

Understanding God

Grace Fellowship Church

Creation vs. Evolution

We now enter into an important study regarding creation as being God's creative act of the heavens and earth, versus the theories of evolution the world so richly embraces. **Genesis 1** gives us the account of God's creative Act. Read: **Genesis 1**. To begin I quote the late L.S. Chafer, former President of Dallas Theological Seminary.

*"Evolution is a humanly devised theory which has no truly scientific basis or evidence upon which to rest, but is all the same believed by college and university professors and in general the intellectual class. No thoughtful person can avoid the problem of the origin of all things, and the evolutionary theory is perhaps the best theory that unregenerate man can conceive. The unsaved cannot take God and His revelation into their thoughts. He certainly is not in all their thoughts, **Psa 10:4**. The divine seeming so unreal to them, the concept of deity has not provided a reasonable enough basis for their minds when it is declared that God did anything. Therefore, being unable to believe the Genesis account of creation and not having any ability to believe that there is a God who created all things, they have devised the best theory that they can, but still with great inconsistency. As avowedly scientific men, they must refuse to accept anything which is unproved; yet in this theory of evolution they accept every word of testimony regardless of a lack of proof, and of course no effectual line of proof has been constructed or discovered. Such men in their unregenerate limitation are to be pitied. No Spirit-taught person will have trouble with the Genesis account of creation. Having nothing to put in its place, however, the evolutionist must devise the best theory that he can with which to satisfy the mind on the vexing problem of origins." (L.S. Chafer, Systematic Theology)*

The Theory of Evolution.

We begin by examining the Theories of Evolution. Considered abstractly, evolution is presented in two different forms.

Naturalistic, contending that by "natural selection" and the "survival of the fittest," the varied forms of living things came to be what they are as a result of fortuitous arrangement.

Theistic evolution, a system which seeks to retain some recognition of God by making Him the original cause, while embracing a supposed evolutionary process as the method by which God developed man from the original cell He had created.

Both of these are not only unproved and unreasonable, but is a dishonor to God. God states clearly in the book of Genesis and throughout the Bible that His Being is the sole source of all things and the precise method He employed.

Chafer states, "To disregard this revelation and substitute a groundless human fiction in its place is to accuse God of untruth and to reject a plain Scripture, with the liberty granted to

others to reject every other page of the Bible, if their unbelief so dictates. The divine method of creation is constantly reappearing in the text of the Bible and precisely in accord with that first disclosed in Genesis.” **cf. Mat 19:4; Rom 5:12-19; 1 Cor 15:45-49; 1 Tim 2:13.**

Those who embrace the Darwinist theory of evolution and animal ancestry dishonor both God and himself, having disregarded the truth of God’s Word treating it with antagonism. These despise His Divine counsels and reject His Divine grace.

If man is the product of natural forces, then he has as much responsibility along moral lines as natural forces demand and no more. If God and His Word are eliminated, as the evolutionary hypothesis eliminates them, then men may look to tadpoles for their moral ideals, and truth is without a foundation.

Yet, as His creation, we have a moral accountability to Him and His Word. As it says in **1 Pet 1:16, “YOU SHALL BE HOLY, FOR I AM HOLY.”** Or **Mat 5:48, “Therefore you are to be perfect, as your heavenly Father is perfect.”**

Yet, is it no wonder that animalism has crept into our society and schools where this antigod system is upheld?

Remember what **Rom 4:3** tells us, **“Let God be true, but every man a liar.”**

Wikipedia Definition: *Evolution is the change in the inherited characteristics of biological populations over successive generations. Evolutionary processes give rise to diversity at every level of biological organization, including species, individual organisms, and molecules such as DNA and proteins.*

Life on Earth originated and then evolved from a universal common ancestor approximately 3.8 billion years ago. Repeated speciation and the divergence of life can be inferred from shared sets of biochemical and morphological traits, or by shared DNA sequences. These homologous traits and sequences are more similar among species that share a more recent common ancestor, and can be used to reconstruct evolutionary histories, using both existing species and the fossil record. Existing patterns of biodiversity have been shaped both by speciation and by extinction.

Charles Darwin was the first to formulate a scientific argument for the theory of evolution by means of natural selection. Evolution by natural selection is a process that is inferred from three facts about populations:

- 1) More offspring are produced than can possibly survive.
- 2) Traits vary among individuals, leading to differential rates of survival and reproduction.
- 3) Trait differences are heritable.

Thus, when members of a population die, they are replaced by the progeny of parents that were better adapted to survive and reproduce in the environment in which natural selection took place. This process creates and preserves traits that are seemingly fitted for the functional roles they perform. Natural selection is the only known cause of adaptation, but not the only known cause of evolution. Other, non-adaptive causes of evolution include mutation and genetic drift.

In the early 20th century, genetics was integrated with Darwin's theory of evolution by natural selection through the discipline of population genetics. The importance of natural selection as a cause of evolution was accepted into other branches of biology. Moreover, previously held notions about evolution, such as orthogenesis and "progress" became obsolete. Scientists continue to study various aspects of evolution by forming and testing hypotheses, constructing scientific theories, using observational data, and performing experiments in both the field and the laboratory. Biologists agree that descent with modification is one of the most reliably established facts in science. Discoveries in evolutionary biology have made a significant impact not just within the traditional branches of biology, but also in other academic disciplines (e.g., anthropology and psychology) and on society at large.

The Blending of Evolution and Creation. (Outline based on the writing of Henry Morris.)

The evolutionary system has been entrenched in our society and schools for so long that many who otherwise accept the Bible as infallible have deemed it expedient to compromise on this issue. Thus, evolution has been called, "God's method of creation;" and the Genesis record of the six days of creation has been reinterpreted in terms of the evolutionary ages of historical geology. This has been popularized by the likes of so called "Christian" movies such as the "Genesis Code" that try to link the six days of creation with geological development over millions of years.

They say that these geological ages have been accommodated in Genesis by changing the "days" of creation into the "ages" of evolution.

In understanding God's actual creation, it is critical that we interpret the Bible literally and then fit science into it, if at all possible. We should never try to fit the Bible into science. Remember that at one time, science said the earth was held up on the backs of turtles and it was flat. But science eventually caught up to the truth of the Bible discovering the earth is actually round.

There are Two Types of Evolutionary Theory:

- 1) Atheistic evolution that sees spontaneous generation as the original cause of life, "the big bang theory," to the exclusion of a grand design or designer.
- 2) Theistic evolution that sees a Divine power as the original cause and guiding force of life, albeit over millions of years.

The purpose of this portion of our study is to show the Theistic evolution theories, which seek to homogenize the Bible with evolutionary geology, and how they are invalid and, therefore should be abandoned.

Theistic Evolution.

Evolution is believed by its leading advocates to be a basic principle of continual development, of increasing order and complexity throughout the universe. The complex elements are said to have developed from simpler elements, living organisms to have evolved from non-living chemicals, complex forms of life from simpler organisms, and even man himself to have gradually evolved from some kind of ape-like ancestor. Religions, cultures, and other social institutions are likewise believed to be continually evolving into higher forms.

