

Dr. Robert A. Peterson, Theology Proper: God, Session 10, Wrapping up the Trinity, Attributes of God Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Theology Proper: God, Session 10, Wrapping up the Trinity, Attributes of God, Biblicalelearning.org, BeL

Dr. Robert Peterson's Theology Proper, Session 10, explores the culmination of the doctrine of the Trinity, emphasizing the unity and equality of the Father, Son, and Holy Spirit through scriptural examples. The lecture then transitions to an introduction of God's attributes, defining them as intrinsic, eternal, permanent, objective, and inseparable qualities of His nature. **Peterson cautions against fully comprehending God's infinite character and stresses that while distinguishable, God's attributes are unified within His singular being.** He categorizes these attributes into incommunicable (unique to God) and communicable (those He shares in a limited way with humanity). **The session begins examining incommunicable attributes, starting with God's aseity or self-existence, highlighting His independence from creation and contrasting Him with powerless idols.** Finally, Peterson discusses God's oneness, spirituality, and infinity, noting scriptural affirmations of His unlimited person and perfections while cautioning against interpretations that contradict other divine attributes.

**2. 17 - minute Audio Podcast Created on the basis of
Dr. Peterson, Theology Proper: God, Session 10 – Double click
icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Theology → Theology, Peterson → Theology Proper).**



**Peterson_TheoProp
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3. Briefing Document: Peterson, Theology Proper: God, Session 10, Wrapping up the Trinity, Attributes of God

Briefing Document: Theology Proper - The Trinity and Incommunicable Attributes of God

Executive Summary: This briefing document summarizes Dr. Robert Peterson's lecture (Session 10 of his Theology Proper series) which focuses on concluding the doctrine of the Trinity and introducing the attributes of God, specifically the incommunicable attributes. Peterson emphasizes the unity and equality of the Father, Son, and Holy Spirit, supported by scriptural evidence. He then transitions to defining and categorizing God's attributes, highlighting their intrinsic, eternal, permanent, objective, and inseparable nature. The lecture concludes with an introduction to the incommunicable attributes, those unique to God and not shared with humanity, specifically focusing on God's aseity (livingness, self-existence), unity, spirituality, and infinity.

Main Themes and Important Ideas:

I. Wrapping Up the Doctrine of the Trinity:

- **Unity and Equality:** Peterson reiterates the seventh principle of the Trinity: "the Father, Son, and Spirit exist in unity and equality." He emphasizes that while distinct, the three persons are one God and mutually indwell one another.
- **Scriptural Confirmation:** Peterson provides scriptural examples from various New Testament books to support the unity and equality of the Trinity:
- **Matthew 28:19 (Great Commission):** The singular "name" used in the baptismal formula ("in the name of the Father and of the Son and of the Holy Spirit") suggests their "three in oneness" and the deity of all three. Peterson states, "The word name is singular yet the names of the three persons follow suggesting their three in oneness. Moreover baptism is done only in God's name implying the deity of all three persons."
- **2 Corinthians 13:14 (Benediction):** Paul's blessing invokes "the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit," indicating that all three persons bestow divine blessings. Peterson notes, "Only God bestows grace, love, and fellowship, and that is exactly what the three persons do."

- **Titus 3:4-6 (Salvation):** Paul presents the Father as the source, the Spirit as the application (regeneration and renewal), and Christ as the channel of salvation, demonstrating their distinct roles within God's unified work. Peterson highlights, "The persons are distinct and not mistaken for one another, and each plays a role in salvation."
- **1 John 4:2 (Discernment of Spirits):** John teaches that the Spirit who confesses Jesus Christ came in the flesh is from God, implying that both the Father and the Spirit convey God's truth regarding the Son.
- **Jude 20-21 (Exhortation to Believers):** Jude encourages believers to build themselves up, pray in the Holy Spirit, keep themselves in God's love, and wait for the mercy of Jesus Christ, distinguishing the roles of each person in the believer's life. Peterson summarizes this by saying, "Scripture, again, distinguishes the three persons, telling of the Father's love, prayer in the Spirit, and anticipation of Christ's return."
- **Revelation 1:4-5 (Greeting to the Churches):** John's prayer for grace and peace refers to "the One who is, who was, and who is to come" (the Father), "the seven Spirits before His throne" (the Holy Spirit), and "Jesus Christ" (the Son), portraying them as givers of divine blessings. Peterson concludes that John "distinguishes the three persons and portrays them as giving divine blessings, thereby implying their divine status."
- **Inseparability and Mutual Indwelling:** Peterson concludes the Trinity section by emphasizing that the three persons are "inseparable" yet "must be distinguished" and "mysteriously, they are in one another. They live in one another, as three persons within the one divine essence."

