

c. To understand.

- i. To have an intelligent understanding of.
- ii. To have an exhaustive understanding of.

This is the sense in wh. we use the word in the theological encyclopaedia. We do not mean that God is unapprehensible. We have found out already that God is knowable. We mean only that God cannot be exhaustively known by any finite intelligence.

4. This can never be said except in the context of our kn. of God. The doc. of the incom. of God has no affinity w. skepticism or w. the notion that all we can say is that we do not know him. In scripture some of the most overt expressions of the incom. of God appear in conj. w. expressions of His knowability & rev. Cf. Ro. 11³³⁻³⁶ Ps. 147⁵ 145³ 139⁶

i. Nature:

God can't be comprehensively or exhaustively known. He is beyond such kn. on the part of created intelligence. We can never have such kn. of God as God has of himself. His is all-inclusive & exhaustive: of himself, & of all things. In re. God's self-kn., it includes surveying infinitude. Our kn. never partakes of these qualities: it is always on the creature level, even when it regards that wh. is not on the "level."

ii. The attributes:

a. Incom. is not an attribute inherently essential to the being & kn. of God. God is not incom. to himself. The persons of the trinity are not incom. to one another. Inc. could have no relevance in the realm of the eternal & rev. being of God. As an attribute it has respect to the relation of God's being & perfections to created reality. It is an attribute wh. belongs to the transcendent uniqueness of God's being in relation to finite intelligence and understanding. Does God require new attributes when created being comes into reality? No. This means that certain attributes of God have relevancy only as we contemplate created reality. Although God is unchangeable in His being...