Evolution itself is an explanation of the origins and meanings of life without the necessity of a personal God who created and upholds all things. Since this philosophy is so widely and persuasively taught in our schools, Christians are often tempted to accept the compromise position of "theistic evolution," according to which evolution is viewed as God's method of creation. However, this is basically an inconsistent and contradictory position. A few of its fallacies are as follows:

It contradicts the Bible record of creation. Seven times in the first chapter of Genesis, it is said that God created plants and animals to reproduce "**after their (or its) kind.**" It implies definite limits to variation. The New Testament writers accepted the Genesis account of creation, even Christ Himself quoted from it as historically accurate and authoritative, **Mat 19:4-6**, quoting **Genesis 2:24**.

It is inconsistent with God's methods. The standard concept of evolution involves the development of innumerable misfits and extinctions, useless, and even harmful organisms. If this is God's "method of creation," it is strange that He would use such cruel, haphazard, inefficient, wasteful processes. The idea of the "survival of the fittest," whereby the stronger animals eliminate the weaker in the "struggle for existence" is the essence of Darwin's theory of evolution by natural selection, so why didn't T-Rex dominate the world, rather than smaller and weaker homo-sapiens.

The evolutionary philosophy is the intellectual basis of all anti-theistic systems. It served Hitler as the rationale for Nazism and Marxism as the supposed, scientific basis for communism. It is the basis of the various modern methods of psychology and sociology that treat man merely as a higher animal, and which have led to the misnamed "new morality" and ethical relativism. It has provided the pseudo-scientific rationale for racism and military aggression. Its whole effect on the world and mankind has been harmful and degrading.

In his biography of Joseph Stalin published by the Russian communists, Yaroslavsky says that, at an early age, Stalin "*began to read Darwin and became an atheist.*" Later Stalin told a friend: "*I'll lend you a book to read; it will show you that ... all this talk about God is sheer*

nonsense'... 'What book is that?' I inquired. Darwin. 'You must read it,' Joseph impressed on me." (Davidheiser, p. 353)

Jesus said: **"A good tree cannot bring forth evil fruit," Mat 7:18.** The evil fruit of the evolutionary philosophy is evidence enough of its evil roots.

Thus, any form of evolution is Biblically unsound, theologically contradictory and sociologically harmful.

Progressive Creation.

Some Christians use this term "progressive creation," instead of "theistic evolution," the difference being the suggestion that God interjected occasional acts of creation at critical points throughout the geological ages. Thus, for example, man's soul was created, though his body evolved from an ape-like ancestor.

This concept is less acceptable than theistic evolution however. It not only charges God with waste and cruelty, but also with ignorance and incompetence. God's postulated intermittent creative efforts show either that He did not know what He wanted when He started the process or else that He could not provide it with enough energy to sustain it until it reached its goal. A god who would have to create man by any such cut-and-try discontinuous, injurious method as this can hardly be the omniscient, omnipotent, and loving God of the Bible.

The Day-Age Theory.

According to the established system of historical geology, the history of the earth is divided into a number of geological ages. The earth is supposed to have evolved into its present form and inhabitants over a vast span of geologic ages, beginning about a billion years ago.

The most popular of these theories has been the "day-age" theory, by which the "days" of creation were interpreted figuratively as the "ages" of geology, (as noted above in movies like the "Genesis Code."). However, there are many serious difficulties with this theory.

The Hebrew word for **"day"** is **YOM**, and the word can occasionally be used to mean, "an indefinite period of time," if the context warrants. In the overwhelming majority of its occurrences in the Old Testament, it means, "a literal day, that is, either an entire solar day or the daylight portion of a solar day." It was defined by God Himself the very first time it was used in **Genesis 1:5**, where we are told that **"God called the light, day."** In the context, it means, **"day"** in the succession of "day and night" or "light and darkness," a 24-hour period of time.

The plural form of the word **YAMIM** is used over 700 times in the Old Testament and always, without exception, refers to literal "days." Note what it says in **Ex 20:11**, **"For in six days the LORD made the heavens and the earth, the sea and all that is in them."**

Not only is the day-age theory unacceptable scripturally, but it also is grossly in conflict with the geological position with which it attempts to compromise. There are more than 20 serious contradictions between the Biblical order and events of the creative days and the standard geologic history of the earth and its development, even if it were permissible to interpret the "days" as "ages." For example, the Bible teaches that the earth existed before the stars, that it was initially covered by water, that fruit trees appeared before fishes, that plant life preceded the sun, that the first animals created were the whales, that birds were made before insects, that man was created before woman, and many other such things, all of which are contradicted by historical geologists and paleontologists.

Conclusion:

Only a few of the many difficulties with the various theories have been discussed, but even these have shown that it is impossible to devise a legitimate means of harmonizing the Bible with evolution. We must conclude that if the Bible is really the Word of God, then evolution and its geological age-system cannot be blended and mixed, and therefore is completely false. Since the Bible cannot be reinterpreted to correlate with evolution, Christians must diligently proceed to correlate the facts of science with the Bible.

In addition, there are three essential areas into which evolution cannot move and which evolution cannot solve:

- It cannot bridge the gap from nothing to something.
- It cannot bridge the gap from something to life.
- It cannot bridge the gap between life and humanity, that is self-conscious human life with a volition.

The Bible teaches that the all-wise, all-powerful, eternal God created the universe and all the forms of life in it, including people. So, evolution and creation are two fundamentally competing beliefs about the origin of the universe, life, and mankind.

As noted above, some people speculate that we can believe both the Bible and evolution: the two can be harmonized. Theistic evolutionists say that all living things evolved from an original life form, but God began and directed the process. Progressive creationists claim that, from time to time over a period of billions of years, God intervened to make major changes but then allowed nature to gradually develop what had been made. Such people cannot, of course, take **Genesis 1** literally, so they say it is symbol or legend.

Contradictions Between Evolution and the Bible Doctrine of Creation:

Evolution is a major doctrine of unbelievers.

Creation is a fundamental proof of God.

Evolution weakens faith in God, undermines the arguments for God's existence, and is a fundamental tenet of all unbelievers. True, some people claim to believe evolution and also

believe in God. But all unbelievers accept evolution. And believing evolution weakens faith in God.

The Bible repeatedly affirms throughout that the world and the life on it are the result of Divine creation. To deny this denies, not just **Gen. 1**, but the fundamental essence of the whole Scriptures.

Gen 1:1, "In the beginning God created the heavens and the earth." The passage proceeds to describe the creation day-by-day.

Acts 17:24, "God made the world and everything in it, since He is Lord of heaven and earth."

Heb 1:10, "You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands."

Jer 10:12, "It is He who made the earth by His power, who established the world by His wisdom; and by His understanding He has stretched out the heavens."

Rom 1:20, "For since the creation of the world His invisible attributes, His eternal power and Divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."

The Bible uses creation as evidence of God's existence, wisdom, power, etc. To deny creation is to deny one of the fundamental reasons why we should believe in God. Cf. **Psa 19:1**.

Psa 19:1, "The heavens are telling of the glory of God; and their expanse is declaring the work of His hands."

