

Church History 2 Sr.

in this creed as they adopted it there they inserted the phrase that the Holy Spirit proceeds--they didn't say just from the Father, but from the Father and the Son, proceeds from the Father and the Son. (Student) This was simply done in Spain in 589. Spain. Years before Gregory became Bishop of Rome. It was done in Spain, but a great emphasis towards its having been done was the discussion of Augustine who maintained that the Spirit had proceeded from the Father but had proceeded also from the Son. understood it to mean he proceeded from the Father--that is, "Here's the Father, the primary here, the primary thought, and from the Father the Son is begotten and the Spirit proceeds!" Thus you have the Father primary and the Son and the Spirit coming from the Father. The Son is begotten, the only begotten of the Father, /proceeds from the Spirit the Father. The Son is begotten, the only begotten of the Father, /proceeds from the Father and yet there never was a time when only the Father was. From the very beginning God is a trinity consisting of the Father and the Son who is begotten of the Father and the Spirit who proceeds from the Father, and yet this is all from the beginning. Now how can you understand such a complex? As a matter of fact, of course we can't and personally where it says the only begotten Son I like much better the translation of it which is just as grammatical, to say the not only begotten but one genus, that is to say, the Son who is unique, the unique Son, the only Son in the sense in which He is a Son. The idea that there is something which we can know anything about in the character of the Godhead which indicates a degeneration of the Son from the Father when after all they are not distinct nature, they are one nature, there's one will--the will of God, Father, Son and Holy Spirit. There's just one nature. There are three persons but not persons in our sense of individuals who can have separate ideas and who can oppose one another. There's no such personality as that in the Godhead. Now what evidence do we have to think that we can say that the Son is begotten of the Father even though the Son is with the Father from the beginning. Some have expressed it as an idea that there is an eternal generation of the Son from the Father. The Son is always being begotten of the Father. Now just what sense do you make out of that