....

"The first principle of existing things, is one - creating through the Son, and perfecting through the Spirit.... 'For by the Word of the Lord were the heavens made, and all the host of them by the Spirit' [Psalm 33:6].... The 'Word' is He Who 'was with God in the beginning' and 'was God' [John 1:1]. And the Spirit...is 'the Spirit of truth Who proceeds from the Father' [John 15:26]....

"'The name of the Father and of the Son and of the Holy Spirit' [Matthew 28:19] is delivered in like manner.... In Baptism, the relation of the Spirit to the Son is the same as that of the Son to the Father. And if the Spirit is co-ordinate with the Son, and the Son with the Father, it is obvious that the Spirit is also co-ordinate with the Father.... There is one God and Father, one Only-begotten, and one Holy Spirit. We proclaim each of the *Hypostases* [or Persons] singly; and, when count we must, we do not let an ignorant arithmetic carry us away to the ideal of a plurality of Gods....

"The Son is in the Father, and the Father in the Son.... One, moreover, is the Holy Spirit; and we speak of Him singly - conjoined as He is to the one Father through the one Son; and through Himself completing the adorable and blessed Trinity....

"He [the Spirit] is moreover said to be 'of God' [Second Corinthians 1:12-22] - but in the sense of proceeding out of God [the Father] not by way of generation like the Son, but as Breath [Psalm 33:6].... He is moreover styled 'Spirit of Christ' - as being by nature closely related to Him. Therefore 'if any man does not have the Spirit of Christ, he does not belong to Him' (Romans 8:9)....

"The Spirit is glorified through His communion with both Father and Son, and through the testimony of the Only-begotten when He says 'All kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Holy Spirit shall not be forgiven to men!' (Matthew 12:31).... 'No man knows the Father, save the Son' (Matthew 11:27). And so 'no man can say that Jesus is the Lord, but by the Holy Spirit' (First Corinthians 12:3).... 'God is Spirit; and they that worship Him, must worship Him in spirit and in truth' (John 4:24).... Thus the way to the knowledge about God, lies from one Spirit through the one Son to the one Father....

"The Spirit is said to be in them [viz. in Christians].... In relation to the Father and the Son - it is more consistent...to assert Him not to be in but to be with [them].... His essential Being before the ages, and His ceaseless abiding with Son and Father, cannot be contemplated without requiring titles expressive of eternal conjunction....

"Wherever the fellowship is intimate, congenital, and inseparable - the word 'with' is more expressive, suggesting as it does the idea of inseparable fellowship.... Thus, whenever we have in mind the Spirit's proper rank - we contemplate Him as being with the Father and Son.... Just as the Father is seen in the Son - so is the Son, in the Spirit.... Our Lord [Jesus]...said that worship ought to be offered 'in Spirit and in Truth' (John 4:24) - plainly meaning Himself by the 'Truth'.... So too do we speak of worship in the Spirit as showing in Himself the Godhead of the Lord. Therefore, even in our worship, the Holy Spirit is inseparable from the Father and the Son....

"So far as the sense goes, it is the same to say 'glory be to the Father and to the Son and to the Holy Spirit!' - and 'glory be to the Father and to the Son with to the Holy Spirit!'.... The Apostle uses either word indifferently - saying at one time 'in the name of the Lord Jesus and by the Spirit of our God'; at another 'when you are gathered together and my Spirit with the power of our Lord Jesus' (First Corinthians 6:11 cf. 5:4)....

"If, as in a Court of Law, we were at a loss for documentary evidence but were able to bring before you a large number of witnesses - would you not give your vote for our acquittal? I think so. For 'at the mouth of two or three witnesses, shall the matter be established' (Deuteronomy 19:15).... To God the Father and the Son our Lord Jesus Christ, with the Holy Ghost, glory and might for ever and ever!" Cf. First John 5:6-8.

Basil ends in his *Letters*:<sup>59</sup> "They ought to confess that the Father is God, the Son God, and the Holy Spirit God.... Whatever your thought suggests to you as to the mode of Being of the Father, you will think also in the case of the Son and in like manner too of the Holy Spirit....

"The Uncreated and...the Incomprehensible is one and the same in the case of the Father and of the Son and of the Holy Spirit.... It is necessary, by means of the notes of [personal differentiation] in the case of the Trinity, to keep the distinction unconfounded....



"The Son, Who declares the Spirit proceeds from the Father through Himself...so far as the peculiar [**personal**] **notes** are concerned - has **nothing in common** either with the Father or with the Holy Spirit.... Therefore in the **communion of the substance**...there is no mutual approach or intercommunion of those **notes** of indication perceived in the **Trinity**. Thereby is set forth the proper **peculiarity of the Persons** delivered in the [Christian] Faith - **Each** of these being distinctively apprehended by **His Own notes**....

"I mean of Father, Son, and Holy Spirit...[that] in Them is seen a certain **communion indissoluble** and **continuous**.... A reflective student could perceive the greatness of any One of the (Persons) believed in, within the **Holy Trinity**....

"Beholding the glory in Father, Son, and Holy Spirit - his mind all the while recognizes no void interval wherein it may travel between Father, Son and Holy Ghost.... He who perceives the Father, and perceives Him by Himself, has at the same time mental perception of the Son; and he who received the Son, does not divide Him from the Spirit....

"He who makes mention of the Spirit alone, embraces also in this confession Him of Whom He is the Spirit.... Just as he who lays hold on one end of the chain, pulls the other to him - so he who 'draws the Spirit'...draws to him at the same time both the Son and the Father....

"For He Who eternally exists with the Father can never be cut off from the Father. Nor can He Who works all things by the Spirit ever be disjoined from His Own Spirit.

"The peculiar [personal] properties of the *Hypostases* [or **Persons**], **like [several] colours** seen **in the [one] rainbow**, flash their brightness on **Each of the Persons**...in the **Holy Trinity**.... In the Holy Trinity, the **common** is to be understood as referring to the **Essence**; the *Hypostases* [or **Persons**], on the other hand, are the several distinctives [see sketch on our very first page]....

"We are taught that the Son is of the substance of the Father, begotten and not made.... The Holy Spirit too is numbered with the Father and the Son, because He is above creation.... The Son is confessed to be of one substance with the Father, and the Holy Spirit is ranked and worshipped as of equal honour....

"You have professed your faith in Father, Son and Holy Spirit. Do not abandon this deposit!... The Holy Spirit...[is] conjoined with Father and Son in all things in glory and eternity, in power and kingdom, in sovereignty and Godhead. That is testified by the transfer of the baptism of salvation....

"It is said 'Go and baptize into the name of the Father and of the Son and of the Holy Spirit!' (Matthew 18:19).... He Who spoke of the name of Father, Son and Holy Spirit - mentioned **three** and **united** them by the conjunction, teaching that with each name must be understood its own proper meaning....

"Father, Son, and Holy Spirit have the same nature and **one** Godhead. But these [three] are **different**.... For unless the meaning of the distinctive qualities of Each be unconfounded - it is impossible for the *Doxology* to be offered adequately to Father, Son and Holy Spirit [*cf.* Second Corinthians 13:14].... We have made profession of our faith in Father, Son, and Holy

Spirit - and we are baptized into the name of Father, Son, and Holy Spirit. Therefore we never separate the Spirit from conjunction with the Father and the Son. For our mind, enlightened by the Spirit, looks at the Son - and in Him, as in an image, beholds the Father....

"We confess a particular *Hypostasis* [or Personhood] - in order that our conception of Father, Son and Holy Spirit may be without confusion and clear.... The **Godhead** is common; the **Fatherhood**, particular. We must therefore combine the two and say: 'I believe in God the Father.'

"The like must be pursued in the confession of the Son. We must combine the particular [**Sonship**] with the common [**Godhead**], and say: 'I believe in God the Son.'

"So regarding the Holy Spirit we must make our utterance conform to the appellation.... Say: '[I believe] in **God** [in common] the **Holy Spirit** [in particular]!'

"Hence it results that there is a satisfactory preservation of the unity - by the confession of the **one Godhead**. While in the distinction of the individual properties regarded in Each - there is the confession of the peculiar properties of the Persons....

"With the blameless Christian Faith of the Christians which we have obtained from God, I confess and agree.... I believe in one God.... God the Father, God the Son, God the Holy Spirit. I adore and worship one God - the three Persons!"<sup>60</sup>

In his great work *On the Holy Spirit* Ambrose - the 339-397 A.D. mentor of the even more famous 354-430 A.D. Augustine - stated it thus:<sup>61</sup> "It is written, 'Go baptize all nations in the name of the Father and of the Son and of the Holy Spirit!' (Matthew 28:19). He [Christ] said, 'in My name' [Mark 16:17 cf. Luke 24:47] - not 'in the names.'

"So, then, the name of the Father is not one; that of the Son another; and that of the Holy Spirit [yet] another. For God is one. The names are not more than one. For there are not two Gods, or three Gods....

"In reading the first book of the Ancient History, it is made clear...that...the Spirit [moved and the Word/Son/Light] shone forth.... Of His eternity, Moses was not ignorant....

"At the very beginning of the world, and indeed before its beginning, he [Moses] conjoined Him [the Spirit] with God Whom he [Moses] knew to be eternal before the beginning of the world. For if anyone takes good heed, he will recognize in the beginning both the Father, the Son, and the Spirit.

"For of the Father it is written: 'In the beginning God created the heaven and the earth' [Genesis 1:1]. Of the Spirit it is said: 'The Spirit was borne upon the waters' [Genesis 1:2].... Of the Son we read that He it is Who divided light from darkness [Genesis 1:3-5].

"For there is one God the Father Who speaks, and one God the Son Who acts.... The Father acknowledges the Son [and the Spirit] as equal to Himself in the execution of the work - saying: 'Let Us make man after Our image and likeness!' [Genesis 1:26]....

"Who can divide that association, which Christ shows to be inseparable? 'Go,' says He, 'baptize all nations in the name of the Father and of the Son and of the Holy Spirit!' [Matthew 28:19]. Has He changed either a word or a syllable here, concerning the Father or the Son or the Holy Spirit? Certainly not!

"But He says, 'in the name of the Father and of the Son and of the Holy Spirit.' The expression is the same for the Spirit as for the Father and for [the Son] Himself. From which is inferred not any [mere] office of the Holy Spirit, but rather a sharing of honour or of working - [as] when we would say: 'in the Spirit'....

"The Son...did not say 'with the name of the Father and of the Son and of the Holy Spirit' - but 'in the name'.... Yet, not [merely in] any office. But the power of the Trinity [the Father and the Son and the Holy Spirit] is expressed in this syllable....

"The Spirit abides with the Father and the Son. Whence too the Apostle joined 'the communion of the Holy Spirit' with 'the grace of Jesus Christ' and 'the love of God [the Father]' - saying: 'The grace of our Lord Jesus Christ and the love of God [the Father] and the Communion of the Holy Spirit be with you all!' [Second Corinthians 13:14]....

"We say that there is one God - confessing the Father and not denying the Son under the true name of the Godhead. So too, we exclude not the Holy Spirit from the unity of the Godhead. And we do not assert, but deny - that there could be three Gods....

"God, then, is one - without violation of the majesty of the eternal Trinity, as is declared in the instance [Second Corinthians 13:14] set before us. And not in that place alone do we see the Trinity expressed in the name of the Godhead....

"Especially in the epistles which the Apostle wrote to the Thessalonians - he most clearly set forth the Godhead and sovereignty of the Father, the Son, and the Holy Spirit." See: First Thessalonians 3:11f and Second Thessalonians 1:11f.

"Who, then, is the Lord - Who make us to increase and abound before God and our Father, at the coming of the Lord Jesus? He [Paul] has named the Son. Whom, then, has he joined with the Father and the Son - except the Spirit?!

"Who is the Lord Who establishes our hearts in holiness? For holiness is a grace of the Spirit. As, too, is said [a little] farther on: 'In holiness of the Spirit and belief of the truth' [Second Thessalonians 2:13-17].

"Who, then, do you think is here named 'Lord' - except the Spirit? But has not God the Father been able to teach you - He Who says: 'Upon Whomsoever you shall see the Spirit descending and abiding upon Him, this is He Who baptizes with the Holy Spirit' [John 1:33]?

"Of course, naturally so! But "the Spirit descended in the likeness of a dove [Luke 3:22], so that He might both bear witness to His wisdom...and show that His working is one with that of the Father and the Son....

"See what the voice of the Lord uttered, concerning the Holy Spirit!... This, He laid down not so that He might set the power of the Spirit in the first place - but so that He might show that the fullness of strength consists in the knowledge of the Trinity....

"Recognize the oneness of the majesty and rule in the Father, the Son, and the Holy Spirit! For many say that it was God the Father Who was seen...by Isaiah [6:1-10]. Paul says it was the Spirit, and Luke supports him [Acts 28:25f].... John [12:36-41] refers it to the Son.... 'These things said Isaiah when he saw His glory, and spake of Him'....

"'He that sees Me, sees the Father also' [John 14:9]. And the Son is seen in the Spirit. For as 'no man says "Lord Jesus!" except in the Holy Spirit' [First Corinthians 12:3] - so Christ is seen not by the eye of flesh, but by the grace of the Spirit."

Elsewhere, Ambrose continues:<sup>62</sup> "Abraham...saw the **Trinity** in a type.... Beholding three, he worshipped **one** - and, preserving the distinction of the [**three**] Persons, yet addressed **one Lord**. He offered to **three** the honour of his gift, while acknowledging **one** power [Genesis 18:2-33 cf. 19:27].

In his instructive volumes *On the Christian Faith*, Ambrose insists<sup>63</sup> it is written: 'Hear, O Israel - the Lord your God is one Lord!' [Deuteronomy 6:4].... God is one. One is the name, one is the power - of the **Trinity**.

"Christ Himself, indeed, says: 'You must go baptize the nations in the name of the Father and of the Son and of the Holy Spirit!' [Matthew 28:19]. In the 'name' - mark you! Not in the 'names'!....

"We say, then, that there is one God - not two or three Gods.... The impious heresy of the Arians...says that there are three 'gods'.... It divides the Godhead of the Trinity. Whereas the Lord, in saying 'Go baptize the nations in the name of the Father and of the Son and of the Holy Spirit!' - has shown that the Trinity is of **one** power.

"We confess Father, Son and Spirit - understanding, in a perfect Trinity, both fullness of Divinity and unity of power.... The Kingdom of the Trinity is not divided.... All His saints adore Him. But the Son of God adores not; nor the Holy Spirit. The seraphs say: 'Holy, Holy, Holy' [Isaiah 6:3 cf. Revelation 4:3-8].... Why the threefold repetition - unless that the Father, the Son and the Holy Spirit are one in holiness?...

"To show that the Godhead of the Trinity is one - he [Isaiah] after the threefold 'Holy' added in the singular number: 'the Lord God of Sabaoth.' Holy therefore is the Father; holy the Son; holy likewise the Spirit of God. And therefore it is the Trinity [Who is here] adored.... The Son is always with the Father, and in the Father. **With** the Father - by virtue of the distinction, without division, proper to the Eternal Trinity. **In** the Father, by reason of the essential unity of the Divine Nature [cf. John 1:1-18]....

"The Substance of the Trinity, is...a common Essence.... An incomprehensible, ineffable Substance. We hold [to] the distinction - not [to] a confusion - of Father, Son, and Holy Spirit. A distinction without separation. A distinction without plurality. And thus we believe in

Father, Son, and Holy Spirit - as Each existing from and unto eternity, in this divine and wonderful Mystery.... The Father, the Son, and the Holy Spirit are of one Nature" (Essence).

