

Coram Deo

Knowing God

TRUTH

Coram Deo means, 'before the face of God.' These lessons are focusing on God's attributes revealed to us in Scripture. The study of God in the Scripture is of the utmost importance. The proper understanding of God transforms lives, provides insight for living, and promises eternal life. For each and every Christians, to know God should be our greatest pursuit and continuous aim for our whole lifetime.

The proper study of a Christian is the Godhead. The highest science, the loftiest speculation, the mightiest philosophy, which can ever engage the attention of a child of God, is the name, the nature, the person, the work, the doings, and the existence of the great God whom he calls his Father.

But while the subject humbles the mind, it also expands it. He who often thinks of God, will have a larger mind than the man who simply plods around this narrow globe...Nothing will so enlarge the intellect, nothing so magnify the whole soul of man, as a devout, earnest, continued investigation of the great subject of the Deity. --C.H. Spurgeon

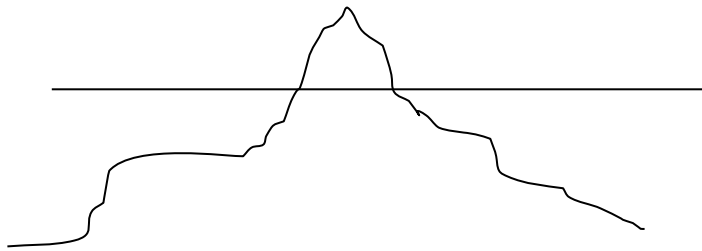
The proper study and understanding of God in all his perfection is necessary for understanding man's pitiful condition aside from Christ. And a proper understanding of man's depravity brings to light the radiance of God's holiness and grace. The Bible teaches that our God, who is immense and incomprehensible, is also personal, gracious, and able to be known.

There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

Westminster Confession, Chapter II:I

As in any study from Scripture, the purpose of these lessons and activities are not just for the sake of knowledge. Rather, the material to be studied is the highest and most important subject for mankind to endeavor. Therefore, the study of God should involve knowing (head), being (heart), and doing (hands).

How can we know God, when God is described as invisible, immeasurable, and incomprehensible?



Even though we cannot know God exhaustively (below the iceberg), we can know true things about God as he revealed himself in Scripture.

God is Incomprehensible and yet knowable in as He has made Himself known through general and special revelation.

Article 2 of the Belgic Confession

We know Him by two means: First, by the creation, preservation, and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to *see clearly the invisible things of God, even his everlasting power and divinity*, as the apostle Paul says in Romans 1:20. All which things are sufficient to convince men and leave them without excuse. Second, He makes Himself more clearly and fully known to us by His holy and divine Word, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation.

God's attributes are both "incommunicable" and "communicable."

Incommunicable attributes are those that belong to God alone
Such as omniscience, transcendence, etc.

Communicable Attributes are those that we can also possess (knowledge, love, mercy, etc.). However, we have to realize that all of our discussions about God's attributes are going to be inadequate ultimately. God is, after all, infinite in his perfections.

Jeremiah 9:23-24

²³This is what the LORD says:

"Let not the wise man boast of his wisdom
or the strong man boast of his strength
or the rich man boast of his riches,

²⁴but let him who boasts boast about this:

that he understands and knows me,
that I am the LORD, who exercises kindness,
justice and righteousness on earth,
for in these I delight," declares the LORD.

John 17:3

³Now this is eternal life:
that they *may know you*,
the only true God,
and Jesus Christ,
whom you have sent.

Knowing God is more than knowledge about God. True knowledge is knowing God personally. The Greek word for "to know" is gnósis

Gnosis defined: *functional* ("working") knowledge gleaned from first-hand (personal) experience, connecting theory to the application; "application-knowledge," gained in (by) a direct relationship.

How can we know God, when God is described as invisible, immeasurable, and incomprehensible?

Jeremiah 9:23-24 describes where our focus for life is directed

The world's priorities (9:23)

The one thing worthy of boasting about (9:24)

What does it mean *to know God*?

Read the following quotes.

“What were we made for? To know God. What aim should we set ourselves in life? To know God. What is the ‘eternal life’ that Jesus gives? Knowledge of God. What is the best thing in life, bring more joy, delight, and contentment, than anything else? Knowledge of God (Packer, *Knowing God*, 29).

