

# DOWNLOAD PDF TRINITY AS A MECHANISM OF CREATION; THE TRINITY OF LOVE, WISDOM AND POWER;

## Chapter 1 : What is the Trinity? | Gnostic Warrior Podcasts

*Love eventually becomes unconditional, wisdom is widening consciousness till it reaches unity with the divine one, and human power purifies itself from the personal willpower until it becomes transformed into the Power of the pure divine Will.*

Within the study of cultural anthropology, there has been a long history of academic dialog regarding the role of spiritual or religious belief within society. I believe that we are observing again in our current time, that no matter what demonstrable knowledge we may have of the world, it is what people believe about that knowledge that makes the difference between either assuring human survival or assuring our demise. Subsequently, belief itself could be said to be the summation of an ultimate power. One example of how belief in supernal beings or wisdom figures dovetails with knowledge of the natural environment as a successful survival mechanism is the domestication and cultivation of the crops of squash, beans and maize corn among the Iroquois peoples. Flat-topped mounds of soil are built for each cluster of crops. In parts of the Atlantic Northeast, rotten fish or eels are buried in the mound with the maize seeds, to act as additional fertilizer where the soil is poor. When the maize is around 6 inches tall, beans and squash are planted around it, alternating between the two kinds of seeds. The three crops benefit from each other. The maize provides a structure for the beans to climb, eliminating the need for poles. The beans provide the nitrogen to the soil that the other plants use, and the squash spreads along the ground, blocking the sunlight, helping prevent the establishment of weeds. The squash leaves also act as biome of living mulch that helps retain moisture in the soil, while the prickly hairs of the vine are a natural deterrent to bugs. Anthropologists theorize that the process to develop this agricultural knowledge took place over 5,000 years. The well-being of each crop is believed to be protected by one of the Three Sister Spirits. Corn, beans, and squash contain complex carbohydrates, essential fatty acids and all eight essential amino acids, allowing most Native American tribes to thrive on a plant-based diet. In this instance, knowledge and belief support one another and collaborate to assure the survival of several types of plant species as well as supporting several types of human communities. The interdependence of knowledge and belief becomes cultural wisdom, while the interdependence of several species supports the wellbeing of each. Within the stories associated with the Judeo-Christian belief system, three interdependent beings emerge in the form of God the Father, God the Son and God the Holy Spirit. Though there are variations of the specific nature of the relationship between these three beings within the variants of Christian belief, the common theme is that the Trinity is a divine expression of a unified way of being. The three beings support one another, care for one another and ultimately seem to be mutually dedicated to sustaining and nurturing people specifically and life in general. The adaptive survival mechanism to human communities through maintaining a Trinitarian belief system may not be as readily tangible or apparent as food production. However, when one applies the importance of the belief in the incarnation of God in Christ, Jesus becomes the model for how his followers are to incarnate the Holy Spirit as an indwelling reality. Through the spiritual ritual of Baptism, the believer is motivated called to actively engage in several practices that can effectively improve the survivability of several species simultaneously. Trinitarian spiritual life practices include but are not limited to: Truly, as the stories of many faiths and cultures teach us, the archetypal form of the Trinity within belief systems speaks to a deep and shared wisdom – an intuition that seems passed on in the human genome – that all of life is connected, interdependent, mutually resilient, collaboratively co-creating, capable of tremendous life-sustaining nurture and equally threatened in survival without this awareness. The ultimate power of belief in the Trinity is that it has the potential – if fully lived among human communities who practice its tenets – to save the world, not from some mythic end of divine retribution but from an all too real consequence of humans not believing in the interdependence of all life. The human species has an immanent survival need to create sustainable communities based in a mutual commitment to sharing resources, cultivating multiple species upon which we depend and which in turn depend on our species for

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their survival through responsible care of creation â€” appreciating the knowledge we have in fact of the impact of our species on the Earth. Knowledge and belief are lovers in the aware mind, and we are called to incarnate the compassion by which that union compels us to act. Knowledge, belief and compassionate action compose a trinity of consciousness unique to human kind, an incarnate trinity that can transform the world as we know it into the creation that all of life now depends upon us to realize. In the name of the Creator, the Redeemer and the Sustainer â€” Amen. April 24th, by Hilary Horn Related.

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## Chapter 2 : Richard Rohr's Meditation: Trinity

*Knowledge, belief and compassionate action compose a trinity of consciousness unique to human kind, an incarnate trinity that can transform the world as we know it into a new creation, one on which all life depends upon us to realize.*