The A.D. 400 Epiphanius said of Adam:<sup>64</sup> "He was no idolater - for he **knew** God the Father, Son, and Holy Ghost; and he was a Prophet, and **knew** that the Father said to the Son [in the Spirit] 'Let Us make man!'" Indeed, to Epiphanius, the denial of God's original revelation to man as being trinitarian - is **heresy**.<sup>65</sup>

Chrysostom of Constantinople [344-407 A.D.] and Jerome of Bethlehem [345-419] were contemporaries of Ambrose and Epiphanius. They were contemporaries also of Augustine.

John 1:1-3 states that the pre-incarnate 'Word was God' and that 'all things were made by Him.' Chrysostom remarked here,<sup>66</sup> that "the expression '**by Him**' is here used...for no other reason but to prevent anyone from supposing the Son to be Unbegotten" but instead merely 'created' (*sic*).

"He [the Son] is nothing inferior to the Father. Hear from Himself, where He says: 'Just as the Father raises up the dead and [re-]enlivens them - even so the Son enlivens whom[soever] He wishes' (John 5:21)!.... Between Father and Son, there was an equality of honour....

"Isaiah [6:10] says: 'You shall hear with your ears, and not understand.' 'These things he said when he saw His glory, and spake of Him' [cf. John 12:41].... 'He saw His glory.' Whose? The Father's?

"How then does John [12: 41] speak of the Son - and Paul [in Acts 28:25f] of the Spirit? They say it, not as confounding the Persons - but as showing that the[ir] dignity is one. For that which is the Father's, is the Son's also - and that which is the Son's, is the Spirit's....

"They [the antitrinitarian Arians] says that the Son was made flesh because He was 'inferior' to the Father. We will reply to them: 'What then will you say of the Spirit?' He took not the flesh. And yet certainly **you** will not, on this account, call Him 'greater' than the Son - nor [call] the Son 'inferior' to Him.

"Therefore, in the case of Baptism, also the Trinity is included. The Father is able to effect the whole; as is the Son; and the Holy Ghost. Yet...They are [All] included in the rite, so that - by Their community in supplying those unspeakable blessings - we may also fully learn Their community in dignity.... The Son is able by Himself to do that which in the case of Baptism He is able to do with the Father - and the Holy Ghost the same....

"Learn that the gift and the power of the Father, the Son, and the Holy Ghost - is one! For [common] things which appear to be peculiar to the Father, these are seen also to belong to the Son and to the Holy Ghost.... We see that the Apostles were given to the Church at one time by the Father; at another by the Son; at another by the Holy Ghost - and that the 'diversities of gifts' (First Corinthians 12:4) belong to the Father, the Son, and the Holy Ghost."

On the passage First Corinthians 12:1-7, Chrysostom further remarks:<sup>67</sup> "Do you see that there is no difference in the gifts of the Father and the Son and the Holy Ghost? No confounding

of the Persons. God forbid! But a declaring of the equal honour of the Essence. For that which the Spirit bestows, this Paul says that God [the Father] also works - this, that the Son likewise ordains and grants."

On the Apostle Paul's Second Corinthians 3:18 & 4:4-6, Chrysostom even observes:<sup>68</sup> "By the shining of this Light...we see...God Himself, through Christ. Do you see the invariableness in the Trinity?

"For of the Spirit, Paul says: 'But we all, with unveiled face reflecting in a mirror the glory of the Lord, are transformed into the same image - from glory, unto glory - even as from the Lord the Spirit.... And of the Son: 'That the light of the glorious Gospel of Christ Who is the Image of God, should not dawn upon them' [viz. unbelievers].... And of the Father: 'He Who said Light shall shine out of darkness, shone in your hearts to give the light of the knowledge of the glory of God in the face of Christ' [cf. too Genesis 1:1-3 & 1:26]."

On Second Corinthians 13:14 - 'The grace of our Lord Jesus Christ and the love of God [the Father]...and the communion of the Holy Ghost be with you all!' - Chrysostom declares:<sup>69</sup> "The Holy Spirit is...now enumerated..with the Father and the Son.... The things of the Trinity, are undivided....

"Whereas the communion is of the Spirit, it has been found [also] of the Son. And whereas the grace is of the Son, it is also of the Father and of the Holy Spirit. For [we read]: 'Grace be to you from God the Father!' [1:2]. And in another place [First Corinthians 12:11]: 'But all these the one and the same Spirit works, distributing to each one severally.'"

Finally, Chrysostom also makes several insightful remarks in his *Homilies on Hebrews*. On 1:3, he observes:<sup>70</sup> "See then how he [the holy writer] applies to the Son, that which is proper to the Father!....

"He did not simply say 'and upholding all things'; nor... 'by His power [viz. that of the Father]' - but 'by the Word of His [**O**wn] power'.... He has taken one Essence and Subsistence, to indicate two [personally different] Subsistences. Which he also does, in regard to the knowledge of the Spirit [cf. 9:14]."

On Hebrews 6:13-16, Chrysostom again makes a valuable remark. He says:<sup>71</sup> "'God,' it is said [John 4:24], 'is a Spirit; and they that worship Him, must worship Him in spirit.'

Indeed - after Hebrews 9:14's 'eternal Spirit' - Chrysostom adds: "If the soul be strong, it will endure all things easily and...will lead...into tranquil havens. To which may we all attain - by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Ghost, be glory...now and for ever and world without end!"<sup>72</sup>

Jerome of Bethlehem referred<sup>73</sup> to those "who have been baptized in the right faith - and who have believed that the Father, Son and Holy Ghost are three Persons.... A man...would have learnt the doctrine of the co-essential Trinity. He would have known...that the Father, Son and Holy Spirit are not divided in Nature - but in Person. He would have known also that the name of Son was implied in that of Father - and the name of Father, in that of Son....

"The mysteries of the Trinity...were revealed to the Apostles.... Thus the faith of such as believe in the mystery of the Trinity, might have its due pre-eminence.... I certainly believe in God the Father. I believe in God the Son. And I believe in God the Holy Ghost. I believe in one God."

After the death of Jerome in 419 A.D., Gennadius around 480 finished off the former's work *Lives of Illustrious Men*. There, Gennadius remarked:<sup>74</sup>

"Isaac [the 385 A.D. converted Jew] wrote *On the Holy Trinity*.... He maintained that three Persons exist in one Deity in such a way, that anything may be peculiar to Each which Another does not have.... The Father has this peculiarity - that He Himself, without source, is the Source of Others.... The Son has this peculiarity that, begotten, He is [still] not posterior to the Begetter.... The Holy Spirit has this peculiarity, that He is neither made nor begotten - but nevertheless is from Another" or Others through His Own Eternal Procession.

"Ursinus [circa 440]...wrote against those who say that heretics should be rebaptized - teaching that it is not legitimate nor honouring to God that those should be rebaptized who have been baptized...in the name of the Father and of the Son and of the Holy Spirit.... The simple confession of the Holy Trinity...is sufficient for salvation....

"Augustine of Africa," Gennadius continues, "as an old man even...publishes fifteen books *On the Trinity* which he had begun as a young man." Consequently, it will be profitable now to look at the relevant parts of this and of other works of that great man.

Around 400 A.D., Augustine had started finalizing his massive fifteen volumes *On the Trinity*. That was still more than two hundred years before the Anti-Trinitarian Muhammad started formulating his own and very different religion of Islam - borrowing, as he did, much of his own Unitarianism directly from Anti-Trinitarian Judaism.

In his *On the Trinity*, Africa's greatest Theologian reflected on the relationship between God the Father and His Son in the Spirit. There, Augustine stated:<sup>75</sup>

"According to the form of God [Philippians 2:6 cf. Colossians 2:9] it is said, '**Before** all the hills, He [the Father] begat Me [the Son]' (Proverbs 8:25).... Before all times....

"He [the Son and Word and Commencer] is the 'I Am' (John 8:23-25) Who also speaks to us - even at the 'beginning' when God created the heaven and the earth (Genesis 1:1-3).... In this Trinity, what is said of Each is said also of All - on account of the indivisible working of the one and same Substance [or Essence]. As He also says of the Holy Spirit....

"The Holy Spirit...by the shape of a dove (Matthew 3:16) or by fiery tongues (Acts 2:3)...manifested His substance co-eternal with the Father and the Son, and alike with them unchangeable.... The Father, Son and Holy Spirit - of one and the same substance, God the Creator, the Omnipotent Trinity - work indivisibly....

"The Trinity Together wrought both the voice of the Father and the flesh of the Son and the dove of the Holy Spirit, while each of these things is referred severally to Each Person. And by this similitude, it is in some degree discernible that the Trinity...is manifested ....

"The Father is omnipotent, the Son omnipotent, and the Holy Spirit omnipotent. Yet not three Omnipotents, but one Omnipotent. 'For of Him are all things, and through Him are all things, and in Him are all things. His is the glory, for ever!' (Romans 11:36).

"Whatever, therefore, is spoken about God in respect to Himself - is spoken both singly of each Person (that is of the Father and the Son and the Holy Spirit) and together of the Trinity.... Not plurally, but in the singular.... When therefore we regard the Creator Who is understood from the things that were made (Romans 1:20), we must needs understand the Trinity - of Whom there appears traces in the creation.... That Trinity [alias the Triune God] is the Supreme Source of all things; and the most perfect beauty; and the most blessed delight."

One reads "in Genesis (1:26), 'Let Us make man after Our image and likeness!' Both 'let Us make!' and 'Our' [image], are said in the plural - and ought not to be received, except as relatives. For it was not that gods might make, or make after the image and likeness of gods. But that the Father and Son and Holy Spirit might make after the image of the Father and Son and Holy Spirit, so that man might subsist as the image of God. And God is the Trinity...[and] man...the image of the Trinity....

"God said 'Let Us make man in Our image!' (Genesis 1:26).... In that it is of the plural number, the word 'Our' would not be used rightly if man were made in the image of one Person - whether of the Father, or of the Son, or of the Holy Spirit. But because he was made in the image of the Trinity - on that account it is said 'after Our image'.... O Lord our God, we believe in You - the Father and the Son and the Holy Spirit! For The Truth would not say 'Go baptize all nations into the name of the Father and of the Son and of the Holy Spirit!' - unless You were a Trinity."

Near the end of his life, Augustine completed his great work *The City of God* (in A.D. 426). There he wrote:<sup>76</sup> "Speaking of...the Father, or of the Son, or of the Holy Spirit - we confess that each is God.... We say that the Father is the Father of the Son, and the Son the Son of the Father, and that the Holy Spirit of the Father and the Son is neither the Father nor the Son.... The Father and the Son...together with the Holy Spirit are one God.... This Trinity, is one God....

"We maintain...that the Father begat the Word...by Whom all things were made. The Only-begotten Son...[is as] eternal as the Father is eternal; and, equally with the Father, supremely good.... The Holy Spirit is the Spirit alike of Father as of Son, and is Himself consubstantial and co-eternal with Both....

"This whole is a Trinity, by reason of the individuality of the Persons.... There are not three Gods, nor three Almightyies, but one God Almighty.... The Holy Spirit of the Father and of the Son...is the holiness of both..., and the third Person in the Trinity....

"It is the Father of the Word Who said 'Let there be!' [Genesis 1:3f]. And that which was made when He spoke, was certainly made by means of the Word. And by the words 'God saw that it was good' [Genesis 1:4f] - it is sufficiently intimated that this 'goodness' is the Holy Spirit [Genesis 1:2]. Then, the whole Trinity is revealed to us in the creation [*cf.* too Genesis 1:26 & Psalm 33:1-9]....



"We indeed recognize in ourselves the image of God - that is, of the supreme Trinity [Genesis 1:1-3 & 1:26-28].... For we are, and know that we are, and delight in our [own] being.... In these **three** things, no true-seeming illusion disturbs us....

"We have yet to speak of the love wherewith they are loved, to determine whether this love itself is loved.... But we are men - created in the image of our Creator...Who Himself is the eternal, true, and adorable **Trinity**."

From eternity past to future, there is a **covenant** alias a **bond**. The **Trinity** is the covenantal bond of love in God the Father and the Son and the Holy Spirit.

In 393 A.D., this most pre-eminent of all the Early Church Fathers, Augustine of Hippo-Regius in North Africa, wrote his work *On Faith and the Creed*. There he stated:<sup>77</sup>

"We believe...in God the Father Almighty.... He created all things by the Word (John 1:1f).... God, when He begat the Word - begat Him Who He Himself is [John 1:18]....

"This Word could not possibly be with God [John 1:1], were He not with God the **Father**.... He who is alone, is equal to no one."

But God **Triune**, was never alone! "The Holy Spirit...is not of a nature inferior to the Father and the Son, but so to say consubstantial and co-eternal. For this Trinity is one God - not to the effect that the Father is the same [Person] as the Son and the Holy Spirit, but [indeed]... that the Father is the Father and the Son is the Son and the Holy Spirit is the Holy Spirit....

"This Trinity is one God - according as it is written 'Hear, O Israel, the Lord [*Jehovah*] your God [*Eloohiym*] is one [*'echaad not jaachid*]' (Deuteronomy 6:4).... It is this same Trinity that is signified when an Apostle says: 'For of Him and in Him and through Him are all things' (Romans 11:26)."

In the same year, Augustine wrote his work *On the Creed for Catechumens*. Here, he very clearly stated:<sup>78</sup>

"I believe in God the Father Almighty.... We believe also in His Son - that is to say, God the Father Almighty's - 'His Only[-begotten] Son, our Lord'.... It could not be that God's Only[-begotten] Son could not be God.

"What He [the Father] is, the same did He beget - though He [the Father] is not that Person Whom He begot. If He [the Son] be truly Son - He is that [God] which the Father is.... We do not bring in two Gods.... Shrink from such a thought!....

"It be God Who builds our bodies; God that builds our members; and our bodies are the temple of the Holy Spirit. Doubt not that the Holy Spirit is God! And do not add as it were a third God! Because Father and Son and Holy Spirit are one God.... After commendation of the **Trinity**...we have...Baptism [Matthew 28:19]."

\* \* \* \* \*

After the time of Augustine, the above-mentioned Formed Church became the Deformed Church - also as regards its experience of the Triune God. While the Mediaevalists did not deny the Trinity in theory - they did do so, to a large extent, in their experiential practice.

Thus the infant-communing Eastern-Orthodox Church subordinated God the Son to His Father (*cf.* the *filioque* controversy). That fossilized the Spirit's work through it, in confronting Islam. Indeed, also the papalizing and child-communing Western Church grieved God the Spirit - by progressively elevating the creature Mary (the mother of Jesus) almost to usurp the role of the Comforter Paraclete.

Thus, the Mediaeval Church ignored the communional implications of the Trinity. It was not surprising, then, that God Triune in the Middle Ages permitted Unitarian Islam to scourge His Own by then sub-trinitarianized Deformed Church!

Yet God Triune would, at the set time, revive His backslidden and slumbering people - by sending the Protestant Reformation to begin turning His Deformed Church back into His Formed Church, and forward into His Reformed Church. Precisely to revive the vital Trinitarianism of the Bible and of the Pre-Deformed Church up to and including the time of Augustine - the Triune God accordingly now raised up the Neo-Augustinian **Rev. Professor Dr. Martin Luther**.

Luther's teaching is clear. He declared: "The Holy Scriptures teach that God is absolutely one, and that He is also three persons absolutely distinct."<sup>79</sup>

In a sermon, he added:<sup>80</sup> "The things of God, no man knows; but the Spirit of God [does].... Much less can we know what God in His Own inner and secret Essence is - until the Holy Spirit Who searches and knows all things, yea the deep things of God, as Paul says above [First Corinthians 2:11], reveals it to us....

