

The Doctrine of God



By Pastor Dr. Ronnie W. Wolfe

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The Doctrine of God #1

By Pastor Dr. Ronnie Wolfe – Beginning 9/16/2012

THE MYSTERY OF GOD

I. DOES GOD EXIST?

- A. This is question number one when studying “dogmatics,” or religious doctrine.
- B. This question will always be asked by mortal man; because, if there is a God, we must know that man’s intellect and reasoning is not sufficient for him to know God.
- C. If there is a God, then we must know that fact by other methods than reason; for if we could know him by reason, either we would be equal with God, or there would be no true God.
- D. Just keep asking the question “Does God exist?” and keep recognizing the evidence all around that manifests his existence.

II. IF GOD EXISTS, WHAT IS GOD?

- A. This is the second paramount question that we must ask, the first being “Does God exist?”
- B. It is impossible to describe God. The more we know the less about God, the more God he is; because God is incomprehensible. The more we understand about him the less we honor his mystery and his greatness. In our reasoning we bring God down to our own level, and some even try to think they are above God (atheists); so here I am speaking of knowing by way of reason. I am not speaking of our spiritual knowledge of him.
- C. God’s absolute attributes are positive.
 - 1. Truthful, all wise, sovereign, just, omnipresent, omnipotent, omniscience, Lord of all.
 - 2. Truthful
 - a. John 14:6 – “I am the way, the truth, and the life ...”
 - b. 1 John 2:21 – “no lie is of the truth”
- D. God’s moral attributes are negative.
 - 1. Unique – No gods besides him (Isaiah 44:6)
 - 2. Unchangeable – (Mal. 3:6) “I change not”
 - 3. Inconceivable
 - 4. Unknowable
 - 5. Incomprehensible
 - 6. Immortal
 - 7. Invisible, etc.

III. IF GOD EXISTS, WHO IS HE?

- A. God’s absoluteness is unknowable.
 - 1. Titus 1:16 *They profess that they know God; but in works they deny [him], being abominable, and disobedient, and unto every good work reprobate.*
- B. God’s personality is knowable
 - 1. 1 John 5:20 *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true,*

- [even] in his Son Jesus Christ. This is the true God, and eternal life.*
2. Matt 16:15 *He saith unto them, But whom say ye that I am?*
 - a. Matt. 16:16-17 *And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*

IV. HOW CAN WE KNOW HIM?

- A. John 14:7 *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*
- B. John 14:17 *[Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*
- C. Phil 3:10 *That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*
- D. 1 John 2:3 *And hereby we do know that we know him, if we keep his commandments.*
- E. 1 John 2:4 *He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*
- F. Matt 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him].*
 1. Matt. 16:17 *And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.*
 2. 1 Cor. 2:9-10 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.*

V. CONCLUSION

- A. Has Christ been revealed to you? Has the gospel been revealed to you? Has your sin been revealed to you? Has Heaven been revealed to you?
- B. Today you can know him and the power of his resurrection, the fellowship of his sufferings, and be conformable unto his death.
- C. Repent and believe the gospel.

Doctrine of God #2

By Pastor Dr. Ronnie Wolfe – Sept. 21, 2012

THE KNOWABILITY OF GOD

- I. KNOWLEDGE OF GOD IS POSSIBLE, BECAUSE GOD REVEALS HIMSELF
 - A. But God does not reveal himself completely to man – Deut. 29:29 *The secret [things belong] unto the LORD our God: but those [things which are] revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law.*
 - B. The Secret Things Belong Unto God
 1. Matt 11:27 *All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him].*
 2. Eph 3:8 *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*
 - C. The Revealed Things Belong To Us And Our Children
 1. The Scripture does not erect an altar to the unknown God (See Acts 17:23).
 2. But the Scripture reveals those part of God that he wants us to know and no more.
 3. God is revealed as the God who made the world, Acts 17:23-24
 4. God is revealed as the God whom we can know through the things that are made, Romans 1:19-20.
 5. God is revealed as the God who created man in his own image, Gen. 1:27
 6. God is revealed as the God in whom we live and move and have our being, Acts 17:28
 7. God is revealed as the God who spoke to us through his Son, Heb. 1:1
 8. God is revealed as the God who continually reveals himself through the word and the Spirit, John 16:17; John 14:23
 - D. False Religions Cannot Exist Without God
 1. Agnosticism teaches that one cannot know God, but without God there would not be a God that we cannot know.
 2. Skepticism teaches that there may be a God but his existence is in serious doubt, but there would be no skepticism if there were no God to doubt.
 3. Atheism would not stand a chance without a God in whom one does not believe.
 - a. If you do not believe in God, God is the very object of your unbelief.
 - (1) He is the object of our belief and the object of their unbelief. Either way, there has to be a God.
 - b. Atheism is a denial of a very specific God.
- II. THE DOCTRINE OF INNATE IDEAS
 - A. In this doctrine men believe that all ideas are inborn (innate).
 - B. But we must admit that there is more to existence than the physical world.
 1. Notions of true and false, good and evil, right and wrong are greater than the physical world.
 2. The materialist may believe in gravity, heat, electricity; but he must also believe in

- faith, hope and love. Thus, even the materialist must admit that there is more in existence than matter. There is a higher life, a spiritual, invisible world.
3. This higher existence is also eternal: 2 Cor. 4:18 *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen [are] temporal; but the things which are not seen [are] eternal.*
- C. But Christians believe that the idea of God “is reached by means of meditation upon God’s revelation in nature.”¹
 - D. But every man has the ability, inclination, and disposition to learn; so these must be innate or inborn.
 - E. We are all made in God’s image (Gen. 2:27); therefore, we can learn and understand to a certain degree the revelation of God in creation.
 1. Both innate and acquired knowledge are both acquired.
 2. In innate knowledge, man is passive: God’s revelation makes an impression upon the person who is born into the world, and he involuntarily receives the basic revelation of God.
 3. In acquired knowledge, man is active: He makes a study of God’s revelation both in nature and in Scripture, and he gains a more detailed knowledge of God.

III. CONCLUSION

- A. You can know God, because he gave you his own image that enables you to understand that which is spiritual, invisible, and moral along with natural revelation.
- B. You can know God, because he reveals himself both in nature and in the Scriptures.
- C. So we have three elements of revelation
 1. First, we have the image of God as our innate knowledge, which knowledge can determine that there is more than the material world.
 2. Second, we have the Scriptures, which explain many details about God.
 3. Third, we have the Holy Spirit, which can give us regeneration in our heart and can guide us into the complete truth of God’s word.
- D. Do you know God? Yes, you do.
- E. But do you know him as Savior and Lord? That is the question for today.

