

succession, limitation, incompleteness, & the other.

### Conclusion:

This doctrine lies as the basis for all proper thinking re. God. Inc. is another way of expressing the absolute distinction between God & His creatures. The recog. of this belongs to that reverence & awe which are the soul of piety & the beginning of wisdom. God dwells in light unapproachable & full of glory. Clouds & darkness are round about, His ways are in the seas. We cannot by searching find out God. If this sense of mystery does not condition all our thinking about God, it is because we are not governed by that profound appreciation of His majesty wh. in our consciousness is the reflection of His greatness. This has no affinity whatsoever with skepticism. Inc. has relevance only in the sphere of our kn. of God.

### F. Being & Attributes of God.

1. The self-existence of God. Being. God is. He is in the most absolute, ultimate, and primary sense of existence. We must dissociate from our thought of God any notion of having, become or becoming. God is, not because He came to be, or caused Himself to be. We cannot speak of God as self-caused. God is, necessarily, essentially and eternally. This is the pure being of God. The aseity of God, from L. *aseitas*, *God, se ipso*, He is of Himself existent & to Himself sufficient. All this is included in the Biblical, I AM. It can be said of other beings, that they exist; but they are because they came to be. Their raison d'être does not exist in se. Their very being cannot be understood apart from their origin. Origin is the most ultimate thing that can be said of any being but God. Here we can appreciate the signif. of the expression, I AM. It needs no antecedent proposition to give it meaning. Just as *conies* applied to others implies another fact more ultimate, so in the case of God there is no more ultimate proposition than that HE IS. This also implies God's independence. This is fruitful only when we understand it in the sense that God has no orig. & is