See also: **Psa 33:6-9; John 1:1-3; Psa 102:25; 89:11; 90:2; 104:5-9, 24-28; 19:1; 24:1, 2; 95:5; 146:6; 136:5-9; 8:3, 6-8; 148:5; Isa 42:5; 45:18; 40:21, 26; Jer 27:5; Heb 1:10; 11:3; Acts 14:15; 2 Peter 3:5; 2 Cor 4:6; Neh 9:6; Psa 100:3; Prov 3:19; Jer 32:17; 51:15; Zech 12:1**

Biblical creation teaches that God was directly, personally involved in each step of creation.

Genesis 1 shows that God personally and directly commanded and caused each step-in creation. He spoke and it occurred, etc.

In **Genesis 2**, He formed man, **vs. 7**, put him in a garden, **vs. 15**, gave him instructions, **vs. 16f**, brought animals for him to name, **vs.19f**, and created woman from his side, **vs. 18-24**.

Further, by God's direct involvement, all kinds of plants and animals were created from the very beginning, **vs. 11f, 20f, 24f**.

God did not personally make just one or a few simple kinds and then just allow natural processes to take over and gradually produce the other kinds. Rather, He personally spoke into existence all the different kinds.

In **Gen 2:1-3**, God rested from creation only after He had created all the kinds of living things. Theistic evolution and Progressive Creation have Him resting most of the time, as living things develop. The Bible says He was directly involved throughout, then rested only after all was created!

Psa 33:6, 9, "By the word of the Lord the heavens were made, and by the breath of His mouth all their host... 9For He spoke, and it was done; He commanded, and it stood fast."

Note God's personal involvement. He spoke and it happened. And this is true of all the host of what was made.

John 1:1-3, vs. 3, "All things came into being through Him, and apart from Him nothing came into being that has come into being."

Jesus was involved in every step of creation. Nothing that was made, was made without His involvement. If this is not history, how can we believe the account that follows regarding His life and death?

2 Peter 3:5, "For when they maintain this, it escapes their notice, (they willfully forget), that by the word of God the heavens existed long ago and the earth was formed (SUNISTEMI- set together, combined, associated, united, banded together, etc.) out of water and by water."

David, John, and Peter confirm what Moses said in **Gen. 1**. They do not take the accounts as legend or symbols. They do not picture God as starting the basic process and then just letting it run. Rather, they show God's personal involvement in each step and each thing created. To reject this is to deny the whole Scriptures.

Timothy Keller writes, *"For organic life to exist, the fundamental regularities and constants of physics – the speed of light, the gravitational constant, the strength of the weak and strong nuclear forces – must all have values that together fall into an extremely narrow range. The probability of this perfect calibration happening by chance is so tiny as to be statistically negligible...Francis Collins puts it well:*

When you look from the perspective of a scientist at the universe, it looks as if it knew we were coming. There are 15 constants – the gravitational constant, various constants about the strong and weak nuclear force, etc. – that have precise values. If any one of those constants was off by even one part in a million, or in some cases, by one part in a million-million, the universe could not have actually come to the point where we see it. Matter would

not have been able to coalesce; there would have been no galaxy, stars, planets, or people.” (Language of God, The Reason for God, page 134)

Yet, naturalistic evolution removes God completely from the origin of earth and living things, Theistic Evolution and Progressive Creation seriously distance Him from that process. All such ideas conflict with even the most basic Bible teachings about God’s involvement in creation.

Evolution – Life began from non-living matter by accident.

The Bible – Life came from the living God.

It says that life began by accident in a primeval swamp. Yet dead, lifeless matter can only make more dead, lifeless matter.

George Wald, a Nobel Prize winner and head of the department of biology at Harvard, said: *“I think a scientist has no choice but to approach the origin of life through a hypothesis of spontaneous generation ... One has only to contemplate the magnitude of this task of evolution of primeval life from inorganics to concede that the spontaneous generation of a living organism is impossible. Yet here we are – as a result, I believe, of spontaneous generation.”* (quoted in Torch, 7/75, p. 13).

One of the most firmly established laws of science is the Law of Biogenesis, which says that life comes only from living things. There is no evidence that dead, non-living matter can spontaneously generate life.

The Bible agrees with this scientific fact, for it says that life came from the eternally living Creator, cf. also **Acts 14:15**.

Acts 17:24-29 – God is the giver of life, breath, and all things. In Him we live, and move, and have our being, because we are His offspring.

Lee Strobel in his book “The Case for Faith” noted, *“Each cell in the human body contains more information than in all thirty volumes of the Encyclopedia Britannica.”*

So, we see that evolution contradicts both science and the Bible, since it demands that dead matter must have sometime come to life.

Evolution – All current kinds of life came from previous different kinds.

The Bible – All basic kinds of living things were created at the beginning and reproduce after their kind.

Theistic evolutionist Neal Buffaloe wrote that after life somehow began, *“species developed through change and the inheritance of change until the present time ... virtually all biologists of the present day accept evolution as an explanation for the variety of living forms...”* (Gospel Anchor, 7/78, p. 22).

Genesis 1 says living things reproduce after their own kind.

Gen 1:11-12 – God made the kinds of plants at the restoration of planet earth and made them to reproduce after their kind. There is diversity or variation within each kind, allowing for adaptation to environment, yet each kind remains the same kind. This agrees with what we see in nature today, but conflicts with evolution.

Reproduction after the same kind occurs because of the power of seed. Each kind of living thing has its own seed, and science has discovered that each seed has its own unique genes and chromosomes, which determine the kind of plant that will develop from the seed. Therefore, each seed produces the same kind of living thing from which it came, just as Genesis says.

Also, as it was with the plants in **Gen 1:21-5**, it is so with the fish, birds, and land animals. All the kinds have existed since the beginning, and they always form the same kind of offspring as the parents were. If evolution were true, then given enough time, thistles could produce grapes or even striped bass.

Whether you are atheistic or theistic, evolution simply cannot be reconciled with truth.

Evolution – The universe took billions of years to evolve.

The Bible – All was created in six days.

In 1977, the American Humanist Association published a Statement Affirming Evolution as a Principle of Science. It said: *"It is also verifiable today that very primitive forms of life, ancestral to all living forms, came into being thousands of millions of years ago."* (Christian Citizen, 5/81, p. 1)

Gen 1:14-19, 2:1-3, tells us that God made the heavens and earth and restored everything in them that we have today in six days, then rested on the seventh day.

If each day were millions of years long, then there would have been millions of years of darkness followed by millions of years of light. Neither plants nor animals could survive such "days."

We should let the Bible itself convince us what it means. We should never allow unproved human theories to determine how we view the Bible. To do so is to begin the long road to religious liberalism and ultimate rejection of the authority of Scripture.

Evolution – Man came from the animals, so is just an animal.

The Bible – Man is in God's image, unique from the animals.

Neal Buffaloe also said, *"The best evidence indicates that man himself arose from a primate stock which at least 25 million years ago separated from the evolutionary line that produced other living primates... Evolution reduces man to his biological nature to the level of other higher animals."* (Gospel Anchor, 7/78, p. 22)

Richard Leakey, a famous paleontologist, said: *"There is no law that declares the human animal to be different as seen in this broad biological perspective, from any other animal."* (Quoted by Bert Thompson, in "Can America Survive the Fruits of Atheistic Evolution?")

