

The Divine Attributes of God, not the Divine Attributes of the trinity

Romans 1:20

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

According to the Trinitarian doctrine of God, God is a unity of three persons of one God. Each person of God being of the same essence, the same nature, and containing the same attributes! With all of that being the case, then what exactly is the difference between the persons of the Trinity, since each person of the Trinity is also co-equal, co-eternal, and co-ordinate the one to the other? The answer is the only difference in the three persons of the Trinity is their relation one to the other. Thus you hear employed, the Father is not the Son, the Son is not the Father. The Father is not the Holy Spirit, the Holy Spirit is not the Father, etc. Yet the Father is God, the Son is God, and the Holy Spirit is God. But there are not three Gods but only One God. They are one God in unity and essence each having all of the divine qualities and attributes of the one God.

Is this scriptural?

Since the concept of the Trinitarian Doctrine is so complicated to understand because of the many contradictions of which it contains, the Trinitarian believer has come to associate certain divine attributes of God with one of the persons of the Trinity, yet at one and the same time they must also acknowledge that this attribute that is being more associated with the one person of the Trinity also applies to the other two persons of the Trinity equally. Otherwise you end up with a clear doctrine of Tri-theism or Polytheism.

Nevertheless the Doctrine of Appropriation was created as a solution to help a believer of the Trinity to try to gain some understanding of how to think of and how to communicate with each person of the Trinity. However, the problem again is that you can not separate one person of the Trinity from the other, as whenever you speak of one person of the Trinity, the other two persons of the Trinity are always present by means of the false doctrine of circuminsession, which teaches the interpersonal relationship between the three persons of the Trinity. This being that the Father is entirely in the Son, likewise in the Holy Spirit; and so is the Son in the Father and the Holy Spirit; and the Holy Spirit in the Father and the Son.

The solution then for this confusion of the doctrine of the Trinity, since the only difference in the three persons of the Trinity is their relation one to the other, is to try to appropriate an attribute of God to one person of the Trinity more than to the other two persons of the Trinity. And by so doing, they can speak more directly to one person of the Trinity versus the other two persons of the Trinity.

In reality what the Trinitarian believer is doing is trying to find a way to teach a Tri-theistic doctrine of Monotheism of which is obviously impossible. However, by using the doctrine of

appropriation of attributes of God as more particularly applied to one person of the Trinity versus the other two persons of the Trinity they can still claim that they are teaching Monotheism, when in reality they are teaching Tri-theism or Polytheism. The doctrine of appropriation is allowing the follower of the Trinitarian doctrine a means by which the follower in their own mind can think of each of the three persons of the Trinity separately and to which qualities and attributes belong to each person more specifically, which in turn eventually leads to the forgetting of that these attributes of God all apply equally to each person of the Trinity as well as allowing them to forget that each person of the Trinity is always equally there present by the false teaching of circumincession. The doctrine of appropriation is really a means to help you forget that the only difference in the Trinity is that of the relation of the one person to the other.

If you remain focused on this point that the only difference in the three persons of the Trinity is to their relation the one to the other you will then begin to understand the incompatibility of the Trinity to itself.

Let us bring to light this incompatibility!

All articles can be found by searching @ www.newadvent.org/cathen/

Article: Blessed Trinity

Subheading: The Divine Relations

“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... it is manifest that the four relations suppose but Three Persons. For there is no relative opposition between spiration on the one hand and either paternity or filiation on the other. Hence the attribute of spiration is found in conjunction with each of these, and in virtue of it they are each distinguished from procession. As they share one and the same Divine Nature, so they possess the same virtus spirationis, and thus constitute a single originating principle of the Holy Spirit.”

“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 Filiation, the Holy Spirit the Divine Procession.”

Title: Question 28. The Divine Relations

Article 4. Whether in God there are only four real relations--paternity, filiation, spiration, and procession?

