

IMPACT

I **M**ust **P**ersonally **A**cknowledge **C**hrist **T**oday
Trust in the LORD with all your heart, And lean not on your own understanding; *in all your ways acknowledge Him* and He shall direct your path.
Proverbs 3:5-6

Passage: Isaiah 40:25-28 “To whom then will you liken Me, Or to whom shall I be equal?” says the Holy One. Lift up your eyes on high, And see who has created these things, Who brings out their host by number; He calls them all by name, By the greatness of His might And the strength of His power; Not one is missing. Why do you say, O Jacob, And speak, O Israel: ‘My way is hidden from the LORD, And my just claim is passed over by my God’? Have you not known? Have you not heard? The everlasting God, the LORD, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable.”

Quote: “The Lord our God is “a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in light which no man can approach unto.” (1689 BCF)

Creation and conscience are like simple, black-line drawings that capture a semblance of God. They afford us bold, general glimpses of some attributes of God that are part of the radiant glory of Who He is. It takes the Bible to add an array of “colorful detail” that inspires true fear of “the High and Lofty One Who inhabits eternity, Whose name is Holy.”¹ The words, “fear the LORD,” in Scripture mean “to reverence, honor, and respect; to cause astonishment and awe; to be held in awe.”² The Psalmist, Ethan, wrote, “For who in the heavens can be compared to the LORD? Who among the sons of the mighty can be likened to the LORD? God is greatly to be feared in the assembly of the saints, And to be held in reverence by all those around Him.” Jerry Bridges reminds us that “there is an infinite gap in worth and dignity between God the Creator and man the creature, even though man has been created in the image of God. The fear of God is a heartfelt recognition of this gap—not a putdown of man, but an exaltation of God.”

In going to the Bible to learn more about God, a caution is in order. The study of God can be merely an academic exercise that fosters pride and self-righteousness. In the book of Job, we find an example of this. “But as for me, I would seek God, And to God I

would commit my cause— Who does great things, and unsearchable, Marvelous things without number.”⁴ Well said, but not by Job! These are the words of Eliphaz, whom God would later rebuke for his holier-than-thou condemnation of Job. Even righteous Job was brought down several notches and then taken to a level of understanding about God that he had not previously enjoyed. Job replied to God, “I know that You can do everything, And that no purpose of Yours can be withheld from You. You asked, ‘Who is this who hides counsel without knowledge?’ Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know. Listen, please, and let me speak; You said, ‘I will question you, and you shall answer Me.’ I have heard of You by the hearing of the ear, But now my eye sees You. Therefore I abhor myself, And repent in dust and ashes.”⁵ Following Job’s humble confession, the LORD said to Eliphaz, “My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has. Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has.”⁶

God’s Self-Portrait, Introduction

Charles Spurgeon, echoed Job’s confession. “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 comprehend and grapple with; in them we feel a kind of self-content, and go on our way with the thought, ‘Behold I am wise.’ But when we come to this master science, finding that our plumb line cannot sound its depth, and that our eagle eye cannot see its height, we turn away with the thought, ‘I am but of yesterday and know nothing’” In our contemplations of God, may we imitate Augustine who humbly wrote, “Methinks I know somewhat of Him; but let me go about to say what He is, and I find I know nothing at all.”

1 Isa.57:15 2 Strong’s 3 Psa.89:6-7 4 Job 5:8-9 5 42:2-6 6 42:7-8