They specifically claim that Tertullian, Origen and Theophilus of Antioch gave evidence against it. As you can see below, this is a false claim. It is true that Scripture does not spell the doctrine out in the manner that a theology text book might. However, all the necessary elements can be found there. That the doctrine cannot be fully understood does not mean that we cannot know that it is true. Divine Revelation as well as reason tells us that it must be so. Ignatius of Antioch Take care, therefore, to be confirmed in the decrees of the Lord and of the Apostles, in order that in everything you do, you may prosper in body and in soul, in faith and in love, in Son and in Father and in Spirit Letter to the Magnesians Athenagoras For, as we acknowledge a God, and a Son his Logos, and a Holy Spirit, united in essence, - the Father, the Son, the Spirit because the Son is intelligence, reason, wisdom of the Father, and the Spirit an effluence, as light from fire; so also do we apprehend the existence of other powers, which exercise dominion about matter, and by means of it A Plea for the Christians, 2: Irenaeus For the Son, who is the Word of God, arranged these things beforehand from the beginning, the Father being in no want of angels, in order that He might call the creation into being, and form man, for whom also the creation was made; nor, again, standing in need of any instrumentality for the framing of created things, or for the ordering of those things which had reference to man; while, [at the same time,] He has a vast and unspeakable number of servants. For His offspring and His similitude do minister to Him in every respect; that is, the Son and the Holy Spirit, the Word and Wisdom; whom all the angels serve, and to whom they are subject Against Heresies 4: Hippolytus A man, therefore, even though he will it not, is compelled to acknowledge God the Father Almighty, and Christ Jesus the Son of God, who, being God, became man, to whom also the Father made all things subject, Himself excepted, and the Holy Spirit; and that these, therefore, are three. But if he desires to learn how it is shown still that there is one God, let him know that His power is one. As far as regards the power, therefore, God is one. But as far as regards the economy there is a threefold manifestation, as shall be proved afterwards when we give account of the true doctrine Against the Heresy of One Noetus 8 [A. Tertullian "All are of One, by unity that is of substance; while 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 Ghost: Origen "the divine benefits [are] bestowed upon us by Father, Son, and Holy Spirit, which Trinity is the fountain of all holiness". On First Principles 1: Gregory Thaumaturgus There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged. Wherefore there is nothing either created or in servitude in the Trinity; nor anything superinduced, as if at some former period it was non-existent, and at some later period it was introduced. And thus neither was the Son ever wanting to the Father, nor the Spirit to the Son; but without variation and without change, the same Trinity abides forever Declaration of Faith [circa A. Methodius Whence also in this place they are not only said to hymn with their praises the divine substance of the divine unity, but also the glory to be adored by all of that one of the sacred Trinity, which now, by the appearance of God in the flesh, hath even lighted upon earth Oration Concerning Simeon and Anna 2 [A. Gregory Nazianzen But [the faithful] worship the Father and the Son and the Holy Spirit, one Godhead; God the Father, God the Son and do not be angry God the Holy Spirit, one nature in three personalities, intellectual, perfect, self-existent, numerically separate, but not separate in godhead Orations 33 [A. Epiphanius [The Antiochenes] confess the Father and the Son and the Holy Spirit to be consubstantial, three hypostases, one essence, one divinity. That is the true faith which has been handed down by the fathers" Against the Heresies of the Panarians 73 [A. Ambrose of Milan The substance of the Trinity is, so to say, a common Essence in that which is distinct, an incomprehensible, ineffable Substance. We hold the distinction, not the 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

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existing from and to eternity in this divine and wonderful Mystery: Augustine As regards this question, then, let us believe that the Father, and the Son, and the Holy Spirit is one God, the Creator and Ruler of the whole creature; and that the Father is not the Son, nor the Holy Spirit either the Father or the Son, but a trinity of persons mutually interrelated, and a unity of an equal essence On the Trinity 9:

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## Chapter 3 : Questions and Answers on the Trinity

*O eternal Trinity, with the light of understanding I have tasted and seen the depths of Thy mystery and the beauty of Thy creation. In seeing myself in Thee, I have seen that I will become like Thee. O eternal Father, from Thy power and Thy wisdom clearly Thou hast given to me a share of that wisdom which belongs to Thine Only-begotten Son.*

The Mystery of God as Trinity invites us into full participation with God, a flow, a relationship, a waterwheel of always outpouring love. The Western Church tended to have a more static view of both Christ and the Trinity--theologically "correct" but largely irrelevant for real life, more a mathematical conundrum than invitation to new consciousness. In our attempts to explain the Trinitarian mystery, the Western Church overemphasized the individual "names" Father, Son, and Holy Spirit, but not so much the quality of the relationships between them, which is where all the power and meaning lies! You can make all the names feminine, masculine, or neither, if you prefer neutral words. Each naming will have both its strengths and limitations because we are dealing with metaphor and unknowability. So do not spend too much time arguing about gender. The real and essential point is how the three "persons" relate to one another--infinite outpouring and infinite receiving. Trinity basically says that God is a verb much more than a noun. Some Christian mystics taught that all of creation is being taken back into this flow of eternal life, almost as if we are a "Fourth Person" of the Eternal Flow of God or, as Jesus put it, "so that where I am you also may be" John. Any serious contemplation of God as Trinity was made-to-order to undercut the dualistic mind. This view of Trinity invites us to interactively experience God as transpersonal "Father" , personal "Christ" , and impersonal "Holy Spirit" --all being true in different stages of life. The Cappadocian teaching did move to the West, as we find Catholic mystics are invariably Trinitarian--though it was never the mainline doctrine. Victor, who died in Paris in , still reflects this early theology. He taught at great length that for God to be truth, God had to be one; for God to be love, God had to be two; and for God to be joy, God had to be three! Trinitarian thinkers do not seem to have much interest in things like hell, punishment, or any notion of earning or losing. They are only overwhelmed by infinite abundance and flow e. Our supposed logic has to break down before we can comprehend the nature of the universe and the bare beginnings of the nature of God. Niels Bohr, the Danish physicist who was a major contributor to quantum physics and nuclear fission, said the universe is "not only stranger than we think, but stranger than we can think. Stars and planets now seem uncountable. The doctrine of the Trinity is saying the same thing: God is not only stranger than we think, but stranger than we can think. This is how God brilliantly remains in charge of the whole process. In the end, only lovers seem to know what is going on inside of God. To all others, God remains an impossible, distant, and uninteresting secret, just like the stars and planets. Continue exploring the foundations of a benevolent universe with Fr. Drawing from Scripture, the fathers and mystics of the church, philosophy, and psychology, Richard Rohr shows that Divine Love is stronger than hell, death, or sin. In the end, grace wins! Order the CD or MP3 download at store. Did someone forward this message to you? You can unsubscribe or update your preferences using the links at the bottom of this message. If you would like to change your email address, please visit our Email Subscription FAQ page for more information. Please do not reply to this email. For more info about:

