

64. All attributes which we ascribe to God are not to be taken as indicating something specific in God, but only something specific in the way in which we refer to God our feeling of absolute dependence.

65. God, as indicated in the feeling of absolute dependence, can only be so described that His causality shall be, on the one hand, distinguished from, and thus set in antithesis to, the causality embraced in the system of Nature, and, on the other hand, equated with it as regards its range.

First Doctrine: The Eternity of God

66. The eternity of God is only to be understood as omnipotent eternity, i.e., as the element in God which conditions not only everything temporal but also time itself.

Second Doctrine: The Omnipresence of God

67. The omnipresence of God is only to be understood as omnipotent presence, i.e., as the element in God which conditions not only everything spatial but also space itself.

Third Doctrine: The Omnipotence of God

68. The conception of the divine omnipotence contains two things: first, that the entire system of Nature in all spaces and times is founded upon the divine causality, which, as eternal and omnipresent, is in antithesis to all natural causality; and secondly, that the divine causality, as expressed in our feeling of dependence, is completely exhibited in the totality of finite existence, and thus everything for which there is a productivity in God actually exists and comes to pass.

Fourth Doctrine: The Omniscience of God

69. The divine omniscience is not related to the divine omnipotence as understanding and will are humanly related to each other, but is simply the spirituality of the divine omnipotence itself.

Appendix: Of Some Other Divine Attributes

70. Of the remaining divine attributes that are usually specified, Unity, Infinity, and Simplicity especially are of the kind that have no reference to the antithesis which exists in the actual affections of the religious consciousness; only, they cannot be regarded as divine attributes with the same right as those already dealt with.

In *Bibliotheca Sacra* of 1844 an article appears by Friedrich A. G. Tholuck (1799-1877) entitled "Theological Encyclopedia and Methodology". Tholuck was a lecturer at Halle in 1842-43. He refers to Schleiermacher's theology as follows:

Since the year 1820 or thereabout, the theology of Schleiermacher has gained an important influence. Its fundamental principle is, that the essential part of religion is not the intellectual view, not the action, but the state of the religious feeling. It is the immediate feeling of dependence on God. Doctrines are nothing more than those imperfect reflections, in which men endeavor to make the state of their own feelings clear to themselves. Philosophy has nothing to do with religion. It develops the ideas on the ground of a necessity in the order of the thoughts alone, entirely independent of the feelings. Schleiermacher knew the experiences of the religious life of a Christian; and he felt a powerful reality in them. In many of his speculations he coincided with Spinoza and Fichte, but feeling was