

FAITHFUL TO THE WORD

Systematic Theology Series

THEOLOGY PROPER

The Doctrine of God

UNIT 1: PROLEGOMENA — KNOWING THE GOD WHO IS THERE

Lesson 1

The Study of God — The Highest Pursuit

Why Theology Proper Is the Crown of All Knowledge

Key Text: Romans 11:33–36

The Doxological Climax of All Theology

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Series Verse

“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to Him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

Romans 11:33–36, NASB 1995

Introduction

There is a sense in which every discipline of human inquiry, philosophy, science, history, literature, art, is, at its deepest roots, a groping after something that only theology can name. For at the bottom of every great question, What is real? What is true? What is good? What is beautiful?, lies a still greater question, one that silences all others with its weight and wonder: Who is God? The pursuit of God is not merely one worthy intellectual endeavor among many. It is the highest endeavor to which any creature made in His image can devote the powers of mind and heart and will.

This is the study of Theology Proper: the doctrine of God Himself, as He has condescended to reveal Himself in the inspired and inerrant pages of Holy Scripture. It is, without qualification, the most exalted subject that has ever occupied the human mind. It is the crown of all knowledge, the summit of all inquiry, and the inexhaustible spring from which every other doctrine in the Christian system flows. To know God rightly, to behold Him in the fullness of His majesty, His holiness, His grace, and His glory, is not merely the first task of the theologian. It is the ultimate end of all human existence.

In this first lesson, we lay the necessary *prolegomenal* groundwork for our entire study of Theology Proper. We must begin by asking and answering several foundational questions: What is Theology Proper? Why does it occupy the preeminent place in the theological encyclopedia? What is the proper posture of the creature who dares to approach the study of the infinite God? And what is the ultimate aim of all this theological labor? The answers to these questions will set the tone, the trajectory, and the doxological telos of everything that follows.

I. Theology Proper Defined: The Study of God as He Has Revealed Himself

Before we can pursue any doctrine, we must define our terms with care, for imprecision at the level of definition produces confusion at every subsequent level of study. The word theology itself derives from the Greek *theos* ("God") and *logos* ("word," "study," "reason"). In its broadest sense, theology is simply the study of God. But in the vocabulary of systematic theology, we use a more precise term, Theology Proper, to distinguish the specific study of the being, attributes, and works of God from the wider enterprise of theological inquiry.

Theology in the broad sense encompasses the whole of Christian doctrine, the doctrine of God, the doctrine of man, the doctrine of sin, the doctrine of salvation, the doctrine of the church, and the doctrine of last things. Every one of these loci is theological in that it concerns itself, in some way, with God and His relation to creation. But Theology Proper narrows the focus to the First Person and Ground of all things: the triune God Himself. It asks: Who is God? What is His nature? What are His attributes? How does He relate to creation and to the persons of the Trinity? What has He purposed from eternity? In short, Theology Proper is the study of God as He has made Himself known, and it

encompasses everything from His incommunicable attributes, aseity, immutability, eternity, omniscience, omnipresence, omnipotence, to His communicable attributes, holiness, righteousness, love, grace, mercy, and wrath, to the mystery of His triune being.

We must underscore a critical qualification embedded in our definition: Theology Proper is the study of God as He has revealed Himself in Scripture. This is not a limitation; it is a liberation. For it means that we are not left to grope after God in the darkness of our own speculation. We are not condemned to philosophical abstraction or mystical impression. We have the Word of God, breathed out by God Himself (2 Timothy 3:16), carried along by the Holy Spirit (2 Peter 1:21), and inscripturated in the sixty-six books of the Old and New Testaments, and in that Word, God has revealed Himself truly, if not exhaustively, to creatures made of dust. This is the starting point, the boundary, and the inexhaustible resource of all genuine Theology Proper.

II. The Distinction Between Theology Proper and Theology in the Broad Sense

It is important to fix clearly in our minds the distinction between Theology Proper and the broader enterprise of theology, not merely as a matter of technical vocabulary, but as a discipline of thought that will serve us throughout this series. In the traditional theological encyclopedia, the great loci of systematic theology are arranged in a logical order of dependence. Bibliology (the doctrine of Scripture) stands first as the epistemological foundation; then comes Theology Proper (the doctrine of God) as the ontological foundation of all else. From the doctrine of God, all subsequent doctrines derive their shape and substance.