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## Chapter 4 : Trinity Quotes (77 quotes)

*There is great power, Holiness and sacredness in the names of Jehovah, Jesus Christ, and Holy Spirit, whereas Trinity is a doctrine, not a name, and if used as a name is completely devoid of power in confronting the spiritual forces of evil.*

I published a small book on The Johannine Logos, and if anything in this short lecture interests you, you will find more complete exposition in that book. What is more surprising, indeed disconcerting, is that the Greek term logos can be translated by forty different English words. The word word is hardly ever the correct translation. The reason our Bibles translate logos as word is that Jerome, a monk of the early fifth century, mistranslated it as verbum. At any rate, Logos hardly ever means a single word. But it has forty or more other meanings. I have not listed all the meanings, nor shall I read you my abbreviated list. Just survey it from your seats: Heraclitus, a Greek philosopher about b. Neither Plato nor Aristotle had a Logos-doctrine, but the Stoics, the most vigorous of all schools from b. Some Christians in the third century, and some others in the nineteenth century, thought that Philo had anticipated the doctrine of the Trinity. In addition to the Greek Stoics and Jewish Philo, there is another source that seems to have influenced John even more directly. At an unknown date, possibly in the early second century, an unknown author wrote a tractate Poimander. This became the first of a series of eighteen which were collected and published, perhaps in the fourth century, under the name Hermes Trismegistus. The whole was supposed to be a revelation from the Egyptian god Tehuty or Thoth. The tractates are not consistent one with another, and one or more of them seem to be a form of Christianity. Poimander says that the Logos was not in the beginning, the Logos was not God, not all things were made by him, and therefore the darkness could comprehend it. The contrast is so definite that one can hardly refrain from concluding that John wrote his Prologue for the express purpose of refuting Poimander. This may seem to conflict with a second century date for Poimander. However, two considerations preserve the possibility. First, the tractates were written at different times and collected later. Second, even if Poimander was not written before a. We today are not much interested in the religion of Poimander; but we should be interested in Christ as the Logos, despite the fact that even the members of conservative churches mainly react negatively. A story of the Person of Christ could hardly begin more appropriately than with John 1: Echoing the Septuagint, John uses Genesis 1: More to the point they do not know the Greek rules on the use of the article, and they mistakenly assert that there is no indefinite article in Greek. But let us proceed. The Logos created all things. John of course is not the only apostle who tells us this. Christ, the Logos, the Intelligent Deity, organized the universe. The doctrine of creation, asserting that the universe is not an everlasting mechanism but a teleological construction of Intelligence, needs great emphasis today because it is so widely denied in the public schools. Purposeless differential equations have replaced an omnipotent and omniscient mind. Nor does this theology affect the subject of physics only. Its implications are even more easily seen in its effects on morality, extending from Sodom on the Hudson to Gomorrah across the Golden Gate. However, before going on to these derivative subjects, we must yet a while continue with the basic theology. For theology is basic. Associated with logic, intelligence, and mind is the concept of wisdom. Before congratulating himself in 1 Corinthians 2: A lecture like this can give only a few indications of it. For example, Ephesians 3: The New Testament mentions sophia or wisdom fifty-one times, but it is not the Sophia of the Gnostics. Christ is the wisdom of God. Nevertheless Christ is also something else, something basic and more fundamental even than wisdom. The scholarly Existentialists or Neo-orthodox, such as Barth and Brunner, and the totally unscholarly Pentecostals, unite in sharing emotion and ecstatic experience. But if this were not true, he would not be love. Listen to what the apostle said. In his profound theological conversation with the Samaritan woman, who had had five husbands and was then living with a man who was not her husband, Christ insisted that one must worship God in spirit and in truth. Later in the same chapter, negatively, Jesus denounces the devil because there is no truth in him 8: The next two verses continue the emphasis. Christ also says that he himself is sanctified through the truth, as we too are sanctified through the