"Few doubt that [man's] closest living relatives are the apes. On this subject, by the way, there has been too much pussyfooting. Apologists ... state or imply that man is not really descended from an ape or monkey at all, but from an earlier common ancestor. In fact, that common ancestor would certainly be called an ape or monkey in popular speech by anyone who saw it. Since the terms ape and monkey are defined by popular usage, man's ancestors were apes or monkeys (or successively both). It is pusillanimous if not dishonest for an informed investigator to say otherwise." (George Gaylord Simpson: Evolution: Science Falsely So-called, pp 51,52)

The Bible says man was created in God's image from the dust of the ground, not a lower animal, **Gen 2:7**.

Then God breathed into the man the breath of lives (**NESHAMAH CHAY**, with the plural of **CHAY** meaning, "lives"), that is soul life and spiritual life. If man came from the lower animals, he would already have the breath of life, for they surely have it, **Gen 3:19**.

Genesis 1:26-28 says man was made in God's image separately from animals.

Unlike the animals, man was created in the image or likeness of God. As a result, God gave men dominion over the animals. Note that we are not equal with animals, nor are we just advanced animals. We have dominion over the animals, even as we do over the rest of the earth.

What is involved in the **"image of God?"** It appears that man is similar to God (though not on His level) and unlike animals in the following ways:

The Soul has essence: Self-consciousness, mentality, volition, emotion, conscience.

"After our likeness" means, "a model or pattern." The Trinity is the model or pattern.

"Image" – TSELEM in the Hebrew means, "shadow image." The soul of man is the shadow image of God. The pattern is immaterial, the soul is immaterial. It can only be defined by its characteristics, just as God can only be defined by His essence.

Man has self-consciousness. He is aware of his own being, actions, thoughts, and personality. Animals are alive but are not self-aware and do not understand their being.

Man has rational intelligence, mentality. He has ability to reason, invent, communicate, etc., in ways far beyond animals. His ability in this regard allows him to communicate with God and understand God's purpose for man's existence.

Man has a will, volition, and a power to choose. He is a free moral agent. He is able to choose between alternatives and determine which course he will pursue. He is therefore accountable before God to make the choices and pursue the goals that God instructs him to.

Man has emotions. He can experience joy, love, anger, hatred, sorrow, etc. The Bible also attributes such feelings to God.

Man has a conscience. He is able, not only to distinguish right from wrong, but also to have an inherent sense of guilt when he has done wrong, and a sense of approval, when he has done right.

Believers also have a regenerated spirit nature, which will be with God in eternity. Cf. **John 4:24 to Ecc 3:21; 12:7;** etc.

The image of God may involve more than this, but it surely includes all this. In all these ways men are like God, but unlike animals. Cf. **Gen 9:6; Psa 8:4-8; Heb 2:6-8; Acts 17:24-29; 1 Cor 11:7; James 3:9.**

Evolution – Woman evolved from previously existing animals.

The Bible – God formed woman from the side of man.

Gen 2:21-22 – The Bible says woman was created by a direct act of God. She did not evolve from lower animals. She was formed from matter taken from the side of man, after God had caused the man to sleep.

1 Cor 11:8-9 – The man was not created for the woman, but the woman for the man. Here is an express New Testament confirmation of the Genesis account of creation of woman. She did not evolve from lower animals, but was created for the man as Genesis says.

1 Cor 15:22, 45, 47 and **1 Tim 2:13**, likewise, confirm the Genesis account of the creation of the woman.

We must either accept the Bible and reject evolution, or accept evolution and reject the Bible. There can be no compromise or harmonizing them.

Evolution – Like animals, man is wholly material and ceases to exist or continues to evolve after death.

The Bible – Man still exists after death, either in heaven or the Lake of Fire.

Evolution leads to the understanding that when man dies that is the end of his existence. He has no spirit that continues to exist after death. Hence, there is no life after death and no eternal rewards for how we live on earth.

Richard Leakey said: *"There is no law that declares the human animal to be different as seen in this broad biological perspective, from any other animal. There is no law that declares the*

human species to be immortal." ("Can America Survive the Fruits of Atheistic Evolution?" Bert Thompson)

The Bible teaches in **2 Cor 4:16-5:1** that man has both an inner man and an outer man. When this earthly tabernacle (body) is dissolved, we yet have an eternal home with God in the heavens.

In **Mat 22:23-33**, Jesus argued for the resurrection of the dead, by showing that men who had died physically were still alive to God. God is not the God of the dead, but of the living. Could this be said regarding animals? Did these dead men pass out of existence like animals do?

In **Mat 25:46**, describing the judgment, Jesus said the wicked would go away into everlasting punishment, but the righteous into eternal life. So, there is an eternal reward for those who are righteous, and that reward is eternal life. It is the opposite of eternal punishment for those who are unrighteous, **Rom 2:5-11; 1 Thes 4:16-18; 5:9-10; Rev 20:11-15.**

1 Cor 15:20-22 contrasts death that came upon all men, as a result of Adam's sin with, when Jesus comes again and raise us from the dead. But if, as evolution says, there was no real Adam and his conduct did not really bring sin and death into the world, then why should we believe there was a real Jesus who arose and will return to raise us up? Accepting evolution leads logically to a denial of man's spiritual nature and eternal destiny after this life is over.

Evolution – Death was a necessary part of man's development.

The Bible – There was no death until after man sinned.

As already noted, evolution says that men evolved from lower animals gradually over millions of years. This means death must have existed among lower animals for thousands of generations and was a necessary part of the process of developing new kinds including man. It follows that the ancestors of men died, and as men developed, they inherited death as a part of the natural process of existence on earth. So, death would not be a punishment for sin but a part of the natural order. The fossil record would be a history of the death of animals and of man's "early ancestors."

The Bible teaches that death is a curse, an enemy of man that came as a consequence of sin.

In **Gen 1:31**, what God made throughout creation was all "**very good.**" If death existed then, it would be a part of that which was "very good." But death involves pain, suffering, shedding of blood, disease, accidents, and violence. It means separation. Is all this "very good?"

The Bible presents death as an enemy, a curse, the power of the devil, **Gen 2:16-17: 3:17-19; 1 Cor 15:26, 51-57; Heb 2:14-15; Rev 21:4; 22:3.**

In **Gen 2:16-17; 3:17-19**, God said man dies as a result of sin. This includes physical death where man, who had been formed from the dust, would return to the dust cf. **Psa 104:29; Ecc 12:7**. Later, he was cut off from the tree of life, so he could not live forever, **Gen3:22-24**.

In **1 Cor 15:21-26**, the consequence of death passes on to all people who have lived from Adam and Eve on, but this problem was overcome by Jesus at the Cross, who will return and raise all men from the dead.