Knowing God, then is living each day in conscious loving dependence upon him, wholly persuaded that the troubles and pains of life are no less his work than the blessings and victories...We see, then, that knowing God is a relational or personal experience. This is but to say that it always exists and operates within the context of commitment, trust, faith and obedience” (Storms, *The Grandeur of God*, 20).

What do these quotes teach us about knowing God?

Knowing God is more than an academic pursuit. Why is this statement true?

J.I. Packer states, "Once you become aware that the main business that you are here for is to know God, most of life's problems fall into place of their own accord" (Knowing God, 29).

How does one's view of God impact his/her everyday life?

What truths in this lesson are vital in your life at this time for each of these categories?

HEAD (Understanding/Memory)



HEART (Belief/Ownership)



HANDS (Application)



A Prayer

"O God, I have tasted Thy goodness, and it has both satisfied me and made me thirsty for more. I am painfully conscious of my need of further grace. I am ashamed of my lack of desire. O God, the Triune God, I want to want Thee; I long to be filled with longing; I thirst to be made more thirsty still. Show me Thy glory, I pray Thee, that so I may know Thee indeed. Begin in mercy a new work of love within me. Say to my soul, 'Rise up, my love, my fair one, and come away.' Then give me grace to raise and follow Thee up from this misty lowland where I have wandered so long. In Jesus' Name, Amen."

A.W. Tozer, *The Pursuit of God*, 20.

ACCOUNTABILITY

Before your time together, review the questions in the equipping section. Are there specific truths or principles that God impresses upon you? It might be a truth issue (head), a heart issue, or an application issue (hand).

Head issue:

Heart issue:

Hand issue:

Are there any ways in which you think and live that do not reflect a *gnósis* knowledge of God? Be specific and share them with the group.

MISSION

How can you use general revelation to point people to Jesus?

How can your *gnósis* knowledge of God be used as a tool for sharing the good news with others?

Who are the three people (non-church, non-believers) you are praying for?

1. _____
2. _____
3. _____

Steps I have taken or will take to connect with them:

1. _____
2. _____
3. _____

SUPPLICATION

Share your prayer requests with one another. Space is provided below to write them down. Use this to help remind you what to pray for each other during the week.

In addition, there are a few questions to help you share requests.

What are your prayer requests regarding the truth this week?

In light of the discussion this week, what do you need to pray for?

What are your prayer requests regarding any situations in your life this week?

Prayer requests from others in the group this week

Coram Deo
Our Hesed God

TRUTH

What is *Hesed*?

From R.C. Sproul Jr. May 04, 2013 Category: Articles

There may be no more significant Old Testament description of how God relates to His people than this Hebrew word *hesed*. I argue that the best translation of this term would be “loyal love.” God loves His people genuinely, immutably, loyally. Both the love and the loyalty are, of course, tightly bound together. That is, just as one cannot love capriciously so one cannot be loyal without love. God is for His people, and will never cease to be for them.

Loyal-Love (Hesed)

November 01, 2011 by Iain Duguid

In the Old Testament, *hesed* is a central theological term. It is a key attribute in the Lord’s self-description in Exodus 34:6–7, as well as an obligation that is placed on all of His people in Micah 6:8. Yet because there is no exact English equivalent, it has proved hard for Bible translators to render it accurately. In various versions, it appears as “kindness,” “faithfulness,” “mercy,” “goodness,” “loyalty,” and “steadfast love.” In what follows, we shall explore how love and loyalty are combined in this one word.

The most precious use of the word *hesed* in the Old Testament is as a description of what God does. Having entered a covenant relationship with His people, God bound Himself to act toward them in certain ways, and He is utterly faithful to His self-commitment.

Psalms 136 explores what the Lord’s *hesed* means in its broadest possible terms, for each line concludes with the words: “his *hesed* endures forever.” Because of the Lord’s *hesed*, He created the universe, and He rules it daily through His providence (vv. 5–9, 25). Because of His *hesed* toward Israel, He redeemed them out of Egypt and brought them through the Red Sea and the wilderness into the Land of Promise. For the same reason, He hurled the Egyptians into the sea and struck down the Canaanite kings before them (vv. 11–21). Both His deliverance of His people and His destruction of their enemies are aspects of the Lord’s faithfulness to His promise to make Abraham a mighty nation, blessing those who bless him and cursing those who curse him (Genesis 12:1–3).

