

DOCTRINE OF GOD

INTRODUCTION OVERVIEW



The study of God is the most vitally important topic that one could ever look into. As Charles Spurgeon, famous nineteenth century British preacher said so many years ago behind the pulpit of the New Park Street Chapel in Southwark England:

It has been said that “the proper study of mankind is man.” I believe it is equally true that the proper study of God’s elect is God; 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.

There is something exceedingly improving to the mind in a contemplation of the Divinity. It is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity. Other subjects we can grapple with; in them we feel a kind of self-content, and go our way with the thought, “Behold I am wise.” But when we come to this master science, finding that our plumbline cannot sound its depth, and that our eagle eye cannot see its height, we turn away with the thought that vain man would be wise, but he is like a wild ass’s colt; and with solemn exclamation, “I am but of yesterday, and know nothing.” No subject of contemplation will tend more to humble the mind, than thoughts of God....

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.... The most excellent study for expanding the soul, is the science of Christ, and Him crucified, and the knowledge of the Godhead in the glorious Trinity. 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.

Charles Spurgeon, January 7, 1855

It is true there is nothing more humbling or expanding to the mind than the study of God.

The Study of GOD is the MOST important thing we can ever do! To not do it is to miss understanding GOD correctly. What did God say to the people through the Prophet Jeremiah? Be reminded:

²³“Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, ²⁴but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD.”

Jeremiah 9:23-24 (ESV)

We cannot think about, pray to, love, worship, commune with, or obey a deity that we do not KNOW the characteristics or traits of! In short, the Christian faith is unintelligible and unlivable without knowledge of God’s character.

Even more so, what we think about God shapes our entire worldview. (Worldview – the way in which we see the world, or all of reality)

Even more so, what we think about God shapes our entire worldview. Our entire worldview – which is constructed of our views on origin, purpose, morality and destiny – revolves around our view of God. For instance, if there is no God, as is affirmed in atheistic worldviews,

then there is no real objective moral value to human beings; no real ultimate purpose to life; and no obligation to one's self, others or society. In short, without God, life is ultimately directionless, hopeless and meaningless. By contrast if there is a God, then we are created with meaning and subsequently we become accountable to Him. We become beings with value and destiny as our words, deeds and actions are weighed against Gods standards.

All the big questions, then—issues of origin, meaning, morality, and destiny—and all the secondary concerns, too—issues of sex, gender, liberty, equality, bodily rights, etc.—eventually come down to one. Are we our own, or do we belong to Someone else? If there is a God, then, to borrow from Lewis, we are the tenants and He is the Landlord. If there is no God, then all is clay and nothing but clay.

Thus, the God question is the first question whose answer lays the foundation for answers to all the others.

Worldview Questions:

- Where did I come from? (origins)
- Why am I here? (meaning)
- How should I live? (morality)
- Where am I going? (destiny)

It can be said, "Belief results, or should, in behavior." What we believe fundamentally impacts how we will act.

Although we cannot fully grasp God, it does not follow that we can therefore not know anything about God. In fact, God has not left Himself unknowable. He has revealed Himself through two broad avenues – through His general revelation in conscience and nature and His specific revelation through His Word and Son. From these avenues of revelation we can know that God is real, revealed and relational.

Statistics today inform us that although the vast majority of people affirm belief in God, they are confusingly diverse on what they exactly classify as "GOD." For example in 2005 the national Study of Youth and Religion¹ undertook the largest and most detailed study of teenagers and religion in U.S. history. The results of the study showed that the majority of American teenagers hold onto a religion termed *Moralistic Therapeutic Deism* (MTD). What is that you ask? It could be summed up this way,

1. A God exists who created and orders the world and watches over human life on earth.
2. God wants people to be good, nice, and fair to each other, as taught in the Bible and by most world religions.
3. The central goal of life is to be happy and to feel good about oneself.
4. God does not need to be particularly involved in one's life except when he is needed to resolve a problem.
5. Good people go to heaven when they die.²

"Moralistic" has to do with morality, ethics, values that move us to be tolerant and good to people; the "Therapeutic" has to do with having a religion that "feels right" or "helps one cope with life;" and the "Deism" has to do with a God who, although exists, isn't connected to our lives deeply and doesn't really care about how we live our lives. So, upon this view God is how you want, will love you as you want, give you what you want, and save you as you want.

