

# Friedrich Schleiermacher

## Lecture 4: The Doctrine of the Trinity

# Lecture 4: Plan

1. Attributes
2. The Doctrine of the Trinity
3. The Sabellian Essay
4. The Sermons (if time allows)

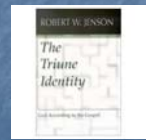
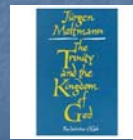
## Schleiermacher's *The Christian Faith*

Introduction: §§ 1-31

Part I		Part II		
The Pious Self-Consciousness in itself §§ 32-61		The Pious Self-Consciousness under the opposition of Sin and Grace §§ 62-169		
Humanity	Creation and Sustenance §§ 36-49	Humanity	Sin §§ 65-74	Grace Christology / Soteriology New Birth / Sanctification §§ 91-112
God	Eternal Omnipresent Omnipotent Omniscient §§ 50-56	World	Evil §§ 75-78	Ecclesiology Eschatology §§ 113-163
World	The Original Perfection of the World and Mankind §§ 57-61	God	Holiness- Righteousness §§ 79-85	Love Wisdom §§ 164-169

Conclusion: The Doctrine of the Trinity §§ 170-172

# Criticism



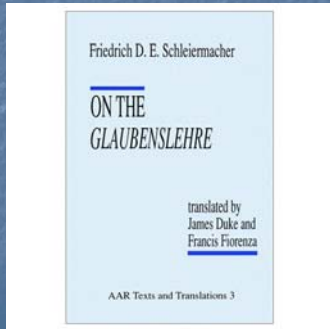
# Attributes of God

- Eternal, Omnipresent, Omnipotent, Omniscient
- Holiness, Righteousness
- Love, Wisdom

# Attributes of God



## Positioning



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7

## Divine Causality



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8

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9

## Third Doctrine: God is Omnipotent

§54 In the conception of the divine Omnipotence two ideas are contained: first, that the entire system of Nature, comprehending all times and spaces, is founded upon **divine causality**, which as eternal and omnipresent is in contrast to all finite causality; and second, that the **divine causality**, as affirmed in our feeling of absolute dependence, is completely presented in the totality of finite being, and consequently everything for which there is a causality in God happens and becomes real.

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10

## Fourth Doctrine: God is Omniscient

§55 By the divine Omniscience is to be understood the absolute spirituality of the divine Omnipotence.

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## First Doctrine: God is Eternal

§52 By the Eternity of God we understand the absolutely timeless **causality** of God, which conditions not only all that is temporal, but time itself as well.

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12

## Second Doctrine: God is Omnipresent

§53 By the Omnipresence of God we understand the absolutely space-less **causality** of God, which conditions not only all that is spatial, but space itself as well.

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Conclusion: The Doctrine of the Trinity §§ 170-172

## First Doctrine: God is Holy

§83 By the holiness of God we understand that divine **causality** through which in all corporate human life conscience is found conjoined with the need of redemption.

## Second Doctrine: God is Just

§84 The justice of God is that divine **causality** through which in the state of universal sinfulness there is ordained a connection between evil and actual sin.

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Conclusion: The Doctrine of the Trinity §§ 170-172

## First Doctrine: The Divine Love

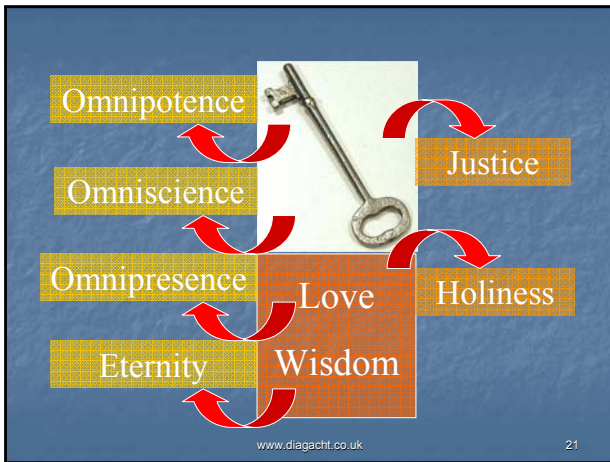
- §166 The divine love as the attribute in virtue of which the divine nature imparts itself, is seen in the work of redemption.
- §167 God is love (1 John 4:16)

## Second Doctrine: The Divine Wisdom

- §168 The divine wisdom is the principle which orders and determines the world for the divine self-imparting which is evinced in redemption.
- §169 Theorem – The divine wisdom is the ground in virtue of which the world, as the scene of redemption, is also the absolute revelation of the Supreme Being, and is therefore good.

## Love and Wisdom

- Love and Wisdom are moral attributes
- Christian features of Love and Wisdom
- God is Love



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## Bernard Lonergan

"The Trinity is a matter of five properties,

four relations,

three persons,

two processions,

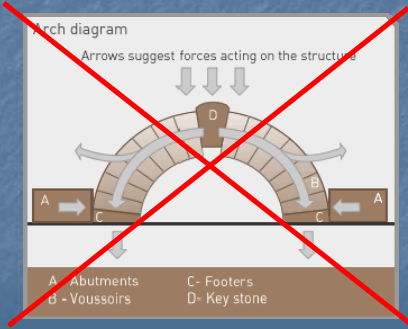
one substance,

and no understanding!"

## Three Propositions

1. Not an immediate utterance

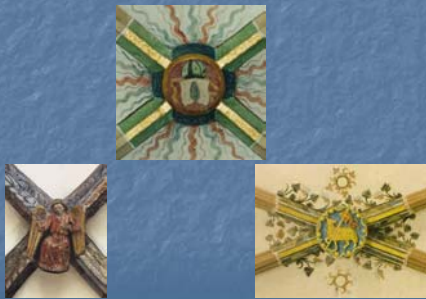
# Schlußstein



# Schlußstein



# Schlußstein

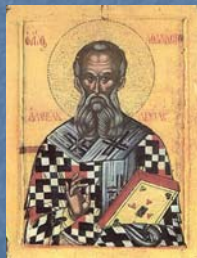


# Three Propositions

1. Not an immediate utterance (§170)
2. Persons as gradation (§171)
3. Doctrine not finally settled (§172)

# Athanasius

- Against Arius
  - "The Son was not always"
- Against Modalism
- *Homoousios* – the Son if of the same essence as the Father.



Caravaggio – *The Cardsharps* – c. 1594-1596

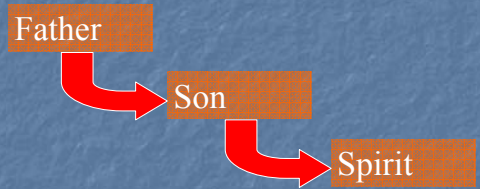
## The Sabellian Essay



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31

## Modalism



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## Hidden



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## Three Visages



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## An Appendix?

- Doctrine of God seen throughout
- Climax of the system
- Articulation of the Christian consciousness of God

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35