

INTRODUCTION

Background:

The notes in this study were prepared in the 1980s as part of an orientation (retraining) course for Australian Christian educators. Since Biblical Christian Education is, in reality, an unfolding of God, His character, His ways, and His works, it was deemed necessary to include instruction that introduces Christian teachers to the Bible's revelation of the majestic, glorious, personal, infinite, living, and Triune God. Hammered out in the midst of a busy teaching schedule, my initial thoughts have been reworked by subsequent life and growth.

This study is the fruit of the instruction of many mentors, present and past, mentors who, by God's unmerited grace, saw, if only in a "glass darkly," the outshining radiance of the glory of God.

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Wenatchee, WA (2017)

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- I. Ultimately, true education is the unfolding of God.
 - A. Who He is.
 - B. What He has made.
 - C. What He has done.
 - D. What are His purposes.
 - II. The foundation for all of life is knowledge of the infinite, personal God of Scripture.
 - III. Purpose of this course.
 - A. Focus on *key* ideas of Biblical thought.
 1. Major on the majors.
 2. Understanding the broad perspective enables us to see so-called "problems" (e.g., sovereignty, man's free will, etc.) in their proper light (see Job).
 - B. Not an attempt to do an "academic treatise" on the doctrine of God.
 1. We *cannot* completely define God.
 - a). God's self-disclosure is not exhaustive.
 - b). When we speak of definition, we are seeking a complete view of the subject so that it may be grasped, thoroughly understood, and its meaning exhausted.
 2. In thinking of the Biblical God, we face a dilemma.
 - a). Can you think of a being who is "one in three" and "three in one"?
 - b). Can you think of a being being "unbeginning"?
 - c). Can you think of a being being "uncreated"?
 - d). Can you think of a being being "boundless and limitless"?
 - e). Can you think of a being being "everywhere all at once"?
 3. The Bible's revelation of God humbles the mind.

With our loss of the sense of majesty has come the further loss of religious awe and consciousness of the divine Presence. We have lost our spirit of worship and our ability to withdraw inwardly to meet God in adoring silence.

A. W. Tozer, *The Knowledge of the Holy*, p. 6.

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- a). Our study should lead us to heartfelt worship of the infinite, yet very personal God (I Corinthians 8:1).
 - b). Our study should make God *real* (see the life of Moses, Isaiah, Paul, John).
 - C. We must have a right conception of God.
 - 1. At the heart of all the problems of mankind is an inadequate conception of God.
 - 2. We must all admit that “our God is too small.”
 - D. God deems knowledge of Himself to be top priority.
 - 1. Jeremiah 9:23-24.
 - 2. Hosea 6:6.
 - 3. Hosea 4:1.
 - 4. Jeremiah 2:13.
 - E. Only God can reveal God (Matthew 11:25f); we can only know the Father through the revelation of Jesus by the Spirit.
 - F. Therefore, knowing the Triune God of grace is the ground and grammar of theology.
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Please answer the following question:

Write, in as many words as you wish, an answer to the question, “Who is your God?”