Section: Doctrine of God

**TEACHING NOTES**

**Q7. Describe God: What is God like?**

He is holy, He is good, He is love, He is wrath, He is just, He is wise, and He is in control of all things.

Good evening church, I have the pleasure of bringing the next lesson, and it’s a fun one.

Bible teacher Steve Lawson has some great lines in his teaching on our topic tonight that I’m going to borrow and use throughout this lesson. I’m excited about our topic tonight, so let’s jump in!

When you get to truly know a person, you want to know what they are like. Therefore, for us to truly know God, we must know what God is like.

This week’s catechism question and answer takes us to what is often called “The Attributes of God.”

**The word “attribute” refers to a quality or feature regarded as a characteristic of someone or something.**

An attribute is what is attributed to someone.

Qualities that uniquely define them.

The characteristics of that person.

I think of when I first saw the one who is now my wife, Nikki.

The moment I saw her, I knew that I wanted to get to know her.

And so, I committed myself to that very thing:

to learn about her qualities, characteristics…her attributes.

I began to pursue her with that intention in mind.

Now, what about God?

When we say the attributes of God, what are we talking about?

Similarly, this refers to His character, His person, His nature; in the highest sense, it refers to the perfections of God, the being of God, the qualities of God.

Knowing the attributes of God matters because can you think of anything in your life more important than God?

Can you think of any thought that is more important than your thoughts of God?

I cannot think of anyone or anything that is more important than God.

And this is the very reason the catechism begins the way it does, nearly two dozen questions that teach about God and lay the proper foundation for the rest of the catechism.

This type of study is a great pleasure because there is nothing sweeter than to be saved by grace because of the Gospel of Jesus Christ *so that we may grow in enjoyment and a right understanding of the one true God*!

Throughout history, great authors and other Christians that have gone before us have devoted themselves to the biblical study of God’s attributes and encouraged others to do likewise.

They have seen the unfortunate trend that has tempted so many to get away from a biblically grounded growth in a right understanding of who God is.

For example, in 1930 A. W. Pink wrote:

The [so-called] god of this century no more resembles the Sovereign [God] of Holy [Scripture] than does the dim flickering of a candle the glory of the midday sun.

The god who is talked about in the average pulpit, spoken of in the ordinary Sunday school, and mentioned in much of the religious literature of the day... is a figment of human imagination, an invention of [foolish emotion].

In one of his letters to Erasmus, Martin Luther said, *“*Your thoughts of God are too human.”

In a rebuke, God said through the psalmist the same concept in the words we find in Psalms 50:21:*“…you thought that I was one like yourself. But now I rebuke you and lay the charge before you.”*

In this Psalm, those God was speaking of did NOT know and understand Him rightly.

They underestimated Him, thinking that He was one like them; their thinking of Him was too human!

Consider with me for a moment about what may have contributed to each of us personally lacking in sound understanding of God’s nature and character especially those of us who grow up in or have spent plenty of time in church. Some of that often exists from past church experiences were well-intended bible teachers weren’t grounded as well as they should have been in God’s word. Many of us have testimony of coming out of weak or misled churches. I know this because of the journey the elders have walked with so many of you. We could spend night after night sharing these testimonies.

The reality of unhealthy churches is not a good thing, but God doing a work to get His people into better situations is.

So I want to encourage you to keep pressing forward in your journey to understand God better. Let’s keep asking, WHAT DOES THE BIBLE SAY ABOUT “THIS” TOPIC AT HAND? HOW DOES THE WHOLE BIBLE, RIGHTLY UNDERSTOOD INFORM US TO THINK AND FEEL ABOUT THIS TOPIC AT HAND.

Scripture has to be the authority. Past teachings, personal preferences, popular faces on TV or the internet…. none of these can be given authority. God’s word has to be the authority.

….The desire in this study is that God would be revealing truth about Himself to us in the Bible and that would correct incomplete or wrong thoughts about Him, in order to ensure that our thoughts of Him are NOT too human.

