

Part 6. I. Knowledge of God

a. Knowability of God.

God is knowable & known by man. We are dealing here not with the ? of what men know God, or the extent of this kn. but there is a cognition of what and what God is & the relation he sustains to man & the universe.

1. The basis upon which we affirm the knowability of God.

a) Man is made in the image of God

- (1) in righteousness
- (2) in knowledge
- (3) in holiness

Knowledge has no meaning unless it be of the truth. Since God is ultimate truth, the kn. embraced in the divine image is the kn. of God. The kn. of God is involved in the image in which man has been created. His very being is an assertion of the kn. of God. The image of God belongs to the def. of man as he was created.

b) Fact of revelation.

This has no meaning except as it is rev. to man. God does not reveal Himself to Himself. It has no meaning in ref. to God, because God comm. to man data which come within the compass of man's apprehension, engaging man's cognitive consciousness so that there is an understanding of that there is an understanding of that which is comm'd. It is rev. of Himself. So rev. comes into contact with man's cognitive consciousness.

c) Assertions of Scripture.

- (1) Jn 17<sup>13</sup> "This is life eternal, that they may know thee, the only true God & J. C. whom thou hast sent."
- (2) ~~1~~ Cor 2<sup>9-13</sup> "The H. S. has an exhaustive kn. of God. The spiritual man knows these things."
- (3) Matt. 11<sup>27</sup> "No one knows the Father but the Son and he to whom He chooses to reveal Himself."

2. Character of knowledge of God.

Is our kn. of God a kn. of God as He really and truly is? Plus, say our kn. is not of God as He