Even when His people sin against Him and face the consequences of their sin, they may still appeal to the Lord’s *hesed*, as the writer of Lamentations does in the midst of the destruction of Jerusalem in 586 BC. Surrounded by the evidence of the Lord’s faithfulness to judge wickedness, rebellion, and sin, he casts himself on the unchanging character of God, affirming, “The *hesed* of the LORD never ceases; his mercies never

come to an end; they are new every morning; great is your faithfulness”
(Lamentations 3:22–23).

In Psalm 23:6, the psalmist declares that the Lord’s goodness and *hesed* will pursue him all the days of his life. The word pursues normally describes the action of pillaging armies and covenant curse, but the psalmist is convinced that instead of the covenant curse he deserves, the Lord’s faithful love and goodness will hunt him down relentlessly instead.

The fullness of the Lord’s *hesed* is seen in the cross: there the true hasid, Jesus Christ Himself — the only human ever truly to be loyal to the Lord and to His neighbor in every aspect of life — was treated as the covenant breaker and cursed for sin so that we who are unfaithful might be clothed in His faithfulness and thus redeemed. In this way, God’s original covenant purpose to have a people for His praise was faithfully accomplished.

The Lord’s *hesed* will never let us go. In the midst of life’s trials and tragedies, we may cry out to our loving Lord in confidence that nothing in all creation can ever separate us from the loyal love that chose us before time began, is sanctifying us in the present, and will faithfully bring us to our eternal home (Romans 8:28–30).

EQUIPPING

Read through the following passages and write down all the references that highlight God's *hesed* love.

Psalm 23:6

Psalm 136:1-9

Lamentations 3:22-23

John 3:23-25

Romans 5:5-6, 8-9

Ephesians 2:4-9

1 John 4:9-10

Write a prayer in response to God's *hesed* love (be ready to share with your group).

In response to God's *hesed* love, how then should we live (Romans 12:1-2)?

How do the following words of Jesus reflect a proper response to God's *hesed* love?

Matthew 22:38-39: "This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself."

ACCOUNTABILITY

Before your time together, review the questions in the equipping section. Are there specific truths or principles that God impresses upon you? It might be a truth issue (head), a heart issue, or an application issue (hand).

Head issue:

Heart issue:

Hand issue:

MISSION

How would loving your neighbor as yourself open up opportunities to share not only the gospel of God but also your own life (1 Thessalonians 2:8)?

Who are the three people (non-church, non-believers) you are praying for?

1 _____

2 _____

3 _____

What specific ways can you love those who are praying for to build a bridge with them?

1 _____

2 _____

3 _____

SUPPLICATION

Share your prayer requests with one another. Space is provided below to write them down. Use this to help remind you what to pray for each other during the week. In addition, here are a few questions to help you share requests.

What are your prayer requests regarding the truth this week?

In light of the discussion this week, what do you need to pray for?

What are your prayer requests regarding any situations in your life this week?

Prayer requests from others in the group this week

Coram Deo – Lesson 3

God is Eternal and Unchangeable

TRUTH

“The eternity of God is the foundation of the stability of the covenant, the great comfort of a Christian. The design of God in Scripture is, to set forth his dealing with men in the way of a covenant” (Charnock, *The Existence and Attributes of God*, 279).

God is Eternal (I AM)

Exodus 3:1-16

God is a covenant-making and covenant-keeping God. The goal of all divine-human covenants is summed up in words found throughout the Bible: “I will be your God, and you will be my people, and I will dwell among you” (Ex. 6:7; 29:45; Ezek. 11:20; 2 Cor. 6:16; Rev. 21:3)

The overarching theme of Exodus is the fulfillment of God’s promises to the patriarchs—“I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob (Ex 3:6). The success of the exodus must be credited to the power and purpose of God, who remembers his promises. God established His covenant with Abraham, swearing on His own character. The events and instructions in Exodus are described as the Lord remembering his covenant promises to Abraham (2:24; 3:6, 14–17; 6:2–8). The promises extend to both Abraham’s descendants and all the nations of the world (Gen. 12:1–3). The fulfillment of these promises is rooted in Israel’s covenant relationship with the Lord (Gen. 17:7–8), and He is both eternal and unchangeable.