God says: **"By man came death", 1 Cor 15:21**. But evolution and progressive creation both claim that death existed for millions of years before man sinned, and death was fundamental to man's development. The effect is either to deny the existence of God, or else to blame God for that which the Bible calls a curse, the enemy of man, and the power of Satan! Once again, evolution and progressive creation cannot be harmonized with Scripture; they deny doctrines taught throughout the Bible.

Evolution – Man has evolved to the pinnacle of his existence.

The Bible – Man has fallen from his original exalted state.

If evolution is true, man is the highest form of life that has evolved – the highest peak of evolutionary development. And it follows that he should be getting even better.

Man was created **"very good", Gen 1:26- 27, 31**. He was placed in a garden with all his needs supplied, with no death, suffering, or hardships, **Gen 2:7-10**. However, the serpent tempted the woman, so she and the man disobeyed God, **Gen 3:1-7**. As a result, severe curses came on mankind and on the earth. Women had to bear children with pain, **Gen 3:16**. The earth was cursed, so it would not produce for man as before, **Gen 3:17-19**. Hence, the whole world is under a curse because of man's sin, **Gen 5:29; Heb 1:10-12; Rom 8:20-22**.

Rom 5:12-18, "through one man (Adam, vs. 14) sin entered the world," and **1 Cor 15:21-22** confirms that the consequence of death passes on to all people who have lived from Adam and Eve on.

Evolution says man has evolved from lower animals to his highest point; therefore, man is better now than he ever has been. However, the Bible repeatedly affirms that, because of sin, man has fallen to an accursed state, not as good as originally. Again, we cannot reject the Genesis account without rejecting the Bible as a whole.

Evolution – Implies there is no real purpose in life.

The Bible – Man was created to serve God and receive God's blessings.

If evolution is true, then life exists, as a result of a series of accidents in nature. There could not possibly be any real meaning to it. Not all evolutionists accept this conclusion, but many do. And it must be accepted, if evolution occurred by wholly natural processes.

Aldous Huxley, grandson of well-known evolutionist Thomas Huxley, classed himself among those who find *"no meaning in the world."* He said, *"I had motives for not wanting the world to have meaning; consequently, assumed it had none, and was able without any difficulty to find satisfying reasons for this assumption ... For myself, as no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation."* ("Can America Survive the Fruits of Atheistic Evolution?" Bert Thompson)

George Gaylord Simpson said, *"Man is the result of a purposeless and natural process that did not have him in mind."* (Impact, 6/2001)

Evolutionist Richard Dawkins' said the characteristics of the universe imply that it has *"no design, no purpose, no evil and no good, nothing but pointless indifference"* (Impact, 6/2001)

In **Ecc 12:13**, the whole duty of man is to fear God and keep His commands. In **Mat 6:33**, we should seek first the kingdom of God and His righteousness. And in **Rom 12:1-2**, we are to **"present your bodies a living sacrifice to God."**

If there is a God who made us, then He made us for a purpose, and our responsibility is to determine what the purpose is and to achieve it. The Bible repeatedly confirms this to be the case, but naturalistic evolution denies this and leaves man without reason for life. **Cf. Mat 16:24-25; 2 Cor 5:14-15.**

Evolution – Implies that man should set his own standards based on human wisdom.

The Bible – Man must depend on the Creator to reveal right from wrong and to provide salvation through Jesus.

Huxley said: *"Evolution if consistently accepted, makes it impossible to believe the Bible."* (HRQ, p. 63)

He also stated, *"I had motives for not wanting the world to have meaning; consequently, assumed it had none, and was able without any difficulty to find satisfying reasons for this assumption ... The philosopher who finds no meaning in the world is not concerned exclusively with a problem in pure metaphysics; he is also concerned to prove there is no valid reason why he personally should not do as he wants to do ... For myself, as no doubt for most of my contemporaries, ... we desired ... liberation from a certain system of morality. We objected to the morality, because it interfered with our sexual freedom."*

Robert Ingersoll said: *"Morality does not come from the clouds; it is born of human want and human experience."* (HRQ, p. 57)

Prof. S. J. Holmes: "*Darwinism, consistently applied would measure goodness in terms of survival value.*" (HRQ, p. 59)

Evolutionist George Gaylord Simpson, "*Man stands alone in the universe, a unique product of a long, unconscious, impersonal material process with unique understanding and potentialities. These he owes to no one but himself, and it is to himself alone that he is responsible. He is not the creature of uncontrollable and undeterminable forces, but is his own master. He can and must decide his own destiny.*" (Thompson)

Harlow Shapley, Director of Harvard Observatory, said: "*Our god is humanity; our creed is effective participation in universal evolution.*" (Evolution: Science Falsely So-Called, 19th Ed., p. 81).

Belief in evolution tends to lead men to reject the Bible, as a standard and Jesus as the Savior. Instead, it leads men to trust in their own wisdom to know how to live life, set their standards, and solve their own problems.

Evolution convinces us we are the highest wisdom in the universe, so we can direct our lives by our own thinking without revelation from God. In contrast, creation shows that the all-wise Creator is much wiser than we are. The very world He created is, in many ways, beyond our understanding.

Prov 3:5-6, "Trust in the Lord with all your heart, and do not lean on your own understanding; in all your ways acknowledge Him, and He make your paths straight."

Instead of following human wisdom to deal with life, we should trust in God's wisdom. Let Him direct our lives. The Bible reveals God's plan for our lives, it is His standard of right and wrong

"Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved," Acts 4:12.

When we disobey God, as all people do at times, we have a means of forgiveness. Salvation is only through Jesus. Jesus is not a highly-evolved human. He is the Son of God who came in the flesh to die for our sins. He is the only means of salvation. No one else can match Him now or ever.

Conclusion:

Not only is evolution false, it leads men away from the true source of guidance. By leading people to think they can devise their own solutions and there is no higher source, evolution leads men to deny and ignore God's source of true wisdom, the Bible.

Summary of the fundamental dangers that face anyone who becomes a believer in evolution or who compromises the Bible teaching of creation:

- Evolution is a major doctrine of unbelievers that undermines faith in God and encourages unbelief.
 - It denies the truth of hundreds of passages throughout the Scriptures regarding creation that God was directly and personally involved in each step of creation.
 - It implies that man is wholly material by accident, no spiritual life
 - It implies all life is a random act by fortuitous events.
 - It implies it took billions of years to occur.
 - It denies man is in the image of God and views us as mere animals.
 - It implies women evolved just as man did, and denies God fashioning her from the man.
 - It implies, like animals, man is wholly material and ceases to exist after death.
 - It denies the fall, and therefore the need for a Savior.
 - It implies man has evolved to the pinnacle of his existence and is not fallen and fallible.
 - It implies that life is without meaning or purpose.
 - It implies that man should set his own standards based on human wisdom.
- Any attempt to compromise with evolution leads inevitably to a rejection of Biblical teaching.

The Doctrine of Creation, Chaos, and Restoration

In the Beginning God Created the Heavens and the Earth.

Evolutionists believe the "Big Bang" created the universe out of nothing 10–40 billion years ago; our solar system was formed 5 billion years ago; single-celled organisms formed from an unknown primordial inorganic soup 3–4 billion years ago; multicellular organisms slowly evolved 1 billion years ago; humans evolved from higher life forms 185,000 to 2 million years ago; and modern civilization emerged within the last 5,000–6,000 years.