II. Introduction to the Attributes of God:

- **Definition:** Drawing from Millard Erickson's *Christian Theology*, Peterson defines God's attributes as "those qualities of God that constitute what He is, the very characteristics of His nature."
- **Characteristics of God's Attributes:** Peterson lists key characteristics:
- **Intrinsic:** Belonging to God's essential being.
- **Eternal:** Existing throughout all time. Peterson states, "God has been, is, and always will be each and all of these attributes."
- **Permanent:** Never changing.

- **Objective:** Existing independently of human perception.
- **Inseparable:** While distinguishable, God's attributes are not divided but exist in unity. Peterson emphasizes, "His attributes may be distinguishable, but they're also inseparable. God is altogether holy, loving, faithful, and so forth."
- **Cautions and Clarifications:****Infinitude:** We can never fully understand God's character due to His infinity.
- **Eternality:** All attributes should be viewed as eternal.
- **Unity:** Avoid overly differentiating attributes, as God is a unified being.
- **Personhood:** Focus on God *who is* characterized by the attribute, not the attribute in isolation (e.g., God *who is* loving, not just "love"). Peterson explains, "we're not studying love per se, but God, who is loving. We're not primarily studying sovereignty but God, who is sovereign. And according to Scripture, the God who is love is also sovereign simultaneously. His love is a sovereign love, and the sovereignty is the loving sovereignty."
- **Revelation:** We can know God truly because He has revealed Himself. Peterson quotes Charles Hodge: "we apprehend God, we do not comprehend God."
- **Imperfect Categorization:** Any attempt to categorize God's attributes is inherently flawed due to His oneness. However, categorization (incommunicable vs. communicable) is helpful for understanding our relationship with God.

III. Incommunicable Attributes of God:

- **Definition:** These are "those qualities or characteristics of God that are unique to God. They are incommunicable. He does not share these with His people." Peterson clarifies, "The incommunicable attributes highlight this distinction. He's the self-existent Creator. We are creatures totally dependent on Him for existence. He is infinite. We are finite. He is omnipresent. We are spatially located. He is all-powerful. We have limited strength. He's eternal. We are time-bound. He is unchanging. We are always in process."

- **Specific Incommunicable Attributes Discussed: Aseity (Livingness):** God relies on nothing for His existence. Peterson states, "By living we mean God relies on nothing else for His existence. This is also called God's aseity." He cites John 5:26 ("the Father has life in Himself") and Acts 17:24-25 ("He who gives everyone life and breath, does not need to be given life") as scriptural support. He contrasts the living God with lifeless idols (Isaiah 44, 46). Peterson emphasizes the privilege of realizing our dependence on this living God: "It is our great privilege to realize our utter dependence on the living God who has pledged I will be their God and they will be my people. Jeremiah 31:33."
- **Unity:** There is only one living and true God who is not composed of parts. Peterson refers to Deuteronomy 6:4 (the Shema: "Hear, O, Israel, the Lord our God, the Lord is one"), 1 Timothy 2:5 ("For there is one God and one mediator between God and men, the man Christ Jesus"), and James 2:19 ("You believe that God is one. You do well. Even the demons believe—and tremble!") to emphasize God's oneness and monotheism as the baseline of biblical theology.
- **Spirituality:** God is a holy spiritual being without a physical body. Peterson quotes Jesus in John 4:24 ("God is spirit, and those who worship him must worship in spirit and in truth"). He explains that physical manifestations of God in the Old Testament (e.g., burning bush, temple vision) are to strengthen His people and are not indicative of God being a physical being. These are anthropomorphisms, God humbling Himself to be understood. This attribute makes idolatry foolish (Deuteronomy 4) and is affirmed in 1 Timothy 1:17 ("immortal, invisible, the only God"). Moses' reminder in Deuteronomy 4:15 about seeing no form when God spoke further supports God's spiritual nature.

