

Discussion 2

# KNOWING GOD

Compiled by Darrell Crow based upon personal studies, notes and prayer.

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# KNOWING GOD

God created the universe and all that is in it. This same God wants to know you and I and everyone in it intimately. He wants to not only know us, but have a relationship with us and lavish gifts upon us and care for us. God has created four forms of life; angels, plants, animals and man. Two of them he has selected to develop a relationship: angels and man.

Just think about it.

Isn't this the most awesome thing you can imagine? I, a mere human being among countless humans that live, have lived or yet to live can actually know and have a relationship with God Almighty, the Creator of all things. Not only can I know Him, but He has written a book for me so I can know Him intimately.

That privilege, that invitation to know and fellowship with God, has been extended to every single human since the beginning of time. How great Thou art, indeed. This is why we were created. We were created for fellowship with God, the Father Almighty.

This discussion on "Knowing God" is broken down into six sessions to help us systematically understand God better.

- Session 1: Does God Exist
- Session 2: God Is Spirit
- Session 3: God Is A Family
- Session 4: God Is A Person
- Session 5: God's Purpose For Man
- Session 6: Getting To Know God

Take any person you presume to know personally. Do you know them immeasurably? Do you know their every thoughts, everything they've ever said or done, their entire physical makeup and how everything in their body works? Do you know their full nature or their full potential or even their plans? God already personally knows every person that has ever lived, is now living, or yet to live. (*Jeremiah 1:5 "Before I formed you in the womb I knew you, And before you were born I consecrated you; I have appointed you a prophet to the nations."*)

In some ways we know many people. We know their name, where they live, where they work and/or what they do. We know their habits and even how they play. We know certain of their abilities. And, to the extent we have talked and spent time together with them, we know their mind.

In short, you know their identity—who they are.

Modern technology, allows us to "know" people we've never personally met. We call these people celebrities. While you don't know these people personally, we can recognize them, and know something about them. At the least, we know their work—which can tell you a lot about them. I am an art instructor and have authored nearly 350 DVDs on how to oil paint. I've also advertised extensively on-line for over 20 years. I've been told that over 7,000,000 people 'know' me to some extent on YouTube. And I've never met them. Yet they 'publicly' know me.

God can be known, then, both personally and publicly. Publicly, you can know Him by His works and His exploits—that is, by reputation. He is the God who has done some things — like creating the universe and all life forms. This is what distinguishes Him from all others who claim to be a god. Also, He would be the one who actually lives and is known as the living God, the eternal God.

Knowing God—publicly—simply involves distinguishing Him from anything else as the one true God.

To know God personally. is to know the characteristics that make Him the one true God. To do this, one does not have to have an all-encompassing knowledge of all His ways, or to know all He knows and understand all He understands. Nor does it take all that to know him *personally*.

It is the same with people you know personally—even intimately. You don't have to know all their mind and all their being to be able to say, "I *know* them." You just have to be able to tell them apart from anyone who might resemble them.

Being able to recognize the true God does not require some great capacity within our minds. Neither does it speak of any virtue within ourselves that we can claim to know God. Rather, it speaks to *His* greatness, and *His* ability to make Himself personally known—as well as understood—to humans.

After all, it is the true God *Himself* who says in the Bible that one may come to know Him. And He has provided explicit instructions in how we can come to know him.

When one follows those instructions, realizing they belong to the God who created them, that God gives the understanding of who and what He is. It is to them that He gives of His own mind, so that they may commune with Him directly and come to know His voice, to begin to know His ways, to see what others cannot see, and to come to know Him personally—intimately.

When I was a teenager back in the 'Sixties,' I had a little transistor radio about the size of my palm that I played all of the time. Since Dad was in the army stationed in Germany from 1960-1965, I loved finding any station that would play American Rock and Roll. That was super big for teenage army brats. In fact radio stations were called Super Stations if they could transmit across great distances. I remember how excited I would get in the evenings whenever my little radio would be able to clearly pick up one of those Super Stations broadcasting American rock and roll music from different parts of Europe, especially from Ramstead AFB in Eastern Germany. The thing is, it wasn't my transistor radio that was responsible for this great reception or had some great power to reach across Europe and bring the signal to it. Instead, it was the awesome power of the Super radio station's transmitter, and the strength of that signal, that allowed my small transmitter radio to receive their super strong, super powerful signal.

Getting to know God is a lot like that radio. It's not our power or anything about us, but the awesome immeasurable power of God reaching out to us. And any of us can personally know God **because of Him alone**. The one true living God is the super great transmitter who has taken the initiative in building a loving relationship with each of us and invites us to build a personal relationship. He personally and intimately knows each of us, and the invitation is open for us to join Him.

# Session One: Does God Exist?

I have found that our world wants the answer to this one question before delving into a discussion of who is God and what God wants from mankind and why should I care.

There is not a greater question for mankind than does God exist? This must be answered by everyone and the answer has far-reaching implications for our lifestyle as well as our eternal destination.

Mortimer Adler, in his essay on God in the Great Idea Syntonic, Great Books of the Western World, Vol 2, p 561, says

*“With the exception of certain mathematicians and physicists, all the authors of the ‘Great Books’ are represented in this chapter. In sheer quantity of references, as well as in variety, it is the largest chapter. The reason is obvious. More consequences for thought and action follow the affirmation or denial of God than from answering any other basic question.”*

*“The whole tenor of human life is affected by whether men regard themselves as supreme beings in the universe or acknowledge a super-being whom they conceive of as an object of fear or love, a force to be defied or a Lord to be obeyed. Among those who acknowledge a divinity, it matters greatly whether the divine is represented merely by the concept of God — the object of philosophical speculation — or by the living God whom we worship in all the acts of piety which comprise the rituals of religion.”*

Paul E. Little, Staff Evangelist with Inter-Varsity Christian Fellowship and Associate Professor of Evangelism, Trinity Evangelical Divinity School, Deerfield, IL, in his book Know What You Believe, p 8 states the following on ‘addressing God’s existence.’

