

The Trinity, The Dogma, The Contradictions Part 1

In our first lesson of our five part teaching series on “The Trinity, The Dogma, The Contradictions”, we will begin by taking a closer look at what the Trinity is as defined by the Athanasian Creed as well as examining what the Catholic Church proposes to man as the foundation of her whole dogmatic system.

The objective of this teaching series is to show the teaching of the Trinity from the words of those who created it and from those who helped to shape it by using the Catholic Encyclopedia to do so. The goal is to show the reader the many contradictions in the teaching of the Trinity and to ultimately show the reader the true nature of the Oneness of our God.

For this objective to be successful I have fully documented the articles in reference as well as the corresponding header of which each part of the text is taken from so that the reader can easily verify what is being said. This can be done by following this link <http://www.newadvent.org/> and then typing in the name of the article that is being referenced.

Any typographical errors that may have been made on the newadvent website will be left unchanged. I have chosen to use the method of [**Commentary: (my response)**] as well as blue ink to clearly show what is being spoken by me versus the Catholic Encyclopedia.

The reader should approach this series with an honest and a good heart with prayer in search of the truth as recorded from history and the Word of God.

Article: The Blessed Trinity

Heading: The dogma of the Trinity

The Trinity is the term employed to signify the central doctrine of the Christian religion — the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another.

Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of God, came upon earth to deliver to the world: and which she proposes to man as the foundation of her whole dogmatic system.

[**Commentary:** Here we learn that the Catholic Church believes that the Trinity of persons in the godhead “is the revelation regarding God’s nature which Jesus Christ, the Son of God, came upon

earth to deliver to the world”. Did Jesus Christ teach to us a Trinity of persons in the godhead?

Also let’s begin to take a closer look at the contradictions here. “The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.” The Word of God continuously teaches us that our God is one, but never does it teach us that our God is one, but that he consists of three persons.

“In this Trinity of Persons the Son is begotten of the Father by an eternal generation”. This is also a contradiction. Here we are being taught that the Son of God is begotten, yet at the same time it is by an eternal generation. These are contrary terms ‘begotten’ and ‘eternal’.

Also we see the contradiction of the Holy Spirit proceeding by an eternal procession from the Father and the Son. Begin to take notice of the contradiction of terms throughout this teaching.]

In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word trias (of which the Latin trinitas is a translation) is first found in Theophilus of Antioch about A.D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom (To Autolytus II.15). The term may, of course, have been in use before his time. Afterwards it appears in its Latin form of trinitas in Tertullian (On Pudicity 21). In the next century the word is in general use.

[Commentary: Notice carefully the statement, “In Scripture there is as yet no single term by which the Three Divine Persons are denoted together.”]

It is manifest that a dogma so mysterious presupposes a Divine revelation. When the fact of revelation, understood in its full sense as the speech of God to man, is no longer admitted, the rejection of the doctrine follows as a necessary consequence. For this reason it has no place in the Liberal Protestantism of today. The writers of this school contend that the doctrine of the Trinity, as professed by the Church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth, as the result of the Arian and Macedonian controversies.

[Commentary: The questions become: 1) Is the doctrine of the Trinity professed by the Catholic Church contained in the New Testament? 2) Was this doctrine first formulated in the second century and then received final approbation in the fourth century as the result of the Arian and Macedonian controversies? 3) Why did those who were given the name here ‘Liberal Protestantism’ teach that the doctrine of the Trinity was formulated in the second century and received final approbation in the fourth, as the result of the Arian and Macedonian controversies?

This you will come to know and understand as you continue to follow the teaching on, “The Trinity, The Dogma, The Contradictions” in it’s entirety.]

**Heading: Proof of doctrine from Scripture
New Testament**

The evidence from the Gospels culminates in the baptismal commission of Matthew 28:20. It is manifest from the narratives of the Evangelists that Christ only made the great truth known to the Twelve step by step.

