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The Catechism describes God through two different lists of attributes. God is (1) infinite, eternal, and unchangeable, in his (2) being, wisdom, power, holiness, justice, goodness, and truth. It is important to understand that each of the attributes from the first list applies to each of the attributes in the second. Hence, God is infinite in his being (and infinite in his wisdom, power, holiness . . .), he is eternal in his being (and eternal in his wisdom, power, holiness . . .), he is unchangeable in his being (and unchangeable in his wisdom, power, holiness . . .), and so on.

When we refer to God's *being*, we refer to his existence, to his nature, and to the qualities of his "Godness." And from the Catechism we know that his being is infinite (unlimited in extent or degree), that it is eternal (without beginning and without end), and that it is unchangeable (unable to be altered in any way). God exists everywhere and at all times; he has always existed and will always exist; he is unchanging and, indeed, unchangeable by any power, any fact, any circumstance. Let's consider the being of God and marvel together at who he is.

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**The ultimate fact
about the universe is
a personal God.**

PETER C. MOORE

There must be a starting point for all knowledge. There must be some ultimate fact that lies at the very foundation of all we know, all we believe, all we insist upon as being true. The Bible's opening words establish this fact: "In the beginning, God . . ." (Genesis 1:1). At the beginning of history as we know it, at the dawning of the universe, at the first moment of time, God already was. There was never a time he had been formed or made, never a time he did not exist. He is eternal and uncreated, infinite and self-existent. He is also personal, and thus not a mere force, energy, or power, but an authentic being. As a being, he is one in essence, one in will, but three in persons—Father, Son, and Holy Spirit. As a being, he can speak and act, create and command, love and hate, save and judge. And as a being, he can have relationships with other beings that are personal, intimate, and genuine. Thus, the ultimate fact about the universe—and the ultimate fact that makes sense of the universe—is a personal God.

GOD IS 29

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God exists.
He exists as He is
revealed by the Bible.

The reason one must
believe that He exists
is because He said
that He exists.

JOHN MACARTHUR

We have seen that “the ultimate fact about the universe is a personal God.” But how do we know this to be true? How do we know that this personal God actually exists? Theologians have offered many methods through which we can have confidence that there is a God, some of them by focusing on the existence of order in the universe, others on the existence of morality in humanity, and still others on the existence of a deep spiritual longing within the human heart. Each of these is said to prove that God exists and to put a moral imperative on us to believe. Each of these methods has its own strengths, but most ultimately, we must believe God exists because he has told us so. God has revealed his existence, his character, and his actions through the words of sacred Scripture, and we are under obligation to believe him. Because he has spoken, we have no excuse to deny that there is a God, to deny that he has created us, and to deny that he relates to us personally. We know he exists because he has told us he exists. It’s really as simple as that.

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**God is not for proof but proclamation;
not for argument but acceptance.**

ROBERT M. HORN



Is it possible to prove that God exists? Is it possible to prove this so definitively that human beings must quiet their minds, bow their knees, and submit their hearts to him? Robert Horn reminds us that we can so easily lose our way and allow good motives to distract from our God-given purpose. God does not tell us to go into the world and convince others of his existence. He does not command us to engage in arguments and disputes about whether he does or does not exist. Rather, he commissions us to go and “make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19-20). Our God-given task is to proclaim the gospel of God and to call upon people to accept it—to believe the good news of salvation by grace through faith in Christ Jesus. As we do so, we trust that God himself will bring conviction of his existence and submission to his purpose.

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The existence of God does not just face us with **something** to be believed or rejected, but **someone** to be accepted or rejected.

Peter S. Williams

It is good and necessary to believe that God exists, but it is also insufficient. After all, “Even the demons believe—and shudder” (James 2:19). Satan himself has stood in the presence of God and has not the least shred of doubt about his existence. Yet he continues to lead the rebellion against him, continues to attempt to steal God’s glory for himself. Thus, as we awaken to the existence of God, we must do more than give assent to the fact of it. And that’s because God is not merely *something* but *someone*. God is not a fact to be believed or rejected, as we may choose to believe or reject disputed facts of science or history. Rather, God is a being who must be either accepted or rejected. For God is not interested in our assent but our reception. His desire is not merely that we would believe he exists, but that we would put our faith in him and enter into a living, vital, and deeply personal being-to-being relationship where we relate to him as children for whom their father has deep love and deep delight.

