

God

The One True God in a World of Counterfeits

Part I of IV of the series:

“The Cosmic War of the Sons of God”

"Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might."

(Deuteronomy 6:4-5)

A War Memorial

Last week we heard a stirring message helping us think about [how to react to our current world](#)—especially in light of the cultural altering Charlie Kirk assassination. Craig rightly noted that many people are asking questions they’ve never asked before, as they are being exposed in ever intensifying ways to an evil that they’ve not consciously been forced to stare into the cold soulless eyeballs of until now. “[What is happening to our world?](#)” “[How can people respond to the premeditated murder of a man simply trying to have a rational discussion with those with whom he disagrees in such](#)

inhumane ways?” “Is this world spinning out of control; does evil rule?” “Is there anyone who has not political but spiritual answers to these questions?”

As the memorial service for Charlie on Sunday May 21, 2025, demonstrated, the very answer that Charlie himself publicly shared so many times that it got him assassinated—is being disseminated through our culture through people we’ve never seen do this before.¹ You basically had the entire current Trump cabinet if not openly supporting and properly citing the Scripture and/or a generally Christian worldview in the right context, but several actually said things that were basically the gospel. This makes many mad—a confusion of church and state they cry! But I praise God whenever the Gospel goes out.

Secretary of Defense Hegseth said, “Only Christ is king, our Lord and Savior. Our sins are washed away by the blood of Jesus. Fear God and fear no man” and “We’re sinners saved only by grace, in need of the gospel.”² Secretary of State Marco Rubio said,

¹ You can watch the entire service at “[Charlie Kirk’s full memorial service](#),” *Fox 9* (Sept 21, 2025). This is what we call primary sources, the originals. In a day like ours, it is imperative perhaps more than ever when thinking about our world to actually go to those sources, to be fair, and to listen. Anyone interested in that, I highly recommend the entire program.

² Pete Hegseth, “[Charlie Kirk ‘Died the way he lived, speaking the truth,’](#) *NBC News* (Sept 21, 2025).

We were all created, every single one of us before the beginning of time by the hands of the God of the universe, an All-powerful God who loved us and created us for the purpose of living with Him in eternity. But then sin entered the world and separated us from our Creator. So God took on the form of man, came down and lived among us. He suffered like men, died like a man. But on the third day He rose unlike any mortal man. And then to prove any doubters wrong, He ate with His disciples so they could see and they touched his wounds. He didn't rise as a ghost or spirit but as flesh. Then he rose to heaven, but promised that he would return. And when he returns, because He took on that death, because He carried the cross, we were freed from sin that separated us.³

Even the [Vice President of the United States](#), J. D. Vance said, “Jesus Christ is the King of kings ... It is better to be persecuted for your faith than to deny the kingship of Christ ... I always felt a little uncomfortable talking about my faith in public life as much as I love the Lord and as much as it is an important part of my life, but I’ve talked more about Jesus

³ [Marco Rubio](#), “[Marco Rubio memorializes Charlie Kirk at Arizona event](#),” *ABC News* (Sept 21, 2025).

Christ in the last two weeks than I have my entire life.”⁴ This is the same Vance who just a week earlier said the Nicene Creed before the world. “⁵

This is remarkable on many levels and we could probably talk about it for hours together in private, including how interesting it is that this comes, obviously, in almost the same breath as many political statements. But that’s not my intent today. Rather, something else was said by Vance that is particularly striking and offers a [segway](#) between the present moment and where I want to go for the next five, as we take a break from Ezekiel, as I’ve done during Reformation Month for many of the recent past Octobers. This time around, I’m going to be addressing a subject that was raised in the following comments. Thinking out loud about what Charlie would say to him about how to move forward, Vance said that he believed Charlie would tell him to, “[Be honest. Evil still walks among us. \[Do not\] ignore it for the sake of a fake kumbaya moment, but address it head on and honestly as the sickness that it is.](#)” I can remember a time not too long ago

⁴ [J. D. Vance](#), “[Vice President JD Vance speaks at Charlie Kirk memorial service](#),” *ABC News* (Sept 21, 2025).

⁵ “The most important truth Charlie told is this. That long ago a man begotten not made came down from heaven and by the Holy Spirit was incarnate of the Virgin Mary and became man. For our sake he was crucified under Pontious Pilate and suffered death and was buried and rose again on the third day.” [J. D. Vance](#), “[VP JD Vance recited the Nicene Creed, Calling it the most important truth Charlie Kirk ever told](#),” *Catholic Vote* (Sept 15, 2025).

when you weren't allowed to say the word "evil" in public. Continuing on, "Focus on the good ... pray for your enemies ... put on the full armor of God and get back to work." Hegseth similarly said, "Charlie Kirk realized first and foremost that this is not a political war, it's not even a cultural war. *It's a spiritual war* ... There is a God and as Charlie would say, 'It's not us.'"

These comments encapsulate the raw outline of what I want to do in the next few weeks. I want to give you *the story of this spiritual war*. It is not well understood. Many have no idea how to even begin to think about it. Many have made up their own stories about it and have unbiblical ideas. Many others refuse to even talk about it, and live practically speaking like it doesn't even exist. Few have gotten to its root.

But, the Apostle is clear, "*We do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places*" (Eph 6:12). In the immediate verse preceding this it explicitly says we "*stand against the devil's schemes*" by "*putting on the full armor of God*" (11), which he will describe shortly (*the belt of truth, the breastplate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, 14-18*),

and in doing so are “able to withstand the evil day” (13), precisely what Vance talked about. Therefore, both the Vice President and our Secretary of Defense were acknowledging literally the spiritual war against *Satan and his kingdom*.

The base point for this series is therefore that for you to think rightly about the world around you, *you can't think of other people as your enemy*. I don't care if that is Barrack Obama or Donald Trump, Charlie Kirk or George Floyd, George Soros or George Bush. For if I'm not mistaken, and as far as I know, those people are/were all flesh and blood. Rather, *the enemy is an unseen enemy*. It is an enemy that does not properly belong as the race of Adam. This enemy is powerful. It has a culture. It has rules. And it works through and against our race through ideas, philosophies, institutions, and even people who have been taken captive to do its will.

Paul tells the Colossians, “See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world [*stoeicheia*], and not according to Christ” (Col 2:8). He understands rightly that all *unbelievers are captive to the devil*: “Before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed” (Gal 3:23). He also understands that as *Christians we too can be taken captive by*

a host of things and we must be watchmen over our own souls and lives, for in Romans he adds, “I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members” (Rom 7:23). And part of our war is that, “We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ” (2Cor 10:5).

Counterfeit or Original?

In order to fight the war, you must know your enemy. However, the enemy is crafty (Gen 3:1) and a deceiver (13; 2Cor 11:3). It has strategic schemes (2Cor 2:11). It blinds the minds of unbelievers (4:4). It seeks to devour Christians (1Pet 5:8). And it counterfeits itself as an angel of light (2Cor 11:14), doing false signs and wonders (Matt 24:24; 2Th 2:9-10), deceiving people into worship it (Rev 13:13-14). The Apostle therefore tells us that we must test the spirits (1Jn 4:1-3). How? “Every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist.”

Such deception and counterfeits in turn mean that we must not start by thinking about the enemy. We must start,

as all people trained to spot counterfeit money are trained to do, by knowing the real thing. You must know the Good before fighting the evil, not just in your head, but in your heart. The head has become a real problem in our day, as very few people can articulate even **the most basic biblical thoughts** about God. Who is God? What is God? How does God exist? What kind of attributes does he have? The Bible tells us over and over again the answers to these questions, and the Church has had 2,000 years to reflect on this in light of the full revelation of God's word now entrusted to her.

But far too often when people hear "God," they end up **with an image** they've created from their own mind. When you wrongly conceive of God in your image, then you end up not actually worshiping and trusting in the actual God, but a god of your own making. This can be much more subtle, too, than just being a pagan. In fact, **as we will see next week**, this is actually not really the problem with paganism at all.

Rather, this is more cultic or sectarian in thinking. Cults are those groups that deviate from biblical, historical, orthodox Christianity on essentials—which I take to be the ecumenical Creeds. Sects are those groups that deviate on secondary issues, but are still Christian. Because both have roots in Christian thinking, the greatest harm that can happen is

when those who profess Christ's holy Name start thinking about God as something that he is not. As Greg Beale puts it in the title of his book: *We Become What We Worship*—either for ruin or restoration. Humans, created as “imaging creatures”⁶ inevitably reflect their ultimate object of worship—either the Creator (leading to renewal and conformity to Christ's image) or distorted creation (leading to ethical and spiritual decay). As the Psalmist says, “Those who make them [azabbim; idols] become like them; so do all who trust in them” (Ps 115:8). Therefore, what you think about God has deep implications for the kind of person you are going to be morally and ethically. If your view of God is that he only loves and is not holy or righteous, you will begin to care less and less about right and wrong. If your view of God is that he is only full of wrath, you begin to act like this towards others. And so on. You can see how this destroys your ability to fight in this battle. In fact, it can cause you to fight for the enemy!

God's Identity (The Divine Attributes)

With this said, because the church has had so much time to think about the biblical God, we would expect to find good

⁶ Gregory K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: InterVarsity Press 2008), 16.

summarizes that can help us learn to think about him properly. One of the best summaries I know is Ch. 2 of the *1689 London Baptist Confession*. The Chapter is called “Of God and the Holy Trinity.” So let’s deal with the “head” part first. The chapter is divided into three dense paragraphs:

- **God’s Essence:** Infinite, self-sufficient perfection.
- **God’s Sovereignty:** Decrees all, sinless, sovereign.
- **God’s Triunity:** Three persons, one essence.

It chooses to begin with the divine nature or essence or oneness of God—His eternal inherent singular unity as it zeroes in on his divine attributes. This teaches us *who God is*. The next paragraph then shines a light on *what God does* as it thinks about his relationship to his creation. The third paragraph, like a sandwich, then goes back out to *who God is*, but not in his oneness so much as in his three-in-oneness. That is, it teaches us about God’s absolutely unique Triune nature. Later on, in Ch. 8, it will finally begin to formally elaborate on the Second Person—Christ the Word.⁷ The first paragraph reads,

⁷ A thought struck me recently about this the other day. *John’s Gospel* introduces us to these three things in exactly the opposite order. *John 1:1* teaches us the exact same three things, but begins with the Second Person (“*In the beginning was the Word*”), then moves to God’s “manyness” (“*and*

2.1 The Lord our God is but one only living and true God;¹ whose subsistence is in and of Himself,² infinite in being and perfection; whose essence cannot be comprehended by any but Himself;³ a most pure spirit,⁴ invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto;⁵ who is immutable,⁶ immense,⁷ eternal,⁸ incomprehensible, almighty,⁹ every way infinite, most holy,¹⁰ most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will,¹¹ for His own glory;¹² most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him,¹³ and withal most just and terrible in His judgments,¹⁴ hating all sin,¹⁵ and who will by no means clear the guilty.¹⁶⁸

This is **heady stuff**! It's a paragraph you can't just speed over like a race car in the Indy 500. You need to read it, then read it again. You need to ponder it. To digest it. You may need to have a dictionary by your side as well so that you

the Word was *with* God”), finally to God’s oneness (“and the Word *was* God”). This shows you two things. First, there is more than one way to help people think about and understand who God is. Second, the same truths will always come to surface if you are being biblical. Let’s dive into this knowledge that is so lofty and so glorious that the entire universe shouts it out.

⁸ The numbers in the paragraph refer to biblical proof-texts which are as follows: [1] 1 Cor. 8:4; [2] Deut. 6:4; [3] Jer. 10:10; Isa. 48:12; [4] Exod. 3:14; [5] John 4:24; [6] 1 Tim. 1:17; Deut. 4:15, 16; [7] Mal. 3:6; [8] 1 Kings 8:27; Jer. 23:23; [9] Ps. 90:2; [10] Gen. 17:1; [11] Isa. 6:3; [12] Ps. 115:3; Isa. 46:10; [13] Prov. 16:4; Rom. 11:36; [14] Exod. 34:6,7; Heb. 11:6; [15] Neh. 9:32, 33; [16] Ps. 5:5, 6; [17] Exod. 34:7; Nabum 1:2, 3

can cut it up and chew on it properly before swallowing. But none of that is bad. Rather, let's think about this another way. You've just had one of the densest statements about the most otherly, transcendent, immense being in the universe try to describe the God who has always existed, has all power, knows all things, and is everywhere in around thirty seconds. That puts a different perspective on it! It's OK to not know everything about him! That's why we have such thoughtful statements, to help teach us. What I'm going to do is briefly describe what Sam Waldron identifies as the **eight attributes of God** that this paragraph illuminates.⁹

God's Singularity: ("The Lord our God is but one only living and true God;")

First up is **God's Singularity**. This attribute declares that there is only one true and living God, as affirmed in **1Cor 8:4, 6** and **Deut 6:4**. This monotheistic truth distinguishes Him from all created beings not just quantitatively, as if he is merely bigger, but qualitatively through his unparalleled divine nature. He isn't on a scale of being with any of his

⁹ **Sam Waldron**, "Of God and the Holy Trinity," *A New Exposition of the London Baptist Confession of Faith 1689*, ed. Rob Ventura (Scotland: Mentor, 2022), 64.

creation. No other entity possesses His authority, power, or essence. This singularity demands exclusive worship, rejecting the worship of any other being. It establishes God as the sole Creator and Sustainer of all that exists. Biblical faith rests on this foundational truth of one God.

I'll point out just two things here. **First**, “**Lord our God**” is an exact mirror of the OT, “**LORD our God**,” where “LORD” refers to Yahweh. Its first appearance is in **Ex 3:18**. **Second**, just three verses earlier, this God [Elohim] importantly tells Moses, “**Say to the people of Israel: ‘Yahweh, the God of your fathers ... has sent me to you.’ This is my name forever**” (**15**). Therefore, *Yahweh* or LORD (all caps) is **God’s name**. Now, it is true that both *Lord* (lower caps) and *God* became capitalized in English, reflecting that they substitute for God’s name *for us*. It is fine to address God as God or Lord. But **Lord** (English) is a word that simply means “Master” or “Ruler,” while God in various languages is a word that means “**to invoke**” or be “**poured out**” like a libation (English: *god*); “**might**” or “**power**” (Heb: *elohim*); “**sacred**” or “**shine**” (Gk: *theos*), or “**sky**” (Lat: *deus*). The point is, God is not his name, as should be made clear in the Arabic

equivalent: [Allah](#). You don't want to be going around calling God Allah as a Christian in America, even though in Arabic this is how they translate it.¹⁰

God's Aseity: (“whose subsistence is in and of Himself, infinite in being and perfection;”)

A [third](#) point will take us to [the second attribute](#). Yahweh is parallel to “[I AM WHO I AM](#)” in [Ex 3:14](#). While we pronounce the tetragrammaton YHWH (יהוה) as “Yahweh,” it is interesting that Jewish pronounce it as *Hăwāyâ* (הוּא־יְהוָה): *Ha-va-yah*. “I AM” is *'ehəye* (אֶהְיֶה). The similarities are intentional, reflecting the idea that YHWH has some direct connection to I AM.

I AM takes us to God's eternal existence. He is the only living (as in self-existing) and therefore true God. We call this the attribute of [aseity](#). This is a Latin word that means “[from Himself](#)” (*a se*). What does that mean? You could also say that God is self-existent, absolutely independent, self-sufficient, or self-contained.¹¹ God has always existed, as he

¹⁰ For more see Douglas Van Dorn, “[Gods vs. God: Unmasking the Semantic Showdown in Biblical Monotheism](#),” *Douglas Van Dorn* (Aug 5, 2025).

¹¹ Waldron, *New Exposition*, 65.

exists, for eternity. He is not dependent upon anything or anyone. Before creation he was exactly as he is.

Now, it is vital for me to point out three words used here. These are *subsistence*, *being*, and (in a moment), *essence*. These are deeply philosophical terms, but they can nevertheless be very helpful. **Being** (Lat: *esse*) refers to *existence*. Do you exist or don't you exist? Does God exist or doesn't he exist? As Hamlet put it, *To be or not to be, that is the question*. **Essence** (Lat: *essentia*) refers to **the whatness of the being**, or the thing that makes the being precisely what it is. So for example, the essence of Peter, Paul, and John is their humanity. They are human beings. The essence of God is what we call the *essentia Dei*, that is God is the only necessary, self-existent being, the only being in whom existence (*esse*) and essence (*essential*) are inseparable.¹² You are a human being, but you don't have to exist in order for human beings to exist. But unlike you, God has to exist for God to exist. And what is

¹² I'm riffing off of Muller's two definitions of *essentia* and *essentia Dei*. I love everything he says save the last part of the first definition where he says that "**the essence of God is deity, or divinity**." This is imprecise. Technically speaking, other entities are called deities and divinities. "Deity," like "g-o-d" is a word that often conveys a function of rulership, while divinity is a word they even chose to give those great fathers in the faith who drafted the Westminster Confession. In other words, both words are inherently unclear. Better, I believe Muller should have said that "the essence of God is the *essentia Dei*." While this might sound like a tautology to say that the essence of God is the essence of God, this is precisely the point of the essence of God! As he puts it, God's existence and his essence are inseparable. See **Richard A. Muller**, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2017), 110.

this existence like? Well, that's what we are in the process of learning. But I can tell you it is absolutely unique.

The last word is one few have heard in our day. *Subsistence* in the sense it is used here simply refers to *a particular being*—The Lord our God. I am the subsistence “Doug.” My dogs are the subsistences “Little Bear” and “Sneffels.” God is the subsistence Yahweh or God. The point to take home here is simply that all of these words are talking about are “*oneness*” of God, or as Waldron puts it, that “*singularity*.”¹³ We are not focusing here on the Three, just the One. I'll bring up why that matters as we go along.

God's Incomprehensibility (“*whose essence cannot be comprehended by any but Himself;*”)

Let's take a breath for a moment as we transition to the next attribute. Perhaps you are having trouble even beginning to fathom what a lot of this means. If so, **bravo!** That means you are actually beginning to understand! And if you are understanding, then it means you have the root of fearing the Lord in your heart. This is a paradox. Be of good

¹³ Waldron, Sam, *1689 London Baptist Confession of Faith: A Modern Exposition* (Webster: Evangelical Press, 1989), 54; again Waldron, *A New Exposition*, 64-65.

cheer. But don't be discouraged or disheartened just because you feel like you've just dived into the deep end of the pool and don't know how to swim.

The Confession next says, “...whose essence *cannot be comprehended by any but Himself*.” See? This points to the reason why you are having trouble! Now, just a few words later in the paragraph we also read that God is “*incomprehensible*.” This is the doctrine of God's *incomprehensibility*. To comprehend God means to contain him in your thoughts. You can't possibly begin to know even the first inkling of the depths of God, for he is incomprehensible. This means that there is something deeply important that even the most learned among us must remember. You may be able to *speak properly* about God, but you cannot *comprehend* him. If you cannot *comprehend* him, then you need to be very careful about how you *speak* about God.

Yet, he has spoken truly about himself in his Holy Word. Therefore, you must especially take care that *your words about God come from God* and not from man. Oh, how we need to hear this in our day when people say so many outrageous things about God that they just make out of the delusions of their own minds. I do believe that men can and have thought rightly about God using reason—which is a gift

from God. But only as that reason is subservient to revelation. Otherwise, it turns your theologizing into baby babble as it becomes untethered from the Scripture.

God's Simplicity (“*a most pure spirit, invisible, without body, parts, or passions,*¹⁴”)

The fourth attribute is what we call God's *simplicity*. This does not refer to God being simple like Forrest Gump. Nor does it refer to the multi-level marketing company I used to try to sell to people, an instant tea called Simplici-Tea! The easiest way to think about simplicity is to understand that **God is not composed** of “*parts*” as the Confession says. Think about it this way. To be composed is to have two or more things united together (*com-* means “with” or “together”). A music composer such as John Williams or Howard Shore create new music by putting notes together. Composition necessarily presupposes creation. But God is eternal and uncreated. Therefore, he is not *composed*, he is not “put together.” Therefore, he doesn't have parts. Rather, God is

¹⁴ I'll simply note that Waldron ends simplicity at the semicolon after “Who only hath immortality, dwelling in the light which no man can approach unto;”. This is the original text and if the framers deliberately put a semicolon to delineate the next attribute, he would be correct in terms of their thinking. But it honestly just makes better sense that this last section belongs to the next attribute: God's infinity. So that's what I'm doing.

One. This includes what we will talk about shortly, the Persons of the Trinity. They are not compositions of God. They simply are the One True God. This is why Jesus says he and the Father are One.

This oneness is related to us as “**spirit.**” **God is Spirit** (**John 4:24**). The opposite of spirit is **body**, matter, something material. **Matter, by definition, is composed** of stuff. God is not material. He is spirit. He has no body. God is not, as Kenneth Copeland blasphemously said, a 6’2” to 6’3” man weighing in the neighborhood of a couple hundred pounds.

Now, remember, we are talking about the divine essence of God. So let me give you **a paradox**. Jesus has a body. Jesus is God. Yet God has no body. Mind blown? This is why it is so important that what we are talking about here is *the essence* of God. We are not talking about how the Person(s) might interact with the creation; those are separate subjects.

Related to this, here’s a thought. People misunderstand the Scripture when it talks about **God having hands, a heart, and nostrils**. If such a passage were talking about the divine essence of God, then this language can be understood as **anthropomorphic**, meaning that this is figurative speech that teaches us something about how God relates to his creation, but not about his essence. For example, God having wings

that overshadow conveys the idea of protection and nurture. However, I also think that at least sometimes this is [literal language of one of the Persons of the Trinity](#) in the OT. The God of Israel whom we call the Angel of the LORD, when he came to men, literally had feet that Abraham washed, a hand that literally picked Jeremiah and Ezekiel up, and a body that Jacob wrestled with. But that's not the essence of God there, any more than when the Second Person took on human nature and a body. We call him Jesus, but the divine essence did not somehow become a body. God doesn't change.

That takes us to the third word here. God in his essence does not have [passions](#). Passions is a word that confuses people. Most specifically, passion refers to [suffering](#), as is the Passion of the Christ. Notice again, Christ suffered. Christ is God. Yet God has no passions. To convey the mystery and paradox here, Cyril of Alexandria put it this way, “[The Word suffered impassibly](#).”¹⁵ The same mystery as before.

More theologically, this doctrine of [impassibility](#) means that God is not subject to created influences in his essence and being. That doesn't mean when Jesus was here he didn't

¹⁵ See the discussion in [Paul L. Gavrilyuk](#), *The Suffering of the Impassible God: The Dialectics of Patristic Thought*, Oxford Early Christian Studies (Oxford: Oxford University Press, 2004), 147-48.

really weep over the death of Lazarus or that when the Spirit enters Christians there is no actual grief, because we are talking again about the Persons *as they interact with creation* through such things as interacting with human bodies. But the divine nature, which is what is in mind, does not suffer, it does not change and get angry at a whim like you do. And, this nature is a being, not just a thing. This being does not have passions. God is not Zeus. God doesn't sob uncontrollably because he didn't know the future of how evil humans would be before the Flood. God is not Artemis sobbing after being scolded by Hera. Simplicity underscores God's perfect unity and consistency. **He never changes** in his essence, his attributes, or his perfections. He is always the same, yesterday, today, and forever.

God's Infinity (“*who only hath immortality, dwelling in the light which no man can approach unto who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute;*”)

Moving along, we come to **God's infinity**. This includes His **immutability** (God does not change), his **immensity** (God is omnipresent), his **eternality** (God always exists), his

almightiness (God is omnipotent), his holiness, wisdom, freedom, and absoluteness. God is unchanging, unbound by space or time, and limitless in power and wisdom. His holiness reflects perfect moral purity, and His freedom allows Him to act without constraint. As the absolute being, God is the ultimate reality, transcending all limitations. He alone possesses immortality, existing beyond created time, decay, or mortality. He never grows old. He dwells in unapproachable light. His transcendence sets Him apart from creation's limitations. His spiritual nature ensures He is indivisible and unified in essence. His infinite nature and perfection surpass all human understanding, known fully only to Himself. Finite human minds, limited by their created nature, cannot grasp the infinity of God's essence.

God's Sovereignty (“working all things according to the counsel of His own immutable and most righteous will, for His own glory;”)

The sixth attribute is God's *sovereignty*. God works all things according to His immutable and righteous will, directing every event for His glory (Isa 46:10; Prov 16:4). His sovereignty means He holds absolute authority over all creation, from galaxies to human lives. His will is unchanging,

perfectly just, and always fulfilled without fail. Nothing occurs outside His control, ensuring His purposes prevail. This sovereignty provides believers with confidence in God's ultimate plan. It affirms that all events serve His righteous and glorious ends. His rule is both supreme and purposeful. Because this returns again in the second paragraph, I'll save more till then.

God's Love (“*most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;*”)

The **seventh** attribute is **God's love**. God is most loving, gracious, merciful, long-suffering, and abundant in goodness and truth (**Ex 34:6-7**). Of all these attributes, **Love is the one that he explicitly says that he is in unequivocal terms with this exact phrase: “God is love” (1Jn 4:8)**. Many people do not believe that this is true. In fact, often, as they look at other attributes of God, they will even challenge how this could possibly be true. *How could God do such and such if he is all loving?* Nevertheless, *God forgives iniquity, transgression, and sin, extending compassion to those who repent*. His patience en-

dures humanity's rebellion, offering grace instead of immediate judgment. This love is steadfast, rooted in His faithful unchanging character, not mere sentiment. The previous attributes are what make God's love so different from ours, so true, so absolute, so glorious. God's love invites sinners to seek Him, promising mercy to whom he grants repentance. His goodness overflows, reflecting His desire for humanity's redemption. This attribute balances His justice with boundless kindness.

God's Justice (“*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.*”)

Finally, *God's justice*. Importantly, this is *not the opposite of God's love*. Rather, *it is God's love*. Here is a mind-blower: Because God is not composed, we can say in some sense that *God's love is his justice* and *God's justice is love*. The same is true of all the attributes. God simply is his indivisible attributes. But we speak about them separately because our minds are finite. Because he is just, *God rewards those who diligently seek Him* (*Heb 11:6*), yet *he is just and terri-*

ble in His judgments (Neh 9:32-33). He hates all sin, reflecting His holy opposition to moral evil (Ps 5:5-6). His justice ensures that the guilty face consequences, as He will not clear the unrepentant (Ex 34:7). His judgments are righteous, upholding His perfect moral standard. This balances His mercy, assuring fairness in all His actions. It warns against unrepentant sin while encouraging sincere faith. God's justice maintains the moral order of creation.

Vitally, *this is not like you or I*, for we often divorce love from justice. In perhaps the rawest moment of a man struggling deeply with his own heart and how he responds to evil—in a moment reminiscent of the psalmists, and in a moment that many volatile people are damning him for, at the Memorial service Trump said,

Charlie [said], “I'm not here to fight them. I want to know them and love them, and I want to reach them and try and lead them into a great way of life in our country.” In that private moment on his dying day, we find everything we need to know about who Charlie Kirk truly was. He was a missionary with a noble spirit and a great, great purpose. He did not hate his opponents. He wanted the best for them. *That's where I disagreed with Charlie. I hate my opponents, and I*

don't want the best for them. I'm sorry. I am sorry, Erika. But now Erika can talk to me and the whole group, and maybe they can convince me that that's not right, but I can't stand my opponent. Charlie's angry. Looking down, he's angry at me now. He wasn't interested in demonizing anyone.

I'm sorry, but parenthetically, you try having no one in the entire media say anything good or true about you for ten years, having them persuade half of the public to hate your guts for literally no reason, being unlawfully impeached twice, having constant hoaxes thrown at you, having your home raided illegally by the FBI, having an election stolen from you, having people frame you for creating a riot that they created, being arrest for things you never did, and being nearly assassinated and **tell me that you won't feel that way!** Tell me that Erika Kirk doesn't feel that way, even as she forgave her husband's assassin.

I say all this simply to show you that **God is not like us.** Thank God! God's justice is always loving and his love is always just. He isn't double-minded about love or justice. He isn't swayed by the emotions of it all, though neither is he cold and distant from our suffering, but **that's where Christ comes in.**

Having conclude this paragraph, I need to say **something about the heart**. The point of these attributes isn't to give you head knowledge and puff you up. From beginning to end, they are to teach you about the foundation of the spiritual reality around you, to get you to see God as he is, to get you to then see yourself as you are (not him), and to cause you to repent and to worship him. **Incomprehensibility**, **infinity**, and **aseity** highlight the vast gulf between Creator and creation. God's **sovereignty** shows that he has all power over you. Yet, God's **love** graciously reveals aspects of himself that draws you towards him. Still, his **justice** causes you to contemplate your own sin and its consequences, while his **simplicity** shows you that God does not change in the way he approaches you or the gospel or the law.

Most of all, returning to God's **singularity**, notice that this is all addressed to us as "**the Lord our God**." From the start to the end of this paragraph, has your thought been that this is *your* God? Does that do anything to you? Jim Renihan notes that his being "our" God "**serves as an immediate call to worship**" and "**should promote holy meditation**."¹⁶ Was that your first thought when you first heard the paragraph, or

¹⁶ **Jim Renihan**, *To the Judicious and Impartial Reader: An Exposition of the 1689 London Baptist Confession of Faith*, Baptist Symbolics Vol. 2 (Cape Coral, FL: Founders Ministries, 2022), 83.

was it something less, perhaps even much worse such as “why should anyone want to know such a thing?” Oh no. Learning about who God is has only one reason—so that you might learn to worship him even as you learn to love him.

God’s External Relations (LBC 2.2)

I wish I had time for a deeper dive into the first paragraph, let alone the next two, but quite honestly, you could spend entire sermons just on single words or phrases. That said, I do want to briefly mention the second two paragraphs, even though they are not less important. LBC 2.2 states,

2.2 God, having all life, ¹⁷ glory, ¹⁸ goodness, ¹⁹ blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them, ²⁰ but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, of whom, through whom, and to whom are all things, ²¹ and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleases; ²² in His sight all things are open and manifest, ²³ His knowledge is infinite, infallible, and independent upon the creature, so as nothing

is to Him contingent or uncertain;²⁴ He is most holy in all His counsels, in all His works, ²⁵ and in all His commands; to Him is due from angels and men, whatsoever worship, ²⁶ service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.¹⁷

This paragraph begins by reiterating **many of the things** we've just discussed about God's identity—his attributes. It describes his self-existence, his perfection, his goodness, his holy eternal blessedness, none of which stand in need of any creature nor are changed by any creature. God did not create the universe because he was lonely, but because he is all those things we have already said. He created out of his fullness, not some lack or need.

But he is the Creator and **the fountain of all being**, all existence, all life, all matter, all everything. And, he has **sovereign dominion over it all**. He is free to do by them, for them, or upon them, whatsoever he pleases. And no one can talk back to him. Not rightly. This could be terrible news, *if* you did not know his attributes. For what if God were evil and not love? What if God were capricious and not just? And that is why discussing something like God's sovereignty over his

¹⁷ [17] [John 5:26](#) [18] [Ps. 148:13](#) [19] [Ps. 119:68](#) [20] [Job 22:2, 3](#) [21] [Rom. 11:34-36](#) [22] [Dan. 4:25, 34, 35](#) [23] [Heb. 4:13](#) [24] [Ezek. 11:5](#); [Acts 15:18](#) [25] [Ps. 145:17](#) [26] [Rev. 5:12-14](#).

creation makes sense only once you begin to grasp the kind of God that he actually is. For the doctrine flows out of who God is, not out of who you think that he is as you make him in your image. I think a main reason so many get bent out of shape about God's sovereignty is because quite frankly they are making a god in their own image—apart from who he actually is. Given the God that he really is, **his sovereignty is good news**, but I'm getting ahead of myself.

God knows all things about his creation at all times. He doesn't gain in knowledge, nor is he wrong in his knowledge. He is completely independent of his creation for it. But he is also most holy in all his works and ways. He is not evil, but good. His commands stem from his love and justice. And therefore, again, to him is due from angels and men all worship, service, and obedience. For we owe our very existence to him.

God's Internal Relations (Triunity)

Finally, we see the third paragraph.

2.3 In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy

Spirit, ²⁷ of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: ²⁸ the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; ²⁹ the Holy Spirit proceeding from the Father and the Son; ³⁰ all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on Him.

This teaches us, finally, about **God's internal relations**. That is, God does not exist as a monad. God's Oneness is not all that there is to God. While we are monotheists, we are not Unitarians or Muslims—and they are monotheists! I've coined a word for what we are: *Triunothoists*! This is a vitally important point for learning to interpret even the attributes of God properly. What we may speak about the divine essence may not be how we speak of the Persons—in as much as they act with the creation. It is true of them as they are the essence, but trinitarian theology is itself a mystery and we speak about God as both one and three and God is incomprehensible. It is not the Divine Nature that acts and speaks and

comes to us in its bare essence. It is the Father, Son, and Holy Ghost.

As an example, where 2.1 says, “**The Lord our God...**” which we’ve already discussed, in the context of Exodus where this phrase first appears, it is not actually God in his bare essence that is talking to Moses. It is actually **the Angel of the LORD** (**Ex 3:2**). This is Jesus. Jesus is the LORD. He is God. He is Jehovah. He is Yahweh. He is the one who identifies himself as I AM, which is why Jesus in John’s Gospel does the exact same thing!

These three are the One God. What is said of one is said of all. And yet, there are distinctions. The Father is not the Son, the Son is not the Spirit, and so on. The language here closely follows both **the Nicene Creed** and **the Athanasian Creed**, with also some nodding to the Definition of Chalcedon. In other words, this is the historic Christian faith, for as I have argued in another Reformation series I did, our creeds go back to the very earliest churches of the First Century and the Apostles themselves.

These “Persons” or “subsistences” (plural as opposed to singular in para. 1) exist “**in the one divine being**” or essence or substance. We distinguish them in the paragraph as the **Father** is neither begotten nor proceeding, the **Son** is eternally

begotten of the Father, and the Spirit proceeds from the Father and the Son (taking the language later changed by Rome from only the proceeding from the Father). But they are each infinite. Each is without beginning. Each is “distinguished by relative properties and personal relations.” And it is this doctrine of the Trinity that is the foundation of all our communion with God, for God is himself a communal Being—eternally communing as three, never alone, never lonely.

God is the Gospel

If you can't understand this, then good. That again reinforces that God is incomprehensible. But that in turn, again, is supposed to *drive you even deeper into to worship*. For the whole point of worship is that you worship a being that is totally unlike you, not one that is like you. That's idolatry.

To this end, I want to conclude with a short reflection from John Piper that learning about this God is not a means to an end. Rather, as he puts it in the title of his book, *God is the Gospel!*¹⁸ Or to put it another way, *God is the good news!* Not merely justification by faith alone, which is necessary for us to know. Not merely that Jesus died for us as a substitutionary

¹⁸ John Piper, *God is the Gospel: Meditations on God's Love as the Gift of Himself* (Wheaton, IL: Crossway, 2005).

atonement. Not merely that Jesus defeated Satan and proclaimed his victory in hell. Not merely that Jesus rose again or even that we are given his life through faith and union with Christ. These are all truths and blessings we are given.

But these all have as their source, their root, God. God is the Gospel. **God is the ultimate, highest, and final good, not merely what he does.** *He* is the “good news.” Specifically, the gospel’s supreme gift is the ternal enjoyment of God’s infinite glory and beauty, revealed supremely in the face of Jesus Christ (**2Cor 4:4-6**). Other things mentioned removed obstacles like sin, wrath, and unbelief. But we are ultimately satisfied only in the vision and delight of God himself. This is the **opposite of a man-centered religion**, the opposite of creating God in our image. But that’s precisely why you need to know who God is and why we’ve spent this hour talking about that. For the end here is not merely head knowledge, *nor is it even heart knowledge*—as much as I pray and plead with you all to believe in this God for life and forgiveness and hope and happiness.

No, **the end of this is simply God himself.** God is the chief end of all things. Our chief end is to glorify God and enjoy *him* forever—because he is the end and the beginning, the alpha and the omega of all. Piper asks an opening question. “**Would**

you be happy in a heaven without Christ?” If the answer is yes—due to absence of pain, presence of loved ones, or earthly pleasures—then one has missed the gospel’s heart. And if that’s the case, how can you possibly think rightly about the spiritual war we will talk about in weeks to come? For if you miss this, then God himself is not your ultimate joy and therefore how can he truly be your only comfort in life and in death? How can he truly be who you turn to in temptation or depression or anxiety or lust or other spiritual warfare?

The gospel announces that, at infinite cost (Christ’s death and resurrection), God has done everything necessary to enthrall sinners with what is most deeply satisfying: himself. “The saving love of God is God’s commitment to do everything necessary to enthrall us with what is most deeply and durably satisfying, namely himself.” This echoes Ps 16:11 (“In your presence there is fullness of joy”) and Pph 3:8 (counting all as loss for “the surpassing worth of knowing Christ Jesus my Lord”).

My prayer for you and for me is that we would all come to see this God as he is better with our heads, that this knowledge by God’s grace would reach down into our hearts and change us, and that we would see that such thinking is not a mere academic exercise nor a footnote to greater things,

but the end of all things. Believe in this God and come to know that news for which Charlie Kirk and the host of martyrs behind him have tried to share with the world. For God is the only hope of good news we truly have.

May the Lord our God grant you this blessing of himself.

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