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truth If any Christians wish to increase in sanctification, they must learn more truth. Anyone interested can search out the remainder of the verses in the New Testament and meditate on their truth. What is surprising and depressing is the fact that the churches called evangelical have almost totally eliminated their intellectualism from their thought. If they have not become ecstatic Pentecostals, speaking charismatic gibberish, and if they have not become Existentialists, who find little or no truth in the Bible, they have nonetheless repudiated theology in favor of a comfortably blank mind. Permit me to ask you, When did you last hear a sermon on the Trinity? I remember one by Clarence Edward Macartney in , and another really excellent one by a Greek Catholic priest in But even references to the Trinity, let alone complete sermons, have been few in number. References to Christ are frequent but too often meaningless. Even Satan has a personal relationship to Christ. He hates him; and hatred is very personal. What people need is a statement of the proper personal relationship to Christ, and that depends on who Christ is. One can sympathize with humble people of low IQ, who cannot understand. But one can only upbraid people of higher intelligence who refuse to understand. A few paragraphs back I made mention of morality. Let us ask, why do so many women murder their own babies, or at least pay a hired assassin to kill or half-kill the child and throw his quivering body into a garbage can? Why does the cruel vixen kill her own child? Few people give the basic answer. She kills her baby because she rejects the doctrine of the Trinity. The Ten Commandments forbid the crime of murder. But why should anyone pay attention to the Ten Commandments? The answer to this why is found in the introduction: The basic question is not what is right or wrong, though this question has a derivative status. But the basic question is, What is true? For a good years Christian theologians have described human nature as intellectual and volitional. The other, that by which the soul is some way inclined with respect to things it views or considers: This faculty is called Even in this decadent century their notable theologian, Pieper, in his Christian Dogmatics page very briefly, but twice, states the Lutheran position that the image consists of intellect and will. There is no mention of the emotions. This emphasis on the will has almost totally disappeared from what now passes as Christian preaching. Freudianism has replaced it with the emotions. Most pew-warmers do not realize that this emphasis is a very modern development. If one go back to the Westminster divines, to Calvin, even to Aquinas, and especially to Augustine, he will find that human nature is regularly divided into intellect and will. The point is important because faith in Christ is not an emotion but a volition. One does not feel for Christ, he decides for Christ. Note very carefully that repentance is a change of mind. And faith, by which one is justified, is a belief, a voluntary assent to an understood proposition. Begging your pardon, and with what modicum of modesty I can muster, may I remark that this month The Trinity Foundation has completed the publication of my book on The Biblical Doctrine of Man. Now today, in contrast with the Christianity of the past, Freudian emotionalism has replaced intellectualism, and volition seems to have been totally forgotten. Finney reduced evangelism to psychological brain-washing. A contemporary evangelistic, but non-ecclesiastical, group boasted that it could convert almost anybody in 20 minutes. They needed 35 minutes in England. These men emphasized the truth and urged people to believe the truth. Faith is no emotion. Faith is intellectual understanding with volitional assent. Permit me to repeat and emphasize that the Logos was full of grace and truth. He said, you shall know the truth and the truth shall make you free. Christ was sanctified, and if we are also, we are sanctified by the truth. Set up thy standard, Lord, that we who claim a heavenly birth, may march with thee to smite the lies that vex the groaning Earth. Then God of truth, for whom we long, thou who wilt hear our prayer, do thine own battle in our hearts and slay the falsehood there.

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## Chapter 5 : Prayer to the Trinity - My Catholic Life!

*doctrine of the Trinity, we do believe that the personal traits of love, honour, fellowship, trust, sympathy, etc., cannot flower forth in their full beauty and fragrance unless there are objective personal relationships, and that this is true of Deity as well as of humanity.*

