

are distinct persons.

* 2. Biblical Basis for the Doctrine. B.B. Warfield:
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a) Matt. 11²⁵⁻³⁰ Christ is here claiming for se a unique, exclusive, all-penetrating, & all-comprehensive kn. of the Father. The Son's kn. of the Father is correlated w. the kn. of the Father is correlated w. the kn. the Father has of the Son. Therefore, the kn. Jesus claims for se as a parent possession, is kn. which is of specifically divine quality. The kn. wh. the Father has of the Son must of course be kn. of the specifically divine. No one who would be concerned w. this would deny this data. It is characteristic of divine kn. that it is not discursive. It is not acquired by reason or acquisition. It is immediate, all-comprehensive acquisition. It differs from human kn. re. extent, perfection, mode.

- i. It is all-comprehensive
- ii. It is exhaustive
- iii. It is successional.

In view of the correlation wh. Jesus makes in this passage, it is precisely this kind of kn. Jesus claims for se. The kn. to wh. Jesus refers is not simply the kn. of God's counsel; of the all things wh. the Father committed to his custody. It is the kn. of the Father himself. The 11 passage in the 10 emphasizes the "no one knows the Father is but the Son." It is the person of the Father which the Son knows, just as it is the person of the Son that the Father knows. Therefore what Jesus is referring to here is the intimate essential kn. wh. the Father has of the Son's hypostatic being & relationship & therefore the kn. he claims for se is the intimate & essential kn. which he has of the Father's hypostatic being & relationship. All the characteristics of the Father's kn. are reciprocated in the Son's kn. of the Father. We conclude that as it is just because he is