

# One Essence, One Work

LBCF 2:3

## I. Eternal Relations

a. Father –

b. Son –

c. Holy Spirit –

## II. Appropriations

a. Creation –

b. Incarnation –

c. Salvation –

Person	Appropriation	Corresponding Eternal Relation
Father	<p>"Beginning of activity"; "fountain and wellspring of all things" (Calvin)</p> <p>Every work has "its beginnings from the Father" (Gregory)</p>	Because the Father is unbegotten in eternity.
Son	<p>Father's "wisdom, counsel, and the ordered disposition of all things" (Calvin)</p> <p>Every work is "advancing through the Son" (Gregory)</p>	Because the Son is begotten by the Father in eternity.
Holy Spirit	<p>Father and Son's "power and efficacy" (Calvin)</p> <p>Every work is "completed in the Holy Spirit" (Gregory)</p>	Because the Spirit is spirated by the Father and Son in eternity.

Matthew Barrett. *Simply Trinity*. p298

Appropriation(s) – Since God is one essence (simple), every operation is the one, singular, indivisible work of the Trinity. Yet a particular work in creation or salvation may be appropriated by a person of the Trinity in a special way that is consistent with that person's eternal relation of origin.<sup>1</sup>

### **Common Heresies**

Tritheism – the Trinity is made up of three separate gods.

Sabellianism – (Sabellius 3<sup>rd</sup> Century Theologian) – a heresy that denies there is more than one person in the Trinity. Father, Son, and Holy Spirit are simply forms or modes of revelation. Modalism.

Social Trinitarianism – defines the Trinity as a society. Each member has a distinct consciousness/will. Intrapersonal relationship between the Father, Son, and the Holy Spirit look much like human relationships/cooperation.

Subordinationism (Arianism) Arius of Alexandria – Father, Son, and Holy Spirit are three persons but only the Father is eternal.

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<sup>1</sup> Matthew Barrett. *Simply Trinity*. p319.