

Classification of the Divine Attributes.

Hodge.

1) Some preclude necessity of a classification of the attributes, by reducing them all to unity, or regarding them as different phases under which we contemplate the Supreme Being as the ground of all things. With them the whole discussion of the divine attributes is an analysis of the idea of the Infinite & Absolute.

2) Others arrange the attributes according to the mode in which we arrive at the knowledge of them. Idea of God formed

a) By way of causation.

b) By way of negation

c) By way of eminence

absolute attribute is one which belongs to God, considered in Himself, & which implies no relation to other beings; by a relative attribute is meant one which implies relation to a object

Inherent & transient or communicable & incommunicable are used interchangeably.

3) Derived from constitution of our own nature. In man there is soul, intellect & will. In God there is essence, intellect & will.

4) Others again seek the principle of classification in the nature of the attributes themselves.

5) Schleiermacher - based on characteristic principle of his system, that all religion is founded on a sense of dependence, & all theology consists in what that sense of dependence teaches us.

a) Westminster Catechism. God is self-existent & nec. Being

I God is spirit.

II Infinite, eternal & immutable. as such

III

1) in being, 2) all else