Athanasius as Interpreter of the Trinity: Athanasius is far from unusual in his views. His position on the Father-Son relation was commonplace for early Christians, especially in the fourth century when the use of certain terms were stabilized by the church bishops meeting in councils. Their understanding of the Father-Son relationship was central to their thinking. The Arians argued that the human experience of being a man then becoming a father should be read into the meaning of the Father-Son relationship: God produced His Son and then became a Father at a certain point in time. Athanasius and others flatly rejected that as not only wrong, but projected from human experience. In the penal substitution framework, people reason from our human experience that separation and distance from any parent or authority figure is a fitting punishment for wrongdoing, like being sent to your room, or sent to prison. You want to get out, and be reunited on good terms with the authority figure, but you cannot, since they are punishing you. Then they project that meaning onto the cross, as if Jesus experienced that as well. But this interpretation depends on a shallow understanding of the biblical texts and a distorted understanding of the Father-Son relationship. The Father-Son Relation in Penal Substitution Penal substitution rests on critical assumptions about the Father-Son relation that Athanasius, as we will see below, would explicitly reject as being unbiblical. Given that Athanasius was a leading architect, and the most vigorous defender, of the creed of Nicaea, this is a subject of great importance. Augustine did not himself believe in penal substitution, [1] which must be the topic of another exploration. To explain why, Leithart explains that Augustine imagined that the Father had his own wisdom, the Son had his own wisdom, and the Spirit had his own wisdom. The Father had his own power, the Son had his own power, and the Spirit had his own power. Augustine therefore suggests that the term *ousia* be understood as a divine substance, or collection of divine characteristics, which each person of the Trinity possessed in some measure, exhaustively. Perhaps this is where the criticisms leveled against Augustine hit home, particularly the criticism that he privileges the one essence over the persons. This might be taken in two ways. On one view, the Father truly is nothing without the Son. Of course, since the Son is begotten of the Father, the Son is nothing without the Father either. On this interpretation, God is radically dependent internally. I am before I am a father; I am apart from at least some of my human relations; I am more than my fatherhood. Augustine would agree that there is not the slightest sliver of space between the Father and the Son, just as he would not allow the slightest sliver of space between the Father and his attributes. But for Athanasius, those two statements are identical: Augustine believes as strongly as Athanasius in an eternal radiance from the light of the Father. Yet Augustine is still capable of conceiving an unsupplemented origin: Athanasius will have none of this, and so he is more radically trinitarian, because he does not envision any glimmer of life for the Father that is not realized in the Son. For the Father, too, it is all about the Son, all about the eternal Word that became flesh. Quoting from Peter Leithart has the additional benefit, for my purpose, of providing my readers with an example of a penal substitution advocate who respects Athanasius enough to be an honest scholar. Leithart is an ordained teaching elder in the Presbyterian Church of America, and a minister in the Communion of Reformed Evangelical Churches, which holds to Calvinist doctrine such as the Westminster Confession. In his comprehensive recounting of the Nicene period, Lewis Ayres concisely points out how pro-Nicene theologians like Athanasius insist that the Father, Son, and Spirit know us and act towards the creation inseparably, in union with one another: Inseparable operation sets bounds to how we envisage the persons. It is true that pro-Nicenes do intend to place restrictions on the way that we imagine the unity of God. Perhaps the dominant variant of penal substitution says that the Father punished Jesus, who stood in our place as in instead of us. It should be noted, by way of explanation, that this is the most logical way of speaking of the punitive

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mechanism. The modification, therefore, still runs afoul of the Nicene conviction that the three divine persons of the Trinity do not operate separately. Moreover, the modification seems to fold under the parallel logical insistence that divine wrath be personal; the nuance seems to evaporate; and the Father is once again assigned the attribute of divine wrath. That will not do. God is one, and his Wisdom must be one. He draws upon John 1: A noteworthy sermon by Athanasius on Luke Jesus declares that, in relation to the Father, the Son acts in two ways. First, the Son does what the Father does Jn. The Son acts in tandem with the Father, in perfect partnership with the Father. Second, the Son acts on behalf of the Father, because the Father has given him certain things to do Jn. In particular, the Son judges, speaks, and speaks with authority to judge. In medical substitutionary atonement, this perfect partnership and perfect representation of the Father by the Son fits quite well. The Son personally judges the corruption of sin within himself, because 1 the Father does it in tandem with the Son and 2 the Son executes all judgment because the Father entrusted all judgment to him. Medical substitution respects the principle of unified operations of the persons of the Trinity, which would seem to be the point of John 5: But in penal substitution, by contrast, the Son must be the recipient of divine judgment from outside of himself. The Father judges no one, says Jesus. But some divine person must personally judge the Son. Who else but the Father? John consciously wrote against the gnostic heresy -ies. John, by comparison, wrote to engage the Greek Hellenistic world which divided heaven and earth, spirit and matter, and then soul and body. In simplistic terms, Arius thought that the Father was truly God and truly divine, and that the Son was a created being, not fully God and not fully divine. He stressed the unity of the Father-Son relationship, both in its functional dimension and its ontological dimension. The Father and the Son mutually indwell each other Jn. The Father did not turn away from the Son at the cross Jn. The relationship between the Father and the Son is a relationship of unbroken love Jn. From the writings of John, because there is no way that the Father could or would turn against, or away from, the Son, there can be no possibility of penal substitution. This excellent question is the subject of the next series of blog posts. Suffice to say here that David, the original human author of Psalm 22, during his pre-enthronement period when he was rejected and hunted by the reigning powers, was registering a complaint. David complained to God of feeling horizontally forsaken to enemies, but not vertically forsaken by God in some absolute sense. He had not lost the anointing of the Holy Spirit by which God anointed him to be king. That included experiencing a greater rejection and suffering at the hands of enemies than David himself. But Jesus never lost his anointing of the Holy Spirit to be king. In fact, as we will see, Jesus quoted Psalm 22 in order to make the claim that he was ascending, like David had, towards his enthronement. Therefore, a proper interpretation of Matthew and Mark Luke does not include the quote yields the conclusion that the Father never turned against or away from the Son, which is what John tells us. Because there is no tension. There is no ambiguity about the Father-Son relationship between the four Gospels, and across them. But he says nothing more or less than what Matthew, Mark, and Luke would say: The Father never turned against, or away from, the Son, even at the point of the cross. That tends to lead to assigning retributive justice into the divine character on a plane equal to divine love. That, in turn, tends to lead to reading the Old Testament as if God was relating to Israel through retributive justice as the uppermost principle. And that tends to lead straight on to a view of hell. What is hell, in this framework rooted in the distancing of persons? But many Christians would like to maintain that God is love " that His nature is love. Yet why would a loving God keep repentant people in a prison forever when they want to get out and be with Him? Thank God that the united church believed in a very different view of hell for over a thousand years, a view still held by Orthodox, Catholic, and some Protestants today. All due to the Nicene Creed and a fair reading of John. Scholarship on the fourth century and the Christian development of dogma and creeds also raises the very searching question of whether the Nicene-Constantinopolitan Creed of and the word homoousion negate very critical assumptions about the Father-Son relation made by many members of the Lutheran and Calvinist traditions. Looking towards an examination of the Nicene-Constantinopolitan Creeds of and AD, we can begin to ask a related question. Do those earliest and greatest Creeds of the church foreclose the possibility of penal substitution? Thus, penal substitution is excluded on the grounds of the

