

by which the persons of the Godhead are distinguished from one another.

iii again. *O pra ad extra* - the relationship which God sustains to that which is outside himself.

b. The source of our know. of the 3y. Rational proofs for the 3y have been current from early times. Augustine: mind, know, will, love. *De Trinitate*, Bk 9:2-5; 10 There is also the argument from self-consciousness. God must have a full representation of himself. An argument of this type would not establish the 3y. It would only establish plurality. It would not establish the precise relationships which the persons of the Godhead sustain to one another - The precise kind of relationship which the persons of the Godhead sustain to one another. The precise kind of relationship is of the very essence of the doctrine, i.e., Father, Son, & H. S. We could never discover this by spec. arg. The 3y is disclosed by spec. rev. only. We cannot derive the 3y from nat. or gen. rev. There is a great deal in gen. rev. basic to the 3y, but the specif. character is to be found in H. S. alone.

1. Formulation.

- a) Unity - God is numerically one, but not specifically one.
- b) Trinity - God is 3, but not in the same sense in which he is one, for that would be contradictory.
 - i. He is not a distinctionless monad.
 - ii. He did not become 3 by emanation. He did not trinitize himself.
 - iii. He is not one and three.
 - iv. He is 1 in 3, & 3 in 1. That is, the unity does not exist antecedently to or independently of the 3 nor does the 3 exist antecedently or independently of the 1. There is 1 divine essence in 3 modes of subsistence. One divine being in three persons. This refutes the notion that the unity of God is more important & basic than the 3y of God. That is a false antithesis. The only unity there is, is the unity that exists in the 3y. This is not to make any assertions