

The Understanding of Filipino Christian on the Doctrine of the Trinity and Incarnation

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Abstract

This paper utilizes a content study to clarify the understanding of Filipino Christian on the doctrine of Trinity and incarnation, and it will clarify the Origin of Trinity, God one in three person, the three persons but same essence or nature, the relationship between God the Father, the Son and the Holy Spirit, the essence of the Father is in the Son and Holy Spirit, God is not splitting into three parts, the divine persons do not exist side by side in the divine world, the Trinity no one is greater, less, separate nor subordinate one to the other, Jesus could not separate from the Father and Holy Spirit, Jesus as God the creator and it will explains how Jesus Christ became a man based on Filipino Christian understanding on this matter. The tendency of giving priority to discuss the understanding of Filipino Christians on the doctrine of the Trinity and incarnation is to clarify and trace the hidden and explore the reality of Trinity. To address this limitation, an analytical study is conceived to foreground the understanding of the Filipino Christian theologians on the doctrine of trinity and incarnation, as official religion by the government and Christian majority. The objectives of this study is to identify and trace the development of trinity, to understand and categorize of its reality, to summarize and synthesize the views of the Christian theologian, and to forward analytical framework of the doctrine of the trinity and incarnation. Discourse Analysis will use in this study in order to identify the elements of the trinity, contextualizing and examining the factors that shaped trinity and incarnation, synthesizing and understanding/confirming/clarifying the reality of the trinity from the others, summarizing the views of the others, quoting/citing the statements of Christian theologians. At the end, the study singles out that the understanding of the Filipino Christians on the trinity and incarnation no dichotomy to disconnect its teaching to each other and no contradictory between them. The differences only rely upon to its expressions, explanation and terminologies utilized for the sake of understanding, confirming and clarifying.

Introduction

Rationale of the study, one vast field of academic research on the understanding of Filipino Christians on the doctrine of the Trinity and incarnation within the domain of discourse and language is intellectual history of the Filipino Christian theologians in the Philippines. In fact, the doctrine of the Trinity and incarnation has a very strong impact in Philippine socio-religious affairs; a lot of studies have been conducted on individuals who have contributed to spread the doctrine of Trinity and incarnation in the Philippine Islands. Philippines was Islamic country before the coming of Spaniards headed by Ferdinand E. Magellan in 1521, it was diverted to Christian country and now dominated by Christian.

The Philippines officially known as the Republic of the Philippines is a sovereign island country in Southeast Asia situated in the western Pacific Ocean. Its location on the Pacific Ring of Fire and close to the equator make the Philippines prone to earthquakes and typhoons, but also endows it with abundant natural resources and some of the world's greatest biodiversity. At 300,000 square kilometers (115,831 sq mi), the Philippines is the 64th-largest country in the world, consisting of an archipelago of 7,107 islands that are categorized broadly under three main geographical divisions: Luzon, Visayas, and Mindanao. Its capital city is Manila. The official religion in the Philippines is Christian religion, this paper will clarify discusses about the understanding of Filipino Christian on the doctrine of Trinity and incarnation... (Wikipedia, the Free Encyclopedia Online).

The Term Trinity

The English word trinity is derived from Latin *trinitas*, meaning "the number three, a triad". 'This abstract noun is formed from the adjective *trinus* (three each, threefold, triple), as the word *unitas* is the abstract noun formed from *unus* (one). The first one who used trinity is Tertulian, a Latin theologian who wrote in the early third century. The Christian doctrine of the Trinity defines God as three divine persons or *hypostases*: the Father, the Son (Jesus), and the Holy Spirit; "one God in three persons". The three persons are distinct, yet are one "substance, essence or nature". In this context, a "nature" is *what* one is, while a "person" is *who* one is'..(Wikipedia, the Free Encyclopedia Online).

The Filipino Christian theologians in the Philippines focused their belief on trinity and they are same with other Christian around the world in terms of holding the following statement: "and you must love the Lord your God with all your heart, all your soul, and all your strength. And you must commit yourselves wholeheartedly to these commands I am giving you today. Repeat them again and again to your children. Talk about them when you are at home and when you are away on a journey, when you are lying down and when you are getting up again. Tie them on your hands as a reminder, and wear them on your forehead. Write them on the door posts of your house and your gates." (Deuteronomy 6:4-9, NLT).