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**IF YOU'RE SINCERELY
SEEKING GOD, GOD WILL
MAKE HIS EXISTENCE
EVIDENT TO YOU.**

WILLIAM LANE CRAIG

In ancient times, God made this promise to his people: “You will seek me and find me, when you seek me with all your heart. I will be found by you, declares the LORD” (Jeremiah 29:13-14). Though that was a promise made to a specific people in a specific context, it powerfully displays God’s tender heart. God turns away none of those who come to him with empty hands and a broken heart, none of those who come to him with a humble sincerity. Later, Jesus said, “All that the Father gives me will come to me, and whoever comes to me I will never cast out” (John 6:37). He tells us that the people who are loved by God will inevitably come to God, find acceptance, and be held safe forever in his unbreakable grip. What’s more, God waits patiently, for it is not his will “that any should perish, but that all should reach repentance” (2 Peter 3:9). The reason God gives us knowledge of his being is so we can respond to the wonder and beauty of it, so he can save us by his mercy and grace.

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MEN AND WOMEN WHO REFUSE TO
ACKNOWLEDGE GOD'S EXISTENCE DO SO,
IN THE FINAL ANALYSIS, BECAUSE IT IS
CONTRARY TO THEIR MANNER OF LIVING.
THEY DO NOT WANT TO BOW
TO THE MORAL CLAIMS OF A
HOLY GOD ON THEIR LIVES.

R.C. Sproul

R.C. Sproul makes a bold claim here. He insists that those people who utterly reject the existence of God—not just any god, but the God of the Bible—do not do so ultimately on the basis of insufficient proof or inadequate arguments (even if that is their insistence), but on the basis of moral rebellion. They ultimately reject God because to admit his existence would be to admit his being, and to admit his being would be to admit his right to rule over them. If God exists as a personal and present being, then they live in a world fashioned according to his mind and governed according to his law. And they, like all of us, prefer to be a law unto themselves. Rather than bow the knee, they shake the fist; rather than praising his name, they deny his existence. Rather than submitting to God, they elevate themselves to rule over God. They reject the one who made them and the one who is so willing to save them.

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PETER DU MOULIN

GOD IS THE FIRST, MOST CHIEF,
AND MOST PERFECT BEING FROM WHOM
THERE FLOWS AND DEPENDS ALL
ENTITY AND PERFECTION.

God is the first being—the one who preexists all others and who, in fact, has no beginning and no end. He has always been and will always be. God is the chief being—the one who is preeminent over all others and who can never be superseded or ultimately contradicted. God is the most perfect being, who is without limit and blemish in each and every one of his attributes, in each and every one of his deeds, desires, and commands. Because God is first, chief, and perfect, all other being—all entity—flows from him and is moment-by-moment dependent upon him. Whatever else in this world may be perfect and unblemished, it is that way only because it is made by God, because it resembles God, and because it is kept unblemished by God. He is the source of all that exists, all that is good, all that is perfect and wonderful. Whatever blessings you enjoy today, you can be certain that their most ultimate source is this great and powerful God.

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THERE IS BUT ONE GOD,
THE MAKER, PRESERVER AND
RULER OF ALL THINGS, HAVING IN
AND OF HIMSELF, ALL PERFECTIONS,
AND BEING INFINITE IN THEM ALL;
AND TO HIM ALL CREATURES OWE
THE HIGHEST LOVE, REVERENCE
AND OBEDIENCE.