"He revealed it.... He teaches us the existence in the Divine Majesty of the one undivided Essence. But thus - in such manner that there is first the Person Who is called the Father; and of Him the Second Person called the Son born from eternity; and proceeding from both of these is the Third, namely the Holy Ghost. These three Persons are not of separate Essence from Each Other, like individual brothers or sisters are. But They have one and the same eternal, undivided and indivisible Essence in common. This, I say, is not discovered or reached by human reason. It is revealed from heaven above. Therefore only Christians can intelligently speak about what the Godhead essentially is....

"Those who have no revelation and who judge according to their own wisdom - such as the Jews [or Judaists], Turks [or Muslims] and Heathen [or Pagans] - must consider this teaching the greatest error.... They must say that we Christians are mad.... But thank God, we have understanding equal to theirs and can argue as convincingly or more than do they with their *Alkoran* and *Talmud* - that there is but one God....

"Now we Christians have the Scriptures, which we know to be the Word of God.... From these Scriptures and from no other source, we have obtained all that is known of God.... Even among the Turks [or Muslims] and the Heathen, all their knowledge of God excepting what is manifestly fable and fiction - came from the Scriptures."

Elsewhere, Luther elaborates:<sup>81</sup> "In the Trinity...the Holy Spirit proceeds from the Father and the Son, even as He is sent by the Father and the Son and assumes a distinct personality - but in such a way that He remains in the Father's and the Son's Essence, and that the Father and the Son remain in the Holy Ghost's Essence.... All three Persons retain the absolute unity of one and the same Godhead.

"The theologians define the Son's generation [from all eternity] as an immanent generation which in no way takes place outside the Divine Being but originates in the Father alone and therefore remains in the Deity. Likewise the procession of the Holy Spirit is known as an immanent procession - because it occurs only within the Father and the Son and allows for no separation from the Deity."

In his commentary *The Last Words of David*, Luther gives a detailed description of the Trinity from the Bible. There, he says<sup>82</sup> that "our 'reason' - which is ten times 'wiser' [ *sic!*] than God Himself[!] - takes offence....

"Such highly intelligent people are the Jews, Mahomet, the Turks, and the Tartars. They claim to comprehend the incomprehensible Essence of God in the spoon or nutshell of their reason. They say: God has no wife; therefore He can have no Son. Shame, shame, shame upon you - the Devil with the Jews and Mahomet and all those who are the pupils of blind...reason in these high matters which no one understands but God Himself and which we can understand only to the extent in which the Holy Ghost has revealed them to us through the Prophets!....

"Within the Godhead [*ad intra*], the Persons must be distinguished. But every work outside the Godhead, must be assigned to all three Persons without distinction.

"For example, the Father is your and my God and Creator. But the Son has done the same work - and He also is your and my God and Creator, as well as the Father. The Holy Spirit has also performed the same work which has brought you and me into existence, and is therefore your and my God and Creator - just as well as the Father and the Son. And yet, there are not three gods, three creators - but only one God and Creator....

"In this one indivisible eternal Deity, the Father is an entirely different Person from the Son. His distinctive property is that He is Father - and therefore does not receive the Deity from the Son nor from Another. The Son is a Person distinct from the Father in the one divine Godhead.... His distinctive personal attribute, is that He is a Son...only from the Father through the eternal generation. The Holy Spirit is a Person distinct from the Father and the Son in the same one Godhead. His personal attribute, is that He proceeds from the Father and the Son.... This relation[ship] is unchangeable, from eternity, to eternity. And with this my confession (of my faith in the three distinct Persons), I take my stand - against the Sabellian heresy, against Jews and Mohammedans, and all who would be wiser than God."

Luther insisted that all Members of the Reformation's Church should know this. So in his *Small Catechism* - "as it should be clearly and simply explained to every household by the head of the family" - he confessed and professed:<sup>83</sup> "I believe in God the Father Almighty, Maker of heaven and earth.... I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man...has redeemed me.... I believe in the Holy Ghost....

" I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him. But the Holy Ghost [of God the Father and the Son] has called me through the Gospel; enlightened me.... This is most certainly true."

Luther and many others declare to the world in the very first article of their famous *Augsburg Confession*<sup>84</sup> that "the churches with common consent among us do teach that the Secree [or *Creed*] of the Nicene Synod concerning the Unity of the Divine Essence and of the three Persons, is true and without doubt to be believed.... They condemn all heresies which have sprung up against this Article - as the Manichees, who set down two principles, good and evil; in the same manner the Valentinians, Arians, Eunomians, Mohammedans, and all such like.... The Word and Holy Ghost...are...distinct Persons."

Accordingly, the Lutheran *Formula of Concord* condemns<sup>85</sup> "the heresy...of such as imagine, teach and profess that there is not one sole divine and eternal essence only of Father, Son, and Holy Ghost...as three distinct Persons.... These errors, and the errors like to these, and also those which depend on these and follow from them - we reject and condemn as being false and heretical, and as being inconsistent with the Word of God, with the three approved Symbols [the *Apostles'* and the *Nicene* and the *Athanasian Creeds*], the *Augsburg Confession* with the *Apology* of the same, the *Smalcald Articles*, and the *Catechisms* of Luther."

The 1539 *Marburg Articles* subscribed by both Lutheran and Non-Lutheran Protestants stipulate<sup>86</sup> that "the undersigned have agreed to the articles given below. *Inter alia*, such include: "We on both sides unanimously believe and hold that there is only one true natural God, Maker of all creatures. This same God is one in Essence and Nature, and triune as to Persons - namely Father, Son, and Holy Spirit - exactly as was decided in the *Nicene Creed* by the entire Christian Church throughout the World.... We believe that neither the Father nor the Holy Spirit but the Son of God the Father, true and natural God Himself, became man through the working of the Holy Spirit.... This same Son of God and of Mary, undivided in Person - Jesus Christ - was crucified for us." These *Marburg Articles* were then signed by "Luther, Jonas, Melancthon, Osiander, Hedio, Agricola, Brenz, Oecolampadius, Zwingli, and Bucer."

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This present essay of ours previously gave several trinitarian quotes from **Rev. Professor Dr. John Calvin** in general.<sup>87</sup> One should remember his *Autotheos* doctrine of God the Son in particular - the view that the Son Himself is God from all eternity past, and never derived that Godhead even from the Father.

Thus,<sup>88</sup> Calvin wrote in 1537: "Some short time previous, we had drawn up and set forth a *Catechism* [viz. in 1536].... We embraced the Father, the Son, and the Spirit under one Essence of the Godhead - making nevertheless such a distinction between Each from the Other so that no room might be left for any crooked suspicion of ambiguity.

"We taught, certainly, that Christ is the true and natural Son of God Who had possessed the like Essential Deity with the Father from all eternity.... Christ was there affirmed to be that Jehovah Who of Himself alone was always Self-existent [and so *Autotheos*] ....

"Certainly, if the [Personal] distinction between the Father and the Word be considered attentively, we shall say that the One is from the Other. If, however, the Essential quality of the [Son-]Word be considered - insofar as He is one God with the Father, whatever can be said concerning God [the Father] may also be applied to Him [*viz.* the Son], the Second Person in the glorious Trinity....

"Now what is the meaning of the name 'Jehovah'? What did that answer imply which was spoken to Moses? '**I am** Whom **I am**!' Paul makes Christ the Author of this saying [Hebrew 1:2-3 & 13:8]. Also John and Jesus (in John 8:58 and Revelation 1:4-17 & 4:8 & 21:6 & 22:13).

"Nothing indeed could have been set forth more plainly than the statement in our *Confession*, that Christ is that Eternal Word begotten by the Father before all time.... It behooves that we speak concerning His Essence not otherwise than as concerning the essence of the one God."

We would also point out that Calvin, in particular, was called: "The Theologian of the **Holy Spirit**."<sup>89</sup> Here, we would in addition simply mention also the following.

In his 1536 *Institutes of the Christian Religion*, Calvin devotes an entire chapter to the subject of God's Trinity - titled: 'The Unity of the Divine Essence in Three Persons taught in Scripture from the Foundation of the World.' Here, in addition to those previously given from that source,<sup>90</sup> we shall merely present just a few further excerpts therefrom

"While He proclaims His unity," Calvin observes<sup>91</sup> of Almighty God, "He distinctly sets it before us as existing in three Persons. These we must hold, unless the bare and empty name of Deity merely is a flutter in our brain without any genuine knowledge....

"When the Apostle called the Son of God 'the express image of His Person' (Hebrews 1:3), he undoubtedly does assign to the Father some Subsistence in which He differs from the Son.... Because the Father, though distinguished by His Own peculiar properties, has expressed Himself wholly in the Son - He is said with perfect reason to have rendered His Person (*Hypostasis*) manifest in Him....

"It is easy to infer that there is a Subsistence (*Hypostasis*) of the Son which distinguishes Him from the Father. The same holds in the case of the Holy Spirit [*cf.* the word 'Another' in John 14:16]. For we will immediately prove both that He is God, and that He has a separate [or rather an undivided distinct and different] Subsistence from the Father.... There are three *Prosoopa* (Aspects) in God.....

"The unerring standard both of thinking and speaking, must be derived from the Scriptures.... When it has been proved that the Church was impelled by the strongest necessity to use the words 'Trinity' and 'Person' - will not he who still inveighs against novelty of terms, be deservedly suspected of taking offence at the light of truth and of having no other ground for his invective than that the truth is made plain and transparent?" Ah yes, indeed!

"The Ancient Church," continues Calvin,<sup>92</sup> "declared that Christ is the eternal Son of the Father - and consubstantial with the Father.... The worthy doctors...proclaimed that three

Subsistences were to be truly acknowledged in the one God.... They affirmed that a Trinity of Persons subsisted in the one God, or (which is the same thing) in the unity of God.... The Father, Son and Spirit are one God; and yet...the Son is not the Father, nor the Spirit the Son; but that Each has His peculiar Subsistence.... I say that Each of the three Subsistences [or Persons], while related to the Others, is distinguished by His Own properties....

"The 'Word of God' [as distinct from God the Father] is set before us in the Scriptures [John 1:1-18].... The reference ...is to the 'Wisdom' ever dwelling with God [Proverbs 8:12-30], and by Which all oracles and prophecies were inspired.... We necessarily understand that 'the Word' was begotten by the Father before all ages. But if that Spirit Whose organs the prophets were, belonged to the Word - the inference is irresistible that the Word was truly God....

"The Apostles...tell us that the worlds were created by the Son, and that He sustains all things.... Hebrews 1:2.... Solomon...introduces 'Wisdom' as begotten [not made]...and presiding at the creation of the world and all other divine operations (Proverbs 8:22)....

"The clearest explanation is given by John, when he states that 'the Word' which was from the beginning God, and with God - was, together with God the Father, the Maker of all things [John 1:1-3].... The highest place must be assigned to that substantial Word - the Source of all inspiration which, as being liable to no variation, remains for ever one and the same with God, and is God....

"Since at the very moment when God said 'Let there be light!' the energy of 'the Word' was immediately exerted - it must have existed long before.... He ['the Word'] Himself says: 'Now, O Father, glorify Me with Your Own Self with the glory which I had with You before the world was!' John 17:5.... Christ is the true Jehovah from Whom righteousness flows."

Calvin then continues<sup>93</sup> "Though the Apostles spoke of Him after His appearance in the flesh as Mediator, every passage which I adduce will be sufficient to prove His eternal Godhead.... John testifies that it was the glory of the Son which was revealed to Isaiah in a vision (John 12:41 *cf.* Isaiah 6:4), though Isaiah himself expressly says that what he saw was the Majesty of God [the Father]....

"There can be no doubt that those qualities which, in the Epistle to the Hebrews [1:6-10], are applied to the Son - are the brightest attributes of God. 'You, Lord, in the beginning, have laid down the foundation of the earth' *etc.*; and 'Let all the angels of God worship Him!'.... Paul...openly exclaims that 'being in the form of God, (He) did not think it robbery to be equal with God, but [the Son] made Himself [as Jesus] of no reputation (Philippians 2:6).... Thomas, by addressing Him as his Lord and God, certainly professes that He was the only God whom he had ever adored (John 20:28).... The name of Christ is invoked for salvation, and therefore it follows that He is Jehovah."

Calvin then says<sup>94</sup> of the Mosaic account authored by the Holy Spirit that "in the history of creation...he [Moses] says that the Spirit of God was expanded over the abyss or shapeless matter.... It shows not only that the beauty which the world [now] displays is maintained by the invigorating power of the Spirit - but that even before this beauty existed, the Spirit was at work, cherishing the confused mass so as to prevent its instantly being annihilated....

"Nothing can be more alien for a creature, than the office which the Scriptures ascribe to Him [the Spirit,] and which the pious actually feel Him discharging - His being diffused over all space; sustaining, invigorating and quickening all things both in heaven and on the earth [Job 26:13 & 32:8 & 33:4*cf.* Psalms 33:6 & 104:29*f* and Isaiah 40:7 & 63:10-14].... His transfusing vigour into all things; breathing into them existence, life and motion - is plainly Divine....

"All the peculiar attributes of the Godhead are ascribed to Him, in the same way as to the Son. He searches the deep things of God [First Corinthians 2:10-13], and has no counsellor among the creatures [Isaiah 40:13]. He bestows wisdom [Exodus 31:3*f*].... It is from the Spirit alone that all good gifts proceed.... Though there are diversities of gifts, 'one and the selfsame Spirit keeps on operating all these' (First Corinthians 12:11)."

Calvin then says of all three Persons of the Lord:<sup>95</sup> "As God has manifested Himself more clearly by the advent of Christ, so He has made Himself more familiarly known in three Persons.... Paul connects together these three - God, Father, and Baptism [Ephesians 4:4-6].... Therefore, if by Baptism we are initiated into the Faith...of one God - we must of necessity believe that He into Whose name we are baptized, is the true God.... He said, 'Go and teach all nations - baptizing them in the name of the Father and of the Son and of the Holy Spirit' (Matthew 28:19)....

"As the Baptism of Faith is a Sacrament, its unity assures us of the unity of God. Hence also, it is proved that it is lawful only to be baptized into one God - because we make a profession of faith in Him in Whose name we are baptized. What then is our Saviour's meaning in commanding Baptism to be administered in the name of the Father and the Son and the Holy Spirit - if it be not that we are to believe with one faith in the name of the Father and the Son and the Holy Spirit? But is this anything else than to declare that the Father, Son and Spirit are one God? Therefore, since it must be held certain that there is one God - not more than one - we conclude that the Word and Spirit are of the very essence of God."

Yet "on the other hand," continues Calvin,<sup>96</sup> "the Scriptures demonstrate that there is some distinction between the Father and the Word, [and] the Word and the Spirit.... Nothing can be more admirable than the word of Gregory Nazianzen...(Sermon on Holy Baptism): 'I cannot think of the unity, without being irradiated by the Trinity; I cannot distinguish between the Trinity, without being carried up to the unity!'

"Therefore, let us beware of imagining such a Trinity of Persons as will distract our thought - instead of bringing them instantly back to the Unity! The words Father, Son and Holy Spirit - certainly indicate a real distinction - not allowing us to suppose that they are merely epithets by which God is variously designated from His works. Still, they indicate distinction only - **not division**....

"This distinction did not take its beginning at the incarnation. For it is clear that the only-begotten Son previously existed in the bosom of the Father (John 1:18).... Christ intimates the distinction between the Holy Spirit and the Father when He says that the Spirit proceeds from the Father - and between the Holy Spirit and Himself, when He speaks of Him as Another, as He does when He declares that He will send another Comforter; and in many other passages besides. John 14:6; 15:26; 14:16."

The result, states Dr. Calvin, is that<sup>97</sup> "we hold it detestable blasphemy to call the Son a different God from the Father.... The name of 'Trinity' was so much disliked...by Servetus, that he charged all whom he called 'Trinitarians' - with being 'Atheists'...