The understanding of Filipino Christian on the Doctrine of Trinity

Filipino Christian said that the first fundamental of Christian religion is belief in what is called the Dogma of the 'Holy Trinity' and closely all the Christian Churches in the Philippine Islands believe in this doctrine. After all it has been the central teachings of their churches for centuries since the Spaniards came to the Philippine Island headed by Ferdinand E. Magellan..(Celebrate 25 Years of the Prelature of St. Marry, Marawi City. Nd.).

The Roman Catholic Church in the Philippines mentioned that: 'The Trinity is the term employed to signify the central doctrine of the Christian religion....'(Henry 1970) while the Greek Orthodox calls the Trinity: 'the fundamental doctrine of Christianity...' (Yaacob 2004), but according to the Christian book 'Catholicism' mentioned the following: 'unless people keep this faith whole and defiled, without doubt (they) shall perish everlastingly... (Encyclopedia Britannica,487). The Filipino Christian mentioned that Henry Bettenson says in 'The Documents of the Christian Church' (Ath De Synodis, 23- P.G. XXV1) such as; 'if anyone says that the son (Jesus Christ) is a creature as one of the creatures, or an offspring...let him be anathema'. (The Documents of the Christian Church, 1979). The Filipino Christian in the Philippines confirmed that these are the strong reasons of their belief on the doctrine of the trinity, then, on why we want to know the truth about the fundamental doctrine of the trinity in the Philippines. But Jesus himself said: 'Eternal life is this: to know you, the only true God, and Jesus Christ whom you have sent. (John 17:3).

The Origin of the Trinity According to Filipino Christian in the Philippines

It was mentioned by the Filipino Christians in the Philippines that the Christian religion, as understood and believed by the Christians consists of three Major Creed or Articles of Faith namely, The Apostles Creed, The Athanasian Creed and The Nicene Creed. The Trinity is accurately put up by the 'Athanasian Creed' which dates back from the fourth century. Well informed scholars agree, however, that Father Athanasius himself did not compose of this Creed and if we read 'The New Encyclopedia Britannica' mentioned that: 'since the 17th century, scholars have generally agreed that the Athanasian Creed was not written by Athanasius but was probably composed in southern France during the 5th century It was used in the liturgy of the church in Germany in the 9th century and somewhat later in Rome (**Name of author:** Should You Believe in the Trinity, 1989).

It is worthy to mention here the concept of the Athanasian Creed as Filipino Christian practice in the Philippines such as following: 'And the Catholic faith is this: that we worship one God in Trinity and Trinity in unity. Neither confounding the person nor dividing the substance. For there is one person of the Father, another of the son, and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal.... The Father uncreated, the son uncreated, and the Holy Spirit uncreated....the Father eternal, the Son eternal, and the Holy Spirit eternal. And yet there are eternal, three eternal but one eternal. And also there are not likewise the father is almighty. And yet there are not three Almighty, but one Almighty. So the father is God, the Son is God, and the Holy Spirit is God, and yet they are three Gods, but one God....so likewise the father is lord, the Son is Lord, the Holy Spirit is Lord, and yet they are not three Lords, but one Lord....and this Trinity none is before or after another, none is greater or less than another' (Encyclopedia of Religion Knowledge, 1967).

According to this statement, the Filipino Christians in the Philippine Islands believed that they worshiped One God in Three but they are not three but one God, the Father is God, the Son is God and the Holy Spirit is God, they are coeternal eternal, they are uncreated, they are not three Almighty but One Almighty and they are not three Lords but one Lord and finally, none is greater or less than another.

The Filipino Christian supporting their concept on the doctrine of the Trinity by mentioning the summarization of the Nicene Creed as follows: 'And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all ages, light of light, true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was crucified for under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the scriptures, and ascended into heaven, and sits at the right hand of the Father, and comes again with glory to judge the living and the dead, of whose Kingdom there will be no end...' (Act of Nicea, in F.E. Petters, 335). according to this Creed, This is the concrete proof and evidence of Filipino Christian's understanding on the doctrine of the Trinity in the Philippine Islands and they still spreading this Creed in every part of the Philippine Islands by wisdom such as distributing the pamphlets which compromised the fundamentals doctrine of the Trinity, books and helping the poor people in the name of Father as a God, Son as a God and Holy Spirit as a God, and they are not three Gods but one God...(Celebrate 25 Years of the Prelature of the St. Marry. Nd.).