James Boyce

There is but one God who exists in the Trinitarian relationship of Father, Son, and Holy Spirit, each of these persons coequal and co-eternal. God made all things, he preserves all things, and he rules over all things—all creatures, all matter, all time, all space, all actions, all decisions, all . . . everything. In and of himself—without reference to any other being—God has all perfections and is infinite in them all, which means that as we consider God’s wisdom, God’s power, God’s holiness, justice, goodness, and truth, we must understand that God is infinite, eternal, and unchangeable in each of them. Though each of these qualities is distinct, each of them also impacts the others, so that God’s wisdom, for example, is exercised in his power, holiness, justice, goodness, and truth. God, being who he is and what he is, is worthy of our love, reverence, and obedience—and not just worthy of it, but deserving of it. The only right response to a God like this is to bow the knee to him and worship him with our hearts, our mouths, our very lives.

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*The true name of Being is proper to God only;
the creatures are in themselves but
shadows & appearances of beings.*

God alone is.

Thomas Goodwin

Each human is a being. God is a being. But there is a crucial distinction between our being and God's: God's is self-existent but ours is created. God is the one and only whose being exists before and beyond and outside of what has been created. He is the Alpha and the Omega, the first and the last, the beginning and the end, the One who is without creation or creator, the One who exists by his own will alone, the One who has always been and will always be. And while we, too, have being, ours is finite, limited, dependent, created, and mortal. Our existence is derived from God's, since "In him we live and move and have our being" (Acts 17:28). Our being, compared to God's, is like molehills are to mountains, as puddles are to oceans, as fireflies are to stars in the night sky. Or as Thomas Goodwin says, as a shadow is to the object that casts it—no less real, but only a pale, imperfect imitation. True Being belongs only to the One who has always been and will always be.

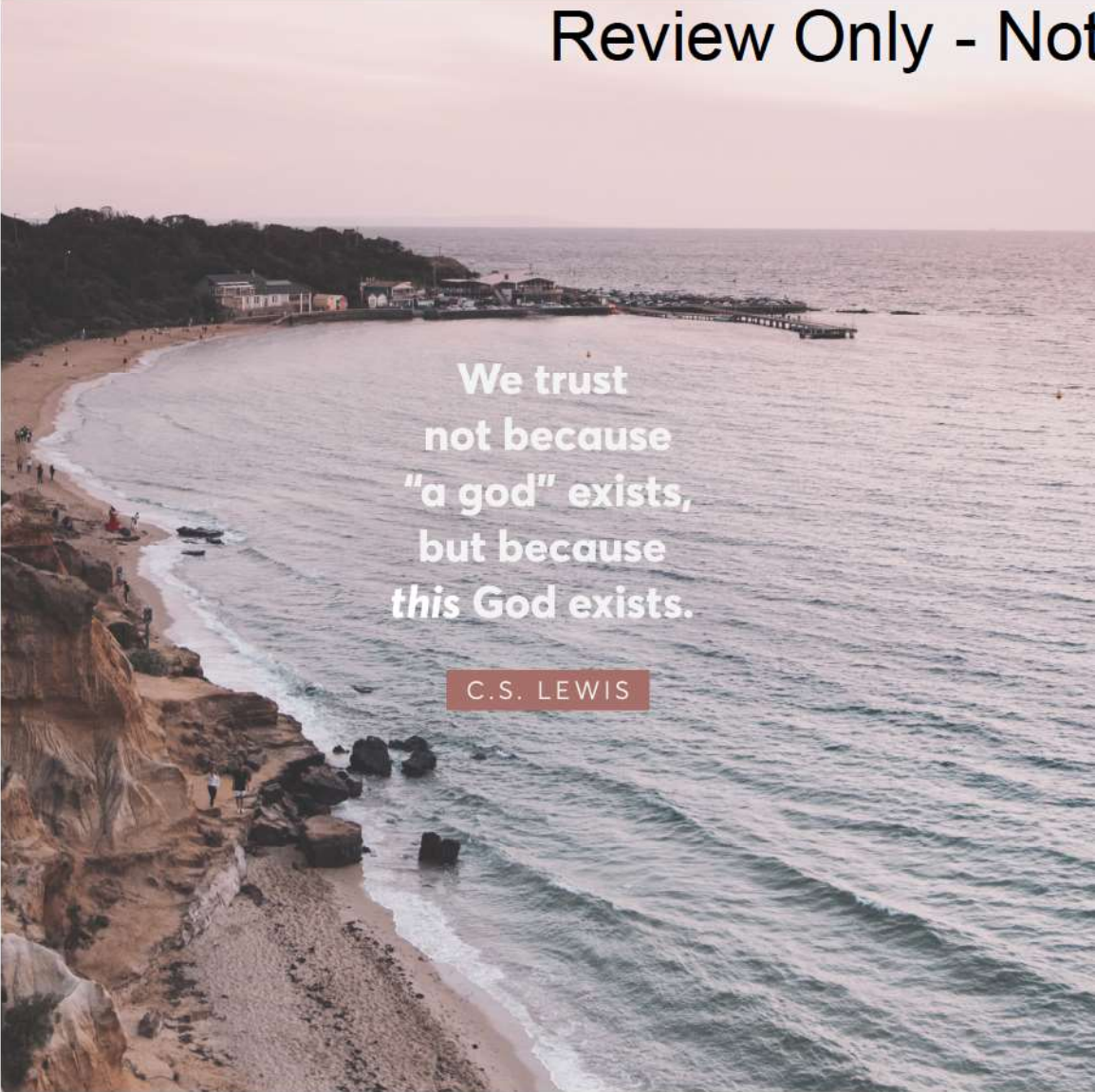
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God exists in himself & of himself.
His being he owes to no one.
His substance is indivisible.
He has no parts but is single
in his unitary being.