First He taught them to recognize in Himself the Eternal Son of God. When His ministry was drawing to a close, He promised that the Father would send another Divine Person, the Holy Spirit, in His place. Finally after His resurrection, He revealed the doctrine in explicit terms, bidding them "go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:18). The force of this passage is decisive. That "the Father" and "the Son" are distinct Persons follows from the terms themselves, which are mutually exclusive. The mention of the Holy Spirit in the same series, the names being connected one with the other by the conjunctions "and . . . and" is evidence that we have here a Third Person co-ordinate with the Father and the Son, and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but as God viewed in His action on creatures.

[Commentary: As we continue focusing on the teaching of the Catholic Church we find that they believe that the commandment given by Jesus found in Matthew 28:19 which reads, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost", is the culmination of the Trinitarian doctrine. They also are teaching that because the Holy Spirit was mentioned "in the same series" that it "is evidence that we have here a Third Person". Is that what Jesus said and implied to us? Or was Jesus telling us to baptize the people in the name of these titles of Father, Son and Holy Spirit?

Also we see another bold statement made here. "The mention of the Holy Spirit in the same series, the names being connected one with the other by the conjunctions "and . . . and" is evidence that we have here a Third Person co-ordinate with the Father and the Son, and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but as God viewed in His action on creatures." Keep this in mind as we continue our study of the Trinitarian doctrine as taught by the Catholic Church.]

It is incredible that the phrase "in the name" should be here employed, were not all the Persons mentioned equally Divine. Moreover, the use of the singular, "name," and not the plural, shows that these Three Persons are that One Omnipotent God in whom the Apostles believed.

[Commentary: What is incredible here is that one doesn't see that these are titles of our one God and not a singular name of our one God of which his name is called "of the Father, and of the Son, and of the Holy Ghost". Jesus said to be baptized in the name of. What is the one singular name "of the Father, and of the Son, and of the Holy Ghost"?)

In regard to the Third Person of the Blessed Trinity, the passages which can be cited from the Synoptists as attesting His distinct personality are few. The words of Gabriel (Luke 1:35), having regard to the use of the term, "the Spirit," in the Old Testament, to signify God as operative in His creatures, can hardly be said to contain a definite revelation of the doctrine.

[**Commentary:** Remember, it was just stated that “The mention of the Holy Spirit in the same series, the names being connected one with the other by the conjunctions "and . . . and" is evidence that we have here a Third Person co-ordinate with the Father and the Son, and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but as God viewed in His action on creatures.”

Here the Catholic Church says that this baptismal commission given by Jesus is the culminating evidence of the Trinity in the godhead “and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but as God viewed in His action on creatures.” And at the same time the Catholic Church continues to admit that “the term, "the Spirit," in the Old Testament,” was used “to signify God as operative in His creatures”. They then erroneously conclude that the Apostles did not have this view of the Holy Spirit of God. To justify this claim they use John chapters 14-16 and this baptismal commission given by Jesus.

Let us also take a moment here to discuss the contradiction of the mentioning of “His distinct personality” in reference to the Holy Ghost.

According to dictionary.com the word distinct means:

1. distinguished as not being the same; not identical; separate (sometimes followed by from): His private and public lives are distinct. 2. different in nature or quality; dissimilar (sometimes followed by from): Gold is distinct from iron. 3. clear to the senses or intellect; plain; unmistakable: The ship appeared as a distinct silhouette. 4. distinguishing or perceiving clearly: distinct vision. 5. unquestionably exceptional or notable: a distinct honor.

And the word personality means:

1. the visible aspect of one's character as it impresses others: He has a pleasing personality. 2. a person as an embodiment of a collection of qualities: He is a curious personality. 3. Psychology . a. the sum total of the physical, mental, emotional, and social characteristics of an individual. b. the organized pattern of behavioral characteristics of the individual. 4. the quality of being a person; existence as a self-conscious human being; personal identity. 5. the essential character of a person.

Remember it is taught by the Trinitarian doctrine taken from the Athanasius Creed above that "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God." It becomes an extremely delicate task for the Catholic Church to explain the doctrine of the Trinity because they claim to believe in only one God and not three Gods. Never the less the teaching of the Trinity is in fact the teaching of three separate Gods. No matter how carefully guarded their wording the contradictions always show it true.