*“We must be clear from the outset that [it] is not possible to “prove” God in the scientific method sense of the word. But [it] can be said with equal emphasis that you can’t “prove” Napoleon by the scientific method. The reason lies in the nature of history itself and in the limitations of the scientific method. In order for something to be “proved” by the scientific method, it must be repeatable. One cannot announce a new finding to the world on the basis of a single experiment. But history in its very nature is non-repeatable. No one can rerun the beginning of the universe or bring Napoleon back or repeat the assassination of Lincoln or the crucifixion of Jesus Christ. But the fact that these events can’t be “proved” by repetition does not disprove their reality as events.*

*“There are many real things outside the scope of the scientific method as means of verification. The scientific method is useful only with measurable things. ... To insist that God be “proved” by the scientific method is like insisting that a telephone be used to measure radioactivity. It [scientific method] simply wasn’t made for that.*

J.W.N. Sullivan, considered by Time Magazine as “one of the world’s four or five most brilliant interpreters of physics to the world’s common man.” said in his book, The Limitations of Science, p 94:

*“The beginning of the evolutionary process raises a question which is as yet unanswerable. What was the origin of life on this planet? Until fairly recent times there was a pretty general belief in the occurrence of ‘spontaneous generation. It was supposed that lowly forms of life developed spontaneously from, for example, putrefying meat. But careful experiments, notably those of Pasteur, showed that this conclusion was due to improper observation, and it became an accepted doctrine that life never arises except from life. So far as actual evidence goes, this is still the only possible conclusion. But since it is a conclusion that seems to lead back to some supernatural creative act, it is a conclusion that scientific men find very difficult to accept. It carries with it what are felt to be, in the present mental climate, undesirable philosophic implications, and it is opposed to the scientific desire for continuity. It introduces an unaccountable break in the chain of causation, and therefore cannot be admitted*

*as part of science unless it is quite impossible to reject it. For that reason most scientific men prefer to believe that life arose, in some way not yet understood, from inorganic matter in accordance with the laws of physics and chemistry.*

What we see here is that believing there is no God is just as much of an act of faith as believing there is a God.

Professor Little states in his book p13, that *“God has taken the initiative, throughout history, to communicate to man. His fullest revelation has been His invasion into human history in the person of Jesus Christ. Here in terms of human personality that we can understand, He has lived among us. If you wanted to communicate your love to a colony of ants, how could you most effectively do it? Clearly, it would be best to become an ant. Only in this way could your existence and what you were like be communicated fully and effectively. That is what God did with us.”*

## **What evidence is there for God?**

- ***Universal Belief***
  - There is a universal belief in God by man. The vast majority of humanity, at all times and in all places, has believed in some kind of god or gods.
  - *Romans 1:19-20 because that which is known about God is evident within them; for God made it evident to them. (20) For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.*
- ***The law of cause and effect.***
  - Nothing can be produced without a cause. Mankind and the universe are effects which must have a cause. God.
  - The observable order and design in the universe demands a cause, an intelligent divine creator.
- ***Creation testifies That God exists***
  - *Psalm 19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.*
  - There is evidence from creation, history, and contemporary life that there is a God and that this God can be known in personal experience.
- ***Origin of Life***
  - Man is unable to prove the origin of life or the universe accept through a creative entity.
- ***Changed Lives***
  - God’s clear existence in the lives of men and women today. Where Jesus Christ is believed and trusted, a profound change takes place in the individual — and ultimately in the community.
- ***The Bible states that God exists.***
  - The Bible reveals the nature, character, will and work of God. In fact, Scripture says God’s existence is so conspicuous, both through creation and through man’s conscience, that the Bible calls the atheist (including agnostics) a “fool” when they question the very existence of God.
  - *Psalm 14:1 The fool has said in his heart, “There is no God. ”They are corrupt, they have committed abominable deeds; There is no one who does good.*

The Bible never attempts to prove the existence of God; rather, the Bible simply states God exists.

- *Genesis 1:1 In the beginning God created the heavens and the earth.*
- The first 3 chapters of Genesis proclaims that God created all things, sustains all things and that He alone is God.
- *Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.*
- *John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.*
- *Revelation 1:1 The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John,*

God has revealed in Scripture His existence to every creature on earth; all people know that He exists, whether or not they acknowledge it. The Bible considers God's existence as totally obvious and spends no time proving His existence. The Bible reveals the nature, character, will and work of God.

There are few activities more rewarding than to devote ourselves to understanding God. God wants to have a relationship with each of us and we should want to have a close relationship with Him. This can only happen by spending time with God and getting to know Him.

God established the marriage institution. Good marriages are built upon developing a solid relationship between the husband and wife. Getting to know each other, their desires, their passion, their goals, their likes, dislikes and so forth. This means spending lots of time with each other.

We need to spend time with God, trying to understand Him to build a solid relationship with Him. Yes, God is infinite and we are finite. But that doesn't mean we can't understand more about God, it means there will be a limit to what we can understand about Him.

Having a good relationship with God sets the framework to understanding who God is. There is no other aspect of theology that defines everything else as comprehensively as our understanding of God. Dr. RC Sproul wrote in his book, *Everyone's A Theologian*, that "*only as we understand the character of God can we understand God's doctrines properly.*"

To start, a good summary definition of God is ...

“the Supreme Being; the Creator and Ruler of all that is; the Self-existent One who is perfect in power, goodness, wisdom, and all things”

# Session Two: God Is Spirit

As we spend time with God we quickly learn that God is spirit. *“God is spirit, and those who worship Him must worship in spirit and truth.” (John 4:24).* This is what Christ taught the Samaritan woman at the well.

What did Jesus mean when He said “God is spirit”? He meant that the essence of God, His makeup is immaterial. Communion with people is via our senses and physical closeness. Since God is a spirit, we communicate with our heart, our inner self. Review what Jesus said when He was resurrected from the dead in Luke 24:39:

- *Luke 24:39 See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.”*

Jesus said a “ghost”, or it can be translated “spirit,” does not have flesh and bones. In the same way God does not have a physical makeup.

Since God is a spirit, we are told to worship Him in Spirit. What does that mean?

To worship in spirit means to worship with the right heart or the inner man. It is not the outward appearance of a body worshipping, or the location, or the building we’re within. Anyone can pretend to worship with how they hold their body or the words they say. God, however; requires true worship from our heart, our inner-self. It is that part of us that communicates directly with God.