The Concept of Filipino Christian on God in Three Persons

The Filipino Christian believed that God in three persons and not three person but one person, and they confirm and confess by mentioning the following statement: 'We confess that God is one, but one in nature, not in number' (Encyclopedia of Religion Knowledge, 1967). The Filipino Christian in the Philippines confirmed that until this point, the matter is very obvious. Further on, however, the Filipino Christian explanation of the conception of the Oneness of God is extremely not clear and difficult to understand. Nevertheless, the Filipino Christian in the Philippines said that we shall present the interpretation and explanation of this doctrine, which clear and to be accepted by all Filipinos both Christians and Muslims in the Philippines Referring to the Filipino Christian understanding on the doctrine of Trinity, the Christian in the Philippine Islands holds that God is One, but the Oneness of God is manifested in three different person as they say: God the Father, God the Son, (Jesus) and God the Holy Spirit (or Holy Ghost). according to this concept, the Filipino Christian in the Philippines confessed that the Father is God, the Son is God and Holy Spirit is God, and yet there are not three separate Gods at all but one(Name of author: Celebrate 25 Years of the Prelature of the St. Marry. Nd.).

The concept of Filipino Christian justified their belief on the doctrine of the Trinity by mentioning Josh McDowell, the great Christian evangelist in recent time, he says in his book: 'out of all reality or existence, only God is tripersonal or triune. By triune, from which the word Trinity comes, we mean that God is consistently revealed as subsisting eternally as three persons (Father, Son and the Holy Spirit). These three persons make up the Godhead, yet there is only one God'. (Josh, Bart, 1990). But this explanation is more difficult to understand the concept of Trinity in Christian religion in the Philippines.

The Concept of Filipino Christians on Three Persons but same Essence

The Filipino Christian in the Philippines confessed that there is only one true God... the Father, the Son and Holy Spirit is one essence and they said if we read the teaching of the Catechism of the Catholic Church pronounced as follows: 'We firmly believe and confess without reservation that there is only one true God...the Father, the Son and the Holy Spirit; three persons indeed, but one essence, substance or nature entirely simple' (Catechism of the Catholic Church, 1995). According to the statement, the Filipino Christians understand that the three person in indeed one essence, and one nature not in three nature. So it is worthy to mention here that three persons of same essence, which formalize the teaching of Protestantism, has explained the Trinity as follows: 'There is one divine essence which is eternal yet there are three persons of the same essence and power, who are co-eternal; the Father, the Son and Holy Ghost. (The Encyclopedia of Religion, 1967). The Filipino Christians in the Philippines confirmed again their belief on the doctrine of three persons but one essence and co-eternal; the Father, the Son and the Holy Spirit.

The understanding of Filipino Christian on the relationship between God and the Father, the Son and Holy Spirit is extremely ambiguous and difficult to understand, the Filipino Christian in the Philippines believed since the God must be living and knowing, He must thus possess the quality of life and knowledge. His life being called the Holy Spirit and His knowledge, speech or word being the Son or he is Jesus Christ.

The substance or essence of God alone without any reference to the attributes of knowledge and life is called the Father. (Celebrate 25 Years of the Prelature of the St. Marry. Nd.). The Filipino Christian confirmed and supported this idea, the Paul of Antioch, the Melkite Bishop of Said (d. 118C.E) in his book letter to a Muslimin states as follows: 'We hold the essence to be the Father, who is the origin of the other two. The Word is the Son...and the life is the Holy Spirit. (The Encyclopedia of Religion, 1967).

For more explanation about the Filipino Christians concept on the doctrine of Trinity, it is worthy to mention the well-known philosopher and theologian of the Catholic Church, St. Thomas Aquinas (1225-74 C.E), he mentioned that the meaning of the Father is not such a time has passed in which there was the Father and not the Son, but that this is a Divine terminology – whose purpose is simply that the Father is the principle of the Son just as the substance is the principle of the attribute.(Taqi, 1987;Yaacob, 2004). According to this statement, the Filipino Christian confessed that the Father is the Divine terminology and He is the principle of the Son such as substance, essence, manifestation and attribute in this universe.