Although this was a study conducted on youth, the general population fairs no better. A study conducted by the **Pew Forum 2014 Religious Landscape Study**³ found that U.S. adults who believe in God has gone from 92% to 89% (between 2007 and 2014).

¹ http://www.youthandreligion.org/sites/youthandreligion.org/files/imported/publications/docs/w2_pub_report_final.pdf

² Christian Smith. http://www.ptsem.edu/uploadedFiles/School_of_Christian_Vocation_and_Mission/Institute_for_Youth_Ministry/Princeton_Lectures/Smith-Moralistic.pdf

³ <https://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/> and <https://www.pewforum.org/2015/11/03/u-s-public-becoming-less-religious/>

In other Pew study⁴ conducted in 2018 it was found that 9 out of 10 Americans believe in a higher power, but only a slim majority (56%) believe in God as described in the Bible. Here are some more statistics from this study:

- 90% of Christians say they believe God or another higher power in the universe loves all people despite their faults, and nearly as many say they think God is all-knowing.
- 75% of U.S. Christians believe God is all-loving, all-knowing and all-powerful.
- 60% of Americans believe God or a higher power will someday judge all people. 70% of people 50 and older believe people will ultimately face God's judgment while only 56% of 30 to 40 years old believe this and 49% of people below 30.

⁴ <https://www.pewforum.org/2018/04/25/when-americans-say-they-believe-in-god-what-do-they-mean/>

THE COMPREHENSIBILITY & INCOMPREHENSIBILITY OF GOD

Now when we begin our study of GOD, we need to come at this subject with reverence and fear. God is not a science experiment that we dissect in a laboratory, nor is He some mathematical problem to be deduced and debated. Neither is God a Being whom MUST conform to our logical and relational understandings. It is true that the ways of God are unsearchable, unfathomable, and inscrutable (**Romans 11:33**). He is unsurpassable in all that He is. However, He is not unknowable, nor is He so beyond us that we cannot grasp Him in some detail. A being that is wholly unintelligible and un-relational would not be able to be known nor worshipped.

Although we cannot fully grasp God, it does not follow that we can therefore not know anything about God. In fact, God has not left Himself unknowable. He has revealed Himself through two broad avenues – through His general revelation in conscience and nature and His specific revelation through His Word and Son. From these avenues of revelation we can know that God is real, revealed and relational.

We first need to bring up an issue of comprehensibility of God. Some people will say that God is beyond our comprehension. God is completely other. He is separated from us so much that it is impossible for us to know anything about Him. There are extremes that we need to keep from that come into play with certain worldviews about God.

- **GOD THE ABSTRACT ULTIMATE**— You have the view that God is beyond any comprehension. God is so other that our conceptions of Him distract from His immensity, His “otherness.” But such a view doesn’t take seriously any personal aspect of who God is. This view so distances God from Creation, from us, that He becomes an amorphous transcendent “thing.” This is along the ways of Eastern pantheistic religions and the ideas of the Gnostics. In such ideas God is so other that any talk of personableness, any talk of equating God to something, taints God. This is not a biblically Christian understanding of the nature of God. Sadly, some Christians have this view. They will say, “Just have faith, stop trying to understand God. Stop doing theology or doctrine. Just believe in His immensity.” Trying to do theology somehow takes away from His grandeur it has been argued. In some ways Islam takes this kind of path. God is not personal in the sense of loving, caring, or anything in Islam. In fact to equate God to the level of love and compassion and mercy in any human terminology is considered blasphemous.
- **GOD THE SUBJECTIVE EXPERIENCE**— This view pushes the other extreme of the paradigm. It affirms that God is so personal that He is one’s casual friend or His identity is the same as the believer’s identity. These are very New Age and individualistic views of God. God is so intimately connected to us that to know ourselves is to know God. In some ways this view can resemble elements of Eastern pantheism and in other ways it doesn’t. It fits nicely with post-modern spirituality movements today that purport that you are really the master of your own identity and understanding of the Universe. On such a view God’s personhood is lost in the believer’s personhood. Again, at times, Christians can fall into such a rut. We so subjectify God in our lives that He becomes one idea among many. Or everything we approve of or condemn He approves of or condemns. God, for all intents and purposes, becomes a projection of our own psychology.