When Jesus says, *God is spirit, and those who worship Him must worship in spirit and truth.” (John 4:24)* He is relaying to us how God demands we worship Him, communicate with Him and be in communion with God . Since God is spirit, *“we must worship God in spirit and in truth”*.

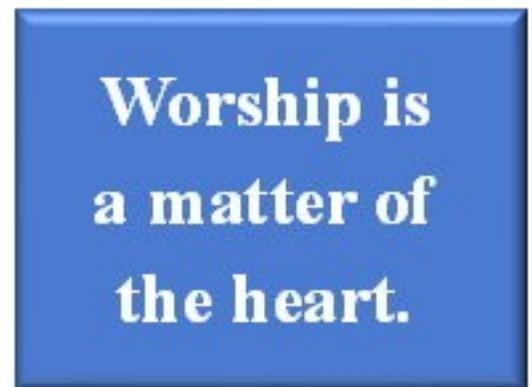
It was this context, Christ was referencing to teach a Samaritan woman that worship is not a matter of being in Jerusalem at the temple or being in Samaria. It is not primarily a matter of where you are or what you are doing, or the words we say, because worship is a matter of the heart. God is spirit, so we can only worship Him in spirit, with our heart.

Some have primarily seen this as Christ referring to our need for the Holy Spirit in worship, but most translators do not capitalize the word “spirit” because it has no article behind it. It doesn’t say “the Spirit.”

Jesus said: *‘THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME’ (Matthew 15:8).* Christ warned His disciples to not worship in the false manner as the Pharisees. Their worship, prayers and religious activities were not sincere and mostly to gain praise from other men. Jesus said: *“Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven.” (Matthew 6:1).* When the Pharisees worshiped, their hearts were not in the right place. They gave to be seen by men, they prayed and fasted to be seen by others, and therefore, the applause of men was their reward. They did not approach God properly in the inner man.

So far we have learned...

- God is spirit and does not have flesh and bones. Yes, Jesus does. But Jesus did not eternally exist as a man. He humbled Himself and took the form of man in order to save us from our sins (*Philippians 2:7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*)
- We must worship God in spirit and in truth.



Note this: At creation, God made man in His image, and when He sent Jesus to earth, Jesus was made in the likeness of man.

Paul elaborates on worship to the Corinthians in his first letter to them *1 Corinthians 13:1–3* *If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. (2) If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. (3) And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.*

Consider what Paul said about giving in *2 Corinthians 9:7*: “*Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.*” Giving weekly or monthly is not the most important aspect; it is the manner of the heart. It must not be reluctant or under compulsion, but out of a joyful heart, otherwise, it means nothing.

In the verses above, Paul names all the things that would typically be part of our worship to God. He names

- Our Love
- speaking in tongues,
- prophecy,
- Our faith,
- Know all mysteries
- Our giving to the church and the poor,
- Our sacrifices, and even martyrdom, if required.

Jesus placed great emphasis that the unsaved should know that we (1) are Christians, and that (2) we are faithfully following Jesus’ teachings and we (3) are growing into disciples. And it will be our love toward one another that will proclaim the evidence of the state of our heart. By this all men will know that you are My disciples, if you have love for one another (*John 13:35*). “But without love—without the right heart—it is nothing to God. The right heart IS a loving heart. *This love is directed toward both God in worship and our attitudes and treatment of our fellow man.* Having no love means we are like a resounding gong or a clanging cymbal. *Therefore we can only conclude that to worship God means our hearts must be right with God AND we must have love in/for/over all things.*

There is a lot of worship on Sundays that is just a bunch of clanging cymbals that create a loud noise nobody wants to hear. God is in pain by hearing this kind of worship. He hears a constant clanging because it comes from hearts that are not serious, not contemplative, and not reverent. True worship is a matter of the inner man. It is a matter of the heart, will, and emotions. God is spirit therefore we must worship Him in spirit.

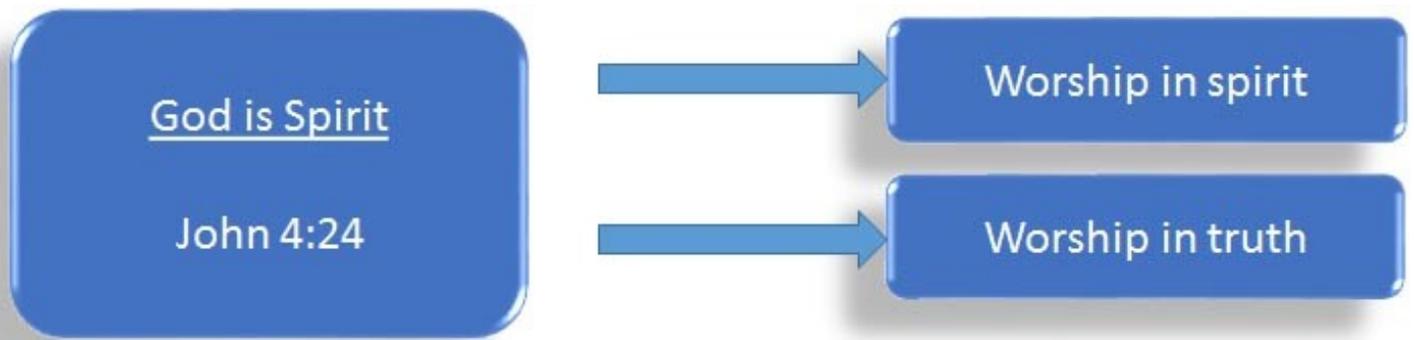
Understanding that God is spirit should drastically affect our worship. How can we practically worship in spirit in order to honor God?

The fact that God is spirit should challenge us about our worship. He is looking at the spirit of man, the heart of man when we approach Him for worship (*1 Samuel 16:7* *But the LORD said to Samuel, “Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.*)

God’s work testify to who is God. Man’s heart testifies His relationship to God Almighty. We cannot understand and know God apart from His works, because what God does flows from who He is. Man’s work flows from who he is (his heart) and it should radiate and reflect God’s love to those around us.

