

so that it may reflect God's glory. But is this properly a communication of divine attr.? The image of God in man does not make comm. of attr. There is anal, but anal is not identity. Consequently if we speak strictly we cannot speak of attr. as comm. Creatures bearing the imprints of divine glory reflect the uncommon attr. as well as the comm. <sup>19, 20.</sup> Ro. 1  
Creation displaying the eternal power & divinity of God.

#### d. Metaphysical - Ethical attributes.

This is not sufficiently comprehensive. There is no strictly proper method of classification, nor is it necessary to have one.

### 7. The Attributes Themselves - Exposition

#### a. Spirituality of God.

i. Incorporeality. God has no describable & measurable body & form.

a. There is anthropomorphism in the Bible, but we must not construct an image of God by liberalizing such passages.

b. Man is made in the image of God. We must think of man in his psychosomatic integrity as made in the image of God. Yet this image is now represented as expressing itself in qualities which are corporeal. Hence God is not to be paneled, in even our concepts, in the image of Man. We must think from the archetype to the ectype. The moment we think in the opposite direction, we are liable to predicate of the archetype the limitations of the ectype.

#### ii. Invisibility.

This truth is expressed in Jn. 1: "No man hath seen God at any time"; & Tim 6 "... whom no man hath seen, nor can see". The manifestations of God are visible because God has left the imprints of His glory in His physical handiwork. Particularly in Jesus Christ, who was visible & tangible. & who is revealed in the visible is invisible, Ro. 1<sup>20</sup>. "For the invisible things of his