

The God We (may) Know

- I. We are able to write – because we have come to know him
 - a. God becomes known through his own self-disclosure
 - i. God expresses his self – the Godself
 - 1. He reveals himself through his self-disclosure – self expression
 - 2. We call this expression: God’s Word – the Word of God
 - ii. The Word is God making his “will” (his determination) known / knowable
 - b. God is: He is and he alone can reveal truth of his Godself – the Truth
- II. The first move of God is to express his self – to extend himself

Genesis 1:3 God said, "Let there be light"

- a. God being true to himself
 - i. God is Love
 - ii. God is spirit

Genesis 1:2 Now the earth was a formless void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

- b. The Word is “sui generis” – unique – there is no “likeness”

John 1:1 In the beginning was the Word: The Word was with God, for the Word was God.

- i. All predicates and metaphors are mere illustrations
- ii. All human words are partial – and can mislead if literalized

III. God is his Word – the Word is Godself

John 6:63 "It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

- a. The Word comes to one (us) created to receive it
- b. The Word creates – the Word reveals – God is found in the Word
 - i. God himself is “Truth” – reality
 - ii. God himself is life
- c. God can only be known in his communication – expression – revelation
 - i. By what he creates – by what he discloses – his very self
 - ii. By what God elects to reveal

2 Corinthians 4:6 For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

IV. God has chosen Christ

- a. God is always greater – more than – his revelation
 - i. He gives us what we can handle – and need
 - ii. He is always veiled – We cannot see God as he is – he lies behind

John 1:14 "The Word was made flesh – and tabernacled among us"

- b. The story (narrative) of Jesus must be read in this mind-set

2 Corinthians 5:14 -21

The love of Christ overwhelms us when we consider that if one man died for all, then all have died;

Ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον·

and he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for their sake.

καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

From now on, therefore, we regard no one according to the flesh - even though we once regarded Christ according to the flesh, we regard him thus no longer.

Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν.

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρήλθεν, ἰδοὺ γέγονεν καινά·

This is all of God; he reconciled us to himself through Christ and he assigned us the ministry of reconciliation.

τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς,

I mean, God was (existed) in Christ reconciling the world to himself, not holding anyone's faults against them, but entrusting to us the message of reconciliation.

ὥς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

For Christ we are representatives; it is as though God was urging you through us, and in the name of Christ we appeal to you to be reconciled to God.

Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ.

He made him who knew no sin to be sin for our sake, so that we might become the righteousness of God in him.

τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη θεοῦ ἐν αὐτῷ.

The preposition "huper" in Greek occurs six times in this text. Once in verse 14, twice in verse 15, twice in verse 20, and once in verse 21. In all cases it means "on behalf of." Four times it denotes the vicarious atonement of Christ for us and twice it denotes that we are ambassadors in the stead of Christ.