The study of God’s nature and character is the wonderful calling for all Christians and is of great importance and practical value.

Look at a powerful passage with me:

*Jeremiah 9:23-24 says:*

*Thus says the Lord:*

*“Let not the wise man glory in his wisdom,*

*Let not the mighty man glory in his might,*

*Nor let the rich man glory in his riches;*

*But let him who glories glory in this,*

*That he understands and knows Me,*

*That I am the Lord, exercising*

*lovingkindness, judgment, and*

*righteousness in the earth.*

*For in these I delight,” says the Lord.*

We see here that the Lord God has commanded us to glory in a right understanding of HIM!

From this passage, I want to say a couple of important things:

First, it humbles us.

It reminds us: Don’t glory in the things of man or the things of this world; turn your eyes to the Lord; seek HIM!

This is a good word from the Lord for each of us to take inventory on the things we are prioritizing, desiring, and doing. Are these things defined by and do they come after the **first** priority of knowing, rightly understanding, and enjoying God?

If you’ve been around Disciples for a length of time you’ve heard us talk about the need for each person to honestly evaluate usage of time.

One example I give is that if I had time to be on social media or watch TV, but I didn’t spend time studying about God and His ways, then I was out of step with a Christian life approach. God needs to be a priority in our lives. “Deny yourself and follow me” was not a suggestion, it was the call from our Lord.

So……What are the things that are getting your priority time investment over God?

Second, the Jeremiah 9 passage shows us what God delights in.

And that is amazing: The God of all creation declared what He delights in! That should cause us great interest! “What, oh God, do YOU delight in!?”

What does He say? Himself! His Character. HIS ATTRIBUTES!

In verse 24, we see Him highlight His loving-kindness, His judgment, and His righteousness.

And He says clearly, “*let him who glories glory in this, That he understands and knows Me.”*

A twentieth century writer once said, “What comes into our minds when we think of God is the most important thing about us.”

What that boils down to is this: Who you believe God to be and what He is like is the single most important factor in your life.

In this catechism question and answer, we want to bring into focus a biblically balanced understanding of God.

For each of us, it is our understanding of God that determines what we think, how we act, what we believe, how we worship, how we raise our children…how we invest our entire lives.

Our entire worldview is governed by our understanding of who God is.

It affects how we see everything around us.

Therefore, there is no understanding more important for you to have than a biblically accurate view of God.

If we are wrong about who God is, we will be wrong about the highest things-the central things-the gospel!

The attributes of God describe for us who God is.

The psalmist says, “O God, who is like you?” (Psalm 71:19) That is a rhetorical question of course.

The answer is: There is no one like God. There is only one true God, and He is so unique.

So, in our time tonight we will briefly outline and overview some attributes of God.

Tonight, we will identify 19 attributes of God.

But we must humbly remember, to fully understand God would be more difficult than wrapping our arms around the solar system.

But, as Pastor Rob said in his lesson, “The idea here is not that God is unknowable. [Rather,] the idea is that there is no end to what we can learn about God. The depth of His riches and wisdom and knowledge goes down forever, it has no bottom.”

We know this: what has been revealed about God in His Word is true.

We want to understand, embrace, and experience in our own minds and hearts these attributes of God based on what the Bible says.

And this pursuit honors God as we saw in Jeremiah 9.

Therefore, the overview we do tonight of God’s attributes is incredibly important.

And, tonight is not the only night we are studying God’s attributes.

We, of course, have discussed some of His attributes already (such as the eternality, aseity, and spirituality of God), and we will look at other specific attributes in greater detail as well in the weeks to come.

In fact, each of these 19 attributes will be discussed and re-seen several times in our whole catechism journey.

Since our catechism for this week is essentially the overarching attributes Q & A, we’ll spend our time simply identifying and defining many of His attributes, focusing a bit more on the six attributes named in this week’s catechism answer.