¹Bavinck, Herman, D.D., *The Doctrine of God*, Baker Book House, Grand Rapids, Michigan, 1951, p. 48.

The Doctrine of God #3

By Pastor Dr. Ronnie Wolfe – Sept. 27, 2012

THE NAMES OF GOD

I. WHAT'S IN A NAME?

- A. The Hebrew word for name is SHEM, and it indicates a sign, a distinctive mark.
- B. The Greek word for name is ONOMA, and it comes from the root GNO, to know or be known.
- C. In our day names are mostly “sounds without meaning.”²
- D. A name is something personal, so we object to being identified by a number.
- E. “Our name stands for our honor, our worth, our personality, our individuality.”³

Your Name

By Kenneth Marquette

It came from your father,
It was all he had to give,
So it's yours to use and cherish
As long as you may live.

If you lose the watch he gave you
It can always be replaced,
But a black mark on your name, son,
Can never be erased.

It was clean the day you took it
A worthy name to bear,
When I got it from my father
There was no dishonor there.

So make sure you guard it wisely
After all is said and done,
You'll be glad the name is spotless
When you give it to your son.

* * * * *

Copied from "The Marquette Story" by Kenneth Marquette

This man was father-in-law to Charles Ashcraft,
the first pastor of First Baptist Church of Harrison, Ohio

- F. Sometimes a name is changed and for different reasons.

²Bavinck, Herman, D.D., *The Doctrine of God*, Baker Book House, Grand Rapids, Michigan, 1951, p. 83.

³Ibid, p. 83

1. Maybe because a person does not like his name.
 2. Maybe because of a difference of opinion in a family.
 3. Maybe because of an affiliation of a person in the past.
- G. Sometimes a name is added as a surname
1. Such as when Jesus added the name Peter to Simon's name and afterward mostly called him Peter.
 2. When Jesus Christ ascended to heaven, he received a name that is above every name, Phil. 2:9
- H. So there is a very close connection between God and his name or names.

II. GOD'S NAME A REVELATION OF HIMSELF

- A. God gave himself a name.
1. Elohim
 2. Jehovah
 3. I AM
- B. As such, qualities, or excellencies as they used to say, are given to the name of God.
1. Glory – Psalm 8:1; 72:19
 2. Honor – Lev. 18:21; Psalm 86:11; 102:15
 3. Redeeming Power – Exod. 15:3; 3:21
- C. God's name also identifies his character
1. Great – Ezek. 36:23
 2. Holy – Exod. 36:20
 3. Terrible – Psalm 111:9
 4. High Tower – Psalm 20:2
 5. Strong Tower – Prov. 18:10
- D. Other names are given for God which indicate his character and qualities when added to the word Jehovah, which we shall consider later.

III. GOD'S NAME AMONG THE NATION OF ISRAEL

- A. His name was to be among them and abide with them,
1. Num. 6:27 *And they shall put my name upon the children of Israel; and I will bless them.*
 2. 1 Sam. 12:22 *For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.*
- B. Israel is forbidden to profane or desecrate God's name
1. Ex 20:7 *Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*
 2. Lev 18:21 *And thou shalt not let any of thy seed pass through [the fire] to Molech, neither shalt thou profane the name of thy God: I [am] the LORD.*
 3. See also Lev. 19:12; 24:11

IV. GOD'S NAME IN THE NEW TESTAMENT

- A. In the New Testament we have the word LOGOS, which is translated "the word" in John

1:1.

1. It is upon God's name, the LOGOS, that we must trust in order to be saved, John 1:12
But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:
2. Only those to whom Jesus, the Son, reveals the Father knows the Father, Matt. 11:27.
3. So then, the ones who confess the Son have the Father, 1 John 2:23.
4. Also, the ones who have seen the Son have seen the Father, John 14:9

B. We also have the name Jesus Christ

1. The word Jesus means Savior, for he shall save his people from their sins, Matt. 1:21.
2. This is the only name given among men whereby we must be saved, Acts. 4:12.
3. By his name miracles happen, Acts 4:7
4. By his name remission is received, Acts 10:43
5. By his name we have the right to become the sons of God, John 1:12.
6. Those gathered two or three in his name have him in the midst, Matt. 18:20.
7. If we pray in his name, we will be heard, John 14:13.
8. Whosoever calls upon the name of the Lord shall be saved, Acts 2:21; Rom. 10:13.

C. Other names are given to him in the New Testament

1. Such as Alpha and Omega
2. And others.

V. GOD'S NAMES ARE ANTHROPOMORPHIC

- A. This long name means "ascribing human form or attributes to a being or thing not human, especially to a deity."
- B. In other words, God's names sometimes take on human form or attributes, which we shall notice.
- C. So God's names are given to identify himself with his creatures.
- D. God gives us his own names in Scripture; we do not originate his names.
- E. Therefore, we are privileged to speak these names, although we are very responsible not to use these names in vain or in degradation.
- F. Human organs, members, sensations, and affections are applied to God.
 1. God has a soul in Lev. 26:11
 2. God is a Spirit in Gen. 1:2
 3. God does not have a body, but he made one for his Son, Jesus Christ, John 1:14; Heb. 10:5.
- G. Bodily Organs used anthropomorphically
 1. Countenance, Exod 33:30
 2. Eyes, Psalm 11:4
 3. Ears, Psalm 55:1
 4. Nose, Deut. 33:10
 5. Mouth, Deut. 8:3
 6. Lips, Job 11:5
 7. Tongue, Isaiah 30:27
 8. Neck, Jer. 18:17

9. Arms, Exod. 15:16
10. Hand, Num. 11:23
11. Right hand, Exod 15:12
12. Finger, Exod 8:19
13. Heart, Gen. 6:6
14. Bosom, Psalm 74:11
15. Foot Isaiah 66:1

H. Human Emotions used anthropomorphically

1. Joy, Isaiah 6 2:5
2. Rejoicing, Isaiah 65:19
3. Grief, Psalm 78:40
4. Anger, Jer. 7:18,19
5. Fear, Deut, 32:27
6. Love, compassion, mercy, grace, longsuffering, etc.
7. Zeal, jealousy, Deut. 32:21
8. Hatred, Deut. 16:22
9. Wrath, Psalm 2:5
10. Vengeance, Deut. 32:35

I. Human Actions used anthropomorphically

1. Knowing, trying, thinking, forgetting, remembering, speaking, calling, witnessing, resting, working, hearing, smelling, tasting, seeing, resting, working, sitting, rising, going, coming, walking, descending, meeting, visiting, passing, writing, punishing, sealing, chastening, killing, making alive, wiping away, washing, anointing, cleansing, decking, clothing, crowning, girding, plaguing, judging, condemning.