Consider the cascading logic: Theology Proper teaches us that God is the sovereign Creator and Sustainer of all things; this grounds the doctrine of Creation (how the world came to be) and Providence (how it is governed). Theology Proper reveals that God is holy, just, and wrathful against sin; this is the necessary backdrop for Hamartiology (the doctrine of sin) and Soteriology (the doctrine of salvation). Theology Proper declares that God is love, grace, and mercy; this gives content to the gospel of redemption through the Lord Jesus Christ. Theology Proper unveils the triune nature of God, Father, Son, and Holy Spirit, and this is the very grammar of the Christian life, the baptismal name into which every believer is initiated, and the doxological address of all our worship.

What this means, practically, is that a deficient or distorted Theology Proper will produce deficient and distorted doctrine everywhere else. The great theological errors of the church's history, whether the Arian denial of Christ's full deity, the Pelagian inflation of human ability, the Socinian dismissal of divine wrath, or the Open Theist limitation of divine foreknowledge, are, without exception, errors that originate in a flawed understanding of the being and attributes of God. Get God wrong, and you will eventually get everything wrong. Get God right, as right as the finite, fallen mind can get God with the help of His Word and Spirit, and the whole of Christian doctrine begins to cohere with breathtaking beauty.

III. Why the Doctrine of God Is the Foundation of Every Other Doctrine

The great A. W. Tozer, whose pastoral and theological instincts were as sharp as any of the last century, offered a dictum that has rightly become one of the most quoted and most sobering affirmations in modern Christian thought: “What comes into our minds when we think about God is the most important thing about us.” The weight of that statement is nearly staggering. Tozer is not merely saying that our theology matters, or that our doctrine of God should be carefully considered. He is saying that our conception of God is determinative of everything, our worship, our ethics, our hope, our suffering, our joy, our mission. It is the most important thing about us, not because God is diminished or expanded by our thoughts of Him, but because our thoughts of Him invariably shape us into something.

A high and holy view of God, of His sovereignty, His majesty, His moral perfection, His inexhaustible grace and terrifying holiness, produces a certain kind of person, a certain kind of church, and a certain kind of worship. It produces humility, because one cannot behold the majesty of God without being undone, as Isaiah was, crying “Woe is me, for I am ruined!” (Isaiah 6:5, NASB 1995). It produces reverence, because one does not approach an infinitely holy God with the casual familiarity of a man approaching his equal. It produces radical dependence, because one who has truly seen God has also seen himself as a creature hanging by the thread of divine grace. It produces bold confidence, because the one who knows that the God of all the earth is his Father, his Shepherd, his Advocate, and his Redeemer need fear no enemy and despair of no circumstance.

Conversely, a low view of God produces a low church, a low gospel, and a low life. When God is diminished, when He is reduced to a cosmic errand-boy who exists to meet our needs and validate our choices, when His sovereignty is clipped to preserve human autonomy, when His holiness is softened to make His love more palatable, the result is inevitably a shallow worship, a thin gospel, and a powerless Christian life. The pastoral urgency of Theology Proper cannot be overstated. The church in every generation rises or falls on its theology of God. A people who do not know God, who do not know Him in His sovereign majesty, His holy wrath, His inexhaustible grace, and His Trinitarian self-sufficiency, will not long remain a people who worship, witness, and walk as God has called them.

IV. The Knowability of God and the Necessity of Divine Self-Revelation

Before we can study Theology Proper with profit, we must address what might seem an obvious but in fact deeply searching question: Can God be known? The question is not as simple as it sounds. On one level, the entire enterprise of this series presupposes an affirmative answer. If God cannot be known, there is nothing to study. But the question is pressed most sharply not in the direction of whether God can be known at all, but in the direction of how He can be known, and to what degree.

The Christian theological tradition has, with remarkable consistency, held together two convictions that exist in creative tension with one another. The first is the

incomprehensibility of God: God, in His infinite being, cannot be exhaustively known by any finite mind. He transcends the full grasp of creaturely intellect. As the Lord declares through Isaiah: “For My thoughts are not your thoughts, nor are your ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts” (Isaiah 55:8–9, NASB 1995). The distance between the creature and the Creator is not a matter of degree but of kind. God is not simply a very wise, very powerful, very good being who surpasses us in every measurable category. He is categorically, ontologically other.