Both abovementioned views are unacceptable and untenable for Bible believing Christians. Rather we want to go with a far richer more biblical view of God.

- **GOD THE HEAVENLY FATHER** — This view is the view that Jesus Himself had. If you go to Jesus’ Sermon on the Mount in the Gospel of Matthew, Chapter 6, go to verses 5-15. There you will see Jesus teaching His disciples to pray. It is interesting how Jesus says one should pray to God. He says one should not be like the hypocrites or like the Gentiles who want to be seen and heard but rather should start pray by saying, “**Our Father in Heaven**” (v. 9). In fact, throughout this section Jesus keeps talking of God in this way. He says, “Your Father who is in secret.... Your Father knows...” On and on and on. God, the Great I AM, the transcendent One, is a Father. In fact, Jesus says this not just here but throughout the entirety of His ministry. And it’s throughout the Bible. Consider but a brief survey:

- **The Prophet Moses** affirmed before the people of Israel, “I will proclaim the name of the Lord; ascribe greatness to our God! The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity... [He is] your father, who created you, who made you and established you” (**Deuteronomy 32:3-6**).
- **The Psalmist-King David**, in the Psalms, exclaimed, “Sing to God, sing praises to his name... his name is the Lord; exult before him! Father of the fatherless and protector of widows is God in his holy habitation” (**Psalms 68:4-5**).
- **The Prophet Isaiah** prayed saying, “You, O Lord, are our Father, our Redeemer from old is your name” (**Isaiah 63:16**). And later he exclaims, “O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand” (**Isaiah 64:8**).
- **The Prophet Malachi** questioned saying, “Have we not all one Father? Has not one God created us?” (**Malachi 2:10**).
- **The Apostle Paul** said to the Ephesians, “There is one God and Father of all, who is over all and through all and in all” (**Ephesians 4:6**). And to the Corinthians He affirmed, “For although there may be so-called gods in heaven or on earth— as indeed there are many “gods” and many “lords”— yet for us there is one God, the Father, from whom are all things and for whom we exist” (**1 Corinthians 8:5-6**).

This understanding that GOD is a FATHER is uniquely a Judeo-Christian conception of God. Jesus brought this out over and over throughout His earthly ministry and it has its origins in the Old Testament. When Jesus spoke of God as Father, He was getting across the transcendent YET personal nature of the God Who is.

Father in Jesus’ terminology is the word “Abba” which is an Aramaic term of endearment, a term of warmth, a term of intimacy, as a child calls their earthly father “daddy.”⁵ So, in a very real sense, God’s “Fatherhood” denotes His personable-ness, it gets across His character as an intimately relational, loving, merciful, self-sacrificial God.

At the same time Jesus affirms God is our HEAVENLY Father. The “heavenly” aspect denotes “not the place of his abode so much as the authority and power at his command as the creator and ruler of all things.”⁶ The “heavenliness” of the Father focus’ us upon His transcendence, His eternity, His infinity, His holiness, His utterly complete incomparableness to all else.

So, bringing it all together: The Fatherhood of God and the Heavenliness of God are two sides of the same coin. They frame how we think about and understand the God in whom we worship and praise. Applying this to the knowability and comprehensibility of God we come to understand that God can be known, intimately so, but at the same time not exhaustively so. His fatherly nature makes Him knowable relationally, while His heavenly nature makes Him distinct, set apart, and beyond our full understanding.

⁵ Michael Wilkins, NIV Commentary on Matthew, pg. 275 ; Rodney Reeves, The Story of God Bible Commentary: Matthew, pg. 129

⁶ John Stott, The Message of the Sermon on the Mount, pg. 146

THE KNOWABILITY OF GOD

When we speak about the knowability of God we have to come to grips with our own limitations. As Spurgeon had said at the beginning,

“A contemplation of the Divinity...is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity.”