There is nothing like God in the entire universe, Earth is just one small dot in this universe. So how did God explain himself to us in understandable words? God seeks to give us an understanding by using human points of reference like a hand or body. We see many Scriptures references like the Psalmist said *That Your beloved may be delivered, Save with Your right hand, and answer us!*” (*Psalm 60:5*). Similarly, Jesus said “*My sheep hear My voice, and I know them, and they follow Me; (28) and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. (29) My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.*” (*John 10:27-29*)

To Worship in Spirit with the Right Heart Means	Comment	Scripture
means that our worship is universal.	That means everything we do can be worship. It is not a Sunday thing or about being at church. It is every minute of your life. Paul says our eating, our drinking, and whatever else we do should glorify God	<sup>31</sup> <i>Whether, then, you eat or drink or whatever you do, do all to the glory of God. (1 Cor 10:31)</i>
means to give God our best.	God would never accept anything that was not the best. This is specifically seen in the instructions given for offering a burnt sacrifice. It had to be a lamb without blemish. It had to be the worshiper's best or it would be rejected	<i>Malachi 1:6–10</i>
means that worship must be our priority.	Those who are single in focus see God and have his blessing. Their focus—their priority—is knowing God and bringing pleasure to him.	<sup>8</sup> <i>“Blessed are the pure in heart, for they shall see God Matt 6:8 Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear Your name Psalm 86:11</i>
means to be zealous in pursuing God.	There who worship in zeal will find God and receive his blessing. They are like a deer who is desperate for water. It is those He rewards.	<i>Romans 12:11 Jeremiah 29:13 Psalm 42:1–2</i>
means to worship with holiness.	Worship must be in holiness. Sin quenches not only our prayer life but our worship. If I enjoy nurturing my anger towards someone, or if I cherish an impure relationship, the Lord will not hear me.	<sup>18</sup> <i>If I [a]regard wickedness in my heart, The Lord [b]will not [c]hear; Psalm 66:18</i>
means to live peaceably, without division.	Jesus said one should not offer a gift in worship if he is walking in discord with another brother. As much as it depends on us, we must live in peace with our brothers	Matthew 5:23–24



Because God is spirit, this also means He is “invisible.” We cannot see God. This is what John taught in his Gospel. Look at what he said in *John 1:18*: “*No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.*” The only human that has ever seen God in His full glory is Jesus, and, therefore, it is only through Jesus that we can have a better understanding of God.

Man is made of the dust of the ground. God created all things, so He surely cannot be made of the dust of the ground or anything He created! What is God made of? Turn to John chapter 4, verse 24: “God is Spirit, and those who worship Him must worship in spirit and truth.” God’s composition is spirit.

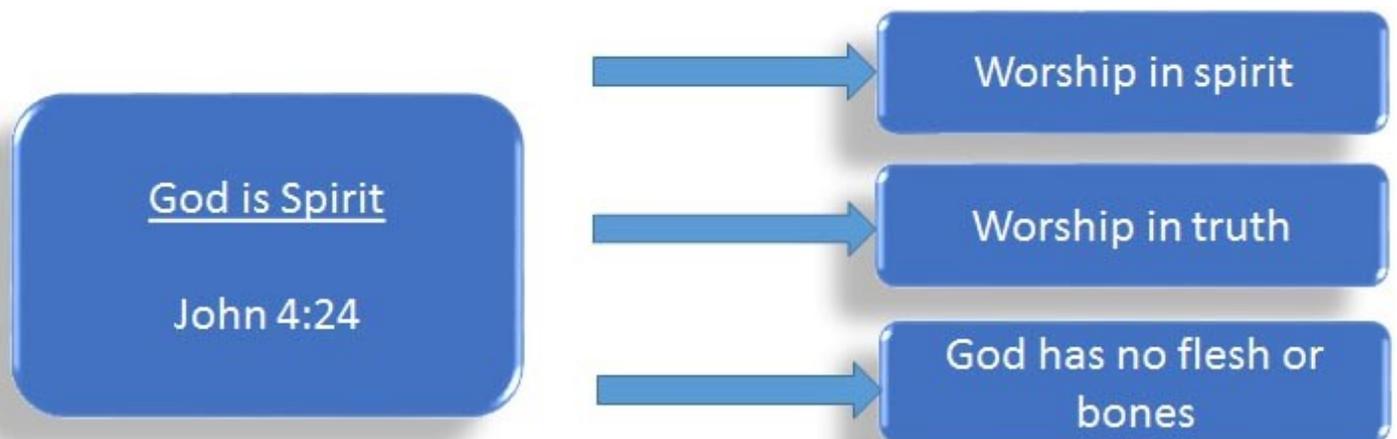
We have expanded our knowledge of what it means when God is spirit.....

- We must worship God in spirit and in truth.
- God does not have flesh and bones
- God is invisible

Even though God is invisible, it should be noted that there are times in the Scripture when God chooses to take physical form to reveal Himself to man in sensible ways.

We see this particularly when God revealed His glory to Moses in the Old Testament. In Exodus 33:22–23 God said *and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.* <sup>23</sup> *Then I will take My hand away and you shall see My back, but My face shall not be seen.*”

Did you catch that? God talks about himself having a back, hands, and a face. This is what we call an *anthropomorphism*. This comes from the Greek words “anthropos,” which means “man,” and “morphe,” which means form. These are times when Scripture talks about God in the form of a man. Why does God speak about Himself in these terms? He wants to give us a frame of reference, so we can better understand Him.



Again, these anthropomorphisms are given to help us relate to and understand God, even though every illustration falls short of God's true glory.

I can remember being confused about the doctrine of the Trinity as a kid in Sunday school class. Because of this, the teacher described the Trinity by using the illustration of ice melting and becoming water, then evaporating as steam. Another time somebody used the illustration of an egg—the yoke, the white, and the shell representing the Father, the Son, and the Holy Spirit. However, each of these illustrations fails miserably in representing the Trinity. Each member of the Trinity is fully God, operates independently, and, yet, are one. It's a paradox. With that said, the illustrations of the Trinity, though they fell far short of describing the true glory of God, were helpful in understanding the concept of the Trinity at my young age. Similarly, even though God



does not have material form, He uses illustrations we can relate to, in order to help us comprehend something of His glory.

The fact that anthropomorphisms are simply points of references is also seen when God uses animal forms to describe Himself. Scripture talks about Him covering us with His wings like a bird (*Psalm 91:4 He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark*). Does God really have wings? No, He is a spirit, but He wants us to understand that He cares for us like a mother hen cares for her chicks. That's an illustration we can understand, even though it still falls miserably short of God's true glory. God's care for us is infinitely greater than any hen.