"John declares that before the world was created, the *Logos* [or 'Word'] was God (John 1:1).... Although there is no mention made of the Spirit antecedent to the account of the creation, He is not there introduced as a shadow but as the essential power of God - where Moses relates that the 'shapeless mass' was upborne by Him (Genesis 1:2)."

Besides, in Hebrews 9:14, He is called: "the **Eternal** Spirit." Too: "It is obvious that the eternal Spirit always existed in God - seeing He cherished and sustained the confused materials of heaven and earth before they possessed order or beauty.... But the most execrable heresy of all, is his [Servetus's] confounding both the Son and the Spirit promiscuously with all the creatures."

Calvin continues:<sup>98</sup> "I know that many who would be thought wise, deride us for extracting the distinction of Persons from the words of Moses when he introduces God as saying, 'Let Us make man in Our Own image!' (Genesis 1:26). Pious readers, however, see how frigidly and absurdly the colloquy were introduced by Moses - **if** there were **not** several Persons in the Godhead.... The declaration of Christ that 'God is a Spirit' (John 4:24), cannot be confined to the Father only....

"The Scriptures teach that there is essentially but one God, and therefore that the Essence both of the Son and Spirit is unbegotten.... The Father, if He were not God, could not be the Father! Nor could the Son possibly be Son, unless He were God! We say, then, that the Godhead is absolutely of itself. And hence also we hold that the Son, regarded as God and without reference to Person, is also of Himself [*Auto-Theos*] - though we also say that, regarded as Son, He is of the Father....

"There is nothing strange in...concluding that the God of Israel was no Other than He Who is celebrated by Christ and the Apostles.... We also say with truth that the God Who in old[en] times appeared to the [patriarchal] Fathers, was no Other than Christ. Moreover, if it is objected that He was the Father - we have the answer ready.... While we contend for the Divinity of the Son, we by no means exclude the Father.

"When the reader attends to the purpose of [the A.D. 180 Church Father] **Irenaeus**, the dispute is at an end.... In Book III chapter 9 [of his *Against Heresies*] - he contends that the Son as well as the Father, united, was the God proclaimed by the Prophets and Apostles.... He shortly afterward affirms (Book III chapter 16) that the Son is the Maker of heaven and earth Who delivered the Law by the hand of Moses and appeared to the [patriarchal] Fathers.... Irenaeus distinctly says [Book III chapters 18 & (20 or) 23] that Christ is ever one and the same - and also applies to Christ the words of the prophecy of Habakkuk [3:3] '**God** cometh'.... To the same effect he says (Book IV chapter 9), 'Therefore Christ Himself with the Father is the God of the living.' And in the 12th chapter of the same book, he explains that Abraham believed God because Christ is the Maker of heaven and earth and very God."



Also the A.D. 200 Church Father "**Tertullian**," explains Calvin, "delivers the doctrine which we maintain in no ambiguous manner.... There is only one God, in unity of substance.... Nevertheless...the unity is arranged into Trinity.... There are three...not in substance but in form.... He does not acknowledge any other God than the Father. Yet, explaining himself in the immediate context, he shows that he does not speak exclusively in respect of the Son - because he denies that He is a different God from the Father.... He contends against [the modalistic heretic] Praxeas that although God has three distinct Persons - yet there are not several gods; nor is unity divided.

"According to the faction of Praxeas, Christ could not be God without being the Father also. And this is the reason why Tertullian dwells so much on the distinction [between the Father and the Son].... He calls the Word and Spirit a portion of the whole.... The expression...does not refer to the Substance, but only (as Tertullian himself testifies) denotes arrangement...which applies to the Persons only.

"Accordingly, he asks: 'How many Persons, Praxeas, do you think there are? But just as many as there are names for!' In the same way, he [Tertullian] shortly after says - '[so] that they may believe the Father and the Son, Each in His Own name and Person.'

"Assuredly, whosoever will compare the writings of the Ancient Fathers with each other - will not find anything in Irenaeus [or Tertullian] different from what is taught by those who come after him." Nor even taught by those Church Fathers before Irenaeus! The A.D. 150f "Justin is one of the most ancient. And he agrees with us," says Calvin. "Let them [*viz.* the Anti-Trinitarians] object that by him and others, the Father of Christ is called the one God. The same thing is taught by **Hilary**.... His whole work is a defence of the doctrine which we maintain."

In 1545, Calvin wrote<sup>99</sup> his *Catechism of the Church of Geneva* - subtitled *A Form of Instruction for Children in the Doctrine of Christ* - prior to their admission to the Lord's Table at the end of their childhood. Calvin already in its 'Dedication'states that "therein will appear...with what rudiments learned and unlearned alike amongst us, were constantly imbued from childhood - all the faithful holding them as their formal symbol of Christian communion. This was indeed my **principal reason for publishing this *Catechism***....

"Besides, I deem it of good example to testify to the world that we who aim at the restitution of the Church are everywhere faithfully exerting ourselves - in order that at least the use of the *Catechism* which was abolished some centuries ago under the Papacy, may now resume its lost rights. For neither can this holy custom be sufficiently commended for its utility - nor can the Papists sufficiently be condemned for the flagrant corruption by which they not only set it aside by converting it into puerile trifles, but also basely abuse it to purposes of impure and impious superstition."

One therefore cannot but ask what Calvin would say about the recycling of the Mediaeval error of ritualistic Paedocommunion - into the Quasi-Protestant modern practice of so-called 'Covenant Communion' (*sic*) without benefit of the prior catechization of Communicants! For, as Calvin next went on to observe: "It has ever been the practice of the Church...to see that **children** should be duly **instructed** in the Christian religion. That this might be done..., **in old[en] times** it was a received **public custom and practice to question children in the**

churches.... To secure this being done in order, there was written out a *Formula*...called a *Catechism*. In this way, the administration...of the Supper...is confined.... The Minister ought to take heed not to give it [the Supper] to anyone who is clearly unworthy of receiving it."

Now Calvin's *Geneva Catechism* proceeds by way of various stated Questions posited by the 'Master' (*M.*) alias the Catechizer, and Answers thereto to be given by the 'Scholar' (*S.*) alias the Catechumen. *Inter alia*, the following Questions are to be asked and the following stated Answers are to be given - anent God's Trinity - before any Scholar could be admitted to the Lord's Table:

"*M.* I should now wish you to tell me in a few words what the sum of this knowledge is?"

"*S.* It is contained in the *Confession of Faith*, or rather *Formula of Confession*, which all Christians have in common. It is commonly called the *Apostles' Creed*....

"*M.* Repeat it.

"*S.* I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord.... I believe in the Holy Ghost....

"*M.* To understand each point more thoroughly, into how many parts shall we divide this confession?....

"*S.* The first relates to God the Father; the second to His Son Jesus Christ...; the third to the Holy Spirit....

"*M.* Since there is no God but one - why do you here mention three: the Father, Son, and Holy Spirit?

"*S.* Because in the one essence of God, it behooves us to look on God the Father as...the First Cause of all things; next the Son, Who is His eternal Wisdom; and lastly the Holy Spirit, as His Energy diffused indeed over all things, but still perpetually resident in Himself....

"*M.* You mean then that there is no absurdity in holding that these three Persons are in one Godhead, and God is not therefore divided?.

"*S.* Just so.

"*M.* Now repeat the first part.

"*S.* I believe in God the Father Almighty, Maker of heaven and earth.

"*M.* Why do you call Him Father?

"*S.* Primarily with reference to Christ - Who is His eternal Wisdom, begotten by Him before all time; and being sent into this world was declared to be His Son. We infer, however, that as God is the Father of Jesus Christ - He is our Father also....

"M. Why do you call Him [Christ] the only Son of God, seeing that God designs to bestow this appellation upon us all?

"S. That we are the sons of God, we have not from nature but from adoption and grace only - in other words, because God puts us in that place (John 1:1). But the Lord Jesus Who was begotten of the substance of the Father and is of one essence with the Father (Ephesians 1:3), is...called the only Son of God because He alone is His Son by nature (Hebrews 1:1)....

"M. Let us come now to the third part.

"S. It relates to faith in the Holy Spirit.... God, as He has redeemed and saved us by His Son, will also by His Spirit make us capable of this redemption and salvation....

"M. This requires a clearer explanation.

"S. I mean that the Spirit of God, while He dwells in our hearts, makes us feel the virtue of Christ (Romans 8:11). For when our minds conceive the benefits of Christ, it is owing to the illumination of the Holy Spirit. To His persuasion it is owing, that they are sealed in our hearts (Ephesians 1:13).... Whatever gifts are offered us in Christ, we receive by the agency of the Spirit....

"M. Your view then is, that since God under the Old Testament, in order to show Himself the Father of infants, was pleased that the promise of salvation should be engraven on their bodies by a visible sign - it were unbecoming to suppose that, since the advent of Christ, believers have less ?....

"S. This is my view.... The force and...substance of Baptism are common to children [Matthew 28:19 *cf.* Acts 2:38]....

"M. Does the administration both of Baptism and of the Supper belong indiscriminately to all?.... Ought Pastors, to whom the dispensing of it [the Supper] has been committed, to admit all indiscriminately without selection?

"S. By no means.... In regard to Baptism, as it is now bestowed...on infants [of Christ-professing parents alone], there is no room for discrimination; but in the Supper, the Minister ought to take heed not to give it to anyone who is clearly unworthy of receiving it....

"M. Why so?.

"S. It cannot be done without insulting and profaning the Sacrament....

"M. It is of importance, then, that there should be a certain order of government?...

"S. It is. They cannot otherwise be well managed or duly constituted. The method is for Elders to be chosen to preside as censors of manners [or morals], to guard watchfully against offences - and exclude from Communion all whom they recognize to be unfit for it, and who could not be admitted without profaning the Sacrament."

What, then, is the consequence of all this? It is that only those who publicly profess their agreement with *inter alia* the Biblical doctrine of **God's Trinity** - may be admitted to the Holy Table. Clearly, this implies that the Non-Protestant and Quasi-Protestant practices of Infant Communion and Toddler Communion are *inter alia* also **Sub-Trinitarian** in their tendencies!

Calvin's *Brief Form of a Confession of Faith* states:<sup>100</sup> "I confess that there is one God in Whom we ought to rest, worshipping and serving Him and placing all our hope in Him alone. And although He is of one Essence, He is nevertheless distinguished into three Persons. Therefore I detest all heresies condemned by the first Council of Nice[a], and likewise those of Ephesus and Chalcedon, along with all the errors revived by Servetus and his followers. For I acquiesce in the simple view that in the one Essence of God is the Father Who from eternity begat His Own Word and ever had in Himself His Own Spirit - and that Each of these Persons has His Own peculiar properties, yet so that the Godhead always remains entire."

To that must be added Calvin's later *Confession of Faith in Name of the Reformed Churches of France*. There he and his associates confessed<sup>101</sup> to the Romish Emperor and largely-Romish Princes: "In the first place, we protest that on all the articles which have been decided by Ancient Councils touching the infinite spiritual essence of God and the distinction of the three Persons and the union of the two natures in our Lord Jesus Christ, we receive and agree in all that was therein resolved as being drawn from the Holy Scriptures on which alone our faith should be founded. As there is no other witness proper and competent to decide what the majesty of God is, but God Himself."

Also at the time of the Reformation, the great Italian Protestant Theologian Jeremy Zanchi(us) stated that most of the fathers opined that Adam, seeing he was such and so great a friend of God before his fall, had...heard Him speak. Zanchius adds that "this was always the Son of God," and that the pre-incarnate "Christ is thus the Jehovah Who brought Adam and placed him in Paradise and spoke with him."<sup>102</sup>

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In 1557, Hungarian Calvinists at Czenzer published their **strongly Anti-Unitarian Hungarian Reformed Confession of Faith**. Directed against unitarian Islam and Socinianism, it is **the greatest Trinitarian Christian Creed the world has ever seen**. Its relevant portions read as follows:<sup>103</sup>

"*True Confession of Faith* taken from the Word of God and unanimously taken down and handed over at Czenzer. 1) Regarding the one and only God - He is Father, Son, and Holy Spirit. 2) Regarding the only-begotten Son of God - from all eternity. 3) Regarding the Holy Spirit - the one and only and true God and Lord Who has life within Himself. 4) Regarding the words and expressions - which the Holy Spirit of God uses through the Prophets and Apostles. [And] 5) Regarding the rules - which explain the expressions used by God....

"These unique proofs derived from the Bible about the one and only God, destroy all the endeavours of the Antitrinitarians: 1) There is one and only God - Jah, Jehovah [*Jehoovaah, Jaahh*]. Deuteronomy 4, 5 & 6. 2) The one and only God it is - Who is El Shaddai [*El Shadday*] - knowing everything preveniently. Genesis 17, 28, 31 & 35; and Isaiah 25, 40 & 41.

3) The one and only God it is - Who made both Testaments - and Who is God the Father. Jeremiah 31 and Deuteronomy 5 & 6. 4) The one and only God it is - Who is of all things the Creator - and the Maintainer. Isaiah 40, 43 & 44; and Deuteronomy 4, 5, 6 & 32....

"But the Son and the Holy Spirit did all these things. Isaiah 63. The Angel of His countenance and the Holy Spirit led them forth; they vexed His Holy Spirit; the one and only God led them forth. Deuteronomy 32. The Son and the Holy Spirit led them forth, and were tempted. First Corinthians 10 and Isaiah 63 and Psalms 68 & 95. The Spirit of Jehovah created heaven.

"The Spirit of Jehovah is Jah, Jehovah, the God of the fathers. He entered into the New and the Old Covenant, with the fathers. Jeremiah 31 and Ezekiel 2 & 3 & 8 & 11 and Hebrews 3 & 4 & 8 & 10. The Holy Spirit is called God, and made the Covenant which the Jews broke. The Holy Spirit said: 'I wish to make a New Covenant - not like the Covenant I made with them when I led them forth.' Thus says the Holy Spirit: 'Do not harden your hearts as your fathers tempted Me in the wilderness!' Hebrews 3 & 4 & 8 & 10.

"It is to Christ that this is attributed. Romans 14 and First Corinthians 10 and Isaiah 45 & 63. Likewise to the Holy Spirit. Therefore the one and only God Jehovah [the Father and] the Son and the Holy Spirit, is true and unchangeable....

"1) That which is not the eternal unchangeable Jehovah Who so remains at all times for eternity - is not 'I am; I was; I shall keep on being' - is not God.

"2) Cursed be the god *Zaar*! That is the novel, new, recently-originated one - which was not from all eternity; which did not make everything; which has not been from everlasting. Such is *Neechaar* - that is: strange; portrayed outside of the Being of the one God; originated from that which was created. Deuteronomy 6 & 10 & 11 & 30 & 32 and Psalm 81. Such gods shall perish, not keep on being worshipped. Jeremiah 7 & 10 & 23 & 33. The god made from the neighbourhood, which did not make everything, and is not from eternity - goes under! Deuteronomy 5 & 10 & 31 and Psalm 81 and Jeremiah 7 & 10.

"3) Cursed and not to be worshipped is that which is not the one and only God and which did not make everything! But Christ and the Holy Spirit did make everything. They have hence been worshipped like the Father. Psalm 95 and Ezekiel 2 & 3 & 8 & 11 and Isaiah 45 & 48 & 63 and Job 26 & 27 & 33.

"So too the Son and the Holy Spirit are not new gods, cursed new gods - but They are the one and only God, like the Father. If then the Son and the Holy Spirit were not the one and only Jehovah, the Creator and Maintainer - They could not be worshipped as the true God but would be cursed and new and strange gods, and not be from the Father's Jehovic and eternal Godhead from all eternity but be originating from a temporal beginning. Jeremiah 10 & 23 and Psalm 81.