The Filipino Christian said the essence of the Father is in the Son and the Holy Spirit, Jesus Christ is God the Son and the attribute of life is God the Holy Spirit both of them are at the same time not a lesser or a junior God but One to God the Father in every sense of the word. So the Filipino Christian said that the substance, essence, and nature of God the Father is in the Son and the Holy Spirit, and they said: the relationship between God the Father and God the Son, the Gospel according to John has mentioned as the following: 'The Father and I are One'(10:30, NLT). The Filipino Christian theologians in the Philippines and philosophers support this matter through the following statements; in chapter One verse 15 and 19 of Paul's epistle to the Colossians contains the following statements: 'Christ is the visible image of the invisible God' (Yaacob, 2004). 'For God in his fullness was pleased to live Christ' (Yaacob, 2004). The Filipino Christian theologian and philosophy says to make this simple and clear to all human in the Philippines, it is worthy to mention the following statement: 'Philip said, show us the Father and we will be satisfied. Jesus replied, Philip, don't you even know who I am, even after all the time I have been with you? Anyone who has seen me has seen the Father ! so why are you asking to see him? Don't you believe that I am in the Father and the Father is in me? (Jhon 14:9-10, NLT). The Filipino Christian in the Philippines says, this is the clear message to the Christian nation in the Philippines and all over the world that Jesus Christ is the Father and Father is Jesus Christ and they are not two but One God and same essence and attribute.

The Filipino Christians in the Philippines says, for more explanation about the relationship between God the Father, the Son and the Holy Spirit, it is important to mention the following statement from the teaching of the Catechism of the Catholic Church as follows: 'Because of that unity the Father is wholly in the son and wholly in the Holy Spirit; the Son wholly in the Father and wholly in the Holy Spirit; the Holy Spirit is wholly in the Father and wholly in the Son...'(Catechism of the Church, 1995). According to this statement, the Filipino Christians says, this is the strong reason and evidence of their containing and combining one another, that Father is in the Son, the Son is in the Father and Holy Spirit is in the God and Son, one of the elite Christian Father in Church, Gregory of Nazianzus says: 'No sooner do I conceive of the One than I am illumined by the splendor of the three; no sooner do I distinguish Three than I am carried back into the One. When I think of any of the Three, I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me' (Karen, 1993).

The Filipino Christian believed that God is not splitting into three parts, they confirmed through the speech of Gregory of Nyssa (335-395 C.E), the outstanding Cappadocia theologian outlined his excellent doctrine of the inseparability of the three divine persons by saying the following statement: 'One should not think of God splitting himself into three parts; that was a grotesque and indeed blasphemous idea. God himself expressed himself wholly and totally in each one of these three manifestations when he wished to reveal himself to the world' (Karen, 1993). According to this statement, the Filipino Christians believed that God did not splitting into three parts but when He want to reveal His essence in the universe, He manifested to his Son; Jesus Christ, but according to Tertulian (145-220 C.E), the Greatest Christian theologian of the Patristic period, he developed his understanding on the doctrine of the Trinity such as the following: '...The three persons (Father, Son and the Holy Spirit) are simply three roles or functions of the One God. In each function or role the full God acts, just as the full person acts in his different role as father, husband and magistrate. Christ was not less than God'(Clyde L, 1974). For more explanation and assertion of the Filipino Christian belief on God not splitting into three persons, it is clearly asserted and supported by Alexander (d. 328 C.E) during the gathering of his presbyters and clergymen in 319 C.E. and says:

'God was always, and the Son was always; at the same time the Father, at the same time the Son; the Son coexists with God...neither by thought nor by any moment of time does God precede the Son...' (Clyde L, 1974). According to this statement, the Filipino Christian says it is very clear that the Father is the Son and the Son is the Father at the same time and no different between Father and Son both of them is Lord.

The Filipino Christian in the Philippines still asserting and confirming that the Three Divine Persons do not exist side by side in the divine world as stated and mentioned by Gregory of Nyssa: 'The Three Persons do not exist side by side in the divine world. We can compare them to the presence of different fields of knowledge in the mind of individual: philosophy may be different from medicine, but it does not inhabit a separate sphere of consciousness. The different sciences pervade one another, fill the whole mind and yet remain distinct' (Karen, 1993). This is the strong reason of the Filipino Christian that the Father, the Son and the Holy Spirit is not exists side by side in the Divine world and not inhabit a separate consciousness. The Filipino Christian in the Philippines mentioned that one of the elite Christian Theologian, Reverend Dummelow gives a comment on the relationship between the Father, Jesus and Holy Spirit and he says: 'Where the Son is, there of necessity is the Father also, as well as the Spirit, for the Three are One, being different forms of the subsistence and manifestation of the same divine being...the Persons of the Holy Trinity are inseparable and contain one another' (Ahmeed,1995). This is a clear message to Christian community in the Philippines that the Son, the Father and Holy Spirit is one and no different form of substance and manifestation in the universe.