J. Human Offices used anthropomorphically

1. Bridegroom, husband, father, judge, king, lawgiver, man of war, hero, builder, maker, husbandman, shepherd, physician, etc.
2. In relation to these we have . . . seat, throne, footstool, rod, scepter, weapons, bow, arrow, sword, shield, wagon, banner, book, seal, treasure, etc.

K. Comparisons to ...

1. Lion, eagle, lamb, hen, sun, morning star, light, torch, fire, fountain, food, bread, water, drink, ointment, rock, hiding place, tower, refuge, shadow, shield, way, truth, life, etc.

L. These names give us indication that God is immanent in all creation. John Calvin said, "There is not an atom of the universe in which you cannot see some brilliant sparks at least of his glory."

VI. WHAT IS THE VALUE OF THESE NAMES?

- A. God created physical things
- B. God's desire is that we know him.
- C. His love was pointed earthward
- D. His work was done on earth and among men
- E. His compassion and sacrifice is for man

- F. So, his names are important. They relate us to him.
- G. He can supply our every need, and his names say so.
- H. Which name do you need today?

The Doctrine of God #4

THE NAMES OF GOD #2 – October 7, 2012

I. THE NAME EL

- A. Text: Exodus 6:3 *And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.*
- B. EL is the very basic name for God. It means “Strong and Mighty One.
- C. This name comes in other forms such as “Eloha, Elohim” which means “He that is to be feared.”
- D. Some who study words (philologists) say this name is derived from UL, a word that means “The First One, Lord.”
- E. Here are some names that are derived from EL

II. THE NAME ELOHIM

- A. This is the word that is used in Genesis 1:1 for God.
- B. The word indicates the causal relationship with the universe; in other words, he is the great First Cause.
- C. This name indicates the God of nature and creation.

III. THE NAME EL-SHADDAI

- A. This name means “The Lord who supplies,” or “The All-sufficient One.”
- B. Instead of indicating the God of creation, this name refers to God’s relationship to people on the earth.
- C. In Genesis 17:1 the word El-Shaddai is translated “Almighty God.” – *And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I [am] the Almighty God; walk before me, and be thou perfect.*
- D. In Genesis 48:3 the word is translated “God Almighty.”
- E. In Numbers 24:4 it is translated “the Almighty.”
- F. In Genesis 49:24-25 the nature of the all-sufficient God is described.
 - 1. Genesis 49:24-25 *But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) 25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:*
- G. One writer said, “Hence, the name makes God known to us as the One who possesses all power, and is able to overcome all opposition, and to make everything subservient to his will.”⁴

IV. THE NAME JEHOVAH

⁴Bavinck, Herman, Translated by William Hendriksen, *The Doctrine of God*, Baker Book House, Grand Rapids, Michigan, 1951, p. 102.

- A. This name is made up of four Hebrew letters, YHWH in English.
- B. It is, therefore, call by the Jews “the name of four letters,” the Tetragrammaton.
 - 1. To pronounce these four letters is not an easy job.
 - 2. The Jews had a custom of not pronouncing the word, so not even the Jews retained the original pronunciation of the word. They thought it was too sacred to pronounce, so they paused and passed over the word with silence when they read the scriptures.
 - 3. Some pronounce it “YAWAY”
 - 4. Some pronounce it “YAHOVAH”
 - 5. Our way of pronouncing it is Jehovah, bringing it into the English language.
 - 6. This is the most prominent name for God in the Old Testament in his relationship to Israel.
- C. The word literally means, “I WILL BE THAT I WILL BE”⁵
- D. The further meaning is “the God who is unchangeable and is faithful to all of his purpose and promises.”
- E. Here are some names that are derived from Jehovah:

Genesis 22 – Jehovah Jireh – The Lord, my Provider

Exodus 15 – Jehovah Rapha – The Lord who heals

Exodus 17 – Jehovah Nissi – The Lord, my banner

Exodus 31 – Jehovah M’Kaddesh – The Lord who sanctifies

Deuteronomy 33 – Jehovah Chereb – The Lord, my Sword

Deuteronomy 33 – Jehovah Magen – The Lord, my Shield

Judges 6 – Jehovah Shalom – The Lord, my Peace

1 Samuel 1 – Jehovah Sabaoth – Lord of hosts

Psalms 3 – Jehovah Kahbodi – The Lord, my Glory

Psalms 10 – Jehovah Malech-Olam – The Lord who is king forever

Psalms 18 – Jehovah Chezeq – The Lord, my strength

Psalms 18 – Jehovah Misqabbi – The Lord, my strong tower

Psalms 18 – Jehovah Naheh – The Lord who smites the enemy

⁵Ibid, p. 102

Psalm 18 – Jehovah Seli – The Lord, my Rock

Psalm 20 – Jehovah Hoshea – The Lord, my Savior

Psalm 23 – Jehovah Rohi – The Lord, my Shepherd

Psalm 24 – Jehovah Milchamma – The Lord, mighty in battle

Psalm 27 – Jehovah Ori – The Lord, my Light

Psalm 89 – Jehovah Gannan – The Lord who is my defense

Psalm 91 – Jehovah Machsi – The Lord my Refuge

Psalm 98 – Jehovah Hamelech – The Lord, my King

Isaiah 40 – Jehovah Bara – The Lord, my Creator

Isaiah 49 – Jehovah Goel – The Lord, my Redeemer

Jeremiah 16 – Jehovah Ma'oz – The Lord, my Fortress

Jeremiah 23 – Jehovah Tsidkenu – The Lord, my righteousness

Ezekiel 48 – Jehovah Shammah – The Lord who is present

V. THE NAME KURIOS

- A. This is the common name for Lord in the New Testament

VI. THE NAME ADONAI

- A. This is also common for the name Lord in the Hebrew

VII. THE NAME DESPOT

- A. 2 Peter 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*
- B. This name is used as a slave would address his master. These false prophets were “bought” in the sense that they were created by God and were responsible as Jews to protect, propagate, and publish the word of God, but they brought in damnable heresies.
- C. They were not, in other words, bought by the blood of Jesus Christ.