A.W. TOZER

We tend to learn new things by drawing comparisons to things with which we are already familiar. If we want to explain what an e-book is, we might first describe a printed book, then distinguish it from the electronic equivalent. If we are asked to describe Diet Pepsi, we might tell how it is different from regular Pepsi or from Diet Coke. Thus, new knowledge tends to be derived from existing knowledge. Our temptation when attempting to better understand God is to begin with ourselves, then to tell how God is different from us. And while this can be helpful, it reverses the proper order, for it is we who are the derived beings. God is not just more than a human being and not just a bigger and better version of humanity. Rather, God is a being of a completely different order and one who is utterly unique from all else that is. Though God shares some of his attributes with us, his being is as different from ours as day is from night and sand is from water.

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We trust
not because
"a god" exists,
but because
this God exists.

C.S. LEWIS

Lewis makes a distinction here that is both plain and profound, that is simple, yet of the highest significance. There is all the difference in the world between "a god" and "this God," between any god and the God of the Bible. Christians are not mere theists, people who demand the existence of some god or who would be satisfied with any god. Our eyes have not been opened and our hearts made receptive to the existence of the first higher power we have heard of or the one we regard as most persuasive. No, our longings have led us to *this* God, to the true God, the only God. If we had not found him, we would be searching still. If he had not satisfied us, we would be restless still. If we had not found joy in him, we would be discontented still. Our trust is not in the notion of a god or the existence of some kind of god. No, it is fixed on the God who has revealed himself to us persuasively and personally as the God who is, the God who lives, the God who loves.

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IN GOD'S BEING THERE ARE THE SAME VIRTUES THAT WE

ADMIRE IN MEN, ONLY IN GOD THEY ARE IN PERFECT OR

FULL MEASURE WITHOUT ANY LIMIT. AND GOD ALWAYS

ACTS ACCORDING TO EVERY ONE OF HIS VIRTUES.

WILLIAM CHILDS ROBINSON

There is much to admire in human beings. Because we are made in the image of God, we can imitate God—we can love and rejoice, invent and create, make peace and grant grace, display mercy and extend pardon. We can display a host of precious traits of character and do a world of good. Yet all the while we remain aware that “the best of men are but men at best.” The best of us have failures that tag along with all our successes, sins that accompany all our graces, vices that mix with every virtue. The humblest is still at times prideful; the most gracious is still at times practically barbaric. In God and God alone do we see virtues that are unalloyed by iniquity, goodness that is untouched by any ill motive. At all times and in all circumstances, God acts according to all his virtues and abilities so that he is never more or less wise, never more or less powerful, never more or less holy, good, just, or true. As we continue to delight in the God who is, let’s consider each of these precious virtues.