In Exodus 3, Moses is drawn to the burning bush to experience an encounter with God (3:2-3). Then God called to him (3:4). The place where Moses stood was holy ground because of the presence of God. And when God addresses Moses, he declares His purposes and plans to bring Israel out of Egypt (3:7-10). The following dialogue (Ex 3:11-15) between Moses and God reveals God’s proper name, which declares that God is eternal.

But Moses said to God, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?”

And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.”

Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"

¹⁴ God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'"

¹⁵ God also said to Moses, "Say to the Israelites, 'The LORD, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.'

"This is my name forever,
the name you shall call me
from generation to generation."

His eternity is unmistakable by the name God gives himself- "I AM WHO I AM." The word LORD in the ESV represents the word Yahweh in Hebrew. Yahweh is derived, evidently, from a form of the verb "to be" and is connected with I AM WHO I AM. This is how God (Yahweh) wants to be known from generation to generation.

J.I. packer says that "I AM WHO I AM," in all its forms proclaims his eternal, self-sustaining, self-determining, sovereign reality-that supernatural mode of existence that the sign of the burning bush has signified. The bush, we might say, was God's three-dimensional illustration of his own inexhaustible life. 'This is my name forever,' he said-that is, God's people should always think of him as the living, reigning, the potent, unfettered and undiminished king that the burning bush showed him to be" (*Concise Theology*, 24).

Charnock states, this description being in the present tense, shows that his essence knows no past, nor future. It signifies His eternity, as well as his perfection and unchangeable. It signified his unchangeability from eternity to eternity; as it respects the creature, it signifies his constancy in his counsels and promises, which spring from no other cause but the unchangeableness of his nature (287, 330).

God is both eternal and unchangeable. Therefore, we can trust His purposes in our lives and the promises in His Word.

Immutability is that perfection of God by which He is devoid of all change, not only in His being, but also in His perfections, and His purposes and promises (Berkhof, *Systematic Theology*, 58).

God is unchanging in his being, perfections, purposes, and promises, yet God does act and feel emotions, and He acts and feels differently in response to different situations (A.W. Pink, *The Attributes of God*, 163).

This benediction shows us that Jesus is the fulfillment of the eternal covenant (Covenant of grace from Noah to Abraham to Moses to David to Jesus). It is eternal and was sealed through the blood of Jesus poured out on the cross.

Hebrews 13:20 *“May the God of peace, who through the blood of the **eternal covenant** brought back from the dead our Lord Jesus, that great Shepherd of the sheep..”*

God is both eternal and unchangeable. This makes all the difference. Therefore, we have hope and comfort in this life and the life to come.

EQUIPPING

Read the following verses and list the ways God's eternity is described.

God is eternal in His...

- Genesis 21:33 _____
- Deuteronomy 33:27 _____
- Psalms 93:2 _____
- Jeremiah 10:10 (1 Tim 1:17) _____
- Lamentations 5:19 _____
- Isaiah 48:12-13 _____
- Psalms 119:89 _____
- Ephesians 3:11 (Ps. 33:11) _____
- Jeremiah 31:3 _____
- Isaiah 54:10 _____

God is Unchangeable (Immutable)

Read the two definitions provided for God's immutability. Circle or underline the areas of His immutability.

Immutability is that perfection of God by which He is devoid of all change, not only in His being, but also in His perfections, and His purposes and promises (Berkhof 1960, 58).

God is unchanging in his being, perfections, purposes, and promises, yet God does act and feel emotions, and He acts and feels differently in response to different situations (A.W. Pink 163).

Read the following verses and list the ways God's immutability is described.

- Psalms 102:24-27
(Heb. 1:10-12) _____
- Malachi 3:6 _____
- James 1:17 _____

Hebrews 6:16-18

Numbers 23:19

God is both eternal and unchangeable. This makes all the difference. Or does it? What are the ways God's eternity and immutability makes a difference in your faith and life?

What gets in the way of truly believing and living as though these two attributes are true?

An Activity: Search the Scriptures list some of the promises of God that comfort you the most! Why are they important to you at this time?

What truths in this lesson are vital in your life at this time for each of these categories?