"**Answer to the defamation by opponents** [who say that] the Holy Spirit and the Son are not called Jah, God, Jehovah.... Psalm 95:6 is said not only of the Father, and also not only of the Son, [but also of the Holy Spirit] - where it says: 'Come, let us worship and bow down; let us kneel before the Lord our Maker!'.... This is rightly said in Holy Scripture of the Father and

also of the Son. Yet the Apostle in Hebrews 3 and 4 applies it also to the Holy Spirit, together with the Father and the Son. For it is the custom of Scripture, that one and the same statement is displayed for three witnesses.

"Thus the statements: God created; God executed; God was tempted; God performed miracles - are attributed to the Father, the Son, and the Holy Spirit. See Isaiah 6 & 40 & 43 & 45 & 48 & 63 and Deuteronomy 4:5 & 32 and First Corinthians 8 and John 1 & 5 & 8 & 10 and Job 26 and Hebrews 2 & 3 & 4 and Romans 14.

"For it is the custom of Scripture that it chiefly speaks about the third person in the first and second person - as in: This is what Jehovah said to me: 'I am Jehovah, the Creator, the Redeemer, El Shaddai; that is how you must speak My words to them: "Thus says [the Lord] Jehovah, do not act godlessly against My Law!"'

"The Apostle hence explains the statement in Hebrews 3 & 4 & 8 & 10: 'Today when you hear His voice, do not harden your hearts like your fathers who tempted Me!' Psalms 78 & 95 & 105 and Numbers 14:23 and First Corinthians 10. And so too this statement: 'This is My Covenant which I wish to make with you' - regarding the same in the first and third person[s].

"Concerning the first statement, He speaks thus in Hebrews 3: 'Therefore, as the Holy Spirit says, "Today if you hear His voice, do not harden your hearts!"' Here He says the Holy Spirit speaks about those whom the Father led forth from Egypt. Yet it was Jehovah - the Father, the Son, the Holy Spirit - Who led forth; as in Isaiah 63 and First Corinthians 10 and Exodus 2 & 5 & 6 & 14 & 15 & 32 & 34 and Numbers 4 & 5 & 6 & 32 and Ezekiel 2 & 3 & 8 & 11....

"When Jehovah blames, it is the Holy Spirit Himself Who speaks. Hebrews 8 & 10 and Jeremiah 31. 'Behold, the days are coming,' as the Holy Spirit testifies. 'This is the Testament which I will make with them' - says Jehovah. Jeremiah 31.

"In Ezekiel 2 & 3 & 4 & 8 & 11, the same Holy Spirit announces them thus: 'The Spirit of Jehovah came upon me, and He put the Spirit on my feet, and the Spirit said to me: "Behold, I will speak to you; I will send you to the rebellious nations, and you shall speak My words to them and say 'This is what Jehovah says"'.... Ezekiel soon calls the same God 'Jehovah' also 'Spirit' - and then, directly, 'Jehovah God of Hosts' [ *'El Ts'baa'ooth* ] and 'Adonai' [ *'A:donaay* ].

"Here, also Psalm 95 says this. In Hebrews 3 & 4 & 8 & 10, according to the same peculiarity of the Hebrews, the Spirit says of Himself in the third person: 'Thus says Jehovah.' In the first person, He says: 'I am Jehovah Who led them forth.' 'The Holy Spirit testifies and says: "This is the Testament which I shall make with them," says Jehovah.' First, He says 'Spirit'; then, 'Jehovah.'

"So too in Ezekiel 2 & 3 & 4 & 8: 'The Spirit of Jehovah came upon me; and He, Jehovah, spoke to me, and said: "I am Jehovah Who has led you forth."' First, He calls Himself 'Holy Spirit.' After that, He calls Himself 'Jehovah Adonai' on account of His Being; 'Holy Spirit' on account of His Property of proceeding from the Father and being sent forth from the Son. He is called 'Jehovah Adonai' - on account of His Divine Being which He [the Spirit] has in common with the Father.

"Thus in Isaiah 6 & 40 & 43, He is called Jehovah - Who sits on the throne, and Who sends Christ and the Prophets. Yet in the Book of Acts, Paul says this is the Holy Spirit. Thus Jeremiah 31 mentions that 'Jehovah Lord of Hosts' shall make the New Testament, and led the Jews forth from Egypt. Yet in Isaiah 40 & 48 & 63 and Hebrews 3 & 10 it is said it is the Holy Spirit Who would make the New Testament over the House of Judah, and Who led the Jews forth from Egypt.

"Isaiah 63 says in Hebrew 'ki Hu Elohenu' [*kiy Huw' 'Eloheeynuw*] and that we are 'am wezon jado; hajom bekolo tishmau' [*'aam w<sup>e</sup>ts'on jadoo; hayyoom b<sup>e</sup>qooloo tishmaa'uw*]. That is to say: 'For He is our God, and we are the people and the flock of His hand; today, if you hear His voice.' The one is said of Jehovah our God - referring to God Who is earlier called El Jehovah, our God, our worthy-of-worship Creator.

"The other is said of the third Person Who follows.... Thus says Jehovah: 'Do not harden your hearts, as in the wilderness in the day of temptation, where your fathers tempted Me and I swore in My wrath that they would not enter in!' [Hebrews 3:8-9].

"But look! Above, it is said in the third person: 'kolo.' That is, if you hear the voice of Jehovah the Creator. Here it says the same. It says: 'If you hear the Voice of Jehovah' - the second Person - 'do not harden your hearts!' Yet thus He speaks about Himself in the first: 'As your fathers tempted and vexed Me in the wilderness, and I swore.' Exodus 4 & 5 & 6 & 13 & 14 and Isaiah 63 and Ezekiel 2 & 3 & 8 & 11 and Jeremiah 31.

"In First Corinthians 10, it is the Holy Spirit Who is mentioned as being vexed and challenged: they vexed and challenged His Holy Spirit, and the Holy Spirit caused them to rest. Isaiah 63 and Hebrews 3 & 4 & 10 and Isaiah 1 and Jeremiah 31. In Deuteronomy 4 & 5 & 32 it is said: that Jehovah, the one and only God, led forth the Jews; that the one Jehovah causes them to rest; and that Jehovah was vexed. So too in First Corinthians 10.

"In Psalm 68 it is said that Christ led them forth, and that Christ was vexed. So too in Isaiah 63. In Ezekiel 2 & 3 & 8 & 10 & 11 - it is said that the Spirit led forth the Jews, and was vexed, and led them forth. So too in Psalm 95.

"In Hebrews 3 & 4, it is said of the Holy Spirit that He was tempted and vexed in the wilderness. For it was not simply the word of David - 'Do not harden your hearts, as your fathers hardened themselves and tempted Me in the wilderness!' (Psalm 95 and Numbers 14:23). For in First Corinthians 10, it was not David who was tempted. And Hebrews 4 states: 'God appoints a certain day, saying in David...' 'Today if you will hear His voice, do not harden your hearts!'"

"The One Who, previously above, was called 'the Holy Spirit' - is, in the fourth chapter [of Hebrews], called 'God' (just as in Psalm 95). Also praises were added to this, which are proper only unto the one and only God.

"I thus explain these words 'as the Holy Spirit says "Do not harden your hearts like your fathers tempted Me!"' - from Ezekiel 2 & 3 & 8 & 11 and Isaiah 6 & 63 - to refer to the Holy Spirit.

"For, if speaking [only] of the Father - He would say 'if they hear His voice (that of the Father), do not harden your hearts like they who tempted Him (the Father)!'. But He [the Holy Spirit] is speaking mystically, on account of one and the same kind of nature which belongs to [that] Jehovah God Which I [the Spirit] am together with the Father and Son. Thereby He [viz. God] exhibits one and the same kind of nature in the Father, the Son and the Holy Spirit.

"That is why He [the Spirit] says, 'If they heed His voice - just as your fathers did not heed Me.' For the Spirit speaks about Himself directly in the first person and directly in the third person (according to the dominant custom of Scripture).

"And in the Book of Acts, Peter and the Apostles explain that the Holy Spirit spoke through the mouth of David and the Prophets as the true God Jehovah. Acts 1 & 2 & 3 & 13 & 28 and First Peter 1 & 3 and Second Peter 1."

The *Hungarian Confession* then continues with a "Declaration of the Pastors of the Church of Jesus Christ, presented at Czenzer, concerning the one and only God Who is Father and Son and Holy Spirit, grounded upon the explanation of the Hebrew expressions and reliable rules taken from the Word of God." We now present only what it says: "About the one and only God"; "About the Trinity of the one Jehovah"; "About the eternal Father"; "About the Son of God"; and "About the Holy Spirit"....

**"About the one and only God."** Truly and uprightly, we confess according to Holy Scripture that the true God is unique and the one and only - the Creator and Maintainer of all things.... He is the Father, Son, and Holy Spirit [Genesis 1:1-3 & 1:26 and Matthew 28:19].

**"About the Trinity of the one Jehovah."** We believe this one and only God to be the three witnesses in heaven - Father, Son, and Holy Spirit.... They are three according to their permanent properties and offices of management. Yet these three are also one, of which the Apostle is witness. First John 5.

**"About the eternal Father."** The Father, according to God's Word, we call 'God' and 'Jehovah.' He has life within Himself [John 5:26]. He has no origin; and, throughout, no beginning. From His Being, as the Expression and Outshining of His Glory, He begets His Only-begotten Son - from all eternity. Through Him [the Son], He [the Father] foreknew and fore-ordained everything from eternity - and He created and maintains it at [and from] the beginning; and saved the elect through justification, while damning the reprobate [Hebrews 1].

**"About the Son of God."** We believe that Christ was made the Son of David according to the flesh - in all respects except sin similar to His brothers. We believe and acknowledge that this same Christ was the Word (*Logos*), the only-begotten Son of God the Father. He is the selfsame God and Jehovah as the Father. He was begotten, before all creatures, from the 'mouth' of the All-Highest - the Outshining of His Glory and the Expression of His Being. Through Him, all things were made - before creation, at creation, and after creation [John 1].

"He is called the Angel of the Covenant and the Word of God, Who in the fullness of time became flesh. Romans 1 & 8 & 9 and Hebrews 1 & 2 & 3 and Galatians 3 & 4 and Psalm 2 and First Timothy 3 and Romans 3 & 4 & 8 and Hebrews 3 & 8 & 9.



"He was in the form of God, just like the Father. He humbled Himself and took upon Himself the form of a servant.

"He in His assumed flesh paid the whole ransom or the full value, through the power and force of the eternal Spirit [Hebrews 9:14]. For it pleased the Father that in Him the entire fullness of His Divinity should dwell bodily, or truly inhabit - so that through Him all things could once again get repaired. Ephesians 1 and Colossians 1 & 2 and Second Corinthians 5....

"Temporal origin and birth is attributed to this Christ according to the flesh - as a true man, similar to his brothers in all things except sin. Nevertheless, throughout, He still had no origin and temporal change - insofar as He is the Only-begotten of the Father Who is in the form of God and Who has life within Himself, just like the Father [Johannes 5:26].

"Because He [the Son] is Jehovah - Who proceeds from Jehovah [the Father], and was sent forth [in the Spirit] from all eternity only through the mystical and indescribable begetting of the Only-begotten of the Father. Matthew 1 & 3 and Luke 1 & 2 & 3 and Romans 1 & 8 & 9 and John 1 & 3 & 8 & 10 and Philippians 2 and Micah 5 and Zechariah 2 & 3 & 10 and Proverbs 8 and Psalm 2....

**"About the Holy Spirit.** We believe and also acknowledge that the Holy Spirit Who proceeds from the Father and is sent by the Son into the hearts of believers - is 'Adonai Jehovah.' That is what the Holy Spirit calls Himself, in Ezekiel chapters 2 & 3 & 8 & 10. For all praises due to the one and only God, are attributed to Him - equally as to the Father and the Son.

"First, He is namely called 'Jehovah Adonai' - God. Psalm 95 and Hebrews 3. Second, He is called 'Jehovah God' or the Almighty God Who fathoms hearts and innards. Third, He is called Creator, Maintainer, Renewer, Sanctifier. Isaiah 6 and First Corinthians 1 & 2 & 3. Fourth, He is the Originator and Distributor of all of the gifts of God. First Corinthians 12 and Galatians 5 & 6 and Ephesians 5 & 6. The fruits of the Holy Spirit are: faith, hope, charity. Romans 3 & 4 & 8 and Galatians 3 & 4. Fifth, He predicted the future, in the Prophets; and chose and sent forth the Apostles according to His All-powerful Fullness. Acts 13.

"These three - Father, Word, and Spirit - are one in the Jehovic and eternal Godhead. They are also one in will, counsel, and works - as is said in John 3 & 5 & 6 & 10 & 14 & 15 & 16. They are also one in being worshipped. For just as God the Father cannot elect, create and sanctify without His Son and Holy Spirit - so too the Father could not, without the Son and the Holy Spirit, be the worthy-of-worship God Jehovah....

"Christ is the Amen, the faithful and true Witness, the Truth and the Life. Revelation 1 & 3 and Matthew 18 & 25 and First Corinthians 8 & 10.... He is the everlasting and eternal Son of God, the Only-begotten of the Father." And as the true Witness, He Himself - also through the Sacraments - points us to the Triune God [Matthew 28:19].... We teach that all of the brought-forth children of the Church are not dogs and pigs - and are to be baptized in the name of the Father and the Son and the Holy Spirit [Matthew 7:6 & 18:3-6 & 28:19; First Corinthians 1:16 & 7:14 & 12:3-13; Second Corinthians 13:14; Ephesians 4:4-6; First John 5:6-8; Revelation 1:4 & 4:8 & 7:2-5f & 14:1 & 22:4,15-21]. Romans 5 & 6 and First Corinthians 15 and Colossians 2.... Baptism is taken as the sign of regeneration and inner cleansing which was

instituted by Christ in the name of the Father and of the Son and of the Holy Spirit. Matthew 28 [cf. Ephesians 4:4-6]....

"We believe that Christ is everywhere present to His elect - as the Son of God, Jehovah, the Only-begotten of the Father - insofar as these three [within the Trinity] are one; that is to say, one God. And this Son of God, **as God**, is mystically and spiritually the Word.... Yet inasmuch as He **as man** is in all things like His brethren, He is thus [present] in His Church in a mystical and spiritual way.... But He is not [now] carnally and locally present as He was - within His mother, in Judea, in His grace. For He has bodily gone to heaven. He has risen; He is not here [nor in the elements at His Table]; and He must remain in heaven until the day of judgment. Acts 3....

"'Eternal' is used in different ways. First, in relation to God, as often as it is ascribed to God the Father and the Son and the Holy Spirit, it means: uninterrupted continuation - without beginning, end, and change. You, Jehovah, inhabit eternity; You, Jehovah, are God unto eternity. [Psalm 90 and] Isaiah 9 & 57. Secondly, it is taken to describe Christ as the Son - and His unending nature, power and activities of [only-]begottenness. As in Proverbs 8.: 'From the beginning, before all things, He was brought forth.' Micah 5 - 'His goings-forth have been from of old; from everlasting.' Isaiah 9 - Christ is the Son of God, 'the mighty God, the everlasting Father.' He is the Originator of the everlasting Covenant [Isaiah 24:5], of the Testament of salvation - the Ground of righteousness and of everlasting life. Hebrews 1 & 9 & 13. He is the Angel of the Covenant..., the Son of God, the Sacrifice, the Only-begotten from the unending eternal Father of eternal action, the everlasting salvation, the eternal life... He is also the First Cause.... He is called the eternal and everlasting God, just like the Father. Isaiah 9....