The Filipino Christian Theologians still confirming, asserting and convincing their community in the Philippine Islands that the doctrine of the Trinity is no One Greater, Less, Separate nor Subordinate One to the Other and they said the Oneness of essence, nature or substance, the three persons of Godhead is coequal and each of them possesses all the attributes of Godhead. (Celebrate 25 Years of the Prelature of the St. Marry. N.d). The Filipino Christian Theologians gives the clear proof and evidence that the Athanasian Creed states as follows: 'And in the Trinity none is before or after. None is greater or less than another' (Al Hajj, 1978). For more explanation about the understanding of Filipino Christians on this doctrine, they said the Author of 'Understanding the Catholic Faith' mentioned that the three persons are perfectly equal to one another, all are One and same God. None One of the three persons precedes the other in time or in power but all are equally eternal and all power, they have same divine nature...(Yaacob, 2004). According to this statement, the Filipino Christian says it is obvious that the Trinity is perfectly same in terms equality, power, nature eternity and divine attribute and no different between the Father, the Son and the Holy Spirit. It is worthy to mention here that the Irenaeus (130-202), bishop of Lyon, the first and elite theologian says that: 'The Son and Father are not separated, nor subordinate one to another, but One and same. Christ did not begin to exist, being with the Father from the beginning....' (Lyde L, 1974). This statements are the strong proofs and evidences of the Filipino Christian theologians that the three persons is no One greater, less, separate nor subordinate one to another. They confessed that Jesus Christ could not be separated from the Father and Holy Spirit they are one God not three Gods.

According to the understanding of the Filipino Christian Theologians on Jesus as God the Creator, they mentioned that the first verse of the Old Testament reads: 'In the beginning God created the heaven and the earth' (Genesis 1:1). This statement is clear that everything is created by God, the Filipino Christian theologians understand that the Oneness of God is clearly stated and identified as 'Creator'. Confirming Christ as 'God', the Christian Theologians proceed to say that the world has been created directly by the Oneness of Father the Son and the Holy Spirit. In addition about this proof, the book of John has mentioned the following statement: 'He (Jesus) was in the beginning with God. He created everything there is. Nothing exist that he didn't make...but although the world was made through him, the world didn't recognized him when he came' (1:2-3, 10, NLT). The Filipino Christian in the Philippines says one of the Paul's statements: 'Christ is the one through whom God created everything in heaven and earth. He made the things we can see and things we can't see – kings, kingdom, rulers, and authorities. Everything has been created through him and for him' (Colossians 1:16).

This is concrete proofs and evidences of the Filipino Christian Theologians and all over the World that Jesus Christ is God the Creator of everything in this universe, and they said if we read deeply and scrutinize the Catechism of the Catholic Church teachings, we will find the following statement: 'There exist but one God...he is the Father, God, the creator...He made all things by himself, that is, by his World and by his Wisdom, by the Son and the Spirit who, so to speak, are 'his hand'. Creation is the common work of the Holy Trinity...though the work of creation is attributed to the Father in particular, it is equally a truth of faith that the Father, Son and Holy Spirit together are the one, invisible principle of creation' (Catechism of the Catholic Church, 1995).

According to this statement, the Filipino Christian confirmed and said this statement is supporting and confirming that Jesus Christ is God the creator, and all the creation is the common work of trinity or three persons, this proof is undoubted by Filipino Christians, so this is the reason that they tried to convince and Christianize entire the Philippine Islands since the coming of the Christian colonizers in the Philippines.

According to Filipino Christian Theologian's understanding on Jesus as God. They mentioned that if we read and think deeply how God became a Man, based on this matter, the Filipino Christians gives a clear explanation through the following statement: 'If Christ was God in the form of man, then He, as no, other human being in history, is to be listened to, revered and even worship. It would mean that the God who created the Galaxies...who cast billions of suns into the heavens, that God became a man, lived and walked on this earth, and died in submission to His own creation' (Mcdowell & Larson, 1990). According to this statement, the Filipino Christian understand and believe that the Father, the Son and the Holy Spirit combined is 'One God' with same essence or nature Christians believed that Jesus Christ, God the Son, the second person of the Holy Trinity choose to appear in a human body, born of virgin Marry, becoming there bye...(Yaacob, 2004). 'Perfect God and perfect man' (Mcdowell & Larson, 1990). This is the clear understanding of Filipino Christian on Jesus known as the incarnation of God. The Catechism of the Catholic Church states that: 'The Unique and altogether singular event of the Son of God does not mean that Jesus Christ is part God and part man, nor that it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God'(Catechism of the Catholic Church, 1995).