HEAD (Understanding/Memory)



HEART (Belief/Ownership)



HANDS (Application)



A Prayer

THOU ETERNAL GOD,
Thine is surpassing greatness, unspeakable goodness, super-abundant grace,
I can soon count the sands of the ocean's lips as number thy favors towards me;
I know but apart, but that part exceeds all praise. --*Valley of Vision*, 10

ACCOUNTABILITY

Before your time together, review the questions in the equipping section. Are there specific truths or principles that God impresses upon you? It might be a truth issue (head), a heart issue, or an application issue (hand). Are there ways in which you are not living according to these truths?

Head issue:

Heart issue:

Hand issue:

MISSION

God is Eternal and Unchangeable. How can these truths be used to point people to Jesus?

Who are the three people (non-church, non-believers) you are praying for?

1 _____

2 _____

3 _____

Steps I have taken or will take to connect with them:

1 _____

2 _____

3 _____

SUPPLICATION

Share your prayer requests with one another. Space is provided below to write them down. Use this to help remind you what to pray for each other during the week. In addition, there are a few questions to help you share requests.

What are your prayer requests regarding the truth this week?

In light of the discussion this week, what do you need to pray for?

What are your prayer requests regarding any situations in your life this week?

Prayer requests from others in the group this week

Coram Deo - Lesson 4

God is... My God is...

TRUTH

How God reveals Himself in Scripture shows us what God wants us to know about Him. In fact, God shows us what we need to know about Him. The following three resources give an extensive but surely not a complete list of the attributes and names of God. Read through them reflectively.

The New City Catechism

Q. 2 What is God?

God is the creator and sustainer of everyone and everything. He is eternal, infinite, and unchangeable in his power and perfection, goodness and glory, wisdom, justice, and truth. Nothing happens except through him and by his will.

Westminster Confession, Chapter II:I

There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

Overview of the Names of God in Scripture from Bible.org

(1) **Elohim:** The plural form of *EL*, meaning “strong one.” It is used of false gods, but when used of the true God, it is a plural of majesty and intimates the trinity. It is especially used of God’s sovereignty, creative work, mighty work for Israel and in relation to His sovereignty (Isaiah 54:5; Jeremiah 32:27; Genesis 1:1; Isaiah 45:18; Deuteronomy 5:23; 8:15; Psalms 68:7).

Compounds of *EI*:

- **EI Shaddai:** “God Almighty.” The derivation is uncertain. Some think it stresses God’s loving supply and comfort; others His power as the Almighty one standing on a mountain and who corrects and chastens (Genesis 17:1; 28:3; 35:11; Exodus 6:1; Psalms 91:1, 2).

- **Ei Elyon:** “The Most High God.” Stresses God’s strength, sovereignty, and supremacy (Genesis 14:19; Psalm 9:2; Daniel 7:18, 22, 25).
- **Ei Olam:** “The Everlasting God.” Emphasizes God’s unchangeableness and is connected with His inexhaustibility (Genesis 16:13).

(2) Yahweh (YHWH): comes from a verb which means “to exist, be.” This, plus its usage, shows that this name stresses God as the independent and self-existent God of revelation and redemption (Genesis 4:3; Exodus 6:3 (cf. 3:14); 3:12).

Compounds of **Yahweh:** Strictly speaking, these compounds are designations or titles which reveal additional facts about God’s character.

- **Yahweh Jireh (Yireh):** “The Lord will provide.” Stresses God’s provision for His people (Genesis 22:14).
- **Yahweh Nissi:** “The Lord is my Banner.” Stresses that God is our rallying point and our means of victory, the one who fights for His people (Exodus 17:15).
- **Yahweh Shalom:** “The Lord is Peace.” Points to the Lord as the means of our peace and rest (Judges 6:24).
- **Yahweh Sabaoth:** “The Lord of Hosts.” A military figure portraying the Lord as the commander of the armies of heaven (1 Samuel 1:3; 17:45).
- **Yahweh Maccaddeshcem:** “The Lord, your Sanctifier.” Portrays the Lord as our means of sanctification or as the one who sets believers apart for His purposes (Exodus 31:13).
- **Yahweh Ro’i:** “The Lord, my Shepherd.” Portrays the Lord as the Shepherd who cares for His people as a shepherd cares for the sheep of his pasture (Psalms 23:1).
- **Yahweh Tsidkenu:** “The Lord, our Righteousness.” Portrays the Lord as the means of our righteousness (Jeremiah 23:6).
- **Yahweh Shammah:** “The Lord is there.” Portrays the Lord’s personal presence in the millennial kingdom (Ezekiel 48:35).
- **Yahweh Elohim Israel:** “The Lord, the God of Israel.” Identifies Yahweh as the God of Israel in contrast to the false gods of the nations (Judges 5:3; Isaiah 17:6).