VIII. THE NAME FATHER

- A. The most common reference to God in the New Testament is “Father.”
- B. This name is used at least 16 times in the Sermon On The Mount in Matthew 6 and 7.
- C. In the Old Testament the name of God was “I AM,” and “The Almighty,” and EL Shaddai.”
- D. In the New Testament the name of God is Kurios (Lord), and Father, which shows a personal and tender relationship with the people.
- E. We read of the “Kingdom of their Father” – Matt 13:43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*
- F. Jesus offered the model prayer to his disciples beginning with “Our Father, which art in Heaven.”
- G. Paul greets the Romans with . . . Rom. 1:7 *To all that be in Rome, beloved of God, called [to be] saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.*
- H. Of course, we have many references in the New Testament to children and family.

IX. THE THREE-FOLD NAME

- A. The most comprehensive name ever given to God is three-fold.
- B. We must believe both in the father and the Son.
 - 1. 1 John 2:22 *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.*
 - 2. 2 John 1:9 *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.*
- C. But we are baptized in the name of the three: Matt 28:19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

X. CONCLUSION

- A. John 1:12 *But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:*
- B. Acts 2:21 *And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be saved.* See also Romans 10:13.
- C. Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*
- D. Phil. 2:10 *That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;*

Biblical Names of God In Alphabetic Order

Advocate - 1 John 2:1

Almighty - Revelation 1:8

Alpha - Revelation 1:8

Amen - Revelation 3:14

Angel of the Lord - Genesis 16:7

Anointed One - Psalm 2:2

Apostle - Hebrews 3:1

Author and Perfecter of our Faith - Hebrews 12:2

Beginning - Revelation 21:6

Bishop of Souls - 1 Peter 2:25

Branch - Zechariah 3:8

Bread of Life - John 6:35,48

Bridegroom - Matthew 9:15

Carpenter - Mark 6:3

Chief Shepherd - 1 Peter 5:4

The Christ - Matthew 1:16

Comforter - Jeremiah 8:18

Consolation of Israel - Luke 2:25

Cornerstone - Ephesians 2:20

Dayspring - Luke 1:78

Day Star - 2 Peter 1:19

Deliverer - Romans 11:26

Desire of Nations - Haggai 2:7

Emmanuel - Matthew 1:23

End - Revelation 21:6

Everlasting Father - Isaiah 9:6

Faithful and True Witness - Revelation 3:14

First Fruits - 1 Corinthians 15:23

Foundation - Isaiah 28:16

Fountain - Zechariah 13:1

Friend of Sinners - Matthew 11:19

Gate for the Sheep - John 10:7

Gift of God - 2 Corinthians 9:15

God - John 1:1

Glory of God - Isaiah 60:1

Good Shepherd - John 10:11

Governor - Matthew 2:6

Great Shepherd - Hebrews 13:20

Guide - Psalm 48:14

Head of the Church - Colossians 1:18

High Priest - Hebrews 3:1

Holy One of Israel - Isaiah 41:14

Horn of Salvation - Luke 1:69

I Am - Exodus 3:14

Jehovah - Psalm 83:18

Jesus - Matthew 1:21

King of Israel - Matthew 27:42

King of Kings - 1 Timothy 6:15; Revelation 19:16

Lamb of God - John 1:29

Last Adam - 1 Corinthians 15:45

Life - John 11:25

Light of the World - John 8:12; John 9:5

Lion of the Tribe of Judah - Revelation 5:5

Lord of Lords - 1 Timothy 6:15; Revelation 19:16

Master - Matthew 23:8

Mediator - 1 Timothy 2:5

Messiah - John 1:41

Mighty God - Isaiah 9:6

Morning Star - Revelation 22:16

Nazarene - Matthew 2:23

Omega - Revelation 1:8

Passover Lamb - 1 Corinthians 5:7

Physician - Matthew 9:12

Potentate - 1 Timothy 6:15

Priest - Hebrews 4:15

Prince of Peace - Isaiah 9:6

Prophet - Acts 3:22

Propitiation - I John 2:2

Purifier - Malachi 3:3

Rabbi - John 1:49

Ransom - 1 Timothy 2:6

Redeemer - Isaiah 41:14

Refiner - Malachi 3:2

Refuge - Isaiah 25:4

Resurrection - John 11:25

Righteousness - Jeremiah 23:6

Rock - Deuteronomy 32:4

Root of David - Revelation 22:16

Rose of Sharon - Song of Solomon 2:1

Ruler of God's Creation - Revelation 3:14

Sacrifice - Ephesians 5:2

Savior - 2 Samuel 22:47; Luke 1:47

Second Adam - 1 Corinthians 15:47

Seed of Abraham - Galatians 3:16

Seed of David - 2 Timothy 2:8

Seed of the Woman - Genesis 3:15

Servant - Isaiah 42:1

Shepherd - 1 Peter 2:25

Shiloh - Genesis 49:10

Son of David - Matthew 15:22

Son of God - Luke 1:35

Son of Man - Matthew 18:11

Son of Mary - Mark 6:3

Son of the Most High - Luke 1:32

Stone - Isaiah 28:16

Sun of Righteousness - Malachi 4:2

Teacher - Matthew 26:18

Truth - John 14:6

Way - John 14:6

Wonderful Counselor - Isaiah 9:6

Word - John 1:1

Vine - John 15:1

The Doctrine of God #5

THE ATTRIBUTES OF GOD – Their Classification

Transcendent and Immanent

Incommunicable Attributes of God

October 14, 2012

I. DIVIDED INTO TWO CLASSIFICATIONS

- A. The two parts of this division are *transcendent* and *immanent*
- B. Transcendent – Common definition: *going beyond ordinary limits; surpassing; exceeding*. – Theology definition: *(of the Deity) transcending* (goes beyond or above) *the universe, time, etc. Compare immanent.*
- C. Immanent – Common definition: *remaining within; indwelling; inherent*. Theology definition: *(of the Deity) indwelling the universe, time, etc.*
- D. We will first take up the *transcendent* attributes of God. These are attributes that have to do with God himself without the consideration of man or the universe.