The second conviction is the true knowability of God through His self-revelation: while God cannot be known exhaustively, He can be known truly. The Reformed theological tradition has helpfully distinguished between what the older theologians called archetypal knowledge, God’s exhaustive self-knowledge, which belongs to Him alone, and ectypal knowledge, the finite, creaturely, derivative knowledge of God that is given to us through the condescension of His self-revelation. We do not know God as He knows Himself. But we know God truly and reliably because God has chosen to reveal Himself in ways calibrated to our creaturely capacity.

This is the glorious miracle that makes Theology Proper possible: God speaks. The infinite God, who inhabits eternity and whose understanding is unsearchable (Psalm 147:5), has stooped, in the language of John Calvin, He has “liped”, to speak to us in human language, through human authors, in a Book that finite minds can open and read and understand. This divine accommodation is not a distortion of the truth about God; it is the gracious and faithful communication of truth about God in forms suited to our creaturely condition. And it is precisely this Word, the sixty-six books of the Old and New Testaments, given by inspiration of God and profitable for teaching, for reproof, for correction, for training in righteousness (2 Timothy 3:16), that is the wellspring from which all genuine knowledge of God is drawn.

V. The Relationship Between Theology Proper and Worship: Theology as Doxology

There is a temptation, in any rigorous theological study, to allow the discipline of doctrine to become detached from the practice of devotion, to study God as one might study a distant star, with intellectual curiosity but without personal engagement, with academic precision but without doxological fire. Against this temptation, the entire witness of Scripture, and the best of the Christian tradition, stands as a unanimous and urgent rebuke.

Theology, rightly understood, is not a cold science. It is a living encounter. It is not merely the accumulation of propositions about God, though true propositions about God are the indispensable currency of all genuine theology. It is the progressive beholding of God in all His glory, and that beholding, in the life of the believer, inevitably produces worship. The great Paul understood this with breathtaking clarity. Having labored for eleven chapters through the most rigorous theological exposition in all of Scripture, the letter to the Romans, with its unfolding of sin, election, justification, sanctification, and the mystery of Israel's redemption, he arrives at the summit of Theology Proper and does not offer a concluding summary or a systematic recap. He bursts into doxology:

“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to Him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”, Romans 11:33–36, NASB 1995

This is the pattern that our study of Theology Proper must follow. Every attribute we examine, every engagement with divine aseity, immutability, omniscience, holiness, love, sovereignty, and Trinitarian mystery, must carry us not merely to the lecture notes but to the altar. The goal of Theology Proper is not merely a well-informed mind. It is a worshipping heart. It is the soul that, having glimpsed something of the infinite glory of God, can do nothing else but fall before Him in wonder, love, and praise.

This doxological aim does not flatten the rigors of careful exegesis and precise theological definition. Quite the contrary: it demands them. Woolly thinking about God does not produce deep worship; it produces sentimentalism. Imprecise notions of divine sovereignty do not inspire confident trust; they produce anxiety. But when the hard work of careful theology has been done, when we have labored through the Hebrew and Greek texts, wrestled with the great doctrinal debates of the church’s history, and submitted our minds to the discipline of Scripture, the reward is not merely the satisfaction of the scholar. It is the awe of the worshipper who has, by grace, seen a little more of the God who is greater than all our thoughts.

VI. The Posture of the Student: Humility, Reverence, and Dependence on the Spirit

If the goal of Theology Proper is worship, then the posture of the student must be calibrated accordingly. The study of God is not a neutral exercise in which any disposition of heart and mind will do. It is a sacred enterprise that demands a particular posture from those who undertake it, a posture that the Scripture itself defines for us.

A. Humility

The first requirement is humility, a humility not merely of affect but of epistemology. The humble student of Theology Proper recognizes that he comes to the study of God not as a judge who evaluates evidence and renders a verdict, but as a creature who is utterly dependent on the Creator’s own self-disclosure for everything he can know. He recognizes that the categories of his finite mind, however sharpened by education and by the gifts of intelligence, are radically inadequate to the infinite Subject he seeks to understand. He does not approach the study of God as a master approaching a problem to be solved, but as a servant approaching a revelation to be received.