But if you remember he went on to say,

“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.”

The point is there is a fine balance.

God is comprehensible to the degree that He has revealed Himself to us. If you remember when we did our study of the Doctrine of Revelation, the very fact that God has revealed Himself through Creation and Word shows that He is knowable and wants us to know Him. We are not going to rehash those points, so go back to the notes if you need to be reminded.

THE POINT is that it is foolish to affirm that we cannot know anything about God or even reflect upon or study or discuss God considering THE FACT that God has revealed Himself to us through acts of human history, using human language, using human literary styles, and ultimately coming in human form in the person of Jesus Christ.

God is not like other objects in creation.⁷ He is distinct. He isn't a planet to be discovered or a microbe to be dissected. God is immaterial and transcendent and eternal. This means the only way we could have access to God is IF God decides to do the revealing.

If you remember, back when we went over the Doctrine of Revelation introduction, we mentioned how John Calvin, the famed 16th Century French-Swiss Reformer had to say on this point,

God's immensity surely ought to deter us from measuring him by our sense, while his spiritual nature forbids us to indulge in carnal or earthly speculation concerning him.... Knowing that our minds are heavy and grovel on the earth, he [God] raises us above the worlds that he may shake off our sluggishness and inactivity.... For who is so devoid of intellect as not to understand that God, in so speaking, lisps with us as nurses are wont to do with little children? Such modes of expression, therefore, do not so much express what kind of a being God is, as accommodate the knowledge of him to our feebleness. In doing so, he must, of course, stoop far below his proper height.⁸

To put it frankly Calvin says that God uses “baby talk” with us in order that we may comprehend Him. That is true when you think about it. If God is the spaceless, timeless, immaterial, omniscient, omnipotent, omnipresent, eternal, Creator, Sustainer, Definer, and King of all existence then it follows it is impossible for finite, physical, fickle, pipsqueaks such as us to EVER have the capacity to “find Him” or have access to Him AS HE IS – much less for us to FULLY COMPREHEND Him. How could we? It's like a fish trying to discover it lives in water or an amoeba that it lives within a human being. While our instruments and minds can give us an immensity of information about our world, when it comes to God we would never have the ability to understand Him or know about Him if He didn't want to be known.

⁷ Michael Horton, *ibid*, pg. 51-52

⁸ John Calvin, *Institutes of the Christian Religion* (1.13.1)

But Calvin and Spurgeon and many other theologians and Christian thinkers in the history of the Church would not tell you that God is beyond ALL our comprehension. That is silly. God is knowable to the degree that He reveals Himself. And He reveals Himself using human language that is allegorical, metaphorical, existential, philosophical, and propositional. As R.C. Sproul has aptly said,

“God does not speak to us in His language; He speaks to us in ours, and because He speaks to us in the only language we can understand, we are able to grasp it. In other words, all biblical language is anthropomorphic, and all language about God is anthropomorphic, because the only language we have at our disposal is anthropomorphic language, and that is because we are human beings.”⁹

It's because of our limitations, because of this gulf between the infinity of God and our finitude that we have to be careful when we delve into the theological terminology about the nature of God. When we describe God systematic theologians use a variety of ways:¹⁰

- **The Way of Negation**— That is speaking of God in negative relations or ways in which God is not like other things (*via negationis*). Examples of this would be immortal, invisible, immutable, infinite. These are ways in which God is NOT mortal, NOT visible, NOT mutable, NOT infinite.
- **The Way of Eminence** — That is speaking of God in concepts or references but in ultimate degrees by using the prefix “omni” (*via eminentiae*). Examples of this would be affirming God is omnipotent, omniscient, omnibenevolent and so forth. These are ways of saying God is ALL powerful, ALL knowing, ALL loving.
- **The Way of Affirmation** — That is speaking of God in affirmative analogous terminology (*via affirmationis*). Examples of this would be affirming God is one, holy, love and so forth. These are ways of saying God possesses oneness, holiness, and love in a way that is humanely relatable, but not merely humanely definable.

