

uncreated, and the Holy Spirit uncreated. The Father unlimited, the Son unlimited, and the Holy Spirit unlimited. The Father eternal, the Son eternal, and the Holy Spirit eternal. And yet they are not three eternals, but one eternal. As also there are not three uncreated, nor three unlimiteds, but one uncreated, and one unlimited. So likewise the Father is omnipotent, the Son omnipotent, and the Holy Spirit omnipotent. And yet they are not three omnipotents, but one omnipotent. So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord; so we are forbidden by the universal religion to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Spirit is of the Father and the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity there is nothing before or after; nothing greater or lesser. But the whole three Persons are coeternal and coequal. So that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped.<sup>9</sup>

#### C. Some historic aberrant views of the doctrine

By aberrant views I mean those views that stray or deviate from Scripture or from historic orthodox formulations of the doctrine, or those views that are heretical. It is not my intention to survey these views, but only to sample a few of them.

Dynamic Monarchianism arose in the second century. It attempted to safeguard the unity of the Monarch of the universe--God--by denying that the Logos (the Word of John 1:1) was a divine Person, and by asserting that Jesus was a mere man.

Modalistic Monarchianism or Sabellianism also arose in the second century. It tried to safeguard the unity of God by affirming that the Father, the Son, and the Spirit are simply one divine Person who manifests himself in different modes according to circumstances.

Arianism attempted to preserve the unity of God by holding that the Son of God was not divine, but was the highest of all created beings; and that he took