

involved, yet we may properly make the distinction. When we do, essence would refer to what God is. This is particularly true in expounding the doctrine of the 3y. There we have every occasion to speak of God's essence. We mean the Godhood of God, wh. is common to all persons of the 3y. It would not be as perspicuous in that connection to use the term being. Each person of the 3y. has distinct being, but an essence is common to all.

5. Essence and attributes of God. What is the relation of the attrib. to the essence?

a. In the realism of the Middle Ages, the attrib. were said to be distinguished as to their reality, Res, distinct elements in the being of God.

b. Nominalism opposed this. They said the attrib. differed nominally: the attrib. express different ways in wh. we think of God. This has exer. a great deal of influence in theology. Today it is said the attrib. are different in our conceptions of God: Schliermacher: The attributes are different effects in us of the absolute causality of God. They are different way in our feeling of dependence upon God comes to expression in our consciousness.

c. We must not hold that there are no distinctions in Him. He is not a distinctionless monad. We may not reduce the attributes to differences in our conceptions. There is an inexhaustible fulness in God. We must believe the distinguishable attributes express real differentiations in God Himself.

d. We must not think of the essence of God as existing in its own well-defined identity apart from the attributes. We must never think of God's attributes as distinct from His being. The attrib. are attrib. of the being of God.

In 24^{2y} God is spirit. This deals w/ the attrib. of spirituality.

I Jo. 1⁵ God is Light. This deals w/ God's be.