Another set of words to understand as we discuss language about God is univocal, equivocal, and analogical.¹¹

- **Univocal** — Means using a term in a one to one correlation of meaning. *Examples: A dog, is a dog; a tree is a tree*
- **Equivocal** — Means using a term in more than one sense or meaning. *Examples: A pen for writing vs. a pen for pigs; a bald face lie vs. a bald-headed person*
- **Analogical** — Means using a term in a proportionally descriptive meaning.

Strictly using UNIVOCAL doesn't work and neither does EQUIVOCAL either, we must have a blend, which is ANALOGICAL.

⁹ R.C. Sproul, *Everyone's A Theologian*, pg. 49

¹⁰ For a very good discussion on these ways read R.C. Sproul, *Everyone's A Theologian*, pg. 48-50; Michael Horton, *The Christian Faith*, pg. 225

¹¹ R.C. Sproul, *Everyone*, pg. 50-51; also consider reading this online blog which greatly enlightens understanding of this subject: <https://taylormarshall.com/2013/05/the-golden-key-to-thomas-aquinas-analogy.html>

KNOWING GOD VS. KNOWING ABOUT GOD

Our aim in studying God is not to reduce Him to a science experiment or math equation!! The aim of study is intimacy and commitment. It is to know Him better personally. If you are interested in MERELY a collocation of cerebral data, then you have missed the point of bible study and theology all together. As J.I. Packer has said,

“Our aim in studying the Godhead must be to know God himself better. Our concern must be to enlarge our acquaintance, not simply with the doctrine of God’s attributes, but with the living God whose attributes they are. As he is the subject of our study, and our helper in it, so he must himself be the end of it. We must seek, in studying God, to be led to God. It was for this purpose that revelation was given, and it is to this use that we must put it.”¹²

Our goal in studying about God is to KNOW HIM BETTER!

THIS IS THE GOAL OF LIFE: To know God. As the writer of Ecclesiastes said at the end of their book,

The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man.
Ecclesiastes 12:13 (ESV)

And the Prophet Jeremiah said:

“Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the Lord who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the Lord.”
Jeremiah 9:23-24 (ESV)

And Jesus said in the Gospel of John,

This is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.
John 17:3 (ESV)

Knowing God is the most important endeavor of your life.

Knowing God is different from knowing about God – the first is a personal relationship. Ex: I describe a beautiful girl that you will marry, you know all about her, but you would not know her intimately – there is no personal relationship.

The goal of this unit is to show the breadth and depth of who God is and in turn hopefully this will generate within you an energy, boldness, reverence, and commitment to God. But understand, *knowing about* God is not enough. Even the non-Christian and the blatant skeptic can know about God without ever having known God in a spiritually intimate way.

Even the demons believe and tremble (**James 2:19**).

So, what does knowing God involve? Well, J.I. Packer sums this up nicely when he asserts:

“[K]nowing God involves, first listening to God’s Word and receiving it as the Holy Spirit interprets it, in application to oneself; second, noting God’s nature and character, as his Word and works reveal it; third, accepting his invitations and doing what he

¹² J.I. Packer, *Knowing God*, pg. 23

commands; fourth, recognizing and rejoicing in the love that he has shown in thus approaching you and drawing you into this divine fellowship.”¹³

Those who truly know God will have energy for God; they will have boldness for the things of God; they will have reverence for God; and they will be committed to God.

It is also important to note that to truly know someone, that person must allow you to know them. In short, you can know a lot about someone but unless they want you to know them more specifically, you never will. Now think of this: it is the same way with God. God took the initiative for us to know Him intimately. He spoke through His Word – through the Scriptures – and revealed Himself specifically to us.¹⁴ We can know what He is like, what His will is and what He desires for us and has purposed for us.

What are some ways of doing this? **One chief way** of this is to review the information that is given. Just like you would take serious studying for an exam or a test, just as seriously as you take your schoolwork or your college paper, you should take with studying and reviewing.