Yet, creationists believe the straightforward interpretation of Scripture, **Gen 1:1, 9-10; Job 38:8-12; Psa 104:2-13.**

L.S. Chafer noted, "The revelation regarding Divine creation, incidentally, is not restricted to the early chapters of Genesis, at the beginning of Scripture. The entire Bible is constructed on the divine-creation truth. The Sacred Text not only asserts divine creation at its beginning, but upholds it and proceeds on its sure foundation in every succeeding step where there is unfolding of truth."

As we have noted, all three members of the Trinity are attributed with the creation of the earth and all its forms of life. Yet, Christ is called out specifically as the Creator. **John 1:3, 10; Col 1:15-19; Heb 1:10.**

L.S. Chafer also noted, "In itself, the act of creating is an incomparable undertaking. In His creation of material things, God called them into existence out of nothing. Such a declaration is far removed from the evolution notion that nothing has produced something. It is obvious that out of nothing, nothing of itself could arise. The Biblical declaration is rather that out of

*infinite resources of God, everything has come into existence. He is the Source of all that is. The self-determining will of God has caused the material universe, as stated in **Romans 11:36**, "For of him, and through him, and to him, are all things: to whom be glory forever." In this Scripture, the creation of all things is predicated of God; but, in **Colossians 1:16-17**, it is asserted in the same general terms that all things were created by Christ and for Him, that He is before all things and by Him all things consist... The power to create—whether it be production of a universe, of a new creation, or of a new heaven and a new earth—belongs alone to God."*

Turn to **Gen 1:1**, "**In the beginning God created the heavens and the earth.**"

"**In the Beginning**" is the Hebrew noun, **RESHITH** with the Preposition, Article prefix **BA** for, "in the."

RESHITH means, "first, beginning, best/choice part, or chief." It refers to the "first thing" or "the originating event." Here it is not speaking of the beginning of eternity, for eternity has no beginning and no end, but of the time of creation of the universe inside of eternity.

The Bible gives us a linear view of history, starting with a real beginning, and including a future consummation, and an end to the history of this world that will bring glory to God and blessing to all believers, as well as judgment to those who reject God's grace plan of salvation.

The next word "**created**" is the Hebrew verb **BARA** in the Qal Perfect. **BARA** means, "to create, shape, or form." The QAL indicates God is the one performing the action, i.e., Jesus Christ. And the Perfect means, it was a completed past action.

BARA is one of four Hebrew words used in **Gen 1-2** for God's creative acts. It means, "to create something out of nothing" (**ex nihilo**), which is in **Gen 1:1**, and is not used until the introduction of animal and human life in the 5th and 6th days, **Gen 1:21, 27**. Furthermore, the "something created" is not necessarily visible or observed, i.e. soul life of man.

The use of **BARA** draws attention to the fact that the creation in the beginning was totally new. There had never been a creation or a created universe before.

The other verbs used to describe the work of the 6 days include:

ASAH, "**made**." This word has the concept of building out of something already in existence, **Gen 1:7, 16, 25-26, 31; 2:2-4**.

YATSAR, "**formed or fashioned**." This word is used for fashioning something on the exterior, as a sculptor molding an object, **Gen 2:7-8, 2:19**.

BANAH, "**to build**," used for the creation of the female body only, **Gen 2:22**.

The use of the latter three words, along with such words as **"divide or separate"** (**BADAL, Gen 1:6, 14, 18**), and **"set or place"** (**NATHAN, Gen 1:17**) are used elsewhere of work done with existing materials, thus clearly indicating that something tremendous and terrible happened to the initial creation.

"Heavens" is the Hebrew Noun **SHAMAYIM** in the Masculine Dual, referencing the original first and second heavens.

[**Click Here to See the: "Heavens" PowerPoint Slides**](#)

As noted previously, the first heaven is the atmosphere around planet earth, the second is the stellar universe, and the third is God's throne room outside of the universe. The third heaven is the "heaven of heavens," or "highest of the heavens." **Cf. Deut 10:14; 1 Kings 8:27; 2 Chron 2:6; 6:18; Neh 9:6.**

L.S. Chafer, *"The creation of a universe out of nothing is an achievement so beyond the range of human understanding that it can be received as truth only through a sufficient confidence in, and recognition of, the One who creates. It is written, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). Faith is the basic requirement; but to the unregenerate man, Almighty God is not sufficiently real to serve as a cause for anything. The Apostle declares, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14)."*

We know that God is perfect, and His creation of the heavens and the earth was perfect, thus what we read in **Genesis 1:2** indicates that something happened to God's perfect creation.

The Earth was Thrown into Chaos.

Gen 1:2, "The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters."

In Gen 1:2, under the inspiration of God the Holy Spirit, Moses employs the masculine singular nouns **TOHU, BOHU** to express the concept of chaos on the earth, as a result of God's judgment of the angels.

From **verse 2** on, the attention is given to God's activity in relation to the earth, rather than to the heavens. God does not discuss what exists in the rest of the universe, other than the creation of the stars, sun, and moon. In fact, the Bible as a whole focuses on life here on earth.

In **Genesis 1:1**, we see God's perfect original creation. Then in **Genesis 1:2**, we have the **"earth (ERETS) was formless and void."**

“Was” is the verb **HAYAH**, in the QAL Perfect that indicates the present state of the earth that is the result of a preceding situation, namely, the judgment of the fallen angels.

Therefore, we see that the original creation underwent a catastrophic change at some point. This change was due to the rebellion of Satan in eternity past. Therefore, judgment was placed on him and God’s original creation for him and the other angels, of which one third fell along with Satan.

This is seen in two main scriptures of Satan’s rebellion in **Isa 14:12-23** and **Ezek 28:11-19**.

The two interesting Hebrew nouns are first **TOHU** signifying, “formlessness, confusion, unreality, emptiness,” that is “desolation,” that which is desolate, a chaos, a ruin, etc.

The second is the noun **BOHU** that means, “emptiness, or that which is empty, void, or waste.”

Interestingly, both of these words are related to judgment and sin. Twice **BOHU** indicates the result of sin and God’s judgment upon it.

In **Isa 34:11**, the word describes God’s judgment on Edom as **“a heap of stones.”**

In Jer 4:23, this word describes the condition of the land after God judged the people of Judah and returned it to an unformed stage as in Gen 1.

Therefore, **TOHU** and **BOHU** refer to a confused, chaotic state; inevitably, the result of some cataclysm, and usually one that has been brought on by Divine judgment. cf. **Deut 32:10; 1 Sam 12:21; Job 6:18; 12:24; 26:7; Psa 107:40; Isa 40:17; 41:29; 44:9; 45:19; 49:4; 59:4**.

Isaiah 45:18, **“For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place (TOHU), but formed it to be inhabited), “I am the LORD, and there is none else.”**

Jeremiah 4:23, **“I looked on the earth, and behold, it was a ruin (TOHU) and a desolation (BOHU); And to the heavens, and they had no light.”**

Then we have the noun **“darkness,”** which is **CHOSHEK**. It means, “darkness, obscurity.” When used in reference to a literal darkness, the word may refer to the dark part of the twenty-four-hour day, or to an act of judgment, or to a theophany.