- **Infinity:** God is unlimited in His person and perfections. While acknowledging the difficulty of philosophically proving infinity, Peterson points to scriptural expressions of God's utter greatness and transcendence (Isaiah 57:15 - "the high and exalted one"). He cites Psalm 147:5 ("His understanding is infinite"), Isaiah 40:28 ("There is no limit to his understanding"), and Ephesians 1:18-19 ("the immeasurable greatness of God's power") as evidence of God's unlimited nature. Peterson emphasizes that God's infinity is in harmony with His other attributes (holiness, power, faithfulness). He includes a significant quote from the theologian Hermann Bavink, highlighting that God is both transcendent (far above creation) and immanent (near to His creation). Peterson reads Isaiah 57:15 to further illustrate this point: "For thus says the one who is high and lifted up, who inhabits eternity, whose name is holy: I dwell in the high and holy place, and also with him who is of a contrite and lowly spirit, to revive the spirit of the lowly and to revive the heart of the contrite." Peterson concludes by noting how Paul's writings in Ephesians (chapters 2-4) exuberantly depict the infinity and greatness of God's perfections.

Conclusion:

Dr. Peterson's Session 10 provides a comprehensive overview of the Trinity and a foundational introduction to the attributes of God, particularly the incommunicable ones. He relies heavily on scriptural evidence and theological insights from thinkers like Millard Erickson, John Frame, John Feinberg, Charles Hodge, and Hermann Bavink. The lecture sets the stage for a deeper exploration of the communicable attributes of God in subsequent sessions. The emphasis on both the distinctness and unity of the Trinity, along with the unique nature of God's incommunicable attributes, provides a crucial framework for understanding the character and being of God.

4. Study Guide: Peterson, Theology Proper: God, Session 10, Wrapping up the Trinity, Attributes of God

Study Guide: Theology Proper - The Trinity and Incommunicable Attributes of God

I. The Doctrine of the Trinity (Wrapping Up)

1. **Seven Principles of the Trinity:** There is one God.
 2. The Father is God.
 3. The Son is God.
 4. The Holy Spirit is God.
 5. The persons are inseparable but distinguishable.
 6. They mutually indwell one another.
 7. The Father, Son, and Spirit exist in unity and equality (supported by Scripture).
- **Biblical Support for Unity and Equality: Matthew 28:19 (Great Commission):** Baptism in the singular "name" of the Father, Son, and Holy Spirit implies three-in-oneness and the deity of each person.
 - **2 Corinthians 13:14 (Benediction):** Grace, love, and fellowship are bestowed by the Lord Jesus Christ, God, and the Holy Spirit, indicating their divine agency.
 - **Titus 3:4-6 (Salvation):** The Father's kindness is the source, the Spirit's regeneration is the application, and Christ is the channel, highlighting distinct roles within the unified work of salvation.
 - **1 John 4:2-3 (Discernment of Spirits):** Confessing Jesus Christ come in the flesh identifies a spirit as from God, implying the divine nature of Christ.
 - **Jude 20-21 (Exhortation):** Encourages building up faith, praying in the Spirit, and abiding in God's love while awaiting Christ's mercy, distinguishing the persons and their roles in the believer's life.
 - **Revelation 1:4-5 (Salutation):** John prays for grace and peace from "the One who is, who was, and who is to come," the seven Spirits, and Jesus Christ, distinguishing the three and ascribing divine blessings.
 - **Key Concepts: One God:** The Trinity is not three separate gods but one divine being.

- **Distinct Persons:** The Father, Son, and Holy Spirit are not merely different modes or aspects of God but distinct individuals.
- **Inseparable:** The persons of the Trinity always act together; they are never apart in their being or actions.
- **Mutual Indwelling (Perichoresis):** The persons of the Trinity live in one another.

II. The Attributes of God (Introduction)

- **Definition (Millard Erickson):** Qualities of God that constitute what He is, the very characteristics of His nature.
- **Characteristics of God's Attributes:****Intrinsic:** Belong to God's essential being.
- **Eternal:** God has always possessed and will always possess these attributes.
- **Permanent:** These attributes are unchanging.
- **Objective:** They are true of God regardless of human perception.
- **Inseparable:** While distinguishable, God's attributes are not separate parts of His being; He is fully each attribute.
- **Important Considerations:****Infinity of God:** We can never fully understand God's character.
- **Unity of God:** Avoid overly separating God's attributes.
- **Personhood of God:** Focus on God who *is* the attribute, not the attribute in isolation (e.g., God *is* love, not just that He possesses love).
- **Revelation of God:** We can know God and His attributes truly because He has revealed Himself.
- **Flawed Categorization:** Any attempt to categorize God's attributes is inherently limited due to His oneness.
- **Purpose of Categorization (Incommunicable vs. Communicable):**Aids in understanding and synthesizing the many attributes.
- Highlights the distinction between God and humanity (incommunicable).
- Emphasizes how humanity can reflect God's character (communicable).