So, let’s jump in. You have the 19 listed in your notes:

**Glossary of God’s Attributes: An Overview**

Aseity: God does not owe His existence to anything or anyone outside Himself, nor does He need anything beyond Himself to maintain His existence. He is self-contained, self-existent, self-sufficient, and independent (Psalm 90:2; Psalm 102:24–27; John 5:26; Hebrews 13:8; Revelation 1:8).

Eternal & Infinite: God is timeless, having always existed, and without measure or limit in greatness or duration. He transcends time and has no beginning and no end. God is infinite in essence—absolutely perfect. There are no constraints upon Him from outside of Himself (Deuteronomy 33:27; Isaiah 40:28; Psalm 90:2; Psalms 147:5; Psalms 145:3).

Goodness: All that God is and does is perfectly good, and He alone is the final standard of good. There is such an absolute perfection in God’s nature and being that nothing is lacking or defective in Him, and nothing can be added to make Him better (Psalm 34:8; Psalm 145:9; Psalm 25:8; Matthew 7:7-11; Romans 8:28-29).

Grace: Grace is a perfection of the divine character, which is exercised only toward the elect. Grace is distinguished from “mercy.” God gives unmerited grace to the guilty and unworthy that He has chosen. This includes blessings such as regeneration, faith, reconciliation, sanctification, and eternal life (Ephesians 1:2-14; Romans 11:6; Romans 3:10-12; Ephesians 2:8-9; Hebrews 4:16). – Words can be used in different ways, so what is being highlighted in this is when we speak of God’s attribute of grace, its speaking of His unchanging grace for the elect.

Immutability: God, in His being, perfections, will, purposes, ordinations, and promises, does not change in any way. He has always been and will always be exactly the same (Numbers 23:19-20; James 1:17; 1 Samuel 15:29; Exodus 3:14; Acts 14:15). – A shorthand way to say this is that God is unchanging. God does not change in any way.

Impassibility: God does not experience emotional changes either from within or effected by His relationship to creation. He remains unchanged and unchanging, both prior and subsequent to creation (Numbers 23:19-20; Malachi 3:6; James 1:17; 1 Samuel 15:29; Exodus 3:14). – This one is similar to Immutability, which we just read, but focuses in intentionally on emotions or passions.

Omnipotence: God is able to do all His holy will. He is all-powerful (Psalm 33:9; Isaiah 46:10; Jeremiah 32:17; Matthew 19:26; Job 42:2).

Omnipresence: God does not have size or spatial dimensions and is present at every point of space with His whole being. Nothing in the universe exists outside the presence of God (Psalm 139:7-10; Jeremiah 23:24; Deuteronomy 4:39; Hebrews 13:5; Revelation 14:10).

Omniscience: God has perfect, complete knowledge. He knows all things that exist and all things that could have existed. He never learns, nor does He forget. God cannot grow in understanding, knowledge, or wisdom, because He lacks nothing (Job 37:16; Psalm 147:5; Isaiah 46:9-10; Romans 11:33-34; Matthew 11:21, 23).

Spirituality: God is spirit. He exists as a being that has no parts or dimensions, is not made of any matter, and is more excellent than any other kind of existence. He is an invisible, immaterial, and infinite being that is fundamentally distinct from visible, material, and finite creatures (John 4:24; 1 Timothy 1:17; Matthew 1:23; Colossians 1:15; Luke 24:39).

Truthfulness & Faithfulness: God is the original truth, the source of all truth, and the truth in all truth. All that proceeds from Him—all His words, ordinances, paths, works, commandments, and laws—are pure truth. God does not lie. He is faithful and without deceit. All His knowledge and words are both true and the final standard of truth. He keeps all His promises (Isaiah 40:8; Numbers 23:19; John 14:6; John 17:17-19; 2 Timothy 2:15).