For whatever was written in former days was written for our instruction,
that through endurance and through the encouragement of the Scriptures we might have hope.
Romans 15:4 (ESV)

And in 2 Timothy it states,

Do your best to present yourself to God as one approved,
a worker who has no need to be ashamed, rightly handling the word of truth.
2 Timothy 2:15 (ESV)

Secondly, and more fundamentally, you should meditate on the truth of what you are learning. What does the Word say?

You keep him in perfect peace whose mind is stayed on you, because he trusts in you.
Isaiah 26:3 (ESV)

And in the Psalms, it says,

¹Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
²but his delight is in the law of the Lord,
and on his law he meditates day and night.
³He is like a tree
planted by streams of water
that yields its fruit in its season,
and its leaf does not wither.
PSALM 1:1-3 (ESV)

¹³ Packer, J.I. *ibid.* pg. 37

¹⁴ Packer, J.I. *ibid.* pg. 36

GOD'S COMMUNICABLE & INCOMMUNICABLE ATTRIBUTES

Who is this God whom we serve? Well, the Bible says that He is both infinite and personal Being. Upon this, this is how we are going to break down our Unit on discussing GOD. We will first look at God as INFINITE and then we will look at God as PERSONAL.

What is an attribute? I love what Tozer says to this, "An attribute is something which God had declared to be true of Himself."¹⁵

When we discuss the attributes of God, we will break down our study into two broad categories: God's infinite attributes and God's personal attributes. In more technical terminology we will study the difference between God's incommunicable attributes and God's communicable attributes.¹⁶ God's incommunicable attributes would be attributes that He alone as God would possess infinitely (such as His self-existence). By contrast, His communicable attributes would be attributes that reflects as being a personal or relational Being.

Upon this, this is how we are going to break down our Unit on discussing GOD. We will first look at God as INFINITE and then we will look at God as PERSONAL. Let's put this into a chart to give visual clarity. First consider God as infinite.

GOD AS INFINITE		
GOD	CHASM	The Cosmos Heavenly Beings Plants Animals Mankind

Those infinite attributes that we will cover shall be the following:

- ASEITY – His self-existence
- SIMPLICITY – His unbounded unity
- ETERNALITY – His transcendence to time
- OMNIPRESENCE – His transcendence to space
- IMMUTABILITY – His unchangeableness

These are but some of the major incommunicable attributes of God's nature and character.

As for those attributes God possesses in relation to other things, humans are distinct from all creation. Communicable attributes are those in which humans share in some lesser degree in relation to God. Consider the chart.

GOD AS PERSONAL		
GOD Mankind	CHASM	The Cosmos Heavenly Beings Plants Animals

¹⁵ A.W. Tozer, *The Attributes of God: A Journey Into the Father's Heart*, Vol. 1 (Camp Hill, PA: Wing Spread, 2003), pg. 17

¹⁶ Milne. Pg. 85

As we can see, when we speak of God's personal attributes (communicable) we are on the other side of the chasm of distinct compared to the rest of Creation. While God is wholly distinct from all other things in His infinite nature He is, or rather we are, similar, in an analogous way to Him in some of our attributes or qualities. For this we will focus upon the following attributes of God:

- INCORPOREALITY – His non-physical/material existence
- OMNISCIENCE – His unsurpassable knowledge
- OMNIPOTENCE – His unsurpassed power
- HOLINESS – His distinction from all things
- LOVE – His compassion and mercy for us

The Judeo-Christian tradition is very unique in having this view about God. Other religions will have one or the other but not both. Hindu God's are infinite but they are not personal. Greek gods are personal but not infinite.

When we study about God – who He is as a person and Who He is infinitely – we must try and conceive of Him in the greatest possible means. As Saint Anselm affirmed, God is the greatest conceivable Being – that is, He is a Being by which there exists no being above Him. Therefore when we study Scripture to look at His personal traits and infinite traits, we must conceive these traits in the greatest conceivable way we can.¹⁷

¹⁷ William Lane Craig and J.P. Moreland, *Philosophical Foundations for a Christian Worldview* (DownersGrove, IL: InterVarsity Press, 2003) pg. 501