- **Communicable Attributes:** Attributes that humans can reflect by God's grace (e.g., wisdom, truthfulness, faithfulness, love, sovereignty - in a stewardship sense).
- **Incommunicable Attributes:** Attributes unique to God that humans cannot possess or reflect (e.g., self-existence, infinity, omnipresence, omnipotence, eternality, immutability).

III. Incommunicable Attributes

- **Aseity (Livingness):** God relies on nothing else for His existence. He is the source of His own being (John 5:26).
- Biblical emphasis: God is the "living God" (1 Timothy 6:13), the "fountain of living water" (Jeremiah 2:13).
- Contrast with idols: Idols are lifeless and dependent, while God gives life to all (Acts 17:24-25).
- Implication: Our utter dependence on God for life and being (Jeremiah 31:33).
- **Unity:** There is only one living and true God (Deuteronomy 6:4 - Shema).
- God is not composed of parts and should not be mentally divided.
- Biblical support: Deuteronomy 6:4, 1 Timothy 2:5 (one God, one mediator), James 2:19 (even demons believe God is one).
- Monotheism is the foundation of biblical theology.
- **Spirituality:** God is a holy spiritual being and does not have a physical body as humans do (John 4:24).
- New Covenant worship is spiritual and based on God's revelation in Jesus, not tied to a physical location.
- Physical manifestations of God (burning bush, temple vision, Pentecost) are to strengthen His people, not indications of a physical nature.
- Anthropomorphisms (speaking of God with humanlike features) are God's way of making Himself known in understandable terms.
- Implications: God is invisible (1 Timothy 1:17), and idolatry is foolish (Deuteronomy 4).
- **Infinity:** God is unlimited in His person and perfections (Isaiah 57:15).

- Scriptural expressions of God's greatness (Psalm 147:5, Isaiah 40:28, Ephesians 1:18-19) point to His boundless nature.
- God's infinity is in harmony with all His other attributes (e.g., infinite holiness, power, faithfulness).
- Bavink's insight: God is both transcendent (far above creation) and immanent (near to creation).
- Ephesians 2-4 highlight the immeasurable riches and greatness of God's grace, mercy, power, and wisdom.

Quiz: The Trinity and Incommunicable Attributes of God

1. Describe the significance of Matthew 28:19 (the Great Commission) in relation to the doctrine of the Trinity. How does the language used in this verse point towards the nature of the Godhead?
2. Explain the difference between the inseparability and distinguishability of the persons within the Trinity. Provide a brief example illustrating this concept.
3. According to the text, what are the key characteristics of God's attributes? List three of these characteristics and briefly explain what they mean.
4. Why does the study guide suggest caution in overly differentiating God's attributes? What analogy is used to illustrate the unified nature of God's perfections?
5. What is the primary distinction between incommunicable and communicable attributes of God? Give one example of each type of attribute.
6. Define the incommunicable attribute of aseity. How does the Bible contrast the living God with lifeless idols in relation to this attribute?
7. Explain the concept of God's unity as an incommunicable attribute. Cite one Scripture passage used to support this understanding.
8. Describe the incommunicable attribute of God's spirituality. What are anthropomorphisms, and why are they used in Scripture?
9. What does it mean for God to be infinite? Does this imply that God can do anything, including that which contradicts His nature? Explain your answer.

10. How does Herman Bavinck's perspective contribute to our understanding of God's infinity? Briefly explain the two aspects of God's relationship to creation that he highlights.