II. CHARACTER OF TRANSCENDENT ATTRIBUTES

- A. God is known to us by his names. The Bible never speaks of God in the abstract.
 - 1. Scripture never emphasizes one attribute over another one; they are all equal.
 - 2. “God has an altogether distinct nature, an independent being, an essence distinct from that of the universe.”⁶
- B. Theologians consider these attributes in different ways.
 - 1. God is “absolute essence.” Plato, Augustine
 - 2. God is manifest in “his will.” Socinians, rationalists
 - 3. God is manifest in “his personality.”
 - 4. God is manifest as “absolute reason.” Pantheism, Hegel
 - 5. God is manifest in his “moral attributes.” Ritschi
 - 6. God is manifest in his “veracity” (truth). Jansenius
 - 7. The Protestant Reformation brought the idea of
 - a. Independence
 - b. “The uncreated spirit, the most simple spirit, the spirit existing of itself.”
- C. In philosophy (which in prior days included God), some considered the “spiritual realm” and the “natural realm” as twin brothers.
 - 1. Hegel taught that Reason is God, “for God is nothing else than the one living idea of the universe developing into self-consciousness.
 - 2. He also taught that “Apart from the world God is not God.”
- D. The day came when there was attempted a separation between Science and Religion.
 - 1. Science became more and more systematized.
 - 2. Religion, in an attempt to separate itself from the scientific deism, banished

⁶Bavinck, Herman, *The Doctrine of God*, Baker Book House, Grand Rapids, Michigan, 1951, p. 114.

metaphysics and philosophy.

3. So then the doctrine of God became that of “ethical goodness” as God himself.
4. God became known as Father, moral idea, as the power of goodness and of holiness.
5. With science altogether excluded from religion, the definition of God became even more obscure.
 - a. God was defined as “arbitrariness,” meaning that God can do this or that as he determines in the moment and has no continuing plan or purpose.
 - b. God has the right to do one thing as well as another thing.
 - c. One idea was that “Man has the right to eternal life if he keeps God’s law; if not, he deserves punishment. This is the public-rights theory.
 - d. Orthodox Protestants believed that God’s relation to the world is determined completely by justice – doing right or wrong.
 - e. Both the arbitrary notion and the justice theory are wrong.
 - f. Justice and grace are not opposed to each other.
 - (1) Christianity is not a relationship with God as a master toward a slave.
 - (2) Christianity is not a relationship with God as a government toward its subjects.
 - (3) But Christianity is a relationship with God as a Father toward his children.
6. If there is a one-word definition of God, that word is LOVE.
 - a. 1 John 4:8 *He that loveth not knoweth not God; for God is love.*
 - b. 1 John 4:16 *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.*
 - c. This love includes “creation, providence, redemption, and justification.”
 - (1) God loves his creation: Gen 1:31 *And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*
 - (2) God loves his Son: John 3:35 *The Father loveth the Son, and hath given all things into his hand.*
 - (3) God loves the world: John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
 - (4) God loves his redeemed: Rom. 8:39 *Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*
7. But we must understand mainly that to make one attribute of God to be more important than another is to miss the correct definition of God.
8. We must harmonize the Scriptures in order to honor every attribute the same, although this is very difficult with the human mind.

E. God’s Attributes are the same as his essence, or his being.

III. GOD’S TRANSCENDENT ATTRIBUTES (Incommunicable)

A. God’s Independence

1. Name Jehovah – I am who I am

2. Psalm 90:2 *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.*
 3. 1 Cor 8:6 *But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.*
 4. Rev 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*
 5. He is Lord of all in the most absolute way (Acts 10:36)
- B. God's Immutability
1. God repents (Gen. 6 :6); God becomes angry (Num 11:, 10; Psalm 106:40); God shows his absence and then his presence; God expresses his wrath and then his love; God brings both guilt and rejoicing.
 2. "Scripture testifies that in all these various relations and experiences God remains ever the same."
 3. His immutability is seen in his name Jehovah – Isa 41:4 *Who hath wrought and done [it], calling the generations from the beginning? I the LORD, the first, and with the last; I [am] he.*
 4. God is the same in his essence (his being), so he is also the same in his will, his purposes, and his decrees.
 5. God is not a man that he should repent (1 Sam. 15:29)
 6. His gifts and calling are without repentance (Rom. 11:29)
 7. Thus, he will not cast off his people (Rom. 11:1)
- C. God's Infinity (he is eternal)
1. Definition: "without boundary; eternal"
 2. God possesses "every virtue in an absolute degree, perfect in every way, only positive, not negative.
 3. This infinity applies to both eternity and time, a duration without beginning and end.
 4. Though time will end in the world, yet time is a part of God's infinity and is a creation of God.
 5. When applied to God's nature, we use the word Omnipotent, all power
 6. When applied to space, we call it Omnipresence, all present
 7. When applied to knowledge, we call it Omniscience, all wise
- D. God's Oneness
1. One theory taught is called Polytheism: there are many gods.
 2. Another theory taught is called Pantheism: god is everything
 3. But the Bible theory is Monotheism: God is One God
 - a. Mark 12:32 *And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:*
 - b. Eph 4:6 *One God and Father of all, who [is] above all, and through all, and in you all.*
 - c. Mal. 2:10; Rom. 3:30; 1 Cor. 8:6; 1 Tim. 2:5; James 2:19

The Doctrine of God #6

THE ATTRIBUTES OF GOD – Their Classification

Communicable Attributes of God

This Lesson Will Deal With God's MENTAL Attributes

October 21, 2012

- I. THE INVISIBILITY OF GOD, John 4:24
 - A. This Is Also Called God's Spirituality
 1. John 4:24 *God is a Spirit: and they that worship him must worship him in spirit and in truth.*
 2. God is immaterial, thus invisible and spiritual
 - B. We Must Speak Of Him In Anthropomorphisms
 1. These are expressions that give God human form, but he is actually spirit.
 2. The scriptures talk about God's heart, hands, hearing, and smelling.
 - C. We Must Not Confuse This With The Holy Spirit
 1. There are three persons in the Trinity: Father, Son, and Holy Spirit
 2. When we say that God is spirit, we do not mean to refer to the Holy Spirit.
 3. We are simply referring to his essential essence, his pure existence.
 - D. We Must Not Confuse His Invisibility With The Incarnation
 1. Jesus Christ was manifested in the flesh, but his God essence was still spiritual, not physical.
 2. We see this in his pre-existence. John 8:58 *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*
 3. 1 Tim. 3:16 *And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*
 4. Col 1:15 *Who is the image of the invisible God, the firstborn of every creature:*
- II. THE OMNISCIENCE OF GOD
 - A. The word omniscience means "all wise, or all knowing."
 - B. It also implies his veracity, or his truthfulness.
 - C. As the all-knowing one, he is referred to in scripture as light.
 1. 1 John 1:5 *This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*
 2. 1 Tim. 6:16 *Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*
 3. 1 Cor 2:11 *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*
 - a. This is like a reflection in a mirror or water: Prov. 27:19 *As in water face answereth to face, so the heart of man to man.*

