PRAYING THE ATTRIBUTES OF GOD

 Group Prayer Time 30 min. Personal Prayer Time 40 min.

NOTE: The attributes of God serve as a great stimulant and power source for your personal prayer.

- It is well to use this information in a group session to train and encourage your people.

- We suggest you orally introduce each of the 15Attributes of God and provide a few minutes for personal application of one sub-item – 2 to 3 minutes.

- Then you move on to the next topic. - Use only a limited number at one time – 30 minutes time is usually proper for group use.

- After your introductory time provide for an additional 40 minutes later (5 minutes for each of the 8 parts) for private prayer in a secluded area

 – preferably outdoors.

- For further home use suggest participants to only use one verse under each Attribute at a time. This provides for a more manageable, simple, and repetitive use in a reverent rather than mundane way.

– Should you roughly use one page at a time there are enough Attributes to provide for 5 or more prayer sessions. - These 5? sessions could then be repeated by using a new verse under each Attribute.

- For deeper love of God you will find it invaluable to write down your own thoughts, questions, and verses relating to each attribute.

## Attributes of God

This section will cover a few of the attributes of God. The purpose is to give you a start and an example in how to pursue your knowledge of God. After each attribute there is a brief definition and then several Scripture verses which point out that particular attribute of God. For further encouragement some quotes have been gleaned from the book *The Knowledge of the Holy* by A.W.Tozer. As you meditate on who God is you will find it invaluable to write down your own thoughts, questions, and verses relating to each attribute.

“God’s attributes are not isolated traits of His character but facets of His unitary being. They are not things-in-themselves; they are, rather, thoughts by which we think of God aspects of a perfect whole, names given to whatever we know to be true of the Godhead.”[[1]](#footnote-1)

**Incomprehensible —** beyond understanding

Ezekiel 1:26-28; Rev 1:14-16; Isaiah 55:8-9

It may seem strange to list this as an attribute of God, but this is the place of humility from which we may begin to know God; He will be beyond what we can humanly grasp in understanding, and thereby all the more glorious.

*When the Spirit would acquaint us with something that lies beyond the field of our knowledge, He tells us that this thing is like something we already know, but He is always careful to phrase His description so as to save us from slavish literalism. For example, when the prophet Ezekiel saw heaven opened and beheld visions of God, he found himself looking at that which he had no language to describe. What he was seeing was wholly different from anything he had ever known before, so he fell back upon the language of resemblance. ”As for the likeness of the living creatures, their appearance was like burning coals of fire.”*

*The nearer he approaches to the burning throne the less sure his words become: ”And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it.... This was the appearance of the likeness of the glory of the Lord.”[[2]](#footnote-2)*

**Majestic —** Indicating grandeur and dignity.

Psalm 8:1;Psalm 96:6; Isaiah 24:14; Hebrews 1:3,8

**Infinite** –Beyond measurement; without beginning or end.

Romans 11:33

**Omnipotent —** God’s limitless power to accomplish His will

Jeremiah 32:17,18,27; Psalm 21:13

**Unchangeable —** always the same in perfection, in purpose, in decision

Psalm 102:25-27; Hebrews 13:8

*For a moral being to change it would be necessary that the change be in one of three directions. He must go from better to worse or from worse to better; or, granted that the moral quality remain stable, he must change within himself, as from miniature to mature or from one order of being to another. It should be clear that God can move in none of these directions. His perfections forever rule out any such possibility.*

*God cannot change for the better. Since He is perfectly holy, He has never been less holy than He is now and can never be holier than He is and has always been. Neither can God change for the worse. Any deterioration within the unspeakably holy nature of God is impossible. Indeed I believe it impossible even to think of such a thing, for the moment we attempt to do so, the object about which we are thinking is no longer God but something else and someone less than He.[[3]](#footnote-3)*

**Good —** kind and benevolent toward all of creation

Psalm 119:68; 136:1; Jeremiah 33:11

*The goodness of God is that which disposes Him to be kind, cordial, benevolent, and full of good will toward men. He is tenderhearted and of quick sympathy, and His unfailing attitude toward all moral beings is open, frank, and friendly. By His nature He is inclined to bestow blessedness and He takes holy pleasure in the happiness of His people.[[4]](#footnote-4)*

**Just** –without partiality; to be fair

Proverbs 29:26; Psalm 75:2,7

**Holy** -- perfectly pure, immaculate and complete in moral character

Exodus 15:11; Isaiah 6:3; Revelation 4:8

**Omniscient —** knowing all that is known or ever will be known.

Psalm 139:1-6; Isaiah 40:13-14; Romans 11:34

*To say that God is omniscient is to say that He possesses perfect knowledge and therefore has no need to learn. But it is more: it is to say that God has never learned and cannot learn.*

*The Scriptures teach that God has never learned from anyone. ”Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to Him the way of understanding?” ”For who hath known the mind of the Lord? or who hath been His counsellor?" These rhetorical questions put by the prophet and the apostle Paul declare that God has never learned.[[5]](#footnote-5)*

**Merciful —** to treat an offender better than he deserves (usually associated with an offence); to show compassion

2 Chronicles 20:21; Psalm 118:1-4; Luke 6:36

**Eternal —** Without beginning or end

Deuteronomy 33:27; Isaiah 9:6; 1 Timothy 1:17

**Omnipresent —** everywhere; close to everything; next to everyone

Psalm 139:7-8; Jeremiah 23:24

*In His infinitude He surrounds the finite creation and contains it. There is no place beyond Him for anything to be. God is our environment as the sea is to the fish and the air to the bird. ”God is over all things,” wrote Hildebert of Lavardin, ”under all things; outside all; within but not enclosed; without but not excluded; above but not raised up; below but not depressed; wholly above, presiding; wholly beneath, sustaining; wholly within, filling.”[[6]](#footnote-6)*

**Faithful —** true to His word; keeping His promises

Psalm 89:1-8,33; Isaiah 25:1; Lamentations 3:23

**Wise —** showing deep understanding, keen discernment and sound judgment

Daniel 2:20-23; Proverbs 3:19,20

**Sovereign —** possessing supreme dominion

1 Chronicles 29:11-13; 1 Timothy 6:15

*God’s sovereignty is the attribute by which He rules His entire creation, and to be sovereign God must be all-knowing, all-powerful, and absolutely free. The reasons are these:*

*Were there even one datum of knowledge, however small, un-known to God, His rule would break down at that point. To be Lord over all the creation, He must possess all knowledge. And were God lacking one infinitesimal modicum of power, that lack would end His reign and undo His kingdom; that one stray atom of power would belong to someone else and God would be a limited ruler and hence not sovereign.*

*Furthermore, His sovereignty requires that He be absolutely free, which means simply that He must be free to do whatever He wills to do anywhere at any time to carry out His eternal purpose in every single detail without interference. Were He less than free He must be less than sovereign.[[7]](#footnote-7)*

Use this appendix as a basis to continue your search for a deeper knowledge of our Mighty God.

1. Tozer, Knowledge of the Holy (HarperCollins Publishers: 1961), 121. [↑](#footnote-ref-1)
2. Tozer, 11. [↑](#footnote-ref-2)
3. Tozer, 76. [↑](#footnote-ref-3)
4. Tozer, 128. [↑](#footnote-ref-4)
5. Tozer, 85. [↑](#footnote-ref-5)
6. Tozer, 116. [↑](#footnote-ref-6)
7. Tozer, 170. [↑](#footnote-ref-7)