This epistemic humility is not the same as agnosticism. We do not say, “Because God is infinite and we are finite, we cannot say anything reliable about Him.” Rather, we say: “Because God is infinite and we are finite, everything reliable that we know about Him has come to us by way of His own gracious condescension, and we must receive it as such, with gratitude, with submission, and without the arrogance of demanding that He conform to our prior expectations.”

B. Reverence

The second requirement is reverence, what the Scripture calls the fear of the LORD (Proverbs 9:10; Psalm 111:10). The fear of the LORD is not terror, though it includes a proper recognition of God's terrifying holiness, but is, more precisely, the posture of the creature who knows who he is and who God is, and who orients his entire life accordingly. The student of Theology Proper must learn to approach the study of God as Moses approached the burning bush: with shoes removed, face hidden, and a heart trembling with the awareness that the ground on which he stands is holy ground (Exodus 3:5).

In an age of casual Christianity, where God is too often domesticated into a friendly companion or a self-help resource, the recovery of reverence is a pastoral urgency. The God we are about to study is not manageable. He is not safe in the sense of being tame or predictable. He is, as C. S. Lewis memorably expressed through the voice of Mr. Beaver concerning Aslan, "not a tame lion." He is the God who slew Uzzah for touching the ark (2 Samuel 6:7), who struck down Ananias and Sapphira for lying to the Holy Spirit (Acts 5:1–11), who declared through the prophet: "I am God, and there is no other; I am God, and there is no one like Me" (Isaiah 46:9, NASB 1995). This God is worthy of reverence, and the student who studies Him without it will find that even the true things he learns have a hollow ring.

C. Dependence on the Holy Spirit

The third and most fundamental requirement is dependence on the Holy Spirit for illumination. The apostle Paul makes this point with unmistakable clarity:

"For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God.", 1 Corinthians 2:11–12, NASB 1995

The natural man, even the brilliantly educated, philosophically sophisticated, historically informed natural man, does not and cannot receive the things of the Spirit of God, for they are foolishness to him (1 Corinthians 2:14). The knowledge of God that saves, sanctifies, and satisfies is not the product of unaided human intellect. It is the gift of the Spirit who illuminates the Word, opens the eyes of the heart, and enables the creature to know, in some genuine and saving measure, the God who made him. Every session of genuine theological study, therefore, must begin with prayer, not as a formality, but as a confession: Lord, without Your Spirit, all of this is darkness. Open our eyes to behold the wonders of Your glory in Your Word.

VII. The Pastoral Urgency: A High View of God for the Life of the Church

The study of Theology Proper is not the exclusive province of the seminary. It is the lifeblood of the local church. Every congregation, from the smallest rural fellowship to the largest urban church, stands or falls on its theology of God. The preacher who has drunk deeply from the wells of Theology Proper, who has been ravished by the holiness

of God, overwhelmed by the sovereignty of God, and undone by the grace of God, will preach differently than the preacher who has not. His sermons will carry a weight, a wonder, and a warmth that comes not from homiletical technique or rhetorical skill, but from the overflow of a soul that has been in the presence of God.

The congregation that has been formed by a robust Theology Proper will respond to suffering differently, because they know that “Our God is in the heavens; He does whatever He pleases” (Psalm 115:3, NASB 1995), and that nothing touches them that has not first passed through the sovereign hands of their heavenly Father. They will pray differently, because they know that they approach not a distant potentate but a God who is both transcendent in His majesty and intimate in His covenant love. They will witness differently, because they understand that salvation is the work of a sovereign God who calls His elect to Himself, and that the gospel is the means He has appointed for that calling.

The health of the church, in every generation, is inseparable from the depth of its knowledge of God. This is the pastoral conviction that drives the study of Theology Proper in these pages. We are not merely engaging in academic theology for the enrichment of the mind, though the mind is indeed enriched. We are pursuing the knowledge of the living God for the transformation of souls, the edification of His church, and the glory of His great name in the earth. Let that be our aim throughout this series.

Key Text: Romans 11:33–36 (NASB 1995)

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

For who has known the mind of the Lord, or who became His counselor?

Or who has first given to Him that it might be paid back to Him again?

For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Theological Terms and Definitions

Term	Definition
Theology Proper	From the Greek <i>theos</i> (“God”) and <i>logos</i> (“study”). The branch of systematic theology that deals specifically with the being, nature, attributes, and works of God as He has revealed Himself in Scripture. Distinguished from theology in the broad sense, which encompasses all doctrinal loci.
Prolegomena	From the Greek <i>pro</i> (“before”) and <i>legein</i> (“to say”). Introductory matters that must be addressed before a theological discipline proper can begin. Theological prolegomena establish the foundations, presuppositions, and methodology of the discipline.
Incomprehensibility of God	The doctrine that God, in the fullness of His infinite being, cannot be exhaustively known by any finite mind. God is not merely beyond full understanding; He is categorically other as the infinite Creator over against the finite creature. This does not mean God cannot be known truly, only that He cannot be known exhaustively.
Archetypal Knowledge	God’s own exhaustive, perfect, and immediate self-knowledge. God knows Himself completely and without the mediation of any external source. This knowledge belongs to God alone and cannot be possessed by any creature.
Ectypal Knowledge	The finite, creaturely, derivative knowledge of God given to human beings through the condescension of divine self-revelation. Our knowledge of God is genuine and reliable but is accommodated to our creaturely capacity, true but not exhaustive, faithful but not archetypal.
Divine Accommodation	The gracious condescension by which God reveals Himself in forms and language suited to human creaturely capacity. Associated especially with John Calvin, who described God as “liping” to speak to us as a parent speaks to a young child, calibrating the revelation to the receiver without distorting the truth communicated.

Theological Encyclopedia	The ordered arrangement of the various branches and loci of theological study in their proper logical relationships. In classical usage, Theology Proper follows Bibliology and precedes all subsequent doctrinal loci, since the doctrine of God is the ontological ground of all else.
Doxology	From the Greek doxa (“glory”) and logos (“word” or “speaking”). An expression of praise and glory to God. In theological usage, doxology is the proper terminus of all genuine theological reflection: the study of God, rightly pursued, invariably terminates in the worship and glorification of God.
Sensus Divinitatis	Latin for “sense of divinity.” The innate awareness of God implanted by God in every human being, such that the knowledge that God exists is not merely inferred but felt. Associated with John Calvin’s theology and grounded exegetically in Romans 1:18–21.
Locus (pl. Loci)	Latin for “place” or “topic.” In systematic theology, a locus refers to a major doctrinal category. Theology Proper constitutes the second great locus of systematic theology, following Bibliology and preceding Anthropology, Hamartiology, Soteriology, Ecclesiology, and Eschatology.

Practical Application

A. For the Mind: What Must We Believe?

We must believe that the study of God is the highest and most urgent of all intellectual pursuits, not a luxury for the academically inclined, but a necessity for every believer who would live a life shaped by the knowledge of God. We must believe that the God of the Bible is not a concept or a symbol, but the living, personal, triune Being who has made Himself known in His Word, and who calls every creature to know Him truly. Every Christian must be able to affirm, with full conviction: “I am studying the God who is actually there, the God who has spoken, the God who has acted, the God who has redeemed, and I am doing so because knowing Him truly is the whole purpose of my existence.”

B. For the Heart: What Must We Feel and Desire?

The study of Theology Proper should not leave us cold and clinical. The goal is not merely that we would know the right things about God, but that we would be ravished by His glory, that the knowledge of God would produce in us the same doxological response it produced in the apostle Paul at the end of Romans 11: an eruption of adoring wonder that rises, almost unbidden, from the depths of a soul that has glimpsed something of the infinite riches of the wisdom and knowledge of God. Do you desire God? Do you find the study of His character and attributes to be a delight and not merely a duty? Let us ask the Lord to kindle in us an ever-deepening love for Himself, not merely for what He gives, but for who He is.

C. For the Hands: What Must We Do?

1. Come to each lesson in prayer. Before opening your notes, open your heart. Ask the Holy Spirit to illumine the Word and open your eyes to behold the glory of God in these pages. Theology Proper without prayer is mere intellectualism.
2. Read the key Scriptures carefully. Each lesson is anchored in specific biblical texts. Read them slowly, in context, and allow the Word to do its own work before you read the commentary and exposition.
3. Memorize the key texts. The words of Scripture, hidden in the heart, are the fuel of doxology. A man who has memorized Romans 11:33–36 has a doxology ready at every turn of the road of life.
4. Apply the doctrine to your life. Theology Proper is not abstract information. Every attribute of God has practical implications. Ask, at the end of each lesson: How does this truth about God change how I live, how I pray, how I suffer, how I serve?
5. Share what you learn. The knowledge of God is not meant to be hoarded. Every believer is a steward of the glorious truths of Theology Proper, and those truths are most fully internalized when they are shared.

D. For Every Season of Life

For the new believer: This study will give you a vision of God that will anchor your soul for a lifetime. You will learn not merely facts about God, but the shape and substance of His glory, and you will find that your life is never the same once you have truly begun to see Him as He is.

For the long-tenured saint: The study of Theology Proper is inexhaustible. No matter how many years you have walked with God, there are depths of His wisdom, holiness, and grace that you have not yet fathomed. Come to this study not as a review but as a fresh expedition into the unsearchable riches of the knowledge of God.

For the one who is doubting: Questions about God, His existence, His character, His goodness in a world of suffering, deserve honest engagement and careful answers. This series is designed to face those questions with intellectual rigor and pastoral honesty. The God of the Bible is not afraid of your questions. He is greater than them.

For the one who is suffering: The God we are studying in this series is not a distant, unconcerned deity. He is the God who governs all things according to the counsel of His will (Ephesians 1:11), who works all things together for good for those who love Him and are called according to His purpose (Romans 8:28), and who has promised that He will never leave us nor forsake us (Hebrews 13:5). The deeper your knowledge of Theology Proper, the firmer your footing in the darkest of valleys.

Study and Discussion Questions

Opening Question

1. Reflect on the role that thinking about God has played in your life up to this point. Has your conception of God been primarily shaped by Scripture, by personal experience, or by cultural influences? Share briefly with the group.

Observation Questions (What Does the Text Say?)

2. Read Romans 11:33–36. Identify each rhetorical question Paul asks. What theological truths does each question assume or assert?

3. Read 1 Corinthians 2:10–16. What is the role of the Holy Spirit in the knowledge of God? What does this passage say about the limits of unaided human reason in theological knowledge?

4. Read Isaiah 55:8–9. How does this passage describe the relationship between God's ways and human ways? What implications does this have for the study of Theology Proper?

Interpretation Questions (What Does It Mean?)

5. What is the distinction between Theology Proper and theology in the broad sense? Why does this distinction matter for the organization of Christian doctrine?

6. Explain the distinction between archetypal knowledge and ectypal knowledge. How does this distinction both humble us and encourage us in the study of God?

7. What does it mean to say that all genuine Theology Proper must terminate in doxology? Can you give a biblical example of theological reflection that naturally overflows into worship?

8. The lesson argues that a low view of God produces a low church, a low gospel, and a low life. Can you think of historical or contemporary examples that illustrate this principle?

Application Questions (What Does It Demand of Us?)

9. Tozer wrote: "What comes into our minds when we think about God is the most important thing about us." Take a moment to honestly assess: What comes into your mind when you think about God? How has that conception shaped your Christian life?

10. What does it look like, practically, to approach the study of God with humility, reverence, and dependence on the Holy Spirit? Are there habits of heart or mind that need to change as you begin this series?

11. Romans 11:36 declares: "For from Him and through Him and to Him are all things." How does this doxological affirmation reshape the way you think about your vocation, your relationships, your suffering, and your everyday life?

12. As you begin this series on Theology Proper, what is one specific way you intend to apply what you are learning, in your personal prayer life, your family worship, your witness to others, or your engagement with suffering?

Prayer Focus

Spend time in prayer as a group, acknowledging before God the great privilege and the solemn weight of undertaking the study of His own being and character. Confess your dependence on the Holy Spirit for all genuine illumination. Ask the Lord to grant you not merely fuller minds, but warmer hearts and humbler spirits throughout this series. Pray that God would reveal Himself to you in these studies in ways that transform you more fully into the image of His Son, that your life would be increasingly shaped by the knowledge of the God who is, who speaks, and who saves.

Consider closing your prayer with the words of Moses, the man of God, who knew that of all the gifts God could give, none was more precious than the gift of Himself: "I pray You, show me Your glory!" (Exodus 33:18, NASB 1995). May that be the prayer of every soul who opens these pages.

Soli Deo Gloria

To God Alone Be the Glory

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