- D. God knows everything from its beginning: Psalm 94:9 *He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*
- E. God Knows All Things
 - 1. 1 John 3:20 *For if our heart condemn us, God is greater than our heart, and knoweth all things.*
- F. God's Knowledge Includes Foreknowledge
 - 1. The word foreknowledge means "Knowledge or awareness of something before its existence or occurrence; prescience." Online Dictionary
 - 2. God knew the world before it was created.
 - 3. God knew his purpose before he began to execute it
 - 4. God knew us before the foundation of the world
 - a. Rom. 8:29 *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - b. Rom. 11:2 *God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,*
- G. God's Knowledge Includes Wisdom
 - 1. 1 Cor. 1:21 *For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*
 - 2. Eph 3:10 *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*
- H. Our Wisdom Begins With Our Fear of God
 - 1. Psalm 111:10 *The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.*
 - 2. Prov. 9:10 *The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.*

III. THE VERACITY OF GOD

- A. Two Implications In This Doctrine
 - 1. That God is the only true God
 - a. Jer. 10:10 *But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.*
 - b. 1 Thess. 1:9 *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*
 - c. 1 John 5:20 *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
 - 2. That God is faithful to his promises
 - a. Heb. 10:23 *Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*
 - b. Deut 7:9 *Know therefore that the LORD thy God, he [is] God, the faithful God, which keepeth covenant and mercy with them that love him and keep his*

commandments to a thousand generations;

- c. 1 Thess. 5:24 Faithful is he that calleth you, who also will do it.
- B. Statements Concerning Jesus' Veracity
 1. John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*
 2. John 18:37 *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.*
 3. John 8:45 *And because I tell you the truth, ye believe me not.*

IV. CONCLUSION

- A. These are the mental attributes of God.
- B. These are the communicable attributes of God, which means that they have to do with His relationship with people on earth.
- C. If it were not for God's relationship with people on earth, it would not matter about his attributes.
- D. But, now that God has determined to have a personal relationship with people on earth, we must know something about who God is and how his attributes affect us.
- E. Just as God has a relationship with us here on earth, so we as his creatures must have a relationship with him in Heaven.
- F. What is your relationship with God.
 1. There is only one way to have that relationship: John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*
 2. There is only one mediator between God and men: 1 Tim. 2:5 *For there is one God, and one mediator between God and men, the man Christ Jesus;*
 3. There is only One who is in charge of all things: 1 Tim. 6:15 *Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;*
 4. There is only One sacrifice for sins: Heb 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*
 5. There is only one Savior: Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*
 6. There is only one death: Heb 9:27 *And as it is appointed unto men once to die, but after this the judgment:*
 7. There is only one destiny (either heaven or hell): Matt 25:46 *And these shall go away into everlasting punishment: but the righteous into life eternal.*

The Doctrine of God #7

THE ATTRIBUTES OF GOD – Their Classification

Communicable Attributes of God

This Lesson Will Deal With God's MORAL Attributes
Including (1) Goodness, (2) Holiness, and (3) Righteousness
October 28, 2012

I. THE GOODNESS OF GOD

A. God's Innate or Transcendent Goodness

1. This is the goodness that God has in himself as his character
2. We can call this goodness his perfection.
3. Matt 5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*
4. Ps 136:1 *O give thanks unto the LORD; for he is good: for his mercy [endureth] for ever.*
5. The word "good" means different things to different people and is relative to what it does to whom it affects.
 - a. To the Greek goodness is "beauty."
 - b. To the Roman, goodness is a "noble birth."
 - c. To the German, goodness is "that which is proper or sound."
6. But goodness in the ethical or moral sense is good by itself, an absolute value.
7. Therefore, God is good, not in a relative sense but in an absolute sense.
 - a. Mark 10:18 *And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.*
 - b. God does not just DO good; he IS good. See also Luke 18:19.

B. God's Immanent Goodness

1. This is God's goodness as it is expressed to his creation.
2. God is the "supreme good" for all creatures.
3. Therefore the creature, created things, finds no peace or rest except in God alone.
4. God is the source of all real love.
5. God is the source of all true virtues.
6. God is the "final cause of every good."
7. All spiritual good has its source in him.
8. This verse shows that his goodness is extended to his creation: Psalm 145:9 *The LORD is good to all: and his tender mercies are over all his works.*
9. This goodness and mercy endure forever: Psalm 136:1 *O give thanks unto the LORD; for he is good: for his mercy endureth for ever.*
10. God's goodness is manifested in various ways:
 - a. His lovingkindness – This is mostly directed to his people.
 - (1) Psalm 36:7 *How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.*
 - b. His compassions or pity – Lam. 3:22 *It is of the LORD'S mercies that we are not*

consumed, because his compassions fail not.

- c. His Longsuffering – Patience toward those who deserve punishment
 - (1) Num. 14:18 *The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty . . . visiting the iniquity of the fathers upon the children unto the third and fourth generation.*
- d. His Grace – Acts 15:11 *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*
- e. His Love – 2 Thess 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

II. THE HOLINESS OF GOD

- A. Someone defined God’s holiness as “purity, free from every stain, wholly perfect and immaculate in every detail.”⁷
- B. The term holiness implies “separateness,” and we are made holy in two ways.
 - 1. The root word QADOSH in Hebrew means “to cut.”
 - 2. Separation from other persons or things.
 - 3. Separated to God’s special laws and ordinances.
 - a. Thus, we have “holy ground, holy convocation, holy Sabbath, holy nation, holy place, holy oil, holy coat, holy jubilee, holy house, holy seed, etc.”
 - 4. Holiness is the basis for sanctification; thus, we have the word “sanctuary,” which indicates a holy place.
 - 5. 1 Thess 1:9 *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;*
- C. The term holiness also indicates God’s relation to his people

III. THE RIGHTEOUSNESS OF GOD

- A. God is righteous, because he rewards every man according to his work.
- B. God grants HIS righteousness to his people.
- C. In righteousness, we have been acquitted, or found not guilty, of our sins.
- D. God is righteous in punishing the wicked.
- E. God is righteous in saving the lost because of his
- F. We are saved because of God’s righteousness
 - 1. Psalm 103:17 *But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children;*
- G. The idea of righteousness implies justice.
 - 1. Sins must be paid for, in other words.
 - 2. 1 Cor 15:3 *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*
 - 3. Then we must be made “the righteousness of God in him.”
 - a. 2 Cor 5:21 *For he hath made him to be sin for us, who knew no sin; that we might*

⁷Bavinck, Herman, *The Doctrine of God*, Baker Book House, Grand Rapids, Michigan, 1951, p. 209.

be made the righteousness of God in him.

