

of their relationships. There have been attempts to define the mode of this relationship, & eternal generation has been defined in Catholic, Lutheran & Reformed theology, as the eternal & ineffable communication of divine essence to the Father by the Son by the mode of generation. Procession is defined as the eternal & ineffable communication of divine essence from the Father by the Son by ~~the mode of generation~~ to the H. S. by the mode of procession. The inability of our efforts to define the mode doesn't deprive us of the appreciation of the distinctions which there must be w/i the persons of the God-head. It is not necessary for our faith that we should determine the precise mode of the relationship. It is sufficient for our faith that we should recognize that the distinctions exist, & by reason of this distinction there are three distinct persons, centers of consciousness & distinct self-consciousness within the ineffable mystery of the 3y. The attempt to define the mode of generation & procession have arisen from undue extension of the economic distinctions to the immanent & eternal distinctions.

g. Conclusion:

It is apparent that the Godhead is more conclusive than the hypostatical distinctions which identify the distinct persons. It is not strictly correct to say God is the Father, or the Son or the H. S. It is true that quite frequently in the N.T. Thes is the personal name of the Father as distinguished from the Son & H. S. Of course if we use the title Thes as a personal name, then it is perfectly true to say that God is the Father. When we speak theologically, & use the title Thes as synonym for the Godhead, then we may not say that God is the Father or the Son or the H. S. The Father is God; the Son is God; & the H. S. is God. God is the Father, Son & H. S.

Warfield: "There is one God: the Father is God, the Son is God, the H. S. is God, & these three