“Hence, it follows that real relations in God can be understood only in regard to those actions according to which there are internal, and not external, processions in God. These processions are two only, as above explained (27, 5), one derived from the action of the intellect, the procession of the Word; and the other from the action of the will, the procession of love. In

respect of each of these processions two opposite relations arise; one of which is the relation of the person proceeding from the principle; the other is the relation of the principle Himself. The procession of the Word is called generation in the proper sense of the term, whereby it is applied to living things. Now the relation of the principle of generation in perfect living beings is called paternity; and the relation of the one proceeding from the principle is called filiation. But the procession of Love has no proper name of its own (27, 4); and so neither have the ensuing relations a proper name of their own. The relation of the principle of this procession is called spiration; and the relation of the person proceeding is called procession: although these two names belong to the processions or origins themselves, and not to the relations.”

Article: Blessed Trinity

Subheading: The Divine Relations

“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... 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.”

Article: The Blessed Trinity

Heading: The doctrine as interpreted in Latin theology

The Son

“But the Procession of a Divine Person as the term of the act by which God knows His own nature is rightly called generation.”

Do you see the incompatibility of the Trinity yet?

If God knows His own nature as was just stated 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. And thus once again we see this is an irreconcilable contradiction in the teaching of the Trinity no matter how many times you or they deny it. This again shows the Trinitarian doctrine is a doctrine of Tri-theism or Polytheism.

Let's continue to bring to light the incompatibility of the Trinity!

Article: The Holy Ghost

Heading: Procession of the Holy Ghost

Subheading: C

“The Holy Spirit, as His name indicates, is Holy in virtue of His origin, His spiration; He comes therefore from a holy principle; now holiness resides in the will, as wisdom is in the intellect.

That is also the reason why He is so often called par excellence, in the writings of the Fathers, Love and Charity. The Father and the Son love one another from all eternity, with a perfect ineffable love; the term of this infinite fruitful mutual love is Their Spirit Who is co-eternal and con-substantial with Them.”

Article: Holy Ghost

Heading: Gifts of the Holy Ghost

“He is the principle of the two other Persons; to the Son we attribute wisdom and the works of wisdom, because He proceeds from the Father by the Intellect; to the Holy Ghost we attribute the operations of grace and the sanctification of souls, and in particular spiritual gifts and fruits, because He proceeds from the Father and the Son as Their mutual love and is called in Holy Writ the goodness and the charity of God.”

What the Trinitarian doctrine is teaching is that the only difference in the three persons of the Trinity is their relation one to the other. They have defined that there are four relations two of them being origination and two of them being processions. This is equal to saying: Father (originating by eternal generation) Son (Proceeding). Father and Son (originating by eternal spiration) Holy Ghost (Proceeding).

Hear and understand this false teaching of the Trinity!

Thus you have four relations and three persons, two of which have one spiration because of the one substance consisting of three persons of one God. This versus two spirations from two persons of which the three persons make up the one substance. Of which the one spiration from the two persons is eternally producing one of the three persons of which the one substance consists. And yet the one divine person proceeding by way of this eternal spiration is hypostatic love versus the love of God in the sense of being Himself formally the love by which God loves.

Don't Believe it?

Dogmatic Theology

Division and content of dogmatic theology

“A philosophical understanding of the dogma of the Trinity was attempted by the Fathers, especially by St. Augustine. The most important result was the cognition that the Divine generation must be conceived as a spiritual procession from the intellect, and the Divine spiration as a procession from the will or from love. Active and passive generation, together with active and passive spiration, lead to the doctrine of the four relations, of which, however, only three constitute persons, to wit, active and passive generation (Father, Son), and passive spiration (Holy Ghost). The reason why active spiration does not result in a distinct (fourth) person, is because it is one and the same common function of the Father and the Son. The philosophy of this mystery includes also the doctrine of the Divine properties, notions, appropriations, and missions. Finally, with the doctrine of circuminsession which summarizes the whole theology of the Trinity, the treatment of this dogma is brought to a fitting conclusion.”

What is the doctrine of circuminsession? It is the interpersonal relationship between the three persons of the Trinity. The Father is entirely in the Son, likewise in the Holy Spirit; and so is the Son in the Father and the Holy Spirit; and the Holy Spirit in the Father and the Son.”

The doctrine of the Trinity is a doctrine of devils and is subverting the hearers and is therefore a damnable doctrine as it leads countless souls into denying the revealed name of God in the New Testament as Jesus and brings about division to the teaching of the Gospel of Jesus Christ of which the Apostle Paul says, “but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.” (Galatians 1:7-9)