

## Trinitarian issues: OT—NT

1. There is no trinity in the OT. Exodus 6:2-3 *El Shaddai*—God of the mountain, in Job and elsewhere. *Elohim*—plural of majesty. Exodus 3:14 *Jahwe*. I am. I act. *Jah*—abbreviated. *Hallelu jah*, let us praise *jah*. Vowels—*Adonai*, (Lord). Used to avoid using *Jahweh* and thus making an idol out of the name. Jews (and Muslims) strongly against idolatry, images, thus against *imago dei*.
2. NT. Mt 28:19 = tritheism. I Cor 8:6, parallel and same work. John 8:58 perhaps = I am, *Jahwe*. Jn 10:30 = one, but one what, one family, one mind, etc. Gal 4:4—son has a father. Arius: there was when he was not, *ho deuterios theos* (second or secondary god). Revealer, Jn 1:18, I:I, I:14 tented, 14:28 greater than I, cf. 1 Cor 15:28! Adoptionism: Rom 1:3, Mt 3:17.  
*Kurios Iesous*, 1 Cor 12:3, Rom 10:9 earliest creed, Jesus is Lord. *Kurios* (Lord) in koine can simply mean "sir"—this creed is reaching back to *Adonai* and *Jahwe*. *Ensarkos/asarkos*—issue of time.  
Son of God: but see Jn 10:33-34, Psalm 82:6.  
Son of man: in Ezekiel frequently = sir. But about a third of the time in the synoptics may refer to Dan 7:13, apocalyptic figure, cf. Mark 14:62.
3. HS—Pelikan, development—significant *lex orandi lex credendi*. “I believe in the HS,” in the Romanum (2<sup>nd</sup> century creed in Rome). Jn 15:26 filioque. 14:26, 16:13-15. Christomonism, the Spirit has only one job, to represent Christ. Ray Brown’s commentary on John: Jn 16:13 does not equal new revelation, because of following verses.
4. Trinity does not equal new math. Truly God, to SAVE us, truly man to save US. The problems arise because of philosophical conceptuality. Especially Greek. especially neoPlatonism.
5. Tertullian, ca 180, lawyer, in Latin (about this time *lingua franca* shifted from koine to Latin) 3 persons, 1 being (substance) *persona*—mask. One *ousia*, three hypostases—in Greek. 325: *homoousios*, but meant *homoiousios* (JND Kelly), Cappadocians, Gregory of Nyssa, Gregory of Naziansus, Basil the Great had moved to *homoousios* by 381. Athanasius—exiled 5 times.  
431: Council of Ephesus true man, *theotokos* (not mother) god-bearer. 451 Chalcedon, unmixed, undivided—don’t go any further. See “Our Charter of Freedom, I. The Trinity: Our Great Heritage,” under “About Us,” at [crossalone.us](http://crossalone.us).  
Lutherans accept the first 4 councils. As Luther accepted Christological settlement. But as noted in “Our Charter of Freedom, 1: The Trinity: Our Great Heritage,” it is not “development” by the church.
6. The dangers—monophysitism, modalism, docetism---Congar, but the RC church also tilts toward monophysitism. Cyril of Jerusalem vs Nestorius (now rehabilitated). Augustine opposed Nestorius. Paul of Samosata: 3<sup>rd</sup> century, adoptionism. Eutyches--part of the 451 controversy, monophysite. Sabellianism: 2<sup>nd</sup> century, modalism, known through Tertullian. Patripassianism--Luther, Johannes Brenz, God died.
7. Nicea II 787 iconoclast/iconodule(*dulia*=venerate) (7<sup>th</sup> ecumenical council—last ecumenical council) iconodules won.
8. Gregory of Palamas (Orthodox saint) 14<sup>th</sup> century one *ousia*, but *logos* in energies, actions. Mystic—apophatic.
9. *Kenosis*. Philippians 2:7. See Thomasius (mid-19<sup>th</sup> century) *genus maiestaticum*, *communicatio idiomatum* (Lutheran). Jesus’ self-consciousness was never defined. Mark 13:32, yet: My God! (Psalm 22:1—pious Jew prayed the Psalms when in distress), storm—

Mark 4, rebuked. Remember 451—don't go any further. Kazantzakis, Last Temptation of Christ = Zorba the Greek.

10. The canon is defined by orthodoxy, not inspiration (Kalin). Later gospels--about 100 apocryphal gospels, nothing really new in recent discoveries.
11. The Reformed are said to be Nestorian (two natures separate), i.e., Jesus is at the Father's right hand, the HS makes Jesus present. But Zwingli is Platonic and may be understood as not heresy, in the Lutheran/Reformed dialogue, round 3 (1986), Robert Marshall, L/R agree on *finitum capax*. Ebeling: The real problem between Lutheran and Reformed is the interpretation of Scripture, all is the Word of God, plus covenant theology. Ubiquity, illocal presence.
12. For more recent reflection on the Trinity, see Colin Gunton.