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Nicene Creed itself. And that would be quite an obstacle to overcome. More blog posts to come on Athanasius as Interpreter of the Trinity and how this topic is still relevant today. Hill and Frank A. InterVarsity Press, , p. It is notable that the editors of this book wanted to honor Dr. Roger Nicole, an American evangelical theologian, who upheld the penal substitution view. Rosenberg, however, recognizes that Augustine cannot be pressed into this editorial purpose. Baker Academic, , p. Oxford University Press, , p.

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## Chapter 6 : What does the Bible teach about the Trinity?

*Today is Trinity Sunday, Post by Rachel K. Taber-Hamilton Every society and culture that has arisen on the earth appears to have developed a concept of power(s), supreme being(s) or wise teacher(s) that provide/s instruction or guidance on how to live.*

Within the study of cultural anthropology, there has been a long history of academic dialog regarding the role of spiritual or religious belief within society. I believe that we are observing again in our current time, that no matter what demonstrable knowledge we may have of the world, it is what people believe about that knowledge that makes the difference between either assuring human survival or assuring our demise. Subsequently, belief itself could be said to be the summation of an ultimate power. One example of how belief in supernal beings or wisdom figures dovetails with knowledge of the natural environment as a successful survival mechanism is the domestication and cultivation of the crops of squash, beans and maize corn among the Iroquois peoples. Flat-topped mounds of soil are built for each cluster of crops. In parts of the Atlantic Northeast, rotten fish or eels are buried in the mound with the maize seeds, to act as additional fertilizer where the soil is poor. When the maize is around 6 inches tall, beans and squash are planted around it, alternating between the two kinds of seeds. The three crops benefit from each other. The maize provides a structure for the beans to climb, eliminating the need for poles. The beans provide the nitrogen to the soil that the other plants use, and the squash spreads along the ground, blocking the sunlight, helping prevent the establishment of weeds. The squash leaves also act as biome of living mulch that helps retain moisture in the soil, while the prickly hairs of the vine are a natural deterrent to bugs. Anthropologists theorize that the process to develop this agricultural knowledge took place over 5,000 years. The well-being of each crop is believed to be protected by one of the Three Sister Spirits. Corn, beans, and squash contain complex carbohydrates, essential fatty acids and all eight essential amino acids, allowing most Native American tribes to thrive on a plant-based diet. In this instance, knowledge and belief support one another and collaborate to assure the survival of several types of plant species as well as supporting several types of human communities. The interdependence of knowledge and belief becomes cultural wisdom, while the interdependence of several species supports the well being of each. Within the stories associated with the Judeo-Christian belief system, three interdependent beings emerge in the form of God the Father, God the Son and God the Holy Spirit. Though there are variations of the specific nature of the relationship between these three beings within the variants of Christian belief, the common theme is that the Trinity is a divine expression of a unified way of being. The three beings support one another, care for one another and ultimately seem to be mutually dedicated to sustaining and nurturing people specifically and life in general. The adaptive survival mechanism to human communities through maintaining a Trinitarian belief system may not be as readily tangible or apparent as food production. However, when one applies the importance of the belief in the incarnation of God in Christ, Jesus becomes the model for how his followers are to incarnate the Holy Spirit as an indwelling reality. Through the spiritual ritual of Baptism, the believer is motivated called to actively engage in several practices that can effectively improve the survivability of several species simultaneously. Trinitarian spiritual life practices include but are not limited to: Truly, as the stories of many faiths and cultures teach us, the archetypal form of the Trinity within belief systems speaks to a deep and shared wisdom – an intuition that seems passed on in the human genome – that all of life is connected, interdependent, mutually resilient, collaboratively co-creating, capable of tremendous life-sustaining nurture and equally threatened in survival without this awareness. The ultimate power of belief in the Trinity is that it has the potential – if fully lived among human communities who practice its tenets – to save the world, not from some mythic end of divine retribution but from an all too real consequence of humans not believing in the interdependence of all life. The human species has an immanent survival need to create sustainable communities based in a mutual commitment to sharing resources, cultivating multiple species upon which we depend and which in turn depend on our species for

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their survival through responsible care of creation â€™ appreciating the knowledge we have in fact of the impact of our species on the Earth. Knowledge and belief are lovers in the aware mind, and we are called to incarnate the compassion by which that union compels us to act. Knowledge, belief and compassionate action compose a trinity of consciousness unique to human kind, an incarnate trinity that can transform the world as we know it into a new creation, one on which all life depends upon us to realize. In the name of the Creator, the Gardener and the Nurturer â€™ Amen.