- Also, evil men commit their crimes in darkness, **Job 24:16**.
- In the account of the Exodus, darkness came as an act of judgment.
- It was one of the plagues brought on Egypt, **Ex 10:21f**.

- While Israel crossed the Red Sea, the cloud stood between Israel and the Egyptians, giving light to Israel, but keeping the Egyptians in darkness, **Ex 14:20**.

The earth enshrouded in darkness indicates that the earth was judged by God, since darkness in the Bible is always associated with judgment, sin, and evil, cf. **Isa 5:30; 8:22; Ezek 32:7-8; Acts 13:11; Ex 10:21-29**; cf. **Psa 105:28; Mat 27:45-54; Rev 19:20; 20:10, 14-15; 21:8**.

We see in scripture that the word is used to refer metaphorically to “trouble, death, judgment, evil, prison, and hidden things.”

So, once again, we see a word associated with God’s judgment in the **Gen 1:2** state of the earth, which was a prison for the fallen angels during their trial.

Gen 1:1-2:3 along with a comparison of Scripture with Scripture, cf. **Isa 45:18; Jer 4:23-25; Isa 14:12-14; Ezek 28:12-18**, clearly indicates that the earth and all of creation have already undergone 3 phases:

Creation, **Gen 1:1**.

Chaos, between **Gen.1:1** and **1:2**; cf. **Isa 14:12-14; 45:18; Ezek. 28:12-18; Job 4:18**.

Restoration and Creation of Mankind, **Gen 1:2b-2:4**.

The description of earth, as an empty desolation and having darkness over the surface of the ocean depths, paints a very negative picture, not one of blessing, but instead of cursing.

We would expect that when God creates, there would be light and life, but there is none described in **verse 2**.

God did not create the earth to be an empty desolation, **Isa 45:18**, but it became that way because of God’s judgment of the angels in eternity past before mankind was created.

Isa 45:18, “**For thus says the LORD, who created the heavens (He is the God who formed the earth and made it, He established it and did not create it a waste place, But formed it to be inhabited), “I am the LORD, and there is none else.”**

In addition, as is the case with darkness, in the Bible, the sea is also often associated with evil and judgment.

The Hebrew word for the “**deep**” is the noun **TEHOM** that means, “deep, sea, or abyss.”

The account of God’s initial creation of earth and then covering the earth with waters is also seen in **Psa 104:5-9**.

Psa 104:5-9, “**He established the earth upon its foundations, so that it will not totter forever and ever. 6You covered it with the deep as with a garment; the**

waters were standing above the mountains. ⁷At Your rebuke they fled, at the sound of Your thunder they hurried away. ⁸The mountains rose; the valleys sank down to the place which You established for them. ⁹You set a boundary that they may not pass over, so that they will not return to cover the earth."

The second and third usages of **TEHOM**, in scripture, tell of the flood account in Noah's day, where the Lord judged the earth and covered it once again with water, from the deep / abyss and the skies, **Gen 7:11; 8:2**.

The earth being completely flooded with water, indicates that the earth was judged by God, since water is commonly associated with judgment, **Gen 6-9; cf. 2 Peter 2:5; 3:5-7**, ("flood" – **KATAKLUSOMOS**, where we get our word "cataclysm" from).

Gen 9:11, "I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth."

See also: **Ex 15:5** with **Psa 106:9**, where the Lord drowned the Egyptian army in the Red Sea, covering them in water.

Therefore, we see that like the other three descriptive words of **Gen 1:2**, (**formless- TOHU, void – BOHU**, and **darkness – CHOSHEK**), **TEHOM – deep** is also used for judgment, cf. **Gen 7:11**.

Gen 7:11, "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened."

Interestingly, in the New Testament the word "abyss" is **ABUSSOS**, which is used seven times that speaks of the ocean depths where some of the fallen angels are imprisoned, of which some will be released during the Tribulation, especially Abaddon / Apollyon, **Luke 8:31; Rom 10:7; Rev 9:11; 11:17; 17:8; 20:1, 3**.

Luke 8:31, "They (the legion of demons possessing a man) were imploring Him (Jesus) not to command them to go away into the abyss."

So, in keeping with the usage of **TEHOM**, or **abyss**, as it is employed elsewhere in the Bible, any description of the earth's surface, as lying under the face of the deep, conveys a very negative picture, not one of blessing, which we should expect from the Lord's original creation in **Gen 1:1**, but one of cursing, **Gen 8:21**.

Gen 8:21, "The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done."

Now, in the second half of **verse 2**, we see the Spirit of God, (**RUACH ELOHIM – Holy Spirit**), **hovering over**, (**RACHAPH AL**), **the face** (**PANIM**) **of the waters** (**MAYIM**).

Here we have a different word for “**water**,” the noun **MAYIM** in the Masculine Dual that means, “fresh water, salt water, and a variety of other fluids.” The dual in Hebrew means two, but many times has become the root word meaning in the singular. But interestingly, what will become two in the 2nd day of restoration is one big ice block at this time. See: **Gen 1:6-7**; cf. **Job 37:10**.

Job 37:10, “From the breath of God ice is made, and the expanse of the waters is frozen.”

Most of the time **MAYIM** is used positively, but sometimes it is used negatively as in “water of the feet, (urine), or figuratively of danger, violence, and transitory things.” Once again, we see a word in **Gen 1:2** for a problematic situation on the earth that the Lord is about to rectify.

Therefore, in **Gen 1:1-2**, we see Creation and Chaos, then in **verse 3**, the start of Restoration.

Creation. In **Gen 1:1**, God, (the Lord Jesus Christ), originally created the heavens and the earth out of nothing (**BARA**).

Chaos. At some point, we have the angelic conflict, and God’s sentencing of Satan and the angels who stayed in rebellion with him, **Job 4:18**.

Job 4:18, “He puts no trust even in His servants; and against His angels He charges error.” Cf. **Isa 14:12-14**; **Ezek 28:12-18**.

This led to the earth becoming “**formless and void**” (**TOHU WAW BOHU – chaos and judgment**), being covered with “**darkness**” (**CHOSHEK – judgment**), and the “**deep**” (**TEHOM – judgment**), and with “**water**” (**MAYIM**), which ultimately was frozen, due to no light or heat source.

Restoration. Beginning in **verse 3** and running through the rest of the chapter, we have God’s restorative acts to the earth and the creation of animal and human life.

By some this is called the “Gap theory,” but we call it, “Creation, Chaos, and Restoration.”

The Gap theory understands the six days of creation as “restoration” following the great cataclysm, which had destroyed the primeval earth.

Creation is different from restoration. Creation is making something out of nothing (**BARA**), while restoration is fixing something up, after it has been destroyed, (**ASAH, YATSAR**).

Gen 1:1 is the original creation, inhabited by angels and the dinosaurs, and **Gen 1:2** is the result of the judgment given to the fallen angels, due to the angelic rebellion against God; whereas, **Gen 1:3-31** is the restoration of planet earth, the result of God granting Satan's appeal, leading to the creation of mankind to resolve the conflict between God and Satan.

