

**KNOWING GOD**  
**The Privileges of the Christian Life**  
**Westminster Presbyterian Church**  
**September 20, 2020**

**I. Introduction: Why This Class?**

A. Three Reasons

*"[God] is a subject so vast, that all our thoughts are lost in its immensity; so deep, that our pride is drowned in its infinity ... Yet nothing will so enlarge the intellect, nothing so magnify the whole soul of man, as devout, earnest, continued investigation of the great subject of the Deity." – Charles Spurgeon, quoted in J.I. Packer, *Knowing God*, 18–19*

B. Today's Focus: Not just knowing about God, but *knowing God!*

1. **Gen 4:1** – *"Adam knew his wife Eve, and she conceived and bore Cain ..."*
2. **John 17:3** – *"And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."*
3. **2 Cor 4:6** – *"For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."*

**II. God as our "Blessedness and Reward"**

*"The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant." – Westminster Confession of Faith, 7.1 ("Of God's Covenant With Man")*

A. What does this mean? To have God as our "blessedness"?

*"[T]he fruition of God consists in the reception by us of his likeness into ourselves, so that his beauty of character becomes literally our own. So close and so precious an identification no other love can dream of and no other union attain. In it the fruit and the tree become one; we feel and taste that the Lord is for our delight." – Geerhardus Vos, *Grace and Glory*, 32–33*

### III. Biblical Support

- A. **Gen 17:7** – “*And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.*”
- B. **Lev 26:12–13** – “*And I will walk among you and will be your God, and you shall be my people. <sup>13</sup> I am the Lord your God, who brought you out of the land of Egypt, that you should not be their slaves.*”

“*That is as if he said, You shall have as true an interest in all my attributes for your good, as they are mine for my own glory...My grace, saith God, shall be yours to pardon you, and my power shall be yours to protect you, and my wisdom shall be yours to direct you, and my goodness shall be yours to relieve you, and my mercy shall be yours to supply you, and my glory shall be yours to crown you. This is a comprehensive promise, for God to be our God: it includes all.*” – Thomas Brooks, *Works*, 5:308

- C. **Ex 33:18** – “*Moses said, ‘Please show me your glory.’ <sup>19</sup> And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The Lord.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. <sup>20</sup> But,” he said, “you cannot see my face, for man shall not see me and live.”*

### IV. Realized Through the Person and Work of Christ

- A. **1 Pet 3:18** – “*For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God ...”*
- B. **Eph 2:11–13** – “*Therefore remember that at one time you Gentiles in the flesh, called ‘the uncircumcision’ by what is called the circumcision, which is made in the flesh by hands— <sup>12</sup> remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*”

### V. Implications for the Christian Life?

“*[The knowledge of Christ] is a doctrine not of the tongue but of life. It is not apprehended by the understanding and memory alone, as other disciplines are, but it is received only when it possesses the whole soul, and finds a seat and resting place in the inmost affection of the heart.*” – John Calvin, *Institutes of the Christian Religion*, 3.6.4.