"The Mediator is literally called the Only-begotten and immortal Son of God - that is to say: True God; Everlasting Life; viz. immortal Jehovah, eternal God, greatly to be praised everlastingly; the mighty God Who redeems through His might and power. First Corinthians 1 & 3; Colossians 1; Hebrews 1 & 7 & 9; Zachariah 1 & 3 & 10 & 13 & 14; and Hosea 1 & 2 & 3 & 12....

"Therefore those destroy the glory of God and His truth, righteousness and divinity; and they are enemies of peace among men - who deny that Christ is the Mediator, that is, the Only-begotten Son of God the Father; and also true man. Luke 1 & 2. For it is impossible to consummate the glorification of God in heaven and to fulfil the Law and the Gospel and the redemption and the peace of the elect - without the Son of God being true God and man, and without Him being true man. Romans 1 & 3; Colossians 1 & 2; Ephesians 1 & 3."

Thus declared the Calvinistic *Hungarian Confession of Faith*, printed in Debreczin in 1570. Eastern Europe was saved from the Turks, and then **Anti-trinitarian Islam receded**.

In the 1559 *French Confession of Faith* (of Calvin and his pupil de Chandieu), it is professed:<sup>104</sup> "We believe and confess that there is but one God - Who is one sole and simple Essence (Deuteronomy 4:35-39 & First Corinthians 8:4-6); spiritual (Genesis 1:3 & John 4:23 & Second Corinthians 3:17); eternal (Exodus 3:15-18); invisible (Romans 1:20 & First Timothy 1:17); immutable (Malachi 3:6); infinite (Romans 11:33 & Acts 7:48); incomprehensible (Jeremiah 10:7-10 & Luke 1:37); ineffable, omnipotent..., all-wise (Romans 16:27), all-good (Matthew 19:17), all-just (Jeremiah 12:1), and all-merciful (Exodus 34:6-7).... As such this God

reveals Himself to men - firstly, in His works; in their creation, as well as in their preservation and control (Romans 1:20). Secondly, and more clearly, in His Word (Hebrews 1:4)....

"These Holy Scriptures teach us that in this one sole and simple Divine Essence, Whom we have confessed, there are three Persons: the Father, the Son, and the Holy Spirit (Deuteronomy 4:12; Matthew 28:19; Second Corinthians 13:14; First John 5:7f; John 1:1,17,32). The Father, First Cause, Principle, and Origin of all things. The Son, His Word and eternal Wisdom. The Holy Spirit - His Virtue, Power, and Efficacy. The Son begotten from eternity by the Father. The Holy Spirit proceeding eternally from Them Both. The three Persons not confused, but distinct - and yet, not separate but of the same Essence; equal in eternity and power. And in this - we confess that which hath been established by the Ancient Councils, and we detest all sects and heresies which were rejected by the holy doctors (such as St. Hilary, St. Athanasius, St. Ambrose, and St. Cyril)."

In the 1560 *Confession of the Faith and Doctrine believed and professed by the Protestants of Scotland*, in their very first article, John Knox and the rest of the "Six Johns" professed:<sup>105</sup> "We confess and acknowledge one only God, to Whom only we must cleave.... Who is Eternal, Infinite, Unmeasurable, Incomprehensible, Omnipotent, Invisible - one in Substance, and yet distinct in three Persons: the Father, the Son, and the Holy Ghost (Matthew 28:19 & First John 5:7)."

In the 1561 *Belgic Confession*, Guido de Bres similarly professed. He stated:<sup>106</sup> "We all believe with the heart and confess with the mouth that there is one only simple and spiritual Being Which we call God (Ephesians 4:6; Deuteronomy 6:4; First Timothy 2:5; First Corinthians 8:6; John 4:24; Isaiah 40:28)....

"We believe in one only God Who is one single Essence (Isaiah 43:10) - in Which are three Persons (First John 5:7 & Hebrews 1:3) really, truly, and eternally distinct according to their incommunicable properties: namely the Father and the Son and the Holy Ghost (Matthew 28:19). The Father is the Cause, Origin and Beginning of all things visible and invisible (First Corinthians 8:6 & Colossians 1:16); the Son is the Word, Wisdom and Image of the Father (John 1:1-2 & Revelation 19:13 & Proverbs 8:12-22 & Colossians 1:15 & Hebrews 1:3); The Holy Ghost is the eternal Power and Might proceeding from the Father and the Son (Matthew 12:28 & John 15:36 & Galatians 4:6). Nevertheless God is not by this distinction divided into three - since the Holy Scriptures teach us that the Father and the Son and the Holy Ghost have Each His [Own] Personality distinguished by Their properties - but in such wise that these three Persons are but one only God. Hence then it is evident that the Father is not the Son, nor the Son the Father, and likewise the Holy Ghost is neither the Father nor the Son. Nevertheless these Persons thus distinguished are not divided nor intermixed.

"For the Father has not assumed the flesh, nor has the Holy Ghost, but the Son only (Philippians 2:6-7 & Galatians 4:4 & John 1:14). The Father has never been without His Son, or without His Holy Ghost. For They are All three co-eternal and co-essential. There is neither first nor last; for They are All three one in truth, in power, in goodness, and in mercy....

"In Genesis 1:26-27, God says: 'Let Us make man in Our image, after Our likeness.... So God created man in His Own image, male and female created He them'.... And Genesis 3:22:

‘Behold, the man has become as One of Us!’ From this saying, ‘Let us make man in Our image’ - it appears that there are more Persons than one in the Godhead. And when He says ‘God created’ - this signifies the unity....

"When our Lord was baptized in Jordan (Matthew 3:16-27), the voice of the Father was heard, saying, ‘This is My beloved Son!’ The Son was seen in the water. And the Holy Ghost appeared in the shape of a dove. This form is also instituted by Christ in the baptism of all believers. ‘Baptize all nations, in the name of the Father and of the Son and of the Holy Ghost!’ Matthew 28:19.

"In the Gospel of Luke [1:35], the angel Gabriel thus addressed Mary the mother of our Lord: ‘The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you. Therefore also that Holy One Who shall be born of you, shall be called the Son of God.’ Likewise, ‘The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you!’ Second Corinthians 13:14. And ‘There are three that bear witness in heaven - the Father, the Word and the Holy Ghost; and these three are one’ (First John 5:7f). In all which places, we are fully taught that there are three Persons in one only Divine Essence.

"And although this doctrine far surpasses all human understanding, nevertheless we now believe it by means of the Word of God - but expect hereafter to enjoy the perfect knowledge and benefit thereof in heaven (Psalm 45:8 & Isaiah 61:1). Moreover, we must observe the particular offices and operations of these three Persons toward us.

"The Father is called our Creator, by His power (Ecclesiastes 12:3 & Malachi 2:10 & First Peter 1:2). The Son is our Saviour and Redeemer, by His blood (First Peter 1:2 and First John 1:7 & 4:14). The Holy Ghost is our Sanctifier by His dwelling in our hearts (First Corinthians 6:11 & First Peter 1:2 & Galatians 4:6 & Titus 3:5 & Romans 8:9 & John 14:16).

"This doctrine of the Holy Trinity has always been defended and maintained by the true Church since the times of the Apostles to this very day - against the Jews, Mohammedans, and...Heretics...who have justly been condemned by the orthodox Fathers. Therefore, in this point, we do willingly receive the three creeds - namely that of the Apostles, of Nice, and of Athanasius. Likewise that which, conformable thereunto, is agreed upon by the Ancient Fathers.

"We believe that Jesus Christ according to His divine nature is the only-begotten Son of God ( John 1:18 & 1:49), begotten from eternity (John 1:14 & Colossians 1:15), not made nor created (for then He would be a creature), but co-essential (John 10:30 & Philippians 2:6) and co-eternal (John 1:2 & 17:5 and Revelation 1:8) with the Father, ‘the express image of His Person and the brightness of His glory (Hebrew 1:3), equal unto Him in all things (Philippians 2:6). He is the Son of God not only from the time that He assumed our [human] nature, but from all eternity (John 8:23 & 8:58 and 9:25-27 and Acts 8:37 and Romans 9:5) - as these testimonies, when compared together, teach us.

"Moses says that ‘God created the world’ (Genesis 1:1); and John says that ‘all things were made by that Word’ which he calls God (John 1:3). And the Apostle says that ‘God made the worlds by His Son’ (Hebrews 1:2); likewise that ‘God created all things by Jesus Christ’ (Colossians 1:16).

"Therefore it must needs follow that He - Who is called God, the Word, the Son, and Jesus Christ - did exist at that time when all things were created by Him (Colossians 1:16). Therefore the Prophet Micah [5:2] says 'His goings-forth have been from of old, from everlasting'; and the Apostle (Hebrews 7:3) 'He has neither beginning of days nor end of life.' He therefore is that true, eternal and almighty God - Whom we invoke, worship and serve.

"We believe and confess also that the Holy Ghost from eternity [Hebrews 9:14] proceeds from the Father (Psalm 33: 6 & 33:17 and John 14:16) and Son (Galatians 4:6 & Romans 8:9 & John 15:26). Therefore He is neither made, created, nor begotten - but only proceeds from Both. He, in order, is the third Person of the Holy Trinity - of one and the same Essence, Majesty and Glory with the Father and the Son. And therefore He is the true and eternal God, as the Holy Scripture teaches us. Genesis 1:2; Isaiah 48:16 & 61:1; Acts 5:3-4 & 28:25; First Corinthians 3:16 & 6:19; and Psalm 139:7."

In their 1563 *Heidelberg Catechism*, the German Reformed Theologians Olevianus and Ursinus confess<sup>107</sup> that "the articles of our catholic [and] undoubted Christian Faith teach us... 'I believe in God the Father...and in Jesus Christ His only-begotten Son our Lord...[and] in the Holy Ghost'.... The Articles [are] divided...into three parts: The first is of God the Father and our creation; the second, of God the Son and our redemption; the third, of God the Holy Ghost and our sanctification....

"Since there is but one Divine Being - why do you speak of three - Father, Son, and Holy Ghost? Because God has so revealed Himself in His Word - that these three distinct Persons are the one true eternal God....

"What do you believe when you say: 'I believe in God the Father Almighty'?... That the eternal Father of our Lord Jesus Christ...is for the sake of Christ His Son my God and my Father in Whom I so trust as to have no doubt....

"Why is the Son of God called Jesus?... Why is He called God's 'only-begotten Son' - since we also are the children of God? Because Christ alone is the eternal natural Son of God; but we are children of God by adoption through grace for His sake....

"What is the meaning of 'conceived by the Holy Ghost, born of the virgin Mary'? That the eternal Son of God Who is and continues true and eternal God, took upon Him[self] the very nature of man....

"Is not, then, Christ with us even unto the end of the world - as He has promised? Christ is true man and true God. According to His human nature, He is now not upon earth. But according to His Godhead, majesty, grace and Spirit - He is at no time absent from us....

"What do you believe concerning the Holy Ghost? First, that He is co-eternal God with the Father and the Son. Secondly, that He is also given to me; makes me by a true faith partaker of Christ and all His benefits; comforts me; and shall abide with me forever!"

In the 1566 *Second Swiss Confession*, Heinrich Bullinger insists:<sup>108</sup> "We believe and teach that God is one in Essence or nature, subsisting by Himself.... We detest the multitude of gods,

because it is expressly written 'The Lord your God is one God' (Deuteronomy 6:4).... 'There is none beside Me' (Isaiah 45:5-21). 'I the Lord Jehovah - the merciful God, gracious and longsuffering, and abundant in goodness and truth' *etc.* (Exodus 34:6)....

"We nevertheless believe and teach that the same infinite one and indivisible God is in Person inseparably and without confusion distinguished into the Father, the Son, and the Holy Spirit. So, as the Father has begotten the Son from eternity; the Son is begotten in an unspeakable manner; and the Holy Spirit proceeds from Them Both, and that from eternity, and is to be worshipped with Them Both. So that there are not three Gods - but three Persons consubstantial, coeternal, and coequal; distinct, as touching their Persons; and, in order, One going before Another, yet without any inequality.

"For, as touching their nature or Essence, They are so joined together that They are but one God; and the Divine Essence is common to the Father, the Son, and the Holy Spirit. Lest any man should slander us, as though we did make the Persons all existing together, but not all of the same Essence, or else did make a God of divers natures joined together in one - you must understand this joining together so as that all the Persons (though distinct One from the Other in properties) be yet but one and the same whole Godhead, or so that All and Every of the Persons have the whole and absolute Godhead.

"For the Scripture has delivered unto us a manifest distinct of Persons - the angel, among other things, saying thus to the blessed virgin: 'The Holy Spirit shall come upon you and the power of the Highest shall overshadow you, and that Holy One Who shall be born shall be called the Son of God' (Luke 1:35).

"Also, in the baptism of Christ, a Voice was heard from heaven saying 'This One is My beloved Son' (Matthew 3:17). The Holy Spirit also appeared, in the likeness of a dove (John 1:32). And when the Lord Himself commanded to baptize, He commanded to baptize 'in the name of the Father and of the Son and of the Holy Spirit' (Matthew 28:19).

"In like manner, elsewhere in the Gospel, He said: 'The Father will send the Holy Spirit in My Name' (John 14:26). Again, He says: 'When the Comforter shall come Whom I will send to you from the Father, the Spirit of truth Who proceeds from the Father - He shall bear witness of Me' *etc.* (John 15:26). In short, we receive the *Apostles' Creed* - because it delivers unto us the True Faith.

"We therefore condemn the Jews and the Mohammadans and all those who blaspheme that sacred and adorable Trinity. We also condemn all heresies and heretics who teach that the Son and the Holy Spirit are God only in name; also, that there is in the Trinity something created."

We now come to the *Triune Baptismal Formula* of the Dutch Reformed denominations. This was first approved at the 1581 Dutch Reformed Synod of Middelburg.<sup>109</sup>

It was first drawn up from that of the London Reformed Refugee Congregation of Laski and Micron, and by Datheen in the German Palatinate. Then it was edited by Vander Heyden in 1580 (being commissioned to do so by the 1574 Synod of Dordrecht which itself shortened it).

Vander Heyden himself stated that Datheen in 1565 had requested him to draw up the ecclesiastical ordinances.<sup>110</sup> At any rate, this *Triune Baptismal Formula* soon became the standard form used throughout the Germanic Reformed world.

It states that "when we are baptized in the Name of the Father, God the Father witnesses and seals to us that He makes an eternal covenant of grace with us.... When we are baptized in the Name of the Son, the Son seals to us that He washes us in His blood from all our sins, incorporating us into the fellowship of His death and resurrection, so that we are freed from all our sins and accounted righteous before God.... When we are baptized in the Name of the Holy Ghost, the Holy Ghost assures us by this Holy Sacrament that He wishes to keep on dwelling in us and sanctifying us as Members of Christ, applying to us that which we have in Christ - namely the washing away of our sins and the daily renewing of our life, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal....

"We are by God through baptism admonished...unto a new obedience, namely that we cleave to this one God - Father, Son and Holy Ghost; that we trust in Him, and love Him with all our heart, with all our soul, with all our mind, and with all our strength; that we forsake the world, mortify our old nature, and walk in a new and godly life."

This is then followed by a prayer right before the administration of the infant's Baptism, which in turn is directly followed by the exhortation to the parents. This was derived by Datheen from Laski.

There, before immediately thereafter proceeding to the baptism of the infant, the parents are required first to affirm this exhortation. They are publically to give an affirmative answer to it. Here is the exhortation:

"Beloved in the Lord Jesus Christ, you have heard that Baptism is an ordinance of God to seal His covenant to us and to our seed. Therefore it **must** be observed for that end, and not out of custom or **superstition**. That it may then be manifest that you are thus minded, you are to answer sincerely....

"First. Do you acknowledge that, although **our children** are conceived and born in sin and therefore are subject to all misery and even to condemnation itself - they nevertheless have been sanctified in Christ too (Ezekiel 16:20 and First Corinthians 7:14] - and therefore, as members of His Church, **ought** to be baptized?"

"Secondly. Do you acknowledge the doctrine which is contained in the Old and New Testament, and in the Articles of the Christian Faith [*viz.* the **Trinitarian Apostles' Creed** and *Nicene Creed* and *Athanasian Creed* mentioned in Article IX of the *Belgic Confession of Faith*], and which is taught here in this Christian Church - to be the true and complete doctrine of salvation?"

"Thirdly. Do you promise and intend to see these children, when come to years of discretion (whereof you are either parents or witnesses), **instructed** and brought up in the aforesaid doctrine, or to help or cause them to be instructed therein, to the utmost of your power?"

After the parents answer "Yes!" affirmatively, before the whole congregation, "the Minister of God's Word, in baptizing, shall say: '**Name** [of the infant], I baptize you in the Name of the Father and of the Son and of the Holy Ghost. Amen.'"

Especially relevant is the final prayer of thanksgiving immediately after the administration of the baptism itself in the *Baptismal Formula* - the prayer of thanksgiving after the administration of the sacrament. The prayer was derived by Datheen immediately from the German Reformed Palatine (where Calvin's student Olevianus laboured), and ultimately from Laski.

It states: "Almighty God and merciful Father! We thank and praise You that **You have forgiven** us and **our children** all our sins through the blood of Your beloved Son Jesus Christ, and received us through Your Holy Spirit.... You **have adopted** us to be **Your children**, and sealed and confirmed this to us by holy baptism....

"Will You be pleased always to keep on governing these baptized children by Your Holy Spirit, so that they may **keep on receiving** a Christian and **godly education**! May they increase and **grow up in the Lord Jesus Christ** - **so that** they may **acknowledge** Your fatherly goodness and **mercy** which You **have** shown to them...under our only Teacher...and High Priest Jesus Christ.... May they keep on overcoming sin, the devil and his whole dominion - in order that they may eternally praise and magnify You and Your Son Jesus Christ, together with the Holy Ghost: the one only true God! *Amen!*"<sup>111</sup>

The above *Dutch Reformed Baptismal Formula*, approved at the Calvinistic 1618f Synod of Dordt, beautifully links Infant Baptism in the name of God Triune to the later **instruction** of such children, "**so that** they may **acknowledge**" Him prior to their admission to His Table when they "**grow up**." As such, this *Formula* lies at the root of the glorious Westminster Assembly doctrine of "improving one's Baptism" - as set out later below in the *Westminster Larger Catechism* 167.

Just before that Synod of Dordt, in his 1615 *Irish Articles* the famous Archbishop James Ussher (the chief architect of the *Westminster Confession* itself) declared:<sup>112</sup> "There is but one living and true God; everlasting; without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in the unity of this Godhead, there be three Persons of one and the same Substance, power and eternity - the Father, the Son, and the Holy Ghost. The Essence of the Father doth not beget the Essence of the Son; but the Person of the Father begetteth the Person of the Son, by communicating His whole Essence to the Person begotten from eternity. The Holy Ghost - proceeding from the Father and the Son - is of one Substance, majesty and glory with the Father and the Son: very and eternal God."

The above was reflected and expanded in the 1647 *Westminster Confession of Faith*. That famous document declares:<sup>113</sup> "There is but one only (Deuteronomy 6:4 & First Corinthians 8:4f) living and true God (First Thessalonians 1:9 & Jeremiah 10:10), Who is infinite in Being and perfection (Job 11:7-9 & 36:14), a most pure spirit (John 4:24), invisible (First Timothy 1:17), without body, parts (Deuteronomy 4:15f & John 4:24 & Luke 24:39), or passions (Acts 14:11-



15); immutable (James 1:17 & Malachi 3:6), immense (First Kings 8:27 & Jeremiah 23:23-24), eternal (Psalm 90:2 & First Timothy 1:17), incomprehensible (Psalm 145:3), almighty (Genesis 17:1 & Revelation 4:8), most wise (Romans 16:27), most holy (Isaiah 6:3 & Revelation 4:8), most free (Psalm 115:3), most absolute (Exodus 3:14)....

"In the unity of the Godhead there be three Persons of one Substance, power and eternity - the Father, the Son, and the Holy Ghost (First John 1:7 & Matthew 3:16-17 & 28:19 & Second Corinthians 13:14). The Father is of None, neither begotten nor proceeding; the Son is eternally begotten of the Father (John 1:14-18); the Holy Ghost eternally proceeding from the Father and the Son (John 15:26 & Galatians 4:6)....

"It pleased God the Father, Son and Holy Ghost (Hebrew 1:2 and John 1:2-3 and Genesis 1:2 and Job 26:13 & 33:4)...in the beginning to create (Genesis 1:1-31 & Hebrews 11:3 & Colossians 1:16 & Acts 17:24).... All those that are justified, God vouchsafeth in and for His only Son Jesus Christ to make partakers of the grace of adoption, by which they...have His name put upon them [Matthew 28:29 and Revelation 3:12 & 7:2-4 & 9:4 & 14:1 & 22:4], receive the Spirit of adoption (Romans 8:15), have access to the throne of grace with boldness, [and] are enabled to cry [out]: 'Abba, Father!' (Galatians 4:6)....

"Religious worship is to be given to God - the Father, Son, and Holy Ghost - and to Him alone (Matthew 4:10 & John 5:23 & Second Corinthians 13:14).... Prayer...is by God [the Father] required of all men and...it is to be made in the name of the Son (John 14:13f & First Peter 2:5) by the help of His Spirit (Romans 8:26).... Baptism is a Sacrament...wherewith the party is to be baptized in the name of the Father and of the Son and of the Holy Ghost (Matthew 3:11 & John 1:33 & Matthew 28:19)."

The *Westminster Confession of Faith* above, was further elaborated in the 1648 *Westminster Larger Catechism* - "to be a Directory for catechising such as have made some proficiency in the knowledge of the grounds of religion."<sup>114</sup> That declares:<sup>115</sup> "The Scriptures make known what God is (Hebrews 11:6), the Persons in the Godhead (First John 5:7).... God is a spirit (John 4:24).... There is but one only, the living and true God (Deuteronomy 6:4 & First Corinthians 8:4-6 & Jeremiah 10:10).... There be three Persons in the Godhead - the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in Substance, equal in power and glory; although distinguished by their personal properties (First John 1:7 & Matthew 3:16-17 & 28:19 & Second Corinthians 13:14). It is proper to the Father to beget the Son (Hebrews 1:5-8), and to the Son to be begotten of the Father (John 1:14-18); and to the Holy Ghost to proceed from the Father and the Son from all eternity (John 15:26 & Galatians 4:6).... The Scriptures manifest that the Son and the Holy Ghost are God equal with the Father - ascribing unto Them such names (Isaiah 6:3-8 & John 12:41 & Acts 28:25 & First John 5:29 & Acts 5:3-4), attributes (John 1:1 & Isaiah 9:6 & John 2:24-25 & First Corinthians 2:10-11), works (Colossians 1:16 & Genesis 1:2) and worship (Matthew 28:19 & Second Corinthians 13:14) as are proper to God only....

"The sins forbidden in the first commandment are...worshipping more gods than one or any with or instead of the true God (Jeremiah 27-28 & First Thessalonians 1:9).... The sins forbidden in the second commandment are...the making any representations of God, of All or Any of the three Persons either inwardly in our mind or outwardly in any kind of image or likeness of any creature whatsoever (Deuteronomy 4:15-19 & Acts 17:29 & Romans 1:21-25)....

"**Baptism** is a Sacrament of the New Testament wherein Christ hath ordained the washing with water in the name of the **Father and of the Son and of the Holy Ghost** (Matthew 28:19).... The needful but much neglected duty of **improving our Baptism** is to be performed by us all our life long...by **serious** and thankful **consideration** of the nature of it (Colossians 2:11-12 & Romans 6:3-11)....

"The **Lord's Supper** is a Sacrament...wherein by giving and receiving bread and wine according to the appointment of Jesus Christ, His death is shewed forth; and they that worthily communicate, feed upon His body and blood (Matthew 26:26-27 & First Corinthians 11:23f).... Such as are found to be **ignorant...ought to be kept from that Sacrament...until they receive instruction** (First Corinthians 11:27-31 & Matthew 7:6 & Jude 23 & First Timothy 5:22)."

The 1648 *Westminster Shorter Catechism* is the bridge between one's Baptism in infancy and one's admission to the Lord's Table not before adolescence. For it is "a Directory for catechising such as are of weaker capacity."<sup>116</sup> Frankly, however, if Candidates for the Supper cannot credibly profess they understand and agree with the *Shorter Catechism* - they should not be admitted to the Supper.<sup>117</sup>

This means that all would-be Communicants must first be able to profess, *inter alia*, that "there is but One only, the living and true God" - and that "there are three Persons in the Godhead; the Father, the Son and the Holy Ghost; and these three are one God, the same in Substance, equal in power and glory."<sup>118</sup> Similarly, they need to be able to profess publicly that "the only Redeemer of God's elect in the Lord Jesus Christ Who, being the eternal Son of God, became man - and so was, and continueth to be, God and man in two distinct natures and one Person for ever."<sup>119</sup>

In one word, they need to be able to connect their Triune Baptism with the presence of the Father and the Son through the Spirit at the Lord's Table. This means they need to be able publicly to profess<sup>120</sup> that "Baptism is a Sacrament wherein the washing with water in the name of the Father and of the Son and of the Holy Ghost doth signify and seal our ingrafting into Christ."

Failure to profess that, renders them unworthy to sit at the Lord's Table. For "it is required of them that would worthily partake of the Lord's Supper that they examine themselves of their knowledge..., lest coming unworthily they eat and drink judgment to themselves."<sup>121</sup>

As the *Westminster Larger Catechism* has already reminded us:<sup>122</sup> "Baptism is a Sacrament of the New Testament wherein Christ hath ordained the washing with water in the name of the Father and of the Son and of the Holy Ghost (Matthew 28:19).... The needful but much neglected duty of **improving our Baptism** is to be performed by us all our life long...by **serious** and thankful **consideration** of the nature of it."

States the greatest ever British theologian, Rev. Dr. John Owen (*Works* XII:249f): "Christ is called 'Jehovah'.... Jeremiah 23:6; Zechariah 2:8; First John 5:20; Jude 4; Titus 2:13; Revelation 1:8; 4:8; Acts 20:28; First John 3:16.... Isaiah 40:3, 'The voice of him [John the Baptizer] that crieth in the wilderness: "Prepare ye the way of **Jehovah**, make straight in the desert a highway for our **God**"'....

"It is **Christ** Who is here called **Jehovah**.... Malachi 3:1 [cf. 4:1-5].... Matthew 3:3; Mark 1:2-3; John 1:23; Isaiah 45:22-25.... Romans 14:10-12.... Hosea 13:14...[cf.] First Corinthians 15: [47,] 54-55.... Christ is **absolutely** called Jehovah."

For Communicants are to acknowledge the same Triune God with Whom also their ancestor Adam communed before the fall. As Rev. Professor Dr. Herman Witsius pointed out<sup>123</sup> in his great 1694 work *The Economy of the Covenants*: "The wisdom of the first man ought I think to be extended so far as not to suppose him in the state of innocence ignorant of the mystery of the Trinity....

"It may justly be doubted whether...he worships the true God at all, who does not know and worship Him as subsisting in three Persons. Whoever represent God to himself in any other light, so represents not God but an empty phantom and an idol of his own brain....

"God, in the work of the creation, manifested Himself as a Trinity.... It is not therefore credible this mystery should be entirely unknown to the...first parent - unless we can suppose Adam ignorant of his Creator Who was [not only the Father but] was likewise the Son and the Holy Spirit [Genesis 1:1 & 1:2 & 1:3 & 1:26]....

"It certainly cannot be without design that the Scripture, when speaking of man's Creator, so often uses the plural number [Genesis 1:26 *etc.*].... Which phrases, unless referred to a Trinity of Persons, might appear to be dangerous....

"Take particular notice of that expression 'Let Us make man!' [Genesis 1:26]. Again, this word used plurally, hints at the Persons of the Godhead and presents a Trinity to our knowledge.... It is absurd to suppose Adam ignorant concerning his Creator of that which God does not permit his posterity to be ignorant of at this time.... Again, this word [*Elohim*] used plurally, hints at the Persons of the Godhead, and presents a Trinity to our knowledge. This knowledge therefore is coeval with the creation.... That learned man therefore was mistaken, who insisted that the knowledge of the Trinity 'exceeded the happiness of Adam's state which was merely natural'....

"Thus the ancients believed that the Son of God did then also reveal Himself to Adam, and conversed with him.... Who then can refuse that Adam in innocence had the same knowledge of God in three Persons - though ignorant what Each Person in His order was to perform in saving sinners?

"Add to this, that though in that state of Adam there was no room for redemption - yet there was for salvation and life eternal. The symbol of which was the tree of life, which even then bore the image of the Son of God (see Revelation 2:7). For 'in Him was life' (John 1:4) - which symbol had been in vain if the meaning thereof had been unknown to Adam."

Also Rev. Dr. H.E. Gravemeijer in his 1881 *Manual of Reformed Doctrine*, writes:<sup>124</sup> "Adam and Eve then knew the true God, and also after the fall remained...worshippers of Him Who created heaven and earth.... Our old Reformed Theologians consistently taught that Adam knew God to be triune also before the fall [cf. Ecclesiastes 7:29 & Ephesians 4:24 & Colossians 3:10].... He truly knew the true God. H. Witsius: *The Apostles' Creeds*, 1739, pp. 64f....

"Rightly, also the plural form of the most ancient divine name *Elohim*, which occurs already in Genesis 1:1, was regarded as significant.... The plural indeed indicates that **God's unity is no solitude**....

"Likewise as regards Genesis 1:26.... "How the creation of the world took place, we know only from Moses, Genesis 1 & 2, who acquired knowledge thereof by tradition from Adam [cf. Genesis 5:1], and who wrote it down after a further revelation from God.... God spoke immediately to Adam from the beginning, and taught him himself to speak - by letting him hear words. He instructed Adam....

"Moses acquired knowledge of this by tradition from Adam.... The Holy Spirit caused Moses to ascertain the truth in that tradition, and enabled him to inform his people and the whole of humanity faithfully and unfalsifiedly....

"The Old Testament already comprises all the seeds and foundations of this truth. And how else could God otherwise have been a God of complete salvation to the believers of old, if they had known Him only as the Creator but not as the Redeemer and the Sanctifier? They too felt the operations of these Three within themselves....

"Adam had to deal with the Triune God. And before the fall the Son was the Source of his life inasmuch as He is of one essence with the Father and the Holy Spirit and has His life in common with Both of Them."

Dear reader! Is your God that of the unfallen **Adam**? If not, it is time for you to "improve your Baptism"<sup>125</sup> - in God's divine name of the Father and the Son and the Holy Spirit!

That should be also our **ethico-eschatological** goal. Revelation 14:1-4; 14:13; 22:4-5; 22:16. For our Father's name is on our forehead. Therefore, we should follow the Lamb wherever He goes - even as the Spirit tells us: 'Come!'