In review God is Spirit and this means ...

- We must worship God in spirit and in truth.
- God does not have flesh and bones
- God is invisible
- God uses anthropomorphism to describe Himself to us.

Ultimately, the fullest expression of God has been given in Jesus Christ. This appearance would not be considered an anthropomorphism because this appearance was not temporary, it was Christ incarnate. Christ will dwell throughout eternity as the God-man (*1 Tim 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus*), and it is through Christ that we see God.:

- *Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,*
- *John 14:9 Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"*

The ultimate expression of God is seen in Jesus Christ, His Son.



# Session Three: God Is A Family

God is a family.

There are three members of God's family that live together in perfect harmony within a perfect relationship. While there is only one God, He exists eternally in three persons. In the Bible, the Father is called God, the Son (Jesus) is called God, and the Holy Spirit is called God.

God is one substance, but three Persons in one relationship. There are more than 60 passages in the Bible that mention the three Persons together.

While God is one, He manifests Himself in three distinct persons:

## God the Father,

- *2 Thessalonians 1:2 Grace to you and peace from God the Father and the Lord Jesus Christ.*
- *Romans 1:7 to all who are beloved of God in Rome, called as -saints: Grace to you and peace from God our Father and the Lord Jesus Christ*

## God the Son (Jesus)

- *John 1:1-5 In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things came into being through Him, and apart from Him nothing came into being that has come into being. <sup>4</sup> In Him was life, and the life was the Light of men. <sup>5</sup> The Light shines in the darkness, and the darkness did not comprehend it*
- *John 10:30-33 I and the Father are one. (31) The Jews picked up stones again to stone Him. (32) Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?" (33) The Jews answered Him, "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God."*
- *John 20:28 Thomas answered and said to Him, "My Lord and my God!"*
- *Philippians 2:9-11 For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup> so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, <sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.*
- *Hebrews 1:8 But of the Son He says, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM*

## God the Holy Spirit.

- *Acts 5:3-4 But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? <sup>4</sup> While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."*
- *2 Corinthians 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.*

In the Old Testament often the plural form of the Hebrew word *God* is used when speaking about Him (Elohim). There is a plural term meaning two and there is a plural form meaning three and more. The three or more plural term is used in the Bible to describe God. The Bible refers to the "Angel of the Lord" several times. This is a reference to a physical manifestation of God (Genesis 16, 18). The Holy Spirit is also mentioned in the Old Testament

- *Genesis 1:2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.*
- *Judges 6:34 So the Spirit of the LORD came upon Gideon; and he blew a trumpet, and the Abiezrites were called together to follow him.*

The doctrine of the Trinity is clearly taught in the New Testament.

The baptism of Christ in *Matthew 3:16-17* (*After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him, and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."*) shows the three persons of the Trinity. God speaks as the Holy Spirit descends from heaven to Jesus.

Another example is the way in which we are instructed to be baptized in Matthew 28—in the name of the Father, Son and Holy Ghost.

Jesus also said that He would ask God the Father to send the Holy Spirit as a comforter in John 14. The Bible also claims that each one of the three are God.

- **Father**, *Romans 1:7* to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.
- **Son**, *Hebrews 1:8* But of the Son He says, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.
- **Spirit**, *Acts 5:3-4* But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? 4 While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God."

### Explanation of the Holy Trinity

In our physical world, all objects have a certain height, width, and depth. One person can look like someone else, or behave like someone else, or even sound like someone else. But a person cannot actually be the same as another person. They are distinct individuals.

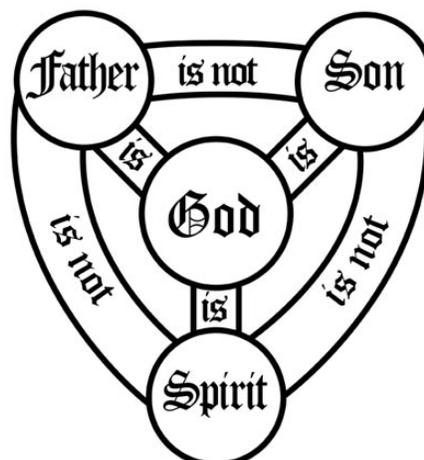
God, however, lives without the limitations of a three-dimensional universe. In the last session we discovered that God has no physical body and that He is spirit. And He is infinitely more complex than us.

That is why Jesus the Son can be different from the Father. And, yet the same.

The Bible clearly speaks of: God the Son, God the Father, and God the Holy Spirit. But emphasizes that there is only ONE God. Three distinct persons. Each is God, yet there is only one God.

If we were to use math, it would not be,  $1+1+1=3$ . It would be  $1 \times 1 \times 1 = 1$ . God is a triune God.

Thus the term: "Tri" meaning three, and "Unity" meaning one, Tri+Unity, or Trinity. It is a way of acknowledging what the Bible reveals to us about God, that God is yet three "Persons" who have the same essence of deity.



Some have tried to give human illustrations for the Trinity, such as H<sub>2</sub>O being water, ice and steam (all different forms, but all are H<sub>2</sub>O).



Another illustration would be the sun. From it we receive light, heat and radiation.



Another illustration would be an egg which consists of the yolk, white and shell. Three distinct aspects, but only one entity. No illustration is going to be perfect.



From the very beginning of the Bible, we see God as a Trinity. Notice the plural pronouns "us" and "our" in *Genesis 1:26* -- *Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."*

Here are some Scripture that shows God is one, in Trinity:

- *Deuteronomy. 6:4 "Hear, O Israel! The LORD is our God, the LORD is one!*
- *Isaiah. 45:5 "I am the LORD, and there is no other; Besides Me there is no God.*
- *1Corinthians 8:4 Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one.*
- *Matthew 3:16-17 After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him,<sup>17</sup> and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."*
- *Matthew 28:19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,*
- *John 10:30I and the Father are one."*
- *John 14:9 Jesus \*said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"*
- *John 12:45 He who sees Me sees the One who sent Me.*
- *Rom. 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.*
- *Matthew 1:20 But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit.*
- *Luke 1:35The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.*
- *John 14:16-17, 23 I will ask the Father, and He will give you another Helper, that He may be with you forever;<sup>17</sup> that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you.<sup>23</sup> Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.*

# Session 4.0: God Is A Person

It's been said that in order to be a person, one must have a body of flesh and bones, but theologically speaking this is not a requirement. We've seen that God is a spirit and does not have a body of flesh and bones. Yet the Bible affirms that God is three persons in one. We also know that being a person encompasses other attributes such as having a will, self-awareness, emotions, being able to recognize others, communications, etc. Therefore, angels are also "persons" since they have wills, communicate, etc.