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## Chapter 7 : The Holy Trinity

*When we treat the Son and Spirit as mere "instruments" in the work of creation, as though the labor of creation were somehow divided between them, we reveal (at best) a woefully deficient view of God, and at worst, a deviation from the doctrine of the Trinity itself (a la Arius).*

The Holy Trinity by Rev. Most Perhaps the deepest, the most profound of all mysteries is the mystery of the Trinity. The Church teaches us that although there is only one God, yet, somehow, there are three Persons in God. They have the same nature, substance, and being. We came to know this immense mystery because Christ revealed it to us. Just before ascending He told them: We know that these Three are not just different ways of looking at one person. For at the Last Supper, Jesus told us: But He also promised: He will guide you to all truth" John So the Holy Spirit is also different. Even though the Three Persons are One God, yet they are distinct: But the Son is begotten, He comes from the Father alone. The Holy Spirit comes or proceeds from both the Father and the Son. These different relations of origin tell us there are three distinct Persons, who have one and the same divine nature. Even though everything the Three Persons do outside the Divine nature is done by all Three, yet it is suitable that we attribute some works specially to one or the other Person. So we speak of the Father especially as the power of creation, of the Son as the wisdom of the Father, of the Holy Spirit as goodness and sanctification. The two doctrines of the Trinity and the Incarnation are the foundation of Christian life and worship. By becoming man, God the Son offered us a share in the inner life of the Trinity. By grace, we are brought into the perfect communion of life and love which is God, Father, Son and Holy Spirit. This sharing in the life of the Trinity is meant to culminate in heaven, where we will see the three Persons face to face, united to them in unspeakable love.

## Chapter 8 : The Trinity Foundation - The Logos

*I am also doing a search on Trinity and found these: Isaiah The Spirit of the Lord will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord.*

Spirit The " Shield of the Trinity " or Scutum Fidei diagram of traditional medieval Western Christian symbolism In Trinitarian doctrine, God exists as three persons or hypostases, but is one being, having a single divine nature. As stated in the Athanasian Creed , the Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated, and all three are eternal without beginning. Each person is understood as having the identical essence or nature, not merely similar natures. A possible interpretation of Genesis 1: Perichoresis A depiction of the Council of Nicaea in AD , at which the Deity of Christ was declared orthodox and Arianism condemned Perichoresis from Greek , "going around", "envelopment" is a term used by some theologians to describe the relationship among the members of the Trinity. The Latin equivalent for this term is circumincessio. This concept refers for its basis to John 14:17 , where Jesus is instructing the disciples concerning the meaning of his departure. His going to the Father, he says, is for their sake; so that he might come to them when the "other comforter" is given to them. Then, he says, his disciples will dwell in him, as he dwells in the Father, and the Father dwells in him, and the Father will dwell in them. This is so, according to the theory of perichoresis, because the persons of the Trinity "reciprocally contain one another, so that one permanently envelopes and is permanently enveloped by, the other whom he yet envelopes". Hilary of Poitiers , Concerning the Trinity 3: Perichoresis provides an intuitive figure of what this might mean. Therefore, Orthodox theologians also see the marriage relationship between a man and a woman to be an example of this sacred union. What therefore God hath joined together, let no man put asunder. Filioque Trinitarianism affirms that the Son is "begotten" or "generated" of the Father and that the Spirit "proceeds" from the Father, but the Father is "neither begotten nor proceeds". The argument over whether the Spirit proceeds from the Father alone, or from the Father and the Son, was one of the catalysts of the Great Schism , in this case concerning the Western addition of the Filioque clause to the Nicene Creed. The Eastern Orthodox Churches object to the Filioque clause on ecclesiological and theological grounds, holding that "from the Father" means "from the Father alone". This language is often considered difficult because, if used regarding humans or other created things, it would imply time and change; when used here, no beginning, change in being, or process within time is intended and is excluded. The Son is generated "born" or "begotten" , and the Spirit proceeds, eternally. Augustine of Hippo explains, "Thy years are one day, and Thy day is not daily, but today; because Thy today yields not to tomorrow, for neither does it follow yesterday. Its controversial use is addressed in several confessions: Economic and immanent Trinity[ edit ] The neutrality of this section is disputed. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. According to the Catechism of the Catholic Church, The Fathers of the Church distinguish between theology theologia and economy oikonomia. Through the oikonomia the theologia is revealed to us; but conversely, the theologia illuminates the whole oikonomia. So it is, analogously, among human persons. A person discloses himself in his actions, and the better we know a person, the better we understand his actions. The three persons of the Trinity always work inseparably, for their work is always the work of the one God. They have but one will as they have but one being. Otherwise they would not be one God. According to Phillip Cary , if there were relations of command and obedience between the Father and the Son, there would be no Trinity at all but rather three gods. His object is to make it plain that His own will is connected in indissoluble union with the Father. Let us rather, in a sense befitting the Godhead, perceive a transmission of will, like the reflexion of an object in a mirror, passing without note of time from Father to Son. Athanasius of Alexandria explained that the Son is eternally one in being with the Father, temporally and voluntarily subordinate in his incarnate ministry.