"Blessed [by the **Father**] are the dead which die in the **Lord** [**Jesus**]!... 'Yes,' says the **Spirit**, 'so that they can rest from their labours; and their works follow them!'"<sup>126</sup>

#### **TEXT REFERENCES AND ENDNOTES**

- 1) Genesis 1:1-3,26.
- 2) Joh. 8:28; 12:49,50; 14:24; 17:6-17; 3:33, 34; Rev. 19:13,16 *cf.* 17:14; John 1:1,14,33.
- 3) Deut. 6:4.
- 4) *Cf.* Young's *op. cit.*, pp. 14 & 52 after p. 1090.
- 5) I Chr. 16:25,26 & Ps. 96:4,5,10.
- 6) Matt. 28:19; II Cor. 13:13; Matt. 3:16, 17; Eph. 4:4-6; I Pet. 1:2, *etc.*
- 7) (i) As Father: Isa. 9:5b; Dan. 7:9-10, *etc.*  
(ii) As Son: Isa. 9:5a; Prov. 30:4; Dan. 3:25 & 7:13-14 *etc.*  
(iii) As Holy Spirit: Job 33:4; 34:14-15; Ps. 33:6; 139:7-8; Hos. 6:3 with Joel 2:23 & 2:28.
- 8) Deut. 13:1-5 & 18:15-22 *cf.* John 8:42-47 and John 2:23 & 5:12.
- 9) E.g. Matt. 28:19.
- 10) Matt. 28:19; II Cor. 13:13.
- 11) John 14:24; 16:13; 14:16-17; 14:26; 15:26; 16:3,7; I John 2:23; 3:3,6b; 4:13-15; 5:1,6,10-13.
- 12) Matt. 3:9-16 & 28:19 *cf.* II Cor. 13:14 & Eph. 4:4-6 & I Pet. 1:2-3 & Rev. 1:4-6 & 4:8.

- 13) John 16:13-15.
- 14) John 16:15.
- 15) John 16:13-15.
- 16) John 14:23,26,17.
- 17) John 14:24; 16:13-15; 15:26; 14:16,26.
- 18) A. Deedat: *What is His name?*, Islamic Propagation Centre International, Durban, 1990, pp. 15 & 32 & 38; and his *Al-Qur'an - The Miracle of Miracles*, Islamic Propagation Centre International, Durban, 1991, pp. 63 & 66.
- 19) See the article 'God' by Herbert Loewe, Reader in Rabbinics at Cambridge University (in A.M. Hyamson & A.M. Silberman: *Jewish Encyclopaedia*, Shapiro & Vallentine, London, 1938, pp. viii & 247f).
- 20) J. Calvin: *Commentaries on the Four Last Books of Moses arranged in the Form of a Harmony*, Eerdmans, Grand Rapids, n.d., I:73f.
- 21) *Ib.*, I:127.
- 22) *Ib.*, I:127f, at its footnote 1.
- 23) See in J. Calvin's *Commentaries on the Book of Genesis*, Eerdmans, Grand Rapids, 1948 ed., I:108-110 and esp. its footnotes 1 & 1 there.
- 24) Dr. D. McDonald: *The Biblical Doctrine of Creation and the Fall*, Klock & Klock, Minneapolis, [1856] 1984 rep, pp. 31f.
- 25) C.F. Keil & F. Delitzsch: *Biblical Commentary on the Old Testament. Vol. I. The Pentateuch*, ET. T. & T. Clark, Edinburgh, 1885, I:pp. 75f.
- 26) J. Calvin: *Inst.* I:10:2 & I:13:10,13,18,20,23,24.
- 27) See J. Calvin's May 1537 *Letter to Grynee*, discussed at our n. 88 below.
- 28) Abdullah Yusuf Ali observes in his encyclopaedic work *The Holy Qur-an - Text, Translation & Commentary*: Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore, Pakistan, Two Vols, 3rd ed., 1938.
- 29) That the "Angels" or Messengers in Revelation are often the Ministers of the Word and Sacraments in the various Christian Congregations, is obvious from Rev. 1:11-20; 2:7; 2:8,11; 2:12,17; 2:18,29; 3:1,6; 3:7,13; 3:14,22.
- 30) A. Kuyper Sr.: *E Voto Dordraceno - Toelichting op den Heidelbergschen Catechismus* [*E Voto Dordraceno - Exposition of the Heidelberg Catechism*], Hoeveker & Wormser, Amsterdam, 1892, II pp. 440, 444 & 441
- 31) A. Kuyper Sr.: *De Sacramentis* [*Concerning the Sacraments*], pp. 127f, in his *Dictaten Dogmatiek* [*Dogmatic Dictations*], Kok, Kampen, 2nd. ed., n.d., IV.
- 32) *Sura* 2:138.
- 33) A. Kuyper Sr.: *De Consummatione Saeculis* [*Concerning the End of the Ages*], p. 220, in his *Dogm. Dic.*, V.
- 34) A. Kuyper Sr.: *Van de Voleinding* [*On the Consummation*], Kok, Kampen, 1929, I:118f.
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- 36) *Constitutions of the Holy Apostles* V:1:7, in *The Ante-Nic. Fath.* VII:441.
- 37) Justin Martyr: *First Apology*, chs. 6 & 67, in *The Ante-Nic. Fath.* I:164 & 185f.
- 38) Theophilus: *To Autolytus*, chs. 10-11 & 15, in *The Ante-Nic. Fath.* II:98 & 100f.
- 39) Clement of Alexandria: *Stromata*, V:14, in *The Ante-Nic. Fath.* II:468.
- 40) Tertullian: *Against Praxeas*, chs. 2 & 9 & 11, in *The Ante-Nic. Fath.* III:598f & 603f & 606f.
- 41) Origen: *Against Celsus* V:37 and *De Principis*, I:7.
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- 43) *Ib.*, I: 57f.
- 44) Athanasius: *In Illud 'Omnia' etc. on Luke 10:22 (Matthew 11:27)* 3; and *Incarnation of the Word* 3; and *Against the Heathen* III:46. All in *Nic. & Post-Nic. Fath.*, 2nd Series, Eerdmans, Grand Rapids, 1971, IV:88 & 37 and 29.
- 45) Athanasius: *Four Discourses against the Arians* II:18:32, in *Nic. & Post-Nic. Fath.*, 2nd Series, IV:365.
- 46) Athanasius: *ib.* II:21:57, in *Nic. & Post-Nic. Fath.*, 2nd Series, IV:379.
- 47) Athanasius: *Against the Heathen* II:34, in *Nic. & Post-Nic. Fath.*, 2nd Series, IV:22.
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- 49) *The Athanasian Creed*, arts. 3-37 & 44, in Schaff's *Creeds* I:66-69.
- 50) Cyril: *Catechetical Lectures* IV:16 & XVI:4,19,24 & XVII:21,34 & XVIII:28 - in *Nic. & Post-Nic. Fath.*, 2nd Series, VII:22,116,120f,129,132,141.

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- 65) Epiphanius: *Heresies* (in loc.).
- 66) John Chrysostom: *Homilies on St. John* 1:3 at V:2 & 12:34f at LXVIII:39f & 16:4-6 at LXXVIII:3 & 20:10f at LXXXVI:22f - in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:23 & 252 & 288f & 325f.
- 67) John Chrysostom: *Homilies on First Corinthians* 12:1-2 at XXIX:7 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XII:171.
- 68) John Chrysostom: *Homilies on Second Corinthians* 4:1-2 at VIII:6 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XII:319.
- 69) John Chrysostom: *Homilies on Second Corinthians* 4:1-2 at XXX:3 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XII:418f.
- 70) John Chrysostom: *Homilies on Hebrews* 1:3 at II:1-2 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:370f.
- 71) John Chrysostom: *Homilies on Hebrews* 6:13-16 at XI:5 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:420.
- 72) John Chrysostom: *Homilies on Hebrews* 10:19-23 at XIX:5 - in *Nic. & Post-Nic. Fath.*, 1st Ser., XIV:457.
- 73) Jerome of Bethlehem: *Dialogue against the Luciferians* 9-15 - in *Nic. & Post-Nic. Fath.*, 2nd Ser., VI:324-37.
- 74) Jerome and Gennadius: *Lives of Illustrious Men*, Part 2, chs. XXVI and XXXIX - in *Nic. & Post-Nic. Fath.*, 2nd Ser., III:391f.
- 75) Augustine: *On the Trinity* I:12:24f & IV:21:30 & V:8:9 & VI:10:12 & VII:6:12 & XII:6:6 & XV:28:51 - in *Nic. & Post-Nic. Fath.*, 1st Series, III:31,85f,92,103,113,157,227.
- 76) Augustine: *City of God* X:24 & XI:10,24-28 - in *Nic. & Post-Nic. Fath.*, 1st Series, II:195,210,218-21.
- 77) Augustine: *On Faith and the Creed* III:3 to IV:5 & IX:16 - in *Nic. & Post-Nic. Fath.*, 1st Series, III:322f, & 327.
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- 79) M. Luther: *Works*, St. Louis ed., Concordia, St. Louis, X:177.
- 80) *Ib.*, XII:628f cf. XIII:664f.
- 81) *Ib.*, X:1008f.
- 82) *Ib.*, III:1884f.
- 83) In Schaff's *Creeds*, I:77f.
- 84) Art., I, in P. Schaff's *Creeds*, I:7f.
- 85) *Formula of Concord*, section 'Errors of the Antitrinitarians' - in P. Schaff's *Creeds*, I:179f.
- 86) 1539 *Marburg Articles*, 1-3.
- 87) See above at nn. 20 to 23 and 26 & 2; and compare too Calvin's comments on Gen. 1:1 & 1:26 & Mt. 28:19 & I Cor. 12:3-13 & II Cor. 13:14 & I John 5:6-8.

- 88) See J. Calvin's May 1537 *Letter to Simon Grynee*, in the Bonnet ed. of the *Selected Works of John Calvin*, Baker, Grand Rapids, 1983, 4:1:54-56. See too at our n. 27 above.
- 89) See F.N. Lee's *Calvinism on the Holy Spirit* (at [www.dr-fnlee.org](http://www.dr-fnlee.org)).
- 90) See at n. 26 above, and at n. 98 below.
- 91) J. Calvin: *Inst.* I:13:2-3.
- 92) *Ib.* I:13:4-9.
- 93) *Ib.* I:13:11-13.
- 94) *Ib.* I:13:14,16,17,20,22,24,25,27,29.
- 95) *Ib.* I:13:16.
- 96) *Ib.* I:13:16-17.
- 97) *Ib.* I:13:20-22.
- 98) *Ib.* I:13:24-25,2-29. See too at n. 90 above.
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- 106) G.de Bres: *Belgic Confession*, arts. I & VII to XI, in Schaff's *Creeds* I:383 & 389-95.
- 107) C. Olevianus & Z. Ursinus: *Heidelberg Catechism*, QQ. & AA. 22-35 & 53 (in Schaff *Creeds* I:383 & 389-95).
- 108) H. Bullinger: *Second Swiss Confession*, ch. III, in Schaff's *Creeds* I:835f.
- 109) H.H. Barger: *Our Church Book*, pp. 190 & 206 (& n.) & 213; cf. B. Wielenga: *Our Baptismal Formula*, Kok, Kampen, 1920, pp. 14 (& n.) and 15 (& n.).
- 110) Barger' *op. cit.* p. 209, and Wielenga's *op. cit.* p. 14 & n. and p. 15 & n.
- 111) Dutch Reformed Church of South Africa: *The Doctrinal Standards and Liturgy (Administration of Baptism to Infants of Believers)*, J.H. Rose, Cape Town, 1876, pp. 126-30. Cf. Wielenga' *op. cit.* pp. 15-23 & 20 n. 1 and p. 177 n. 1 and pp. 166f & 191f.
- 112) J. Ussher: *Irish Articles*, arts. 8-10, in Schaff's *Creeds* I:528.
- 113) *Westminster Confession of Faith*, II:1-3 & 4:1 & 12:1 & 21:2-3 & 28:2, in *Subordinate Standards...of the Free Church of Scotland*, Offices of the Free Church of Scotland, Edinburgh, 1933, pp. 21-24,27,49f,73, & 91.
- 114) *Westminster Larger Catechism*, in *The Subordinate Standards* p. 101.
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- 116) See at n. 115 above.
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- 118) Compare with the *Westmin. Conf. of Faith* 28:9 and the *Larg. Catechism* 173 & 177.
- 119) *Westmin. Short. Cat.*, QQ. & AA. 5 & 6, in *The Subordinate Standards* p. 226.
- 120) *Ib.*, Q. & A. 21, in *The Subordinate Standards* p. 228.
- 121) *Ib.*, Q. & A. 94, in *The Subordinate Standards* p. 245.
- 122) *Ib.*, Q. & A. 99, in *The Subordinate Standards* pp. 245f.
- 123) H. Witsius: *The Economy of the Covenants*, 1694, I:1:5-8.
- 124) H.E. Gravemeijer: *Leesboek over de Gereformeerde Geloofsleer*, Wiarda, Sneek, 1881, 3:7:29 & 4:4:15-21 & 6:10:33-35 & 8:13:49.
- 125) *Westmin. Larg. Cat.*, QQ. & AA. & 165-68, in *The Subordinate Standards* pp. 201-3.
- 126) Rev. 14:13.

## ABOUT THE AUTHOR

Dr. Francis Nigel Lee was born in 1934 in the Westmorland County of Cumbria (in Great Britain). He is the great-grandson of a fiery preacher whose family disintegrated when he backslid. Dr. Lee's father was an Atheist, yet he married a Roman Catholic who raised her son Nigel in that faith. Yet, when Nigel was seven, his father led him into Atheism.

During World War II, the Royal Navy appointed Nigel's father W.S. Lee Chief Radar Officer (South Atlantic). So the family then moved to South Africa. There, Nigel became a Calvinist; had the great privilege of leading both of his parents to Christ; and then became a Minister of God's Word and Sacraments in the Dutch Reformed Church of Natal and an Advocate (Barrister or Trial Lawyer) of the Supreme Court of South Africa.

Emigrating to the U.S.A., Dr. Lee attended the very first General Assembly of the Presbyterian Church in America; transferred his ministerial credentials to that denomination; and pastored Congregations in Mississippi and Florida. He was also: Professor of Philosophy at Shelton College in N.J.; Visiting Lecturer in Apologetics at Reformed Theological Seminary in Jackson Miss.; Staley Distinguished Visiting Lecturer at Covenant Theological Seminary in St. Louis Mo.; Research Scholar-in-Residence at the Christian Studies Center in Memphis Tenn.; Academic Dean of Graham Bible College in Bristol Tenn.; and incidental Lecturer at several other Colleges, Seminaries, and Universities. He was at that time the only person in the World serving on the Executives of both the British Lord's Day Observance Society and the Lord's Day Alliance of the U.S.

Preacher, Theologian, Lawyer, Educationist, Historian, Philosopher and Author, Lee has produced more than 330 publications (including many books) -- and also a multitude of long unpublished manuscripts. Apart from an honorary LL.D., he has 21 earned degrees -- including eleven earned doctorates for dissertations in Education, Law, Literature, Philosophy and Theology.

After the murder of his father, Lee had the joy of leading his father's murderer in jail (and later also the latter's parents) to Christ. Though loving to study, Lee prefers to preach and lead folk to Christ.

Lee rises early; reads God's Word in eleven languages; then walks a couple of miles before breakfast. He has been round the World seven times; has visited 110 countries (several repeatedly); and also every Continent (except Antarctica). He is in demand as a Promoter of Doctoral Students in Australia, England, Germany, South Africa and the United States. He has also lectured and/or preached in all of those countries, as well as in Brazil, Scotland, Korea, Japan, Namibia, New Zealand, and Zambia.

A diehard predestinarian, Lee now lives in the Commonwealth of Australia - where he was for twenty years the Professor of Systematic Theology and Caldwell-Morrow Lecturer in Church History at the Queensland Presbyterian Theological College. He and his wife Nellie retired in 2000. They have two children, Johanna who teaches at Parkridge High School and Annamarie who teaches at Earnshaw State College.