Beginning in **Gen 1:3** and running through to **verse 31**, we have the six-day record of the restoration of the original creation that was judged by God for the rebellion of Satan. This restoration was accomplished in 6 literal 24-hour days.

The Six Days of Restoration and Creation Typology of Christ.

In reviewing the account of the six days of restoration and creation of life, as we know it, we will note the typology of each day regarding God's plan.

1st Day: The Lord restored light to the earth, **Gen 1:3-5**.

The restoration of light typifies the incarnation of the Son of God, who is the Light of the world, **John 8:12; 9:5**.

John 8:12, "Then Jesus again spoke to them, saying, 'I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life'".

2nd Day: The Lord restored the atmosphere, **Gen 1:6-8**.

The insertion of the atmosphere, between the waters, typifies the Cross of Christ that broke down the barrier between God and man, (the ice above and the waters below). The Cross is also a divider of humanity, (typified by the many waters, **Num 24:7; 2 Sam 22:17; Rev 17:1**).

Eph 2:14, "For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall."

Creation is different from restoration. Creation is making something out of nothing (**BARA**), while restoration is fixing something up after it has been destroyed, (**ASAH, YATSAR**).

3rd Day: The Lord restored the dry land by causing the flood waters to gather into one place and brought forth vegetation, **Gen 1:9-11**.

[Click Here to See the: "Ice Shield" PowerPoint Slides](#)

Expanding Earth Theory: http://www.youtube.com/watch?feature=player_detailpage&v=0KQybj1dNHk

The emergence of dry land and fruit typifies the resurrection of Christ, **1 Cor 15:20-23**.

1 Cor 15:20, "But now Christ has been raised from the dead, the first fruits of those who are asleep."

4th Day: The Lord restored the stellar universe, **Gen 1:14-19.**

The fourth day typifies the ascension and session of Christ, **John 3:13-21; Eph 4:8-10.**

Vs. 16, Both the Sun and moon govern. Jesus Christ controls history, and man was given dominion over animal life, **Psa 47:5; Acts 2:34-35; cf. Gen 1:26.**

The sun typifies Christ and the moon typifies the church. Just as the moon reflects the light of the sun, so the church is to reflect the Light, i.e. the character of Christ.

5th Day: The Lord created sea and air life, **Gen 1:20-23.**

This tells us of "creation" once again. Here **BARA** is used for the first time since **Gen 1:1**. It calls our attention to the Deity of Jesus Christ, who is the God / Man in Hypostatic Union, **John 10:30; Mat 1:18-23**, (Immanuel means, "God with us.") Note also that the first created life was in the two places previously signifying His judgment; this shows the grace of God.

6th Day: The Lord created man, **Gen 1:24-31.**

Creating "man" in God's own image typifies the humanity of Christ, as the second Adam, who would come in like form as the First Adam to pay for our sins, **Rom 5:12, 14; 1 Cor 15:45.**

As for the creation of the woman, as Adam's bride was taken out of his side while he slept, **Gen 2:21**, so too is the Second Adam's bride, the Church. This is seen in our Lord's wounded side and His three-day sleep in the tomb, **John 19:34**. Therefore, Jesus can say of His bride, the church, as Adam said of Eve, "**This is now bone of my bones and flesh of my flesh,**" **Gen 2:23**. The church is so intimately united with Christ, through the means of grace, that she is one flesh with Him, **Rom 7:1-6; Eph 2:10; 5:31-32 Rev 19:6-9; 21:9.**

So, combined, the sixth day typifies the completion of the new creation, the church in resurrection bodies ruling over the earth with Christ during His millennial reign.

7th Day: The Lord Rested from His Work, **Gen 2:3.**

This typifies our eternal rest in Christ Jesus, **Heb 4:1-4, 9-10.**

As we have noted, "creation" is different from "restoration," since the former is making something out of nothing; whereas, the latter is fixing something up after it has been destroyed.

In the restoration of planet earth and the subsequent creation of animal and human life in **Gen 1**, we have a number of phrases in each day of creation such as, **“and God said,”** which give us a highly-structured series of succinct and formulaic sentences expressing the creative commands of God.

Each Command Tells Us Something about God and His Plan.

- An announcement, **“God said,” (ELOHIM AMAR).**

Identifying God as the true and only Creator. Note that in **Gen 1:1**, there is no argument for the existence of God to start things off. That is because God does not have to justify His existence to anyone!

Isa 45:18: “For thus says the LORD, who created (BARA) the heavens [He is the God who formed (YATSAR) the earth and made it, He established (KUN) it and did not create it a waste place, but formed it to be inhabited], “I am the LORD, and there is none else.”

- A creative command, **“Let there be,” (HAYAH – QAL Passive. QAL Perfect in verse 2, “was”).**

Identifying the Sovereignty of God in His restorative and creative acts. As we have been noting in **Prov 3:19-20**, **“The LORD by wisdom founded the earth, by understanding He established the heavens. ²⁰By His knowledge the deeps were broken up and the skies drip with dew.”**

Therefore, by the spoken Word of Christ Jesus, the world was created, **Psa 33:6-9.**

Psa 6:9, “For He spoke, and it was done; He commanded, and it stood fast.”

- A summary word of accomplishment, **“And it was so,” (HAYAH – QAL Imperfect),** or on day 4 **“God created,” vs. 21.**

Identifying the completed work of restoration and creation, nothing needed to follow. Thereby, He nullifies the false doctrines and theories of our existence and creation, like evolution.

- A descriptive word of accomplishment, **“The earth brought forth.”**

Identifying the exactness and perpetuation of His plan, with the result that everything has a purpose in the fulfillment of His plan.

- An evaluative approval, **“It was good,” (TOB pronounced TOV – “good, pleasant, useful, proper”),** EXCEPT in the creation of the atmosphere, where He only gave a statement of accomplishment saying, **“and it was so.”**

Identifying His satisfaction in all of His work.

Psa 145:9-10, “The LORD is good to all, and His mercies are over all His works. ¹⁰All Your works shall give thanks to You, O LORD, and Your godly ones shall bless You.”

The idea of “goodness” in Hebrew is “what fulfills one’s expectations.” It refers to something that is appropriate, pleasing, and beneficial. God’s restoration and creation were just that.

The one exception was the atmosphere on day 2, which would be inhabited by the fallen angels, and represented the necessity to pay for sin.

- A concluding temporal framework, for example numbering each day. Identifying the Divine order and completeness of all of His creation. Nothing is wanting and nothing is lacking, the whole cycle is complete.

In addition, three times He gave a descriptive blessing, “**God blessed.**” The first two had to do with creation of life, **vs. 22, 28**, and the last was the seventh day of rest, **Gen 2:3**.

Also, in **Gen 1:10**, the phrase “**and God called**” identifies His Lordship. He is the Lord of all. This is also seen by the Lord granting specific lordship to the man over all plant and animal life, **Gen 1:28-30**, and as Adam was allowed to name the animals in **Gen 2:19**. Therefore, man has lordship or dominion