

God's new creation, In order to understand this, we must distinguish between God's love of complacency, & love of benevolence. There is a good in J 10^{17, 18}. The ground of the love of complacency is God's image in us. This is an economical love of it which fears refusal in this passage.

G. The Trinity

Introduction:

a. Terminology; i. Person is the term used by which the persons of the Godhead are distinguished from one another. There are distinct individuality & individual self-consciousness or distinct hypostatic identity. Barthianism insists on predicating self-consciousness of divine essence alone, & therefore opposes the notion of distinctive centers of consciousness in the Godhead. This is quite inscriptural & devastating to the 3y. The persons of the Godhead do sustain distinct relations to one another, They address and know, & love & commune w. one another. These facts lie on the face of the Biblical witness, & would be meaningless if there were not distinct self-consciousness in the God-head. Furthermore, they not only sust. these distinctions w. one another, but also to creatures, self-conscious creatures are aware of the distinct relat. wh they sustain to the dist. individualities of the Godhead. This distinction has been expressed by the terms ὑποστάσεις, persons, distinct modes of subsistence of divine essence.

ii Ontological trinity. We deal here with eternal & immutable distinctions, not w. relations which are economical. We must not apply the relations which are economical to ontological relationships. They are coordinate, but they are not to be confused. The economical 3y is technically incorrect, economic relat. are not really an economical 3y.

iii' Opera ad intra These are the nec. immutable, inter 3y relationships.

IV Properties. Distinguished from attributes. There are common properties & uncommon attributes. Properties are opera ad intra