How can God be said to be a person? And how do we tell if He is a person? We simply look at the definition, or if you will, the requirements for being a person and we will see that God most certainly expresses these attributes of personhood.

In Christianity God is revealed as a real being, a real person. If God were not a real being, then it would be impossible for Him to have a Son who was the "image of His *person*" The Greek word actually means His "substance". Further, it becomes difficult to develop a personal, living relationship with 'God', if 'God' is just a concept in our mind. God says He created us for fellowship with Him.

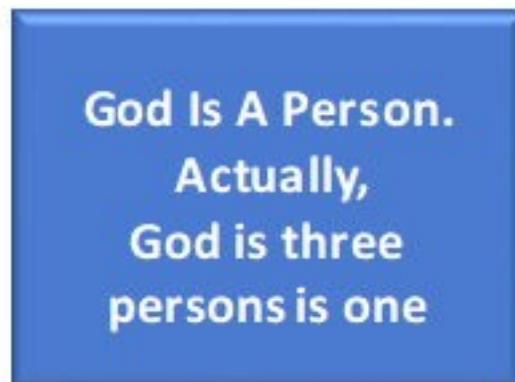
- *Hebrews 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.*

What is a person? The English term, "person," is ambiguous. We often use it as a synonym for "human being." But surely that is insufficient. Any entity that speaks a language, makes moral judgments, creates literature and works of art, etc would be a ripe candidate for being considered a "person". Even aliens (were it possible) with these properties would be "persons"--which is to say that it would be *morally wrong* to buy or sell any entity as property the way we do with dogs and cats, or to otherwise use them for our own interests without taking into account the fact that they are moral agents with interests that deserve the same respect and protection that humans do. This is why it was morally wrong for a civilization to condone slavery.

Dr. David L Anderson, Leading Scientist on the Mind Project at Consortium On Cognitive Scientific Instruction (CCSI) in his article, *What Is A Person* says,

*"Thus, one of our primary interests is to distinguish persons from pets and from property. A person is the kind of entity that has the moral right to make its own life-choices, to live its life without (unprovoked) interference from others. Property is the kind of thing that can be bought and sold, something I can "use" for my own interests. Of course, when it comes to animals there are serious moral constraints on how we may treat them. But we do not, in fact, give animals the same kind of autonomy that we accord persons. We buy and sell dogs and cats. And if we live in the city, we keep our pets "locked up" in the house, something that we would have no right to do to a person.*

*"How, then, should we [Note: In the long run, normative concept of and even conceptually outset, however, tentatively, we shall define a*



*define "person" as a moral category? we may decide that there is a non-"person" that is equally important, prior to any moral concept. At the moral concept will be our focus.] Initially person as follows:*

*PERSON = "any entity that has the moral right of self-determination."*

*"Many of us would be prepared to say, I think, that any entity judged to be a person would be the kind of thing that would deserve protection under the constitution of a just society. It might reasonably be argued that any such being would have the right to "life, liberty and the pursuit of happiness."*

*This raises the philosophical question: What properties must an entity possess to be a "person"? At the Mind Project, we are convinced that one of the best ways to learn about minds and persons is to attempt to build an artificial person, to build a machine that has a mind and that deserves the moral status of personhood. This is not to say that we believe that it will be possible anytime soon for undergraduates (or even experts in the field) to build a person. In fact, there is great disagreement among Mind Project researchers about whether it is possible, even in principle, to build a person -- or even a mind -- out of machine parts and computer programs. But that doesn't matter. Everyone at the Mind Project is convinced that it is a valuable educational enterprise to do our best to simulate minds and persons. In the very attempt, we learn more about the nature of the mind and about ourselves. At the very least, it forces us to probe our own concept of personhood. What are the properties necessary for being a person?*

*Many properties have been suggested as being necessary for being a person: Intelligence, the capacity to speak a language, creativity, the ability to make moral judgments, consciousness, free will, a soul, self-awareness . . . and the list could go on almost indefinitely"*

The Mind Group's work has concluded that at least three ingredients are immediately required for an entity to be considered a person; Intelligence, Self-awareness, and Consciousness.

Dr. Anderson, in his article on *What Is A Person*, defined these three terms as follows:

### **First Ingredient: Intelligence**

*"Intelligence must consist of the ability to learn and understand and to cope with new situations."*

### **Second Ingredient: Self-awareness**

*"The standard idea is probably that the self, though capable of being aware of things external to it, is also capable of being aware of its own states. Some have described this as a kind of experience. I might be said to have an "inner experience" of my own mental activity, being directly aware, say, of the thoughts that I am presently thinking and the attitudes ("I hope the White Sox win") that I presently hold. But even if we grant that we have such "inner experiences," they do not, by themselves, supply everything that we intend to capture by the term, "self-awareness." When I say that I am aware of my own mental activity (my thoughts, dreams, hopes, etc.) I do not mean merely that I have some inner clue to the content of that mental activity, I also mean that the character of that awareness is such that it gives me certain abilities to critically reflect upon my mental states and to make judgments about those states. If I am aware of my own behaviour and mental activity in the right way, then it may be possible for me to decide that my behaviour should be changed, that an attitude is morally objectionable or that I made a mistake in my reasoning and that a belief that I hold is unjustified and should be abandoned."*

### **Third Ingredient: Consciousness**

*"While there are many different ways of understanding the term, 'consciousness,' one way is to identify it with what we might call the subjective character of experience. On this account, if one assumes that nothing could be a person unless it were conscious, and if one assumes that consciousness requires subjective experiences, then one would hold that no matter how sophisticated the external behaviour of an entity, that entity will not be conscious and thus will not be a person unless it has subjective experiences, unless it possesses an inner, mental life."* I would also like to add to Dr. Anderson's observation that an entity that has the ability, will, interest, drive and the freedom to explore this question himself is indeed a person. Not only is God a person through man's own definition, but more importantly that God Himself has declared that He is a person.