4. We call this “imputed righteousness,” a righteousness that is not our own but that is given to us by God.
5. If you are righteous, then you are righteous in God’s eyes only through his Son, Jesus Christ.

The Doctrine of God #8

THE ATTRIBUTES OF GOD – Their Classification

Communicable Attributes of God

This Lesson Will Deal With God's VOLITIONAL Attributes

Including (1) God's Will and (2) God's Omnipotence

I. GOD'S NECESSARY WILL

- A. This is God's will toward himself
- B. This reflects God's sovereignty
- C. God is "Proprietor, Owner, and Lord of all things"
- D. God has complete authority over all things.
- E. Everything is derived from God's sovereignty
 - 1. Creation and preservation: Rev 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*
 - 2. Government:
 - a. Prov 21:1 *The king's heart [is] in the hand of the LORD, [as] the rivers of water: he turneth it whithersoever he will.*
 - b. Dan, 4:35 *And all the inhabitants of the earth [are] reputed as nothing: and he doeth according to his will in the army of heaven, and [among] the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*
 - c. Eph 1:11 *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:*
 - 3. Christ's Sufferings: Luke 22:42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*
 - 4. Election and Reprobation: Rom. 9:15 *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*
 - 5. Regeneration: James 1:18 *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*
 - 6. Sanctification: Phil 2:13 *For it is God which worketh in you both to will and to do of [his] good pleasure.*
 - 7. Believers' Suffering:
 - a. 1 Peter 3:17 *For [it is] better, if the will of God be so, that ye suffer for well doing, than for evil doing.*
 - b. Phil 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;*
 - 8. Our Life and destiny:
 - a. James 4:15 *For that ye [ought] to say, If the Lord will, we shall live, and do this, or that.*
 - b. Acts 18:21 *But bade them farewell, saying, I must by all means keep this feast*

that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

- c. Rom. 15:32 *That I may come unto you with joy by the will of God, and may with you be refreshed.*
- 9. The smallest things: Matt 10:29 *Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*
- F. God's necessary will, then, is his will toward himself as a goal.
- G. God of necessity must love himself, otherwise he could not love us.
- H. God's sovereign will is not enslaved, even though it is necessary to himself and his own existence and his character.
- I. God can do more than he wills to do.

II. GOD'S FREE WILL

- A. This is God's will toward his creatures.
- B. God's will toward his creatures is not necessary in the strictest sense, although neither is it arbitrary.
- C. "God wills other things apart from himself."
- D. God has a will for his creatures, but not because he needs his creatures, but for his own purpose. Everything God does he does for his own purpose and for the glory of his own Son, Jesus Christ, and for his name's sake: Prov 16:4 *The LORD hath made all [things] for himself: yea, even the wicked for the day of evil.*
- E. We do not believe in Pantheism, the idea that God is everything, but we do believe that God's creation does not stand outside himself, for the Bible says in Rom. 11:36 *For of him, and through him, and to him, [are] all things: to whom [be] glory for ever. Amen.*
- F. Creation is not something that God saw as something outside himself and desired to attain it by his will, but creation is authored and directed and controlled by him.
- G. God does what he pleases:
 - 1. Psalm 115:3 *But our God [is] in the heavens: he hath done whatsoever he hath pleased.*
 - 2. Prov. 21:1 *The king's heart [is] in the hand of the LORD, [as] the rivers of water: he turneth it whithersoever he will.* See also Dan. 4:35.
- H. God does not need to give an account for his will: Job 33:13 *Why dost thou strive against him? for he giveth not account of any of his matters.*
 - 1. God is in charge, just as the potter with the clay:
 - a. Job 10:9 *Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?*
 - b. Isa 64:8 *But now, O LORD, thou [art] our father; we [are] the clay, and thou our potter; and we all [are] the work of thy hand.*
- I. Everything that is and everything that happens are in some way dependent upon God's will.
 - 1. Rev 4:11 *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*
- J. Both mercy and hardening have their ground in God's will.

1. Rom. 9: 15-18 *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*
- K. We cannot determine why God wills one thing instead of another thing.
1. One writer said, "He who inquires into the cause of God's will demands something that is greater than the will of God, but such a thing cannot be found."
- L. So, we conclude, then, that the Incarnation and the Atonement were both of God's free will and not of his necessary will.
1. So Christ was made flesh by the free will of God. God did not have to send his Son.
 2. Christ's atonement on the cross was not a necessary transaction in the sovereign will of God, but it was accomplished by the free will of God, thus Christ gave his life freely, not out of God's sovereign compulsion.
 3. So, the merits of Christ's life and work were not sufficient in themselves but were merited by God's willingness to accept them as sufficient.
- M. God's Will and Evil
1. God's will prescribes what we should do.
 - a. Matt 12:50 *For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*
 - b. John 7:17 *If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself.*
 - c. Rom. 12:2 *And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.*
 2. God's will declares what he will do.
 - a. Abraham and Isaac: God told Abraham to kill his son, but then he prevented it (Gen. 22).
 - b. Pharaoh: God tells Pharaoh to let his people go; then he hardens his heart, Exod. 4:21.
 - c. Hezekiah: God tells Hezekiah that he going to die; then he gives him 15 more years to live (Isaiah 38:1-5).
 - d. God does not will sin. He forbids it, yet he allows it, and he punishes it.
 3. God's Two-phased will
 - a. T. P. Simmons lists the two phases of God's will as (1) The Will of Purpose, and (2) The Will of Approbation
 - b. Others list these phases as (1) The Will of Purpose, and (2) The Will of Permission, or the Permissive Will.
 - c. God decrees some things, and these things will certainly happen.
 - d. But God also allows some things. Sometimes these things seem to be opposed to his decreed will, but that is because God has given man a free will, also; and man

can use that free only as determined by his own nature.