And now we get into the six attributes specifically mentioned in our Catechism answer this week, with that being the case, I will discuss them in a bit more detail, and read the Scripture support under the answer in your booklet, First is:

**Holiness**: God is distinct, separate, and in a class by Himself (set apart). He is superior to creation in every way and above all. He is morally pure (without any sin), and He is holy in relation to every aspect of His nature and character. Purity and the sum of all moral excellency are found in Him (Exodus 15:11; 1 Samuel 2:2; Revelation 4:8; 1 Peter 1:14-16; 1 John 1:5; Psalm 99:3).

Revelation 4:8 “Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!”

In both the Old and New Testaments of Scripture, we find declarations of God as holy, holy, holy.

This tri-part formula (meaning: repeating something three times) is the strongest form of speech in the Hebrew language.

Scripture does not exalt any other attribute of God in this way.

All people must know that God is holy!

What we understand about this one attribute will determine what we understand about God, self, sin, salvation…the whole of reality.

As we saw in our definition, the word “holy” can mean "set apart."

In this, God is above all of His creation and is totally superior to and distinct from everything that He has made. God is distinct, separate, and in a class by Himself (set apart). He is superior to creation in every way and above all.

This distinction between God and everything else is both quantitative (God is greater) and qualitative (God is a completely different being).

The holiness of God also stresses He is separate from all that is profane and sinful.

He is faultless, pure, and infallible!

**Love**: God is love; it is not simply that God loves, but that He is love itself, and any true love has its origin in Him. God gives Himself for the blessing and salvation of undeserving sinners. The love of God is uninfluenced; there was nothing in the recipients of His love to call it into exercise, and nothing in the recipients to attract or prompt it (1 John 4:8; Ephesians 5:1-2; John 15:9-11; Romans 5:8; Ephesians 1:2-6).

1 John 4:8 Anyone who does not love does not know God, because God is love.

Romans 5:8 God shows his love for us in that while we were still sinners, Christ died for us [the Church].

God demonstrated His own love toward us in that while we were yet sinners, Christ died for us ungodly and utterly helpless men and women.

It is in paying this great redemptive price that God’s love is seen as incredible as it is and our sin as heinous as it is.

It is not any merit or virtue in His people, but God’s love that moves Him to give Himself freely for their benefit.

And let's be clear about this: His love is much more than an attitude, emotion, or work.

It is an attribute of His very being, His very nature.

God not only loves—He is love. He is the God of love.

He is the very essence of what true love is, and all true love flows from Him as its ultimate source.

In a moment we will focus on God’s wrath and justice.

But before we do, some observations and clarities are needed.

The fact that “God is love” is an American favorite.

And church, we should find rest and great joy in this truth.

But for many it has become the beginning and end of their concept of God, so much so that God is replaced by love! IE *love IS God,* to some.

What I mean by that: is “love” (whatever that may mean to them) has now become their god.

A pastor friend of ours said this a few years ago: *“There are those who want to declare that God is love while removing any obligation to ask what John actually means by that when he says that in First John [or to look to what the rest of Scripture says about God]…[thereby] turning love into a mere proposition that God is joyous approver of whatever makes me happy and self-fulfilled.”*

This take on “God is love” is seriously flawed.

It is an error that happens because love, in this approach, is not biblically defined and the whole character of God is not honored; rather the so-called-part of God that makes a person feel best is removed from biblical wholeness and worshipped as something singular.

Regarding the reality of LOVE, our opinion and ways do not define or measure love; real love is God’s love.

God is love; it is not simply that God loves, but that He is love itself, and any true love has its origin in Him. God gives Himself for the blessing and salvation of undeserving sinners. The love of God is uninfluenced; there was nothing in the recipients of His love to call it into exercise, and nothing in the recipients to attract or prompt it.

Because God is love, He hates sin, and we see this godly love commanded to us in Romans 12:9: “Let love be genuine. Abhor what is evil; hold fast to what is good.”