Answer Key: The Trinity and Incommunicable Attributes of God

1. Matthew 28:19 commands baptism in the singular "name" of the Father, Son, and Holy Spirit. This suggests a unified divine identity, even though three distinct persons are named. The implication is that these three share one name, indicative of their shared deity.
2. The persons of the Trinity are inseparable in their being and actions; they always work together and are never divided. However, they are distinguishable as Father, Son, and Holy Spirit, each with unique roles and relationships within the Godhead, as seen in their roles in salvation.
3. Key characteristics include being intrinsic (belonging to God's essence), eternal (always existing with these attributes), and inseparable (distinguishable but not divided). "Intrinsic" means these qualities are part of who God fundamentally is. "Eternal" signifies their timeless and unchanging nature. "Inseparable" emphasizes that God is wholly each attribute, not a collection of parts.
4. Overly differentiating God's attributes can lead to a fragmented understanding of His being, as He is not divisible. The text states that God is not "1/20th holy, 1/20th loving," but altogether holy and loving simultaneously, illustrating their unified nature.
5. Incommunicable attributes are unique to God and cannot be possessed or reflected by humans, such as aseity (self-existence). Communicable attributes are those that humans can reflect by God's grace, such as love.
6. Aseity means God is self-existent and does not depend on anything outside of Himself for His being. The Bible contrasts the living God, who gives life to all, with lifeless idols that are fashioned by human hands and cannot provide for their worshippers, highlighting God's independent existence.
7. God's unity means there is only one true God, and He is not composed of separate parts. Deuteronomy 6:4 ("Hear, O Israel: The Lord our God, the Lord is one") is a foundational Scripture passage affirming God's oneness.
8. God's spirituality means He is a holy, non-physical being, unlike humans who have bodies. Anthropomorphisms are instances in Scripture where God is described

using human-like features (e.g., face, hands, eyes). These are used by God to communicate with humanity in terms we can understand, not to indicate His literal physical form.

9. God's infinity means He is unlimited in His being and perfections, such as power and understanding. While God is all-powerful, His infinity operates in harmony with His other attributes, such as holiness and faithfulness. Therefore, He cannot "do" that which is inherently sinful or contradictory to His nature.
10. Bavinck highlights that God is both transcendent, infinitely exalted above His creation, and immanent, near and present within His creation. Even when Scripture describes God's specific manifestations in time and place, it simultaneously emphasizes His sublime greatness and omnipotence.

Essay Format Questions: The Trinity and Incommunicable Attributes of God

1. Discuss the scriptural basis for the doctrine of the Trinity, focusing on how different New Testament authors contribute to our understanding of the Father, Son, and Holy Spirit as distinct yet unified and equal.
2. Explain the significance of understanding God's attributes as intrinsic, eternal, permanent, objective, and inseparable. How does this framework shape our theological understanding of God's character?
3. Analyze the distinction between incommunicable and communicable attributes of God. Why is this categorization helpful, and what are some of the potential limitations or challenges in employing it?
4. Choose two of God's incommunicable attributes (aseity, unity, spirituality, infinity) and discuss their theological implications for our understanding of God's nature and His relationship with creation.
5. Explore the relationship between God's infinity and His other attributes, such as holiness, power, and love. How does the concept of infinity enhance or complicate our comprehension of these divine perfections?

Glossary of Key Terms

- **Theology Proper:** The branch of systematic theology that focuses specifically on the study of God the Father, His nature, and His attributes.
- **Trinity:** The Christian doctrine that God is one being existing in three co-equal, co-eternal, and distinct persons: Father, Son (Jesus Christ), and Holy Spirit.
- **Unity (of God):** The attribute of God that emphasizes that He is one indivisible being, not composed of parts or multiple gods.
- **Equality (within the Trinity):** The understanding that the Father, Son, and Holy Spirit are all fully God and possess the same divine nature and perfections.
- **Inseparable (within the Trinity):** The concept that the three persons of the Trinity are always together in their being and actions; they do not exist or act independently of one another.
- **Distinguishable (within the Trinity):** The understanding that the Father, Son, and Holy Spirit are not merely different names or modes of God but are distinct persons with unique roles and relationships.
- **Mutual Indwelling (Perichoresis):** A theological term describing the intimate interpenetration and indwelling of the three persons of the Trinity in one another.
- **Attributes of God:** The inherent qualities or characteristics that describe what God is like; the perfections of His being.
- **Intrinsic Attributes:** Qualities that are essential to God's very nature and being.
- **Eternal Attributes:** Attributes that God has always possessed and will always possess; they are not limited by time.
- **Permanent Attributes:** Attributes of God that are unchanging and steadfast.
- **Objective Attributes:** Attributes that are true of God regardless of human perception or opinion.
- **Inseparable Attributes:** While distinguishable, God's attributes are not divided aspects of His being but are unified within His one nature.
- **Incommunicable Attributes:** Those attributes of God that are unique to Him and are not shared with or reflected by human beings (e.g., aseity, infinity).