(3) Adonai: Like Elohim, this too is a plural of majesty. The singular form means “master, owner.” Stresses man’s relationship to God as his master, authority, and provider (Genesis 18:2; 40:1; 1 Samuel 1:15; Exodus 21:1-6; Joshua 5:14).

(4) Theos: Greek word translated “God.” Primary name for God used in the New Testament. Its use teaches:

- He is the only true God (Matt. 23:9; Rom. 3:30)
- He is unique (1 Timothy 1:17; John 17:3; Revelation 15:4; 16:7);
- He is transcendent (Acts 17:24; Hebrews 3:4; Revelation 10:6);
- He is the Savior (John 3:16; 1 Tim. 1:1; 2:3; 4:10). This name is used of Christ as God in John 1:1, 18; 20:28; 1 John 5:20; Tit. 2:13; Romans 9:5; Hebrews 1:8; 2 Peter 1:1.

(5) **Kurios:** Greek word translated “Lord.” Stresses authority and supremacy. While it can mean sir (John 4:11), the owner (Luke 19:33), master (Colossians 3:22), or even refer to idols (1 Corinthians 8:5) or husbands (1 Peter 3:6), it is used mostly as the equivalent of **Yahweh** of the Old Testament. It, too, is used of Jesus Christ, meaning (1) Rabbi or Sir (Matthew 8:6); (2) God or Deity (John 20:28; Acts 2:36; Romans 10:9; Philippians 2:11).

(6) **Despotes:** Greek word translated “Master.” Carries the idea of ownership while *kurios* stressed supreme authority (Luke 2:29; Acts 4:24; Revelation 6:10; 2 Peter 2:1; Jude 4).

(7) **Father:** A distinctive New Testament revelation is that through faith in Christ, God becomes our personal Father. Father is used of God in the Old Testament only 15 times while it is used of God 245 times in the New Testament. As a name of God, it stresses God’s loving care, provision, discipline, and the way we are to address God in prayer (Matthew 7:11; James 1:17; Hebrews 12:5-11; John 15:16; 16:23; Ephesians 2:18; 3:15; 1 Thessalonians 3:11).

My God is...

In many of the Psalms, David speaks of God in a declarative manner: “He is the Rock,” “You are very great,” “O Most High,” or “Savior.” In other Psalms, however, David is using the possessive pronoun and personalizes his relationship with God by declaring, “**My God is...**”

The personalization of the names and attributes of God is key when reflecting on Him. Read the following verses and underline or circle the personalized descriptions or names given by David:

Psalm 3:3

Psalm 5:1-2

Psalm 18:1-2, 26

Psalm 23:1

Psalm 27:1

Psalm 28:7

Psalm 118:14

EQUIPPING

Review the names and attributes of God listed and described in the Truth and Equipping sections. List ten names or attributes that encourage you at this time. Complete the table below. Be prepared to share your answers.

My God is...	What does this name mean to you? Why did you choose this name or attribute?

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Respond to the following quote:

“Knowledge of God is the foundation stone of all of Christian life and service, and all faithful love of God” (Ferguson, *A Heart for God*, 73).

ACCOUNTABILITY

Before your time together, review the questions in the equipping section. Are there specific truths or principles that God impresses upon you? It might be a truth issue (head), a heart issue, or an application issue (hand).

Head issue:

Heart issue:

Hand issue:

MISSION

How can the various names or attributes of God be used to point others to Christ?

Who are the three people (non-church, non-believers) you are praying for?

1 _____

2 _____

3 _____

Steps I have taken or will take to connect with them:

1 _____

2 _____

3 _____

SUPPLICATION

Share your prayer requests with one another. Space is provided below to write them down. Use this to help remind you what to pray for each other during the week. In addition, here are a few questions to help you share requests:
What are your prayer requests regarding the truth this week?

In light of the discussion this week, what do you need to pray for?

What are your prayer requests regarding any situations in your life this week?

Prayer requests from others in the group this week