The understanding of Filipino Christian Theologians on the doctrine of incarnation was appeared first in the New Testament book of John and the Author of this book refers to the beginning of Jesus in the following words: 'In the beginning the word already exists. He was with God, and His word was God. He was in the beginning with God' (John 1:1-2: n.d). The Filipino Christian understands this statement that it is important to note, the 'word' in Christianity refers to the 'person' of God the Almighty. Accordingly, the meaning of John's statement is that the word of God-that is, the person of the Son- became incarnate, manifested and appeared in the form of Jesus Christ and He is God. (Yaacob, 2004). The Filipino Christian says that it is worthy to mention, in personal letter to Timothy, Paul says: 'Beyond all question, the mystery of Godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory' 1 Timothy, 3:16).

To support this clear statement, it is important to note, Professor Maurice Relton, he is one of the quoted and elite Christian theologians in 'studies in Christian Doctrine' says: 'The Catholic Doctrine maintains that he who was God, without ceasing to be what he was, became man, i.e, entered into the condition of our finite existence in the time and space and dwelt among us' (Taqi, 1987). according to this statement, the Filipino Christian theologians says; it should be borne in mind that the incarnation of Jesus Christ does not mean that the Jesus Christ gave up Divinity and became man, but the accurate meaning here is that he was previously only God, and now also became man. This is the reason that Jesus is only One God and became a man, accordingly, with this Filipino Christian's understanding on Jesus Christ was simultaneously both man and God (Celebrate 25 Years of the Prelature of St. Marry). It is worthy to mention that St. Augustine of Hippo (354-430 C.E), the great Christian Latin theologian expresses the following statement: 'For he did not so take the form of a servant (man) as that he should lose the form of God, in which he was equal to the Fathe' (Taqi, 1987).

So the understanding of Filipino Christian theologians on this belief is very clear on this statement and it was indeed the God Almighty that Virgin Mary conceived and gave birth to. And the Filipino Christians in the Philippines believed that the Virgin Mary conceived and delivered Jesus, their God in the Manner of other woman (Yaacob, 2004). It is worthy to mention, St. Cyril of Jerusalem, one of the elite Father of the Church (d.386 C.E) explains this by saying: 'Believe too, that ...his incarnation taking place, not in appearance or fantasy but in truth. He did not pass through the virgin as through a channel, but was truly made flesh from her, and truly nourished with her milk. For if the incarnation was fantasy salvation is also a fantasy...' (Mc Cauley, 1970). This is the strong proof and evidence of the Filipino Christian theologians on their understanding that Jesus Christ is God and became a man living with his companion, so the Filipino Christian in the Philippine Islands still believing on this doctrine of the incarnation.

Filipino Christians mention the Chalcedon Creed as the foundation of their belief: the unity of the two natures of Jesus Christ without change, division or separation.

This is a combination of political and theological difficulties in the history of Christian religion about the doctrine of incarnation, the Nestorian heresies argued that there were two separate persons in the incarnate of Jesus Christ, led to a settlement known as the 'Chalcedon Creed' (Yaacob, 2004). A formal confession of faith at the settlement insisted on the unity of the two natures of Jesus Christ (human and divinity) in the one person of the incarnate Christ despite the existence of the two natures (Yaacob, 2004). The Filipino Christians says: according to the resolution of the Church Council at Chalcedon (451) had made the following declaration: 'One and the same Christ, Son, Lord... recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person, but one and the same Son and Only-begotten God, the world, Jesus Christ'.

Based on this declaration, the Filipino Christian understands that Jesus Christ did not say this statement of the Chalcedon declaration and the twelve disciple of Jesus Christ did not innovate this declaration. But it is worthy to mention that Jesus is thought to be truly One God and truly man: without change, division, separation but rather the characteristics of each nature [Godly and Humanly] being preserved and coming together to form one person. This is the humble understanding of Filipino Christians on the doctrine of the trinity and incarnation.

Conclusion

The selection of understanding of Filipino Christian on the doctrine of trinity as a single case in this analytical study on trinity is located within the field of intellectual history. Although the study is interpretive, exploratory, and qualitative, the theoretical background provides a strong claim in combining discourse and language in the conceptual framework to give justice to Filipino's understanding on trinity, as the central phenomenon. The analysis on the understanding of Filipino Christian on trinity proves significant to the new generation of Christian youth and leaders in the Philippines. In the end of this study, I found the Filipino Christian is no dichotomy or differences on understanding the doctrine of the trinity; they worship the Father, the Son and Holy Spirit as one true God.

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