- **Communicable Attributes:** Those attributes of God that human beings can reflect to a limited degree by God's grace (e.g., love, wisdom, justice).
- **Aseity:** The attribute of God by which He is self-existent and derives His being from no other source.
- **Spirituality (of God):** The attribute of God that describes Him as a non-physical, holy being.
- **Anthropomorphism:** The description of God using human-like characteristics or language in order to make Him more understandable to humans.
- **Infinity (of God):** The attribute of God that signifies His unlimited nature in all His perfections and being.
- **Transcendence (of God):** The aspect of God's nature that emphasizes His being far above and beyond His creation.
- **Immanence (of God):** The aspect of God's nature that emphasizes His nearness and involvement within His creation.

5. FAQs on Peterson, Theology Proper: God, Session 10, Wrapping up the Trinity, Attributes of God, Biblicalelearning.org (BeL)

Frequently Asked Questions on the Doctrine of God and His Attributes

1. What is the central idea of the Trinity as presented in this source? The core of the Trinity is that there is one God who eternally exists as three distinct persons: the Father, the Son (Jesus Christ), and the Holy Spirit. These three persons are co-equal in divinity and united in essence, meaning each is fully God, yet they are distinct and not to be confused with one another. Scripture consistently portrays them in unity and equality, each involved in divine works such as bestowing blessings and participating in salvation.

2. What scriptural evidence supports the doctrine of the Trinity according to this source? The source cites several key biblical passages. Matthew 28:19, in the Great Commission, speaks of baptizing in the singular "name" of the Father, Son, and Holy Spirit, implying their oneness in deity. 2 Corinthians 13:14 (mistakenly cited as 13:12) presents a benediction where all three persons bestow grace, love, and fellowship, actions attributed only to God. Titus 3:4-6 outlines the Father's kindness as the source of salvation, the Spirit's role in regeneration, and Christ as the channel of the Spirit. Revelation 1:4-5 distinguishes the Father ("the One who is, who was, and who is to come"), the Spirit ("the seven Spirits before His throne"), and the Son (Jesus Christ) as givers of grace and peace.

3. Why does the study of the Trinity precede the study of God's attributes in this material? The source emphasizes that the attributes of God pertain to the person of God, who is fundamentally triune. Therefore, understanding the triune nature of God – that God is one being existing in three persons – is foundational to comprehending His attributes. The attributes are not characteristics of some abstract deity but of the God who is Father, Son, and Holy Spirit.

4. How are God's attributes defined in this context, and what are some key characteristics of these attributes? Drawing from Millard Erickson, God's attributes are defined as the qualities that constitute what He is, the very characteristics of His nature. These attributes are intrinsic (belonging to His essence), eternal (existing throughout all time), permanent (never changing), objective (real and independent of human perception), and inseparable (though distinguishable in our understanding, they are not divided within God). Furthermore, we are cautioned to remember that God is infinite, so our understanding of His attributes will always be incomplete.

5. What is the significance of categorizing God's attributes as "incommunicable" and "communicable"? This categorization, while acknowledged as imperfect and overlapping, serves as a helpful way to understand our relationship with God. Incommunicable attributes are those unique to God, highlighting the distinction between the Creator and creatures (e.g., self-existence, infinity, omnipresence). We do not and cannot share these. Communicable attributes are those that we, as beings created in God's image and being conformed to Christ's image, can reflect by His grace (e.g., wisdom, truthfulness, faithfulness, love). This distinction underscores both God's transcendence and the potential for humans to reflect His character.

6. What are some of the "incommunicable" attributes of God discussed in the source? The source specifically highlights several incommunicable attributes. **Aseity** (or "livingness" as a more biblical term) means God relies on nothing for His existence; He is the source of His own being. **Unity** signifies that God is one, not composed of divisible parts. **Spirituality** denotes that God is a holy spiritual being without a physical body like ours. **Infinity** means God is unlimited in His person and perfections, including His power and understanding.

7. How does the source address the apparent physical manifestations of God in Scripture (anthropomorphisms)? The source explains that instances where God is described with human-like features (face, eyes, hands) or appears physically (burning bush, temple vision) are anthropomorphisms. These are instances where God, who is an invisible spirit, makes Himself known in terms that humans can understand to strengthen His people. They do not imply that God is a physical being.

8. What is the relationship between God's infinity and His other attributes? God's infinity is not an isolated attribute but rather characterizes all of His perfections. To say God is infinite means He is infinitely holy, infinitely powerful, infinitely loving, and so on. This emphasizes that God's attributes are not limited or finite in any way and must be understood in harmony with one another. For example, His infinite power is always exercised in accordance with His infinite holiness and faithfulness.