So, as we move into the wrath and justice of God, we should be just as worshipful about these, along with all of God’s other attributes.

God’s love is not pitted against His wrath, His sovereignty is not pitted against His justice, and so on.

No, all His attributes are in perfect harmony and describe the one true God to us.

We’ll read the next two attributes alongside each other:

**Wrath**: God is a God of wrath. The wrath of God is His eternal detestation of all unrighteousness. God has justice against all evil and decreed eternal punishment against unredeemed sinners (Romans 1:18; Psalm 5:5-6; Psalm 11:5; Psalm 7:11; Revelation 14:9-10).

**Justice**: Based on God’s own perfect righteousness and holiness, He deals with all things rightly and completely. All that God has decreed and all that He does is completely just. He hates sin and always judges perfectly (Job 34:12; Deuteronomy 32:4; Psalms 9:7-8; Romans 12:19; Romans 3:26).

Revelation 16:7 “Yes, Lord God the Almighty, true and just are your judgments!”

Hebrews 12:29 …our God is a consuming fire.

Psalm 5:5-6 The boastful shall not stand before your eyes; you hate all evildoers. You destroy those who speak lies; the Lord abhors the bloodthirsty and deceitful man.

In considering the wrath of God, it is important to understand that it is not uncontrollable, irrational, or sinful; rather, His wrath is in perfect harmony with and flows from His holiness, righteousness, love, justice, etc.

It is also a necessary element of His government.

Because of who God is, (good and righteous), He must react adversely to sin.

God is holy; therefore, evil repulses Him, and He does not fellowship with the wicked.

God is love and zealously loves all that is good.

Such intense love for righteousness manifests itself in an equally intense hatred of all that is evil.

Thus, the love of God does not negate the wrath of God; rather, it confirms or guarantees it.

God is righteous; therefore, He must judge wickedness and condemn it.

If man is an object of God’s anger, it is because he has chosen to challenge God’s sovereignty, violate God’s holy will, and expose himself to judgment.

God is compassionate and gracious, slow to anger and abounding in loving-kindness, **and** He will punish the unrepentant sinner justly, vindicating His holy name.

In the greatness of His excellence, He will deal with those who do **not** trust in Christ—who remain in rebellion against Him and send forth His burning anger to punish them.

In both the Old and New Testaments, God is described as a consuming fire and as a God who “inflicts wrath” to such an extent that the wicked will cry out for the mountains and rocks to fall upon them, as if they could hide from or escape His wrath.

For this reason, the apostle Paul, in Ephesians 5:6, pleads with men not to be deceived, but to live in the light of the truth that the wrath of God will come upon those in unrepentant disobedience.

God loves righteousness with all His being and hates the contrary with a righteous hatred.

Thus, He cannot be morally neutral or apathetic towards the character and works of men or angels, but He will judge them with uncompromised justice.

As the psalmist declares in chapter 9, “The Lord sits enthroned forever; he has established his throne for justice, and he judges the world with righteousness; he judges the peoples with uprightness.” (Psalm 9:7-8)

**Wisdom**: God is eternally wise and the source of all wisdom. God possesses wisdom perfectly and has decidedly ordained all things perfectly, including the best ways to accomplish His decisions. The wisdom of God is manifest in His creating, ordering, providence in, and governing of all things (Job 12:13; Isaiah 55:9; Romans 11:33; Romans 11:36; Acts 2:23).

Job 12:13 With God are wisdom and might; he has counsel and understanding.

Isaiah 55:9 For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

We see in Scripture that God is all-wise.

This means that God is not foolish in any way.

His eternal ordinations were based on perfect complete knowledge and made in perfect wisdom. There are no mistakes in His character, knowledge, ordinations, or activity.

God’s wisdom means that: in eternity past God choose the best results (or ends) and the best means to those ends.

Our definition goes beyond the idea of God knowing all things; remember it is His omniscience that describes His knowledge.

