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be never began & be Father & must be eternally Father in respect to the Son. Hence the Son must be eternal. The title Son is just as imminent & eternal as is the title Father in regard to the 1st person. The same is true of spiration & procession in regard to the H. S. They are indispensable to our notion of one living & true God, as are the unity, self-existence, & self-sufficiency of God, or His spirituality or immutability. If we recognize these as imminent distinctions, then we can understand & demand that God is eternally self-communicative, self-cognitive, & self-communing. Underlying these eternal acts are the imminent relationships of generation & spiration.

e. Exclusive Distinctions.

i. The paternity of the Father is to be distinguished from creative, providential, theocratic, & adoptive fatherhood of God in regard to man. Not only so, but this imminent fatherhood of the 2nd person is to be distinguished from any other sonship that applies to Him, i. e., Messianic or nationalistic sonship.

ii. The economic distinctions which appear in the relationships of the persons of the God-head rest upon these imminent distinctions.

iii. These distinctions do not apply to the being or essence of God. The Father is not Father to the divine essence. Nor is the Son generated as to His divine Being. Nor is the H. S. thus. Hence the essence of the Son as divine is not of the Father nor is the essence of the Spirit of the Father & the Son. The Son did not derive His Godhood from the Father & the Son. Generation, paternity & spiration or procession are not properties of being, but properties of the distinct persons in whom the being ungenerated & unspirated dwells in its fulness.

f. Ineffable distinctions

The precise meaning of the incommunicable properties is beyond our knowledge. We don't know the mode of generation or procession. We know some of the implications, but don't attempt to define the mode