So what are the distinctions in the Trinity? The answer is found...]

Heading: The doctrine as interpreted in Latin theology
The divine relations

The existence of relations in the Godhead may be immediately inferred from the doctrine of processions, and as such is a truth of Revelation.... From the fact that there are two processions in Godhead, each involving both a principle and term, it follows that there must be four relations, two origination (paternitas and spiratio) and two of procession (filiatio and processio). These relations are what constitute the distinction between the Persons. They cannot be distinguished by any absolute attribute, for every absolute attribute must belong to the infinite Divine Nature and this is common to the Three Persons. Whatever distinction there is must be in the relations alone.... Inasmuch as the relations, and they alone, are distinct realities in the Godhead, it follows that the Divine Persons are none other than these relations. The Father is the Divine Paternity, the Son the Divine Filiatio, the Holy Spirit the Divine Procession.... The theory of relations also indicates the solution to the difficulty now most frequently proposed by anti-Trinitarians. It is urged that since there are Three Persons there must be three self-consciousnesses: but the Divine mind ex hypothesi is one, and therefore can possess but one self-consciousness; in other words, the dogma contains an irreconcilable contradiction. This whole objection rests on a petitio principii: for it takes for granted the identification of person and of mind with self-consciousness. This identification is rejected by Catholic philosophers as altogether misleading. Neither person nor mind is self-consciousness; though a person must needs possess self-consciousness, and consciousness attests the existence of mind (see PERSONALITY). Granted that in the infinite mind, in which the categories are transcended, there are three relations which are subsistent realities, distinguished one from another in virtue of their relative opposition then it will follow that the same mind will have a three-fold consciousness, knowing itself in three ways in accordance with its three modes of existence. It is impossible to establish that, in regard of the infinite mind, such a supposition involves a contradiction.

[**Commentary:** So as you can see here if there is but one mind and the only difference in the persons is their relation then how can each one have a personality and not yet have a three fold consciousness of itself knowing itself in three ways in accordance with its three modes of existence? There is no doubt that the dogma contains an irreconcilable contradiction as you can see the contradiction for yourself from the wording of "In regard to the Third Person of the Blessed Trinity, the passages which can be cited from the Synoptists as attesting His distinct personality are few.]

Heading: Proof of doctrine from Scripture New Testament

But in Luke 12:12, "The Holy Ghost shall teach you in the same hour what you must say" (Matthew 10:20, and Luke 24:49), His personality is clearly implied. These passages, taken in connection with Matthew 28:19, postulate the existence of such teaching as we find in the discourses in the Cenacle reported by St. John (14, 15, 16). We have in these chapters the necessary preparation for the baptismal commission. In them the Apostles are instructed not only as the personality of the Spirit, but as to His office towards the Church. His work is to teach whatsoever He shall hear (16:13) to bring back their minds the teaching of Christ (14:26), to convince the world of sin (16:8).

Heading: Proof of doctrine from Scripture

Old Testament

For nowhere in the Old Testament do we find any clear indication of a Third Person. Mention is often made of the Spirit of the Lord, but there is nothing to show that the Spirit was viewed as distinct from Jahweh Himself. The term is always employed to signify God considered in His working, whether in the universe or in the soul of man.

[**Commentary:** Here we see that the Catholic Church teaches that “nowhere in the Old Testament do we find any clear indication of a Third Person”. But look a bit closer and notice what else was just said here. “There is nothing to show that the Spirit was viewed as distinct from Jahweh Himself.” We also see again that the Catholic Church recognizes that the term Spirit was “always employed to signify God considered in His working, whether in the universe or in the soul of man.”

Remember from earlier that the Catholic Church says that the baptismal commission given by Jesus in Matthew 28:19 is the culminating evidence of the Trinity in the godhead “and excludes altogether the supposition that the Apostles understood the Holy Spirit not as a distinct Person, but as God viewed in His action on creatures.” They contend that the Apostles did not view the Spirit of God as considered in His working, whether it be in the universe or in the soul of man as they just stated was the case in the entire Old Testament. They instead claim that the baptismal commission given by Jesus was understood by the Apostles as the Trinity in the godhead. Yet evidence points contrariwise. We always see the Spirit of God as God in action. Moving either upon the universe or the souls of men.]