His wisdom specifies that God’s eternal decisions about what He will do always prove to be wise decisions; that is, they always will bring about the best results (from God’s ultimate perspective), and they will bring about those results through the best possible means.

On a very personal note for the saved: God’s wisdom is shown in our individual lives, as we see in Romans 8: “…we know that for those who love God all things work together for good, for those who are called according to his purpose” (Rom. 8: 28).

This is His wisdom in action, so-to-speak.

Here Paul affirms that God works wisely in all the things in our lives church, and that through all these things, He advances us toward the goal of conformity to the image of Christ (Rom. 8: 29).

It should be our great confidence and a source of peace day by day to know that God wisely causes all things to move His people towards the ultimate goal He has for our lives, again, that we become conformed to Christ and thereby display His glory.

God’s wisdom is also seen gloriously in His great plan of redemption. In 1 Corinthians 1, we are told that Christ is “the wisdom of God” to those who are called (1 Cor. 1: 24, 30).

Next we have,

**Sovereignty**: (When we say: “He is in control of all things” in our catechism answer, we are talking about His sovereignty and providence.) As the one true Ruler and Owner of creation, God has rightful and complete authority over all things. He has legitimate claim to absolute lordship, and His governing is just. Providentially, God controls and directs all things, and He does so to fulfill His purposes after the counsel of His own holy will for His glory. God is the Supreme Being who answers to no one and who has the absolute right to do with His creation as He desires; nothing happens without His ordination (Psalm 115:3; Ephesians 1:11; Daniel 4:35; Psalm 139:16; Isaiah 45:7).

Psalm 115:3 Our God is in the heavens; he does all that he pleases.

Daniel 4:35 all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, “What have you done?”

I’m **not** going to spend much time on this attribute tonight, because we have a catechism question and whole night’s teaching devoted to it coming up in several weeks.

I’ll leave you with this powerful and comforting word from Ephesians 1:11 on God’s sovereignty: “[God] works all things according to the counsel of his will.”

With that, you have the overview of the attributes we are defining.

As you see, we have provided you Scripture references for each attribute to encourage you to be in the Bible and see these attributes revealed there.

Now, we need to understand three important points about God’s attributes:

First, all of these attributes are present in the entire Godhead.

They are found fully and equally in all three Persons of the Trinity.

For example, the goodness of God: Not only is God the Father absolutely good, but so also God the Son and God the Holy Spirit.

Each of God’s attributes are true of the entirety of the Godhead- all three Persons.

The differences we do perceive in the Persons are in their roles, their functions, their ministries.

One example of this is that it was God the Son who took on flesh, not the Father or the Holy Spirit.

The second point of the three is that all of these attributes are eternally permanent in God.

This is a very important distinction for us to understand.

Each of these attributes has always and will always belong to God.

God is without beginning and end.

He does not discard attributes, nor does He pick up attributes along the way.

He is unchangeable; He is forever the same.

This is important for us to understand because sometimes people make a false distinction between the “God of the Old Testament” and the “God of the New Testament,” as if these are two different gods or somehow He has changed attributes or plans.

No. The God of eternity past is the God of eternity future; the God of the Old Testament is the God of the New Testament, and He will be such FOREVER.

He never changes.

All of His attributes are eternally permanent.

The third point is something that I mentioned briefly earlier, which is that all of these attributes are inseparably interconnected.

This means: No one divine attribute can be separated from any other attribute.

Each attribute is dependent and works in perfect unity with the other attributes. For example, the eternality of God is inseparably interconnected with every other attribute.

God's wisdom is eternal wisdom.

God's love is eternal love.

God's wrath is eternal wrath.

God's truth is eternal truth.

As we think about the attributes of God, it is not as though each attribute is a part of God like a slice of a pie: this is a part of God and here is another part of God.

In this kind of wrong thinking, sometimes we end up playing one attribute of God against another attribute of God.