Wayne Grudem, Professor of Theology and Biblical Studies at Phoenix Seminary, said this about God’s personhood:

“In the teaching of the Bible, God is both *infinite* and *personal*: He is infinite in that He is not subject to any of the limitations of humanity, or of creation in general. He is far greater than everything He has made, far greater than anything else that exists. But He is also personal: He interacts with us as a person, and we can relate to Him as persons.”

In fact, His personhood may be most clearly seen in the fact that God made man in His image. Listen to *Genesis 1:27*: *God created man in His own image, in the image of God He created him; male and female He created them.*

Descriptions of God’s dwelling place clearly indicate that He has a personal location: “God is in heaven”; “*He has looked down from the height of His sanctuary; from heaven did the Lord behold the earth*” (); “*Hear in heaven your dwelling place*” (*1 Kings 8:39*). Yet more specifically than this, we read that God has a “throne”. Such language is hard to apply to an undefined essence which exists somewhere in heavenly realms. God is spoken of as “coming down” when He manifests Himself. This suggests a heavenly location of God. It is impossible to understand the idea of ‘God manifestation’ without appreciating the personal nature of God.

- *2 Chronicles 9:8 Blessed be the LORD your God who delighted in you, setting you on His throne as king for the LORD your God; because your God loved Israel establishing them forever, therefore He made you king over them, to do justice and righteousness.*”
- *Psalm 11:4 The LORD is in His holy temple; the LORD’S throne is in heaven; His eyes behold, His eyelids test the sons of men.*
- *Isaiah. 6:1 In the year of King Uzziah’s death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple.*
- *Isaiah 66:1 Thus says the LORD, “Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?”*
- *Ecclesiastes 5:2 Do not be hasty in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few.*
- *Psalm 102:19-20 For He looked down from His holy height; From heaven the LORD gazed upon the earth, (20) To hear the groaning of the prisoner, To set free those who were doomed to death,*
- *1 Kings 8:39 then hear in heaven Your dwelling place, and forgive and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men,*

Isaiah 45 is full of references by God to His personal involvement in the affairs of His people: *“I am the Lord, and there is none else...I the Lord do all these things...I the Lord have created it. Woe unto him that strives with his maker...I, even my hands have stretched out the heavens...look unto me, and be saved, all the ends of the earth”*. This last sentence especially shows the personal existence of God - He desires men to look to Him, to conceive of His literal existence with the eye of faith.

God is revealed to us as a forgiving God, who speaks words to men. Yet forgiveness and speech can only come from a sentient being, they are mental acts. In *1 Samuel 13:14* God says *“But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you,”* showing that God has a mind (heart), which is capable of being replicated to some limited degree by man, although man by nature is not after God’s heart. Passages like, *“The Lord repented that He had made man...and it grieved Him at his heart” (Genesis 6:6)*, reveal God as a feeling, conscious being. This helps us to appreciate how we really can both please and displease Him, as children can a natural father.

## God Is A Person



*We can get to know God more and more as With any person. Eph 1:17*

*We must develop sensitivity to His person Eph 4:30, 1 Thess 5:19 in order to ...*

- *Please Him*
- *Sense his displeasure*
- *Sense His Mood*
- *Develop sensitivity through the word.*
  - *(Jer 6:11, Phil 1”8)*
- *God is not an object or tool to be used.*
  - *Ask any mechanic, carpenter, or craftsman*
  - *A tool is only used for a specific reason*
  - *A tool is used only to accomplish our purpose.*
  - *We don’t have a relationship with a tool.*
- *Sadly many treat God like this*
  - *When they want something, they pray.*
  - *When they go through tough times, they pray.*
  - *When they are OK, they ignore God.*

*They treat God as a tool to get what they want, Instead of building a relationship with God.*

Because God made man in His image, we can probably learn a lot about God's person by studying humanity and vice versa. In what ways do we see God's personhood?

- We see it in the fact that God demonstrates characteristics of personality such as anger, joy, and consciousness.
- Scripture teaches He is angry at sin all the time
  - *Psalm 7:11 God is a righteous judge, And a God who has indignation every day.*
- Also, when we are walking in holiness and living the life He has called us to, He rejoices over us and even sings.
  - *Zephaniah 3:17 says "The LORD your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy.*
- Scripture also teaches that He demonstrates the emotion of jealousy. God declares that He is a jealous God that will share His glory with no one. *Deuteronomy 6:15 says this: "for the LORD your God in the midst of you is a jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth.*
- We also see that God demonstrates consciousness and plans.
  - *Ephesians 1:4-5 says "just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love (5) He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,*

God's Personhood  
reminds us that we  
can .....

Get to know God as  
with any other person

We must develop  
sensitivity to His  
person

God is not a tool or  
object to be used.

His personhood reminds us that we can get to know God more and more as with any person.

Paul prays this in Ephesians 1:17 *that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.*

His personhood reminds us that we must develop sensitivity to His person.

Scripture says that we can

- Grieve the Holy Spirit (*Ephesians 4:30 Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*)
- Quench the Holy Spirit (*1 Thessalonians 5:19 Do not quench the Spirit;*).

Therefore, like with any person, we must develop a sensitivity to God in order to please Him in every way.

When a person is in a relationship, often one can tell when their partner or friend is mad even without a word. This is true because that person has become sensitive to him or her. We must, similarly, develop this sensitivity to God.

There is an objective side to developing a sensitivity to God. It is developed by studying His Word. By doing this, we learn what does and does not please Him. But there is a subjective side as well. At times, we may even sense God's feelings. Jeremiah said this: "But I am full of the wrath of the LORD, and I cannot hold it in"

- *Jeremiah 6:11 But I am full of the wrath of the LORD; I am weary with holding it in. "Pour it out on the children in the street And on the gathering of young men together; For both husband and wife shall be taken, The aged and the very old.*

Jeremiah could feel God's anger at Israel. There are times when we may feel this as well. We may feel the Spirit of God's grieving over a movie we are watching or disobedience in a friend's life. We may feel His love, joy, or peace.

Paul said *For God is my witness, how I long for you all with the affection of Christ Jesus. (Philippians 1:8).* He felt the way Christ felt about them. He had developed sensitivity to his Savior's emotions and so must we.

His personhood reminds us that God is not a tool or an object to be used.

What does it mean that God is not a tool? A tool is only used for a specific purpose. We use a toothbrush to clean our teeth, but we don't have a relationship with a toothbrush. We only care about it to accomplish our purpose.

Sometimes, people treat one another like this. We network or talk to people only to open potential doors for a job or a promotion. Sometimes, people are willing to step over others or mistreat them to get what they want out of life. This is treating someone like a tool.

Sadly, many Christians treat God like a tool. He is just a genie in a lamp. When they want something, they pray to God. When they go through a trial, they come to Him, but when things are okay, they ignore Him. They are treating God like a tool, to get what they want, instead of as a person to whom they have a relationship.

God is a person, and He wants to have a relationship with us. He sent His Son to die for this purpose, so we can have eternal life, which is knowing God (*John 17:3 This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.* ).

## Session 5.0: God's Purpose For Man

The Bible makes it abundantly clear that God created man for fellowship and for His glory.

*Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made. (Isaiah 43:7).*

**Therefore, the ultimate purpose of man, according to the Bible, is simply to glorify God.**

An equally important question to answer is what does it mean to glorify God? In Psalm 100:2–3, we're told to worship God with gladness and "know that the Lord is God. It is He who made us, and we are His; we are His people, the sheep of His pasture." Part of what it looks like to glorify God is to acknowledge who God is (our Creator, for starters) and to praise and worship Him as such.

- Psalm 100:2-3 says. *"(2) Serve the LORD with gladness; Come before Him with joyful singing. (3) Know that the LORD Himself is God; It is He who has made us, and not we ourselves; We are His people and the sheep of His pasture."*

We fulfill our purpose of glorifying God also by living our lives in relationship and faithful service to Him

- (1 Samuel 12:24 *Only fear the LORD and serve Him in truth with all your heart; for consider what great things He has done for you.*
- John 17:4 *"I glorified You on the earth, having accomplished the work which You have given Me to do.*

Since God created man in His image, man's purpose cannot be fulfilled apart from Him.

- Genesis 1:26–27 *(26) Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." (27) God created man in His own image, in the image of God He created him; male and female He created them.*

King Solomon tried living for his own pleasure, yet at the end of his life he concluded that the only worthwhile life is one of honor and obedience to God.

*Ecclesiastes 12:13–14. (13) The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. (14) For God will bring every act to judgment, everything which is hidden, whether it is good or evil.*

In our fallen state, sin separates us from God and makes it impossible to glorify Him on our own. But through Jesus Christ's sacrifice, our relationship with God is reconciled—our sin is forgiven and no longer creates a barrier between God and us.

- Romans 3:23–24. *(23) for all have sinned and fall short of the glory of God, (24) being justified as a gift by His grace through the redemption which is in Christ Jesus;*

Interestingly, we are able to glorify God because He gave us glory first.

- David writes in Psalm 8:4–6, *(4) What is man that You take thought of him, And the son of man that You care for him? (5) Yet You have made him a little lower than God, And You crown him with glory and majesty! (6) You make him to rule over the works of Your hands; You have put all things under his feet,*

(This is also repeated in Hebrews 2:6–8.) This verse reveals another purpose that God has given man: dominion over the earth

- *(6) But one has testified somewhere, saying, “WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? (7) “YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; (8) YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.” For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him.*
- *Genesis 1:28–29. Again, though, this can only be properly fulfilled through a right relationship with God. (28) God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” (29) Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;*

The more we get to know our Creator and the more we love Him, the better we understand who we are and what our purpose is.

- *Matthew 22:37–38 (37) And He said to him, “ ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ (38) This is the great and foremost commandment.*

We were created to bring Him glory. God has unique plans and purposes for each person, but we can know that, whatever those plans look like, they will ultimately result in His glory (; ).

- *Psalms 139:13–16 For You formed my inward parts; You wove me in my mother’s womb. 14 I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. 15 My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; 16 Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them.*
- *Proverbs 3:6 In all your ways acknowledge Him, And He will make your paths straight.*
- *1 Corinthians 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God*

To Glorify God.

1. To acknowledge who God is: Our God and Creator.
2. To Fellowship with by getting to know God, love God, praise God and worship God with gladness
3. Living our lives in a proper relationship and in faithful service to Him.
4. Fear God
5. Keep God’s Commandments
6. We were created to have Dominion over the earth by being fruitful, and to multiply and fill the earth, and subduing it and ruling over every living thing in or on the earth.
7. To fulfill God’s unique plans and purposes for each person.

## Session 6.0: Getting To Know God

As we spend more and more time with God, we will know more about Him and His character or attributes. Yet no matter what we've learned, it will fall terribly short of really beginning to know God (Afterall, God is incomprehensible and we are finite creatures struggling to comprehend the eternal infinite). God has given us the Bible because He **does** want us to know about Him.

I remember when I first started dating my wife. I wanted to know everything about her and there were things she wanted to know about me. The way we exchanged our information was to spend time together. We talked, we did things together and shared our most intimate feelings. And our love grew as we aged. We've now been together over 50 years and continue to like being together.

Getting to know God is accomplished in the same fashion. We spend time with God in prayer, reading the Bible, studying the Bible, trusting Him, obeying Him, worshipping, communion and doing things together. Through all of these 'activities' we'll learn what God has plainly revealed about His existence to every creature on earth.

Dr. R. C. Sproul in his book, "Everyone's A Theologian, Chapter 9, page 47," says, "*All people know that He exists, whether or not they acknowledge it. However we need to move beyond that knowledge that God exists and come to a deeper understanding of who He is — His character and nature — because no aspect of theology defines everything else as comprehensively as our understanding of God. In fact, only as we understand the character of God can we understand every other doctrine properly.*"

I have therefore taken the approach of studying and discussing several of God's communicable and noncommunicable doctrines that relate more directly with God's plan and will for Salvation. Then we can look at the steps of regeneration in a proper mindset to understanding God's sovereign will and intentions. Armed thus with our new understanding of God's nature and being we can evaluate any proposed doctrine, and determine their merits.