Heading: The Trinity as a mystery

The Vatican Council further defined that the Christian Faith contains mysteries strictly so called (can. 4). All theologians admit that the doctrine of the Trinity is of the number of these. Indeed, of all revealed truths this is the most impenetrable to reason.

[**Commentary:** The reason that the Trinity “is the most impenetrable to reason” is because of the endless contradictions throughout the teachings of it.]

Heading: The Doctrine as interpreted in Greek theology The divine unity

This doctrine supposes a point of view very different from that with which we are now familiar. The Greek Fathers regarded the Son as the Wisdom and power of the Father (1 Corinthians 1:24) in a formal sense, and in like manner, the Spirit as His Sanctity. Apart from the Son the Father would be without His Wisdom; apart from the Spirit He would be without His Sanctity. Thus the Son and the Spirit are termed "Powers" (Dynameis) of the Father.

It is easy to see that the Greek system was less well adapted to meet the cavils of the Arian and Macedonian heretics than was that subsequently developed by St. Augustine. Indeed the controversies of the fourth century brought some of the Greek Fathers notably nearer to the

positions of Latin theology. We have seen that they were led to affirm the action of the Three Persons to be but one. Didymus even employs expressions which seem to show that he, like the Latins, conceived the Nature as logically antecedent to the Persons. He understands the term God as signifying the whole Trinity, and not, as do the other Greeks, the Father alone: "When we pray, whether we say 'Kyrie eleison', or 'O God aid us', we do not miss our mark: for we include the whole of the Blessed Trinity in one Godhead" (De Trin., II, xix).

[**Commentary:** In the beginning of this article referring to the Trinitarian doctrine it was stated by the Catholic Church of those that they have termed, "the Liberal Protestantism of today", that "The writers of this school contend that the doctrine of the Trinity, as professed by the Church, is not contained in the New Testament, but that it was first formulated in the second century and received final approbation in the fourth, as the result of the Arian and Macedonian controversies." One can now see why this assertion is being made. Here it was just stated, "This doctrine supposes a point of view very different from that with which we are now familiar." "It is easy to see that the Greek system was less well adapted to meet the cavils of the Arian and Macedonian heretics than was that subsequently developed by St. Augustine. Indeed the controversies of the fourth century brought some of the Greek Fathers notably nearer to the positions of Latin theology. We have seen that they were led to affirm the action of the Three Persons to be but one." Very clear admissions of the development of the Trinitarian Doctrine.]

Heading: The doctrine as interpreted in Greek theology The Son

The Greek theology of the Divine Generation differs in certain particulars from the Latin. Most Western theologians base their theory on the name, Logos, given by St. John to the Second Person. This they understand in the sense of "concept" (verbum mentale), and hold that the Divine Generation is analogous to the act by which the created intellect produces its concept. Among Greek writers this explanation is unknown. They declare the manner of the Divine Generation to be altogether beyond our comprehension.

Heading: The doctrine as interpreted in Greek theology The Holy Spirit

To the Greek Fathers, who developed the theology of the Spirit in the light of the philosophical principles which we have just noticed, the question presented no difficulty. His name, they held, reveals to us His distinctive character as the Third Person, just as the names Father and Son manifest the distinctive characters of the First and Second Persons (cf. Gregory Thaumaturgus, Declaration of Faith; Basil, Epistle 214.4; Gregory Nazianzen, Oration 25.16). He is autoagiotēs, the hypostatic holiness of God, the holiness by which God is holy. Just as the Son is the Wisdom and Power by which God is wise and powerful, so the Spirit is the Holiness by which He is holy. Had there ever been a time, as the Macedonians dared to say, when the Holy Spirit was not, then at that time God would have not been holy (St. Gregory Nazianzen, Oration 31.4).