That is not the way these work.

They are woven together- inseparably interconnected.

Each attribute works in perfect unity with every other attribute.

That is very important for us to understand.

They are never conflicting with each other.

Now let’s consider some of **The Practical Outworking of Knowing God’s Attributes:**

As we have seen highlighted here tonight, we all have a joyful obligation to rightly understand God-as He is, as He is revealed in His word.

Look at this passage with me:

Psalm 73:25-26

Whom have I in heaven but you? And there is nothing on earth that I desire besides you.

My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

This is one of my personal favorite passages in all of Scripture!

The Psalmist declares an ultimate utter need and love for our great God!

He knows God is big enough to be His strength and portion forever!

But who can really say and MEAN this, except for those who KNOW and understand God accurately!?

Think back to the mention of my pursuit of Nikki.

What if I only sought to know her on a very basic surface level?

What if we had many interactions, but I never sought answers to deep questions about her; about how she thinks, how she feels, how she describes herself?

What if I never really took notice of how she acts?

What if I entered in marriage with her based on a very shallow understanding of who she was?

If that was the case, when I said, “I love you,” to her, would it really express a deep love of **all** that she is, or would it have been short sided?

Could I really enjoy her fully if I only knew a small portion of who she is?

Now, all the married folks in the room know that getting to know your now spouse is a long journey, but you get the point.

If knowing the attributes of that person deeply and truly was never a real desire and wasn’t an ongoing pursuit, then we couldn’t really experience full joy in them, we couldn’t genuinely sing their praises, and we wouldn’t really know how to love them well.

As it is with God.

But for those saved by grace: since God is the core and the everything of our lives, and the One to whom we’ll be eternally united with, worshipping forever, then this pursuit of a right understanding has eternal implications and eternal fruit.

Practically what I’m getting at is this:

High **and correct views** of God are the foundation to high and holy living, worship, evangelism, and service.

An accurate understanding of God will define our worship of God.

It is our understanding of the greatness of God that causes our hearts to rise up in true worship of God.

On the contrary:

Low and incorrect views of God lead to a low and incorrect way of living; of interacting with God, self, and others.

We cannot know God if we have misrepresentations of who God is in our mind. There is a necessary connection in truthfully knowing God and growing as a Christian.

It is our knowledge of God that defines how we live our Christian lives.

If we are to live godly lives, then we must know what God is like.

Shall we believe that understanding the holiness of God has any effect on our practical Christian living?

Of course it does, for it says in 1 Peter 1:16, “You shall be holy, for I am holy.” How are we to strive for holiness without rightly understanding the God of holiness?

But it’s not just our obedience that is in view; our joy is, because the more accurate our understanding of what the Bible says regarding who God is, it will be only to that extent that we can truly grow in an experiential joy in God within our hearts.

In other words, our thinking must be correct in our heads in order for our hearts to enjoy and to worship God truthfully.

So we need to get past any assumptions, preconceived notions, and possible misleading teachings in our past when it comes to God; instead we shall seek the truth about God, by the power of the Holy Spirit, in His ordained way: pursing what He has revealed about Himself in the holy Bible.

Scripture alone is authoritative.

God spoke already, He revealed what He willed to reveal, the cannon of Scripture is closed, and we have the blessing to go there, into the Book, and learn from Him.

There are no more prophets, there is no more “new” revelation. In having the cannon of Scripture, compared to any group before it was closed, we have the most revelation available. Scripture is enough, Scripture is an amazing blessing.

Proverbs 3:5 Trust in the Lord with all your heart, and do not lean on your own understanding.

If we are to truly know God, if we are to grow in our understanding of God, then this must be informed by Scripture.

We hope that you go to Scripture more to see these things there, and pray you will grow and be edified, for God’s glory and for your good.

And we hope you will not let the great truths you are learning about God expire on yourself; instead, proclaim His greatness to the world, and invite others to join us here at Disciples Church.