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## Chapter 9 : [blog.quintoapp.com](http://blog.quintoapp.com) - ECF The Trinity

*The doctrine of creation, asserting that the universe is not an everlasting mechanism but a teleological construction of Intelligence, needs great emphasis today because it is so widely denied in the public schools.*

To mention just some of them: The circle around the dots is then the symbol of the Mother of the World embracing the universe. Even in the depth of Neolithic times, we can find it in the ornamentation of pottery. Roerich states that it is probably the most widely spread and often found symbol of all times. What does it mean and is it just a coincidence or rather a sign of a law, a mechanism that is acting in the universe? Blavatsky mentions in *Isis Unveiled* v. Their creative process is complete when it includes the functions of creation of the world, development destruction of everything obsolete and formation of new life and protection of the new offspring of life till its maturation. These essences represent three forms of the United World: Logos, as Christ Consciousness, corresponds to the level of consciousness where we are united. This level of consciousness descends to the level of Monads where the differentiation to the individual Souls is occurring. The conforming Trinity is: Kalagia "the book of spiritual knowledge channelled in in the mountains of Altai in Russia" also tells us that Spirit is creating worlds by Fire and Light, and these worlds initially appear as holograms of Light. The physics of hologram creation requires three beams: When Spirit is creating holograms with Fire and Light, It is the Source of the reference beam, and also of the working beam. And we also can see these materialised holograms when we are functioning as observers. We see now that trinities are playing the role of creation mechanisms "engines which propel the endless stream of Life into existence see more of explanation in our book *The Laws of Life*. Applying the terms of Kalagia, we call the three components of a Trinity: Kalagia gives us an idea about the initial Trinitarian mechanism that puts into action the primeval world of Spirit: Their collaboration one in another is their co-Search, and Matter is the Sign of the symbolic image of the Product of co-Search. Until now, we described the trinities of Involution manifestation, materialisation , where the higher Consciousness expresses Itself through the world of Matter. The old material is not rejected completely, but put into new action in the process of Evolution. On the spiritual Path as on the way of transmutation, it happens every time when we make a right choice from the standpoint of spirituality. Beauty rejoices as the real necessity for the World. The spiritual Essence expresses and understands itself through the person, and the person learns to recognise his or her real Self through the spiritual Essence. We can see a representation of this mechanism in the Law of Karma. If there were only two parts of this universal law "the Cause and Effect" present, then the process would be repeated again and again, with no real development. The real progress for a person comes only with a Trinity. If the lesson is understood and learnt, then the relating karma is balanced and real progress is made on the spiritual Path. Another example of a Trinity as a spiritual Path is represented in theosophy by the Trigunas "human properties: Rajas, Tamas and Sattwa. Our Search for balancing karma is usually connected with the search for the wisdom of balance, Sattwa. If we really wish to come to Beauty in all we think and do, we should constantly search for balanced, Sattwic, solutions. The book *Saint Germain on Alchemy: Formulas for Self-Transformation* by M. Prophet suggests as a basis for this purpose the Trinity of Power, Wisdom and Love. Connecting with the definitions of Kalagia, we receive: For example, Love can seek for Power to express itself applying Wisdom as its Search. In any case, if there is harmony in the trinity, the product of Co-Search is Beauty in conformity with the formula: This Beauty that has been produced by the creating Spirit is constantly inspiring people to co-create Beauty with Spirit at every moment of their lives. When we produce Beauty and raise our level of Love and Wisdom, we receive more Power to preserve Harmony on a higher level of development. We have always enough Power to create Beauty, if we seek for Love and apply Wisdom, if we understand the purpose of our life as service and fulfilment of our spiritual duties. It is very tempting to look for Power to secure our future. If we desire to possess more Power money, recognition, position, etc. In this case, we often break Harmony because our Power ceases to conform to our Love and

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Wisdom. The search for Power is endless because the Source of Power is infinite. In the lifetime of the people and their associations, communities and countries, they are able to build up structures of huge Power out of weapons, money, and power over others. Then they think that this Power secures their life. When looking at ourselves, we can see that our love is often mixed up with sexual desire and desire for possession, wisdom is transformed into practicality, and power is gratifying the desires of human Ego – the Lower Self. All these human properties are subject to transmutation by the Trinity of Love, Wisdom and Power as an ever-changing process. Love eventually becomes unconditional, wisdom is widening consciousness till it reaches unity with the divine one, and human power purifies itself from the personal willpower until it becomes transformed into the Power of the pure divine Will. We have discussed different aspects of the Trinity as the mechanism of creation and evolution. As about who or what is the source of energy for the acting trinity, see a couple of quotations: As it happened, when manifested in the material world, we fell out of the unity with All That Is and in many aspects were separated into the pairs of opposites, which were and are until now opposing each other, seeing only their own points, arguing and fighting. Trinity and Tri-unity is the Path of unification, of connecting with God I Am in us, or, as theosophy states, the way to Universal Brotherhood. Theosophical University Press, Nicholas Roerich, The Banner of the World, Saint Germain on Alchemy: Formulas for Self-Transformation recorded by E. Summit University Press, Bookmark this page to: