



GOD IS...THE BEING OF GOD

Section #1: God Exist, God the Beginning, God the Creator

Wednesday Night Church

Winter Series 2025

“No, the true knowledge of God will always lead us to worship...Our place is on our faces before him in adoration.” John Stott

EXPLORATION I

CATEGORY: THE BEING OF GOD

1/8

Section #1: God Exist, the Beginning the Creator

1/15

Section #2: God the Craftsman, sustains, incomparable, Unknowable/Know

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Section #3: God is Good, Spirit,Light, Judge,Love (FRUIT/HS)

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Section #4: God Unchangable, Faithful&True, Holy

EXPLORATION II

CATEGORY: THE NAMES OF GOD (God as)

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Section #5: God,Yahweh,I AM, Provider, Healer

2/12 – GodisLove?

Section #6: Banner, Sanctifies, Peace

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Section #7:Shepherd, Right, There

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Section #8:Most High, Hosts, Rock, God of Israel

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EXPLORATION III

CATEGORY: GOD IN 3 PERSONS

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Section #10:One, Father Compassion, Christ

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Section

#11:Lord,Flesh,Lamb, Mediator

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Section

#12:Shines,KoK,Son of Man

EXPLORATION IV

CATEGORY:THE ATTRIBUTES OF GOD

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Section #13: Knowledge, Greatness, Justice, Mercy

4/16 (Easter is 4/20)

Section

#14:Wisdom,Stength, Wrath,Grace

4/23

Section #15:Majestic, Mighty,

Happiness,Speaks

4/30

Section #16:Fire, Fear, Friendship, Glory

GOD IS....

Now, prove this with scripture. Theology: The Study of God.

Without Theology, we just end up with personalities.

Theology matters because:

- Road map of what a believer in JC does.
- Defines who we really are.
- Drives missions work.
- Fuels worship.

GOD IS Journal – (on whiteboard)

How does this attribute (BEING) of GOD affect my life? My thoughts? My relationships? My decisions? My hurts? My expectations? ME? My choices? My actions?

Practice Exercise: GOD CREATOR [Do EXIST on your own]

Verse(s): John 1:3

All things were made through Him, and without Him nothing was made that was made. NKJV Through him all things were made; without him nothing was made that has been made NIV Everything came into being through the Word, and without the Word nothing came into being. CEB

Define the Attribute:

1. A person or thing that brings something into existence. (creator w/a lower case “c”)

Similar: writer; author; composer; designer; deviser; maker; inventor; producer; developer; originator; initiator; instigator; generator; engineer; architect; mastermind; begetter



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Capital “C”

Creator	Devises	Develops	Generates	Begets
Author’s	Makes	Originates	Engineers	
Composes	Invents	Initiates	Architects	
Designs	Produces	Instigates	Masterminds	

LIST the main decisions you made in the last 24 hours, how does CREATOR influence them?

Naming a baby. A mess at work. Going for a promotion at work. Paring down the schedule. Needing a raise. Facing retirement. Divorce.

IF GOD IS CREATOR, THEN I...

Either GOD IS and it AFFECTS my everyday or HE IS NOT.

That in order to form a habit of conversing with GOD continually, and referring all we do to Him; we must at first apply to Him with some diligence: but that after a little care we should find His love inwardly excite us to it without any difficulty¹
 Brother Lawrence

EXPLORATION I

CATEGORY: THE BEING OF GOD

Section #2: God the Craftsman, God Sustains, God Incomparable, God Unknowable/Knowable

- A. God the Craftsman
- B. God Sustains
- C. God Incomparable
- D. God Unknowable/Knowable

A. God the Craftsman

Proverbs 8:22-31 NKJV [WISDOM’S CALL]

²² “The^(L) Lord possessed me at the beginning of His way, Before His works of old.

²³ ^(M) I have been established from everlasting, From the beginning, before there was ever an earth.

²⁴ When *there were* no depths I was brought forth,

¹ Lawrence, B. (2011). [*The practice of the presence of god: the best rule of holy life*](#). Destiny Image.



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When *there were* no fountains abounding with water.

²⁵ (N) Before the mountains were settled,

Before the hills, I was brought forth;

²⁶ While as yet He had not made the earth or the ^[e]fields,

Or the ^[f]primal dust of the world.

²⁷ When He prepared the heavens, I was there,

When He drew a circle on the face of the deep,

²⁸ When He established the clouds above,

When He strengthened the fountains of the deep,

²⁹ (Q) When He assigned to the sea its limit,

So that the waters would not transgress His command,

When ^(P) He marked out the foundations of the earth,

³⁰ (Q) Then I was beside Him as ^[a]a master craftsman;

(R) And I was daily *His* delight,

Rejoicing always before Him,

³¹ Rejoicing in His inhabited world,

And ^(S) my delight was with the sons of men.

Job 38:4-7

“Where^(A) were you when I laid the foundations of the earth?

Tell Me, if you have understanding.

⁵ Who determined its measurements?

Or who stretched the ^[a]line upon it?

⁶ To what were its foundations fastened?

Or who laid its cornerstone,

⁷ When the morning stars sang together,

And all ^(B) the sons of God shouted for joy?

Job 15:1-13 Eliphaz Accuses Job of Folly

¹⁵ Then ^(A) Eliphaz the Temanite answered and said:

² “Should a wise man answer with empty knowledge,

And fill ^[a] himself with the east wind?

³ Should he reason with unprofitable talk,

Or by speeches with which he can do no good?

⁴ Yes, you cast off fear,

And restrain ^[b] prayer before God.

⁵ For your iniquity teaches your mouth,

And you choose the tongue of the crafty.

⁶ (B) Your own mouth condemns you, and not I;

Yes, your own lips testify against you.

⁷ “Are you the first man who was born?

(C) Or were you made before the hills?

⁸ (D) Have you heard the counsel of God?

Do you limit wisdom to yourself?

⁹ (E) What do you know that we do not know?

What do you understand that is not in us?

¹⁰ (E) Both the gray-haired and the aged are among us,

Much older than your father.

¹¹ Are the consolations of God too small for you,

And the word spoken ^[c] gently with you?

¹² Why does your heart carry you away,

And ^[d] what do your eyes wink at,

¹³ That you turn your spirit against God,

And let such words go out of your mouth?



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Define Craftsman:

One skilled in manual occupation

1. a person who is skilled in a particular craft.

Similar: artisan; craftsperson; tradesman; tradesperson; mechanic; technician; operative; maker Smith; wright; journeyman; skilled worker; dedicated worker; meticulous worker; master; expert; artist.

PLAYDOUGH – CREATED

PLAYDOUGH AS A SNOWMAN – CRAFTED

Psalm 139:13-16 NIV

For you created my inmost being; you knit me together in my mother’s womb.

¹⁴ I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well.

¹⁵ My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth.

¹⁶ Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.

GOD IS JOURNAL

IF GOD IS CRAFTSMAN, THEN I...

ON PURPOSE

DETAILED

AWE

WORKS WITH HIS “HANDS”

Either GOD IS and it SHAPES my everyday or HE IS NOT.



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- A. God the Craftsman
- B. God Sustains
- C. God Incomparable
- D. God Unknowable/Knowable

B. God Sustains

Psalm 121:1-8

121 I will lift up my eyes to the hills—

From whence comes my help?

² My help comes from the Lord,

Who made heaven and earth.

³ He will not allow your foot to be moved[slip];

[1 Samuel 2:9 NKJV](#)

He will guard the feet of His saints, But the wicked shall be silent in darkness. “For by...

[Proverbs 3:23 NKJV](#)

Then you will walk safely in your way, And your foot will not stumble.

[Proverbs 3:26 NKJV](#)

For the Lord will be your confidence, And will keep your foot from being caught.

He who keeps you will not slumber.

[Psalm 127:1 NKJV](#)

Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the...

[Proverbs 24:12 NKJV](#)

If you say, “Surely we did not know this,” Does not He who weighs the hearts consider it? He who...

[Isaiah 27:3 NKJV](#)

I, the Lord, keep it, I water it every moment; Lest any hurt it, I keep it night and day.

⁴ Behold, He who keeps Israel

Shall neither slumber nor sleep.

⁵ The Lord is your keeper[protector];

The Lord is your shade at your right hand.

⁶ The sun shall not strike you by day,

Nor the moon by night.

⁷ The Lord shall preserve[keep] you from all evil;

He shall preserve[keep] your soul.

⁸ The Lord shall preserve your going out and your coming in

From this time forth, and even forevermore.



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The thing is, we can often picture God’s relationship with creation as being static: He made it, so it is here now and always will be. The Bible, though, sees creation as being dynamic: The universe only continues to exist because God keeps sustaining it. If I make a model, or a cupboard, or a computer, I do not need to keep sustaining their existence, because once I have built them, they stay there unless something destroys them—they have an existence that is independent of their maker. But if I make a sound, like singing a note, the sound stops as soon as I stop making it. The sound, in fact, only exists because of its relationship with me, and has no existence of its own. The universe is like that. If God stopped sustaining it, it would have no basis to continue being there. ²

Sustain Definition

<https://webstersdictionary1828.com/Dictionary/sustainSUSTA'IN>, *verb transitive* [Latin sustineo; sub and teneo, to hold under.]

1. To bear; to uphold; to support;
2. To hold; to keep from falling;
3. To support; to keep from sinking in despondence.
4. To maintain; to keep alive; to support; to subsist; as provisions to *sustain* a family or an army.
5. To support in any condition by aid; to assist or relieve.
6. To bear; to endure without failing or yielding.
7. To suffer; to bear; to undergo.
8. To maintain; to support; not to dismiss or abate.
9. To maintain as a sufficient ground.
10. In music, to continue, as the sound of notes through their whole length.

SUSTA'IN, *noun* That which upholds. [*Not in use.*]

SUSTAIN

verb

1. strengthen or support physically or [mentally](#).
Similar: comfort; help; assist; encourage; succor; support; give strength to; be a source of strength to; be a tower of strength to; buoy up; carry; hearten; see someone through

GOD IS JOURNAL

IF GOD SUSTAINS, THEN I...

Either GOD IS and it INTERFERES in my everyday or HE IS NOT.

² Wilson, A. (2013). [Incomparable: explorations in the character of god](#). David C Cook.



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- C. God Incomparable
- D. God Unknowable/Knowable

C. God Incomparable

Define Incomparable:

adjective

1.

without an equal in quality or extent; matchless.

"the incomparable beauty of Venice"

Similar: Without equal; beyond compare; unparalleled; matchless; peerless; unmatched; without match; without parallel; beyond comparison; in a class of its own; unequaled; unrivaled

Inimitable; nonpareil; transcendent; superlative; surpassing; unsurpassed; unsurpassable; supreme; top; outstanding; consummate; unique; singular; rare; perfect; unexampled

2.

unable to be compared; totally different in nature or extent.

WHAT CAN WE LIST AS INCOMPARABLE IN OUR WORLD?

- Northern lights.

Isaiah 46:1-5

*“Listen to Me, O house of Jacob,
 And all the remnant of the house of
 Israel,
 Who have been upheld by
 Me from birth,
 Who have been carried from the womb:
 4 Even to your old age, I am He,
 And even to gray hairs I will carry you!
 I have made, and I will bear;
 Even I will carry, and will deliver you.
 5 “To whom will you liken Me, and
 make Me equal
 And compare Me, that we should be
 alike? NKJV*

Listen to me, house of Jacob,
 all that remains from the house of
 Israel
 who have been borne by me since
 pregnancy,
 whom I carried from the womb
 4 until you grow old. I am the one,
 and until you turn gray I will support
 you.
 I have done it, and I will continue to bear
 it; I will support and I will rescue.
 5 **To whom will you liken me and
 count me equal
 and compare me so that we are
 alike? CEB**



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Micah 1:1-4

1 The word of the Lord that came to Micah of Moresheth^(A) during the reigns of Jotham,^(B) Ahaz^(C) and Hezekiah,^(D) kings of Judah^(E)—the vision^(E) he saw concerning Samaria and Jerusalem.

Hear, all you peoples!

Listen, O earth, and all that is in it!

Let the Lord God be a witness against you,

The Lord from ^(C)His holy temple.

3 For behold, the Lord is coming out of His place;

He will come down

And tread on the high places of the earth.

4 ^(D)The mountains will melt under Him,

And the valleys will split

Like wax before the fire,

Like waters poured down a steep place. NKJV

Revelation 21 NIV *See Notes

Revelation CEB

21 Then I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea was no more. **2** I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride beautifully dressed for her husband. **3** I heard a loud voice from the throne say, “Look! God’s dwelling is here with humankind. He will dwell with them, and they will be his peoples. God himself will be with them as their God. **4** He will wipe away every tear from their eyes. Death will be no more. There will be no mourning, crying, or pain anymore, for the former things have passed away.” **5** Then the one seated on the throne said, “Look! I’m making all things new.” He also said, “Write this down, for these words are trustworthy and true.” **6** Then he said to me, “All is done. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will freely give water from the life-giving spring. **7** Those who emerge victorious will inherit these things. I will be their God, and they will be my sons and daughters. **8** But for the cowardly, the faithless, the vile, the murderers, those who commit sexual immorality, those who use drugs and cast spells, the idolaters and all liars—their share will be in the lake that burns with fire and sulfur. This is the second death.”

New Jerusalem

9 Then one of the seven angels who had the seven bowls full of the seven last plagues spoke with me. “Come,” he said, “I will show you the bride, the Lamb’s wife.” **10** He took me in a Spirit-inspired trance to a great, high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God. **11** The city had God’s glory. Its



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brilliance was like a priceless jewel, like jasper that was as clear as crystal. ¹² It had a great high wall with twelve gates. By the gates were twelve angels, and on the gates were written the names of the twelve tribes of Israel's sons. ¹³ There were three gates on the east, three gates on the north, three gates on the south, and three gates on the west. ¹⁴ The city wall had twelve foundations, and on them were the twelve names of the Lamb's twelve apostles.

¹⁵ The angel who spoke to me had a gold measuring rod with which to measure the city, its gates, and its wall. ¹⁶ Now the city was laid out as a square. Its length was the same as its width. He measured the city with the rod, and it was fifteen hundred miles.^[a] Its length and width and height were equal. ¹⁷ He also measured the thickness of its wall. It was two hundred sixteen feet^[b] thick, as a person—or rather, an angel—measures things. ¹⁸ The wall was built of jasper, and the city was pure gold, like pure glass. ¹⁹ The city wall's foundations were decorated with every kind of jewel. The first foundation was jasper, the second was sapphire, the third was chalcedony, and the fourth was emerald. ²⁰ The fifth was sardonyx, the sixth was carnelian, the seventh was chrysolite, and the eighth was beryl. The ninth was topaz, the tenth was chrysoprase, the eleventh was jacinth, and the twelfth was amethyst. ²¹ The twelve gates were twelve pearls; each one of the gates was made from a single pearl. And the city's main street was pure gold, as transparent as glass.

²² I didn't see a temple in the city, because its temple is the Lord God Almighty and the Lamb. ²³ The city doesn't need the sun or the moon to shine on it, because God's glory is its light, and its lamp is the Lamb. ²⁴ The nations will walk by its light, and the kings of the earth will bring their glory into it. ²⁵ Its gates will never be shut by day, and there will be no night there. ²⁶ They will bring the glory and honor of the nations into it. ²⁷ Nothing unclean will ever enter it, nor anyone who does what is vile and deceitful, but only those who are registered in the Lamb's scroll of life.

GOD IS JOURNAL

IF GOD IS INCOMPARABLE, THEN I...

Either GOD IS and it **TRANSFORMS** my everyday or HE IS NOT.



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D. God Unknowable/Knowable

Colossians 1:9-12

⁹ (A) For this reason we also, since the day we heard it, do not cease to pray for you, and to ask

[Ephesians 1:15-17 NKJV](#)

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the...

(B) that you may be filled with

[1 Corinthians 1:5 NKJV](#)

that you were enriched in everything by Him in all utterance and all knowledge,

(C) the knowledge of His will

[Romans 12:2 NKJV](#)

And do not be conformed to this world, but be transformed by the renewing of your mind, that you...

[Ephesians 5:17 NKJV](#)

Therefore do not be unwise, but understand what the will of the Lord is.

(D) in all wisdom and spiritual understanding; ¹⁰ (E) that you may walk worthy of the Lord,

[Ephesians 4:1 NKJV](#)

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you...

[Philippians 1:27 NKJV](#)

Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or...

[1 Thessalonians 2:12 NKJV](#)

that you would walk worthy of God who calls you into His own kingdom and glory.

(F) fully pleasing Him, (G) being fruitful in every good work and increasing in the (H) knowledge of God;

[2 Peter 3:18 NKJV](#)

but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory...

¹¹ (I) strengthened with all might, according to His glorious power,

[Ephesians 3:16 NKJV](#)



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that He would grant you, according to the riches of His glory, to be strengthened with might...

[Ephesians 6:10 NKJV](#)

Finally, my brethren, be strong in the Lord and in the power of His might.

Ⓙfor all patience and longsuffering

[Ephesians 4:2 NKJV](#)

with all lowliness and gentleness, with longsuffering, bearing with one another in love,

Ⓚwith joy;

[Acts 5:41 NKJV](#)

So they departed from the presence of the council, rejoicing that they were counted worthy to...

[2 Corinthians 8:2 NKJV](#)

that in a great trial of affliction the abundance of their joy and their deep poverty abounded...

[Hebrews 10:34 NKJV](#)

for you had compassion on me in my chains, and joyfully accepted the plundering of your goods,...

¹²Ⓛgiving thanks to the Father who has qualified us to be partakers of

[Ephesians 5:20 NKJV](#)

giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

Ⓜthe inheritance of the saints in the light. **NKJV**

GOD IS JOURNAL

IF GOD IS UNKNOWABLE/KNOWABLE , THEN I...

Either GOD IS and it LEAVES MYSTERY in my everyday or HE IS NOT.

Affects. Shapes. Interferes. Transforms.

NOTES:

SECTION #2.

God Is Unknowable, Yet Knowable

•••••



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No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

—*Matthew 11:27*

The Bible is full of puzzling ideas. Scripture makes it clear that we cannot compare God to anything or anyone else, that he is beyond our knowledge, that we cannot fit him into our categories. At the same time, though, it clearly teaches that we can know him, and that we should in fact spend our lives “increasing in the knowledge of God” (Col. 1:10). So we cannot know him, yet we can know him? It all sounds very confusing. But actually, if you think about it, this is the case with all personal knowledge.

When we are dealing with facts, it is possible to know something completely. I know that $5 + 5 = 10$, and I know everything about that statement. When we are dealing with people, on the other hand, it is very different. I know my wife, Rachel, better than anyone else in fact, but there are numerous things about her I don't know. I don't always know what she's thinking, I don't understand all her feelings, there are numerous experiences she has had that I have not shared, and so on. So I know her, but I don't know her fully. This is because people are far more complex than mathematical equations.

God, of course, is far more complex than people, so it is impossible to know him fully. But that does not mean that we cannot know him at all, because we can know all sorts of things about him. Imagine if I said to myself, “I will never know Rachel fully, because I will never be able to share all her experiences and think her thoughts. So I am not going to bother getting to know her better.” It would be ridiculous, wouldn't it? Instead, what I do is to spend my life learning more about her, although I know I will never know her completely. It is the same with God.

Or take space. Space is incomprehensibly, unknowably, breathtakingly vast, like God. But, as with God, some people know almost nothing about space, and others spend their lives looking through telescopes into its mysteries, even though they will never understand it fully. In fact, as with God, often the people who know most about space are the ones who realize how much there is still to discover. Understanding God (like understanding space) includes realizing you can't understand him! As the great theologian Herman Bavinck wrote, “God's incomprehensibility does not deny his knowability, it requires it and affirms it. The unsearchable riches of the Divine Being form a necessary and important part of our knowledge of God.”

The amazing thing about knowing God, though, is that it doesn't come just by studying or investigation, but by revelation. Look at what Jesus says in the verse above: “No one knows the Father except the Son and anyone to whom the Son chooses to reveal him.” In other words, we cannot know God unless he is revealed to us. If God did not reveal himself, we might be able to guess that there was a god of sorts, but we would be hopelessly misguided as to what he was like. If you want evidence for this, read some of the stories of the Greek gods! When there is no revelation, man makes gods in his own image, gods who fight and squabble and fornicate. We need revelation to have any hope of knowing God.

The fact that we only know God by revelation does not mean, of course, that studying his character is unimportant. You presumably agree, otherwise you wouldn't be reading this! But



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you sometimes hear people say, “I don’t want to know *about* God, I just want to know *him*.” This is silly. Imagine trying to know someone really well without ever finding out anything about them—their likes and dislikes, their personality, their history, their hopes and dreams. Knowing about someone is part of knowing them, and it is the same with God. Yet we must always remember that our knowledge of God does not come from us, but from him. Be very careful if you hear yourself saying, “I like to think of God as ...” or “To me, God is ...” Our knowledge of God completely depends on his revelation to us.

But praise God—he has revealed himself! Jesus, we are told here, chooses to reveal the Father to people, and that is how we know him. There is no learning or wisdom in all the world that is capable of fathoming or understanding God, but God takes the initiative and reveals himself to us in ways we can relate to: by living within us through his Holy Spirit, by inspiring a book, and (most astonishingly) by becoming a man. So God is unknowable, in that we can never fully understand him and cannot know him without revelation, but he is knowable, because he has revealed himself through Jesus. No one knows the Father except the Son, and those to whom the Son chooses to reveal him.

Endnote

1. Herman Bavinck, *Gereformeerde Dogmatiek Volume II (Kampen: J. H. Bos, 1897), 25 (author’s translation).*

Pause and Pray

In the first few centuries of the church, great thinkers and godly saints wrestled with the question of how to communicate what they knew about God. What they came up with were a series of creeds, still used in many churches around the world today, which highlight the main things we can know about God (while by no means covering everything!). The following is perhaps the greatest of these: the Nicene Creed, originally written in 325 and then revised into this form in 381. For over sixteen centuries, Christians of all varieties have been using this as a way of describing what they know about God.

Whether or not you come from an established church tradition, you might find it helpful to pray through it, thanking God for each truth as you go.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made. Who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again, according to the Scriptures;



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and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

Micah

Kevin Peacock

Introduction

Micah's name, "Who is like Yahweh?", found at the beginning of the book (1:1; an abbreviation of Micaiah, cp. Jer 26:18) and the question Micah asked at the book's end, "Who is a God like You?" (Mic 7:18), sum up the book's overall message: People should ponder the person, acts, and character of the incomparable "Lord of all the earth" (4:13). He is incomparable in His holiness, power, and love. All people answer to this sovereign God for their worship and the kind of lives they lead. The rebellious and sinful will meet His judgment (1:5), but those who earnestly watch and wait for Him will find His listening ear (7:7).

Circumstances of Writing

Author: Micah's hometown of Moresheth-gath (1:1, 14) in the lowlands of Judah was about 25 miles southwest of Jerusalem. The fact that his hometown is mentioned probably means that Micah ministered elsewhere, including Jerusalem, and since no genealogy is given we can probably assume that his family was not prominent. Though from the country, Micah was no bumpkin. He was a skilled orator, a master of metaphors with a genius for wordplay and blunt, vivid imagery. Few prophets saw the future more clearly. Micah prophesied the fall of Samaria (1:5–9), Jerusalem's destruction (1:1–16; 3:12), the Babylonian captivity and return from exile (4:6–10), as well as the birth of God's future Davidic ruler in Bethlehem (5:2).

Micah's ministry probably began late in Jotham's reign and ended early in Hezekiah's, dating between 730 and 690 B.C. His reference to the future judgment of Samaria (1:6) shows that his ministry began some time before 722 B.C. As such, Micah's ministry overlapped Isaiah's. The elders in Jeremiah's day remembered Micah's prophecy as having spurred Hezekiah's religious reform (Jer 26:17–19).

Background: Both Israel and Judah experienced affluence and material prosperity in the late eighth century B.C. In the south, King Uzziah's military victories brought wealth for some. A wealthy merchant class developed, and many poorer farmers found themselves at the mercy of government-supported businessmen. As business dealings became more corrupt, God's prophets spoke to the nation, confronting the ill-gotten wealth and accompanying godlessness.



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Amos and Hosea prophesied in the northern kingdom of Israel, and Isaiah and Micah prophesied in Judah to the south.

Judah's commercial and secular culture replaced God's covenant ideal. The rich became wealthy at the expense of the poor. Micah saw this as an indication of a rotten social fabric and crumbling national foundations. God's people were to be different socially and economically. They were stewards of God's land (Lev 25:23) that He had allotted to each family (Josh 13–19). God's law protected family property rights (Lev 25:1–55) and provided for the poor and less fortunate (Deut 14:28–29; 15:7–11). But growing affluence in Micah's day led to increasing callousness toward the weak (Mic 2:1–2) and a blatant disregard for God's foundational laws (6:10–12). Judges and lawmakers became involved in conspiracy, bribery, and other corruption (3:1–3, 9–11; 7:3). Religious leaders were concerned more about making money than teaching God's Word (3:11). The wealthy learned to separate their worship from everyday practice.

At this time the ancient Near East experienced an international power shift. Assyria was ascending, becoming one of the most evil, bloodthirsty, manipulative, and arrogant empires of the ancient world. Four Assyrian kings made military inroads into Palestine during Micah's ministry, taking Samaria in 722 B.C. and making Israel an Assyrian province. In 701 B.C. Sennacherib took 46 Judean towns and villages and besieged Jerusalem. King Hezekiah had allied with Egypt and Babylon against Assyria, for which both Micah and Isaiah urged him to repent. God miraculously spared Jerusalem (2 Ki 19:35–36; 2 Ch 32:22–23; Isa 37:36–37), and according to Micah the Jerusalem siege was both an act of God's judgment and an occasion for God's deliverance.

Judah never learned its lesson. The people wavered between faith and apostasy and suffered many crises. Micah preached to people who had long since abandoned covenant loyalty, including the king, the royal court, judges, and religious leaders. As the rulers proved increasingly unfaithful, Micah prophesied Judah's destruction and exile by the Babylonians (586 B.C.). Beyond that, however, he saw a future restoration for a remnant of the people (539 B.C.).

Message and Purpose

Micah sought “to proclaim to Jacob his rebellion and to Israel his sin” (3:8). He pronounced God's judgment to call His people to repentance. Injustice was rampant (2:1–2; 3:1–3, 9–11; 6:10–11), thus they would suffer destruction and exile (1:10–16), silence from God (3:6–7), and frustration (6:13–16). But Micah balanced his prophecy with hope of a remnant spared through God's judgment and a glorious future restoration (2:12–13; 4:1–5; 5:5–9; 7:8–20).

Contribution to the Bible

Micah's holy and just God demands holiness and justice from all people. This is the “good” He requires (6:8). The people had grown content with going through the religious motions while practicing very little genuine spiritual devotion. Even the religious leaders chose to speak popular messages in order to support their standard of living. Micah preached that true religion comes



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from a heart tuned to God, resulting in godly living. As such, religion and ethics are inseparable. People who refuse to repent will face His judgment, but the faithful will find His salvation and be led by God’s King, who would usher in His peace and prosperity.

Structure

Structured thematically as a balanced chiasm, the book highlights the central and final sections. Each matching section reflects on the other. This literary structure emphasizes Micah’s main themes of Judah’s social sins, the moral failure of its leadership, and the establishment of God’s kingship over the land.

Outline

- I. Coming Defeat and Destruction (1:1–16)
 - A. God’s condemnation of His people (1:1–7)
 - B. Micah’s lament (1:8–16)
- II. Corruption of the People (2:1–13)
 - A. Judgment on greedy oppressors (2:1–5)
 - B. Rejection of God’s word (2:6–11)
 - C. Hope after the judgment (2:12–13)
- III. Corruption of the Leaders (3:1–12)
 - A. Unjust rulers and judges (3:1–4)
 - B. False prophets and the true prophet (3:5–8)
 - C. Corrupt leaders and Jerusalem’s fall (3:9–12)
- IV. Hope for a Glorious Future Restoration (4:1–5:15)
 - A. The Lord’s rule over the nations (4:1–5)
 - B. The remnant and the Lord’s rule (4:6–10)
 - C. The Lord’s reversal of the present situation (4:11–5:1)
 - D. The remnant and the Lord’s ruler (5:2–9)
 - E. The Lord’s rule over the nations (5:10–15)
- V. Corruption of the City and Its Leaders (6:1–16)
 - A. God’s lawsuit against His people (6:1–8)
 - B. Accusations against Jerusalem (6:9–12)
 - C. God’s verdict of judgment (6:13–16)
- VI. Corruption of the People (7:1–7)
 - A. Lament over a decadent society (7:1–6)
 - B. Waiting in hope (7:7)
- VII. Future Reversal of Defeat and Destruction (7:8–20)
 - A. God’s anger over sin and His salvation (7:8–10)
 - B. An exodus from exile (7:11–17)
 - C. God’s forgiveness of sin and His salvation (7:18–20)³

³ Peacock, K. (2015). [Micah](#). In E. R. Clendenen & J. R. Howard (Eds.), *Holman Illustrated Bible Commentary* (pp. 951–952). Broadman & Holman.



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Few Christians have had as much impact as the 17th-century French monk Brother Lawrence with his little book *The Practice of the Presence of God*. It's a book that transformed my own prayer life and has done the same for many others.

Brother Lawrence was born Nicolas Herman in eastern France in 1614 to a peasant family and, although poorly educated, was taught the Christian faith. One midwinter, Nicolas saw a tree without leaves and was deeply struck by an awareness that God would soon take this seemingly dead object and bring it to life. Although that awareness of a God who could resurrect things stayed with him, Nicolas did little with it. He became a soldier, fighting in the brutal chaos of the Thirty Years War where he was captured, nearly executed and suffered wounds that made him permanently lame.

Invalidated out of the army, Nicolas briefly became a servant. Then, at the age of 26, he joined the Carmelite Order of monks in Paris. Taking the name Brother Lawrence, he remained part of the monastic community for 50 years until his death. He never became a priest but stayed a lay monk, and for years his main duty was cooking and cleaning in the kitchens of the priory. When his health began to fail, Brother Lawrence was given the responsibility of repairing sandals for the monks. He wrote:

'We ought not to be weary of doing little things for the love of God, who regards not the greatness of the work, but the love with which it is performed. And it is not necessary to have great things to do. I turn my little omelette in the pan for the love of God.'

Despite Lawrence's lowly role, lack of education and simple language, he became increasingly valued over the years for his spiritual wisdom and the peace he showed. People came to talk with this gracious, gentle man, or wrote him letters seeking guidance. Slowly, Brother Lawrence's down-to-earth sayings about the spiritual life became prized and remembered. In 1691, known to only a few people outside the priory, Brother Lawrence died at the age of 77.

In the normal way of things, all memory of such an obscure monk would have soon faded. Yet within a few years, some of his sayings, sixteen letters and conversations, were compiled into a book which came to be called *The Practice of the Presence of God*. In it we find the principles by which Brother Lawrence lived: the ideal of a life in which every thought and action remain focused on God, not simply during formal prayer or worship but throughout every daily task, however humble. As he wrote, 'It is enough for me to pick up a straw from the ground for the love of God.' *The Practice of the Presence of God* had a surprising history. It became popular amongst many Protestants across Europe and was recommended by people such as John Wesley. It has never been out of print and over the years Christians of every denomination have found it profoundly helpful. It is important to recognise that in the teaching preserved to us, Brother Lawrence's focus lay in the specific area precisely summed-up in that title *The Practice of the Presence of God*.

Let me point out three aspects of Brother Lawrence's life and teaching that are worth pondering. First, he displayed *personal humility*. Brother Lawrence seems to have been content to be a 'nobody' at the lowest level of the monastic system. Humility is not thinking 'less of yourself' but 'thinking of yourself less' – Brother Lawrence clearly lived that out in his life and ministry. His words reveal a quiet, humble man without any spiritual superiority; someone who never talked down to his hearers. Part of what is significant about this remarkable man is that he chose to be unimportant.

Second, he demonstrated *heavenly simplicity*. There have always been complex or costly paths to spiritual growth, whether practices, pilgrimages or programmes. In contrast, Brother Lawrence points to the single overriding necessity of one thing: a lasting personal relationship with God in Christ himself.

Third, Brother Lawrence described a *holy intimacy*. This modest man would never have considered himself a theologian but his focus on knowing the presence of God comes very close to Jesus'



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command: ‘Love the Lord your God with all your heart and with all your soul and with all your mind’ (Matthew 22:37 NIV).

Brother Lawrence wrote:

‘The most holy and necessary practice in our spiritual life is the presence of God. That means finding constant pleasure in his divine company, speaking humbly and lovingly with him in all seasons, at every moment, without limiting the conversation in any way.’

Sadly, there is always a danger of ‘other things’ coming between us and God in Christ; whether bad things such as sins, needs or greeds, or the best of things such as our Christian ministry and vocation. Knowing God must always come first.

We often talk about ‘meeting with God’ but frequently restrict that to a particular time or place: the ‘quiet time’ or our church worship. That Brother Lawrence, limping around in the noise and smells of a monastic kitchen, could know the presence of God and rejoice deeply in Christ is a reminder to all of us.

Let’s all seek to ‘practice the presence of God’ in our lives.

J. John

Reverend Canon <https://canonjohn.com/2022/10/08/heroes-of-the-faith-brother-lawrence/>

Revelation CEB

21 Then I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea was no more. **2** I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride beautifully dressed for her husband. **3** I heard a loud voice from the throne say, “Look! God’s dwelling is here with humankind. He will dwell with them, and they will be his peoples. God himself will be with them as their God. **4** He will wipe away every tear from their eyes. Death will be no more. There will be no mourning, crying, or pain anymore, for the former things have passed away.” **5** Then the one seated on the throne said, “Look! I’m making all things new.” He also said, “Write this down, for these words are trustworthy and true.” **6** Then he said to me, “All is done. I am the Alpha and the Omega, the beginning and the end. To the thirsty I will freely give water from the life-giving spring. **7** Those who emerge victorious will inherit these things. I will be their God, and they will be my sons and daughters. **8** But for the cowardly, the faithless, the vile, the murderers, those who commit sexual immorality, those who use drugs and cast spells, the idolaters and all liars—their share will be in the lake that burns with fire and sulfur. This is the second death.”

New Jerusalem

9 Then one of the seven angels who had the seven bowls full of the seven last plagues spoke with me. “Come,” he said, “I will show you the bride, the Lamb’s wife.” **10** He took me in a Spirit-inspired trance to a great, high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God. **11** The city had God’s glory. Its brilliance was like a priceless jewel, like jasper that was as clear as crystal. **12** It had a



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great high wall with twelve gates. By the gates were twelve angels, and on the gates were written the names of the twelve tribes of Israel's sons. ¹³ There were three gates on the east, three gates on the north, three gates on the south, and three gates on the west. ¹⁴ The city wall had twelve foundations, and on them were the twelve names of the Lamb's twelve apostles.

¹⁵ The angel who spoke to me had a gold measuring rod with which to measure the city, its gates, and its wall. ¹⁶ Now the city was laid out as a square. Its length was the same as its width. He measured the city with the rod, and it was fifteen hundred miles.^[a] Its length and width and height were equal. ¹⁷ He also measured the thickness of its wall. It was two hundred sixteen feet^[a] thick, as a person—or rather, an angel—measures things. ¹⁸ The wall was built of jasper, and the city was pure gold, like pure glass. ¹⁹ The city wall's foundations were decorated with every kind of jewel. The first foundation was jasper, the second was sapphire, the third was chalcedony, and the fourth was emerald. ²⁰ The fifth was sardonyx, the sixth was carnelian, the seventh was chrysolite, and the eighth was beryl. The ninth was topaz, the tenth was chrysoprase, the eleventh was jacinth, and the twelfth was amethyst. ²¹ The twelve gates were twelve pearls; each one of the gates was made from a single pearl. And the city's main street was pure gold, as transparent as glass.

²² I didn't see a temple in the city, because its temple is the Lord God Almighty and the Lamb. ²³ The city doesn't need the sun or the moon to shine on it, because God's glory is its light, and its lamp is the Lamb. ²⁴ The nations will walk by its light, and the kings of the earth will bring their glory into it. ²⁵ Its gates will never be shut by day, and there will be no night there. ²⁶ They will bring the glory and honor of the nations into it. ²⁷ Nothing unclean will ever enter it, nor anyone who does what is vile and deceitful, but only those who are registered in the Lamb's scroll of life.