- e. In other words, Rom. 8:8 *So then they that are in the flesh cannot please God.*
- f. Through salvation we can have the Spirit of God and can live in the Spirit, and thus can please God.
- g. God allows some pretty horrible things to happen on the earth, but these horrible things are the result of man's sin and his rebellion against God.

The Doctrine of God #9

THE ATTRIBUTES OF GOD – Their Classification

Communicable Attributes of God The WRATH of God

Text: Romans 1:18

I. THE CHARACTER OF GOD'S WRATH

A. Two Words For Wrath In N. T.

1. Thumos – This word is translated “wrath, fierceness, indignation.” It means bursting forth an anger, “boiling up and soon subsiding.” This is the term that is used primarily in the book of Revelation
 - a. In Numbers 11 God's wrath burst forth against Israel's rebellion.
 - b. God's wrath burst forth suddenly upon Miriam in Numbers 12.
2. Orge – This word is the one used in Romans 1:18. It relates to “the natural disposition” of anger, temper, or character. It is the “agitation of the soul, impulse, or desire.” This indicates an anger or wrath that is building up in oneself until the final anger comes forth.
 - a. This is like a dam that has been built to hold back water. If the water has too much force for the dam to hold, then the dam breaks, and the fury of the water comes forth in devastation.
 - b. In Genesis chapters 6-8 God's wrath built up and was refrained until the day came for God's anger brought forth the great flood in Noah's day.
 - c. In Genesis chapter 19 God withheld his wrath from Sodom and Gomorrah until it was time; then his anger came and burst forth in divine judgment.
 - d. At the Red Sea (Exodus 14) God sent his wrath against Pharaoh after he had held it back through the plagues of Egypt.
 - e. Throughout the ages God refrained his anger and wrath against sin until his Son came to die on the cross. Then his wrath burst forth on his Son, and our sins were paid for through God's wrath upon his Son.

II. THE EQUITY OF GOD'S WRATH

- A. When God gets angry, he displays it with perfect justice. It is balanced and fair.
- B. God reacts to sin with judgment in one way or another.
 1. To the sinner who does not believe in Christ, that wrath is manifested in its greatest form when the sinner dies and goes to Hell.
 2. To the sinner who believes in Christ, the wrath of God was brought against our sins in his Son on the cross, delivering us from the wrath to come (Romans 5:9).
 - a. See Heb. 1:3 *Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

III. THE CONSTANCY OF GOD'S WRATH

- A. Romans 1:18 tells us that God's wrath "is revealed," or "is being revealed" from heaven.
- B. His wrath is ever in our view. We see it but many times are unaware of what it is.
- C. We see the wicked prosper, and we think that God's wrath is insufficient or that God is waiting too long in his vengeance.
 - 1. Psalm 73:3 *For I was envious at the foolish, when I saw the prosperity of the wicked.*
 - 2. But then notice Psalm 73:16-17 *When I thought to know this, it was too painful for me; 17 Until I went into the sanctuary of God; then understood I their end.*
- D. Now the wrath of God is ORGE, but one day it will be THUMOS. Today God's wrath is refrained, held back; but one day it will burst out and consume the wicked.
- E. In God's refraining, or his longsuffering, he gives the wicked time to repent.

IV. THE COURSE OF GOD'S WRATH

- A. Notice that God's wrath comes from Heaven.
- B. We must realize that, though we do not see nor understand God's wrath much of the time, there is an economy, a plan, a sovereignty that is beyond our comprehension and that God has all things well in hand. He is in control.
- C. God will have the final word in all matters, both material and spiritual.

V. THE FOCUS OF GOD'S WRATH

- A. God's wrath is against Ungodliness.
 - 1. Man is the enemy of God
 - a. Rom. 8:7 *Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be.*
 - b. Rom. 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*
 - 2. Lost man will worship another god or make himself a god.
 - a. Eph 2:3 *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*
- B. God's wrath is against Unrighteousness
 - 1. Ungodliness refers to man's relationship to God
 - 2. Unrighteousness refers to man's relationship with man
 - 3. We treat people the way we do, because we treat God the way we do.
 - 4. In the book of Romans Paul reveals many sins, some relating to our relationship with God, some that relate to our relationship with man.
 - 5. Every sin that we have, however, principally has to do with our relationship with God.
- C. God's wrath is against the wicked
 - 1. Psalm 7:11 *God judgeth the righteous, and God is angry with the wicked every day.*
 - 2. Psalm 5:5 *The foolish shall not stand in thy sight: thou hatest all workers of iniquity.*

3. So, that old adage “God hates the sin but loves the sinner” does not stand up to biblical scrutiny. It is never stated nor implied in the Bible.

VI. THE FOUNDATION OF GOD’S WRATH

A. The Rebellion of Men Against God’s Truth

1. Men “hold the truth in unrighteousness.”
2. Man knows by his very being that there is a God, so he is without excuse (20).
3. But he still holds the truth of God in unrighteousness.
 - a. Rom. 2:15 *Which shew the work of the law written in their hearts, their conscience also bearing witness, and [their] thoughts the mean while accusing or else excusing one another;)*
 - b. Col 2:22 *Which all are to perish with the using;) after the commandments and doctrines of men?*
4. The wicked say there is no God – Psalm 14:1 *The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.*

B. The Rejection of God By Men

1. Mark 7:9 *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*
2. Luke 7:30 *But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.*
3. Luke 17:25 *But first must he (Christ) suffer many things, and be rejected of this generation.*
4. Luke 20:17 *And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*
5. Isaiah 53:3 *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.*

VII. CONCLUSION

- A. We know, then, that the wrath of God is revealed from heaven.
- B. We know that it is revealed against ungodly and unrighteous people.
- C. We know, also, that his wrath burst forth on his Son, Jesus Christ, on the cross to pay for the sins of his sheep.
- D. We know that the wrath of God is upon the wicked every day.
- E. Now, your question to answer is, “Am I saved. Has the wrath of God been relieved from my soul through my faith and trust in Jesus Christ? Has God’s wrath upon his Son been applied to me by the grace of God through faith in Jesus Christ?”
- F. Contemplate those questions today and notice . . .
 1. Eccl. 12:13 *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this [is] the whole duty of man.*

2. Thus, the wrath of God will be fled. Luke 3:7 *Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*
3. Rom. 5:9 *Much more then, being now justified by his blood, we shall be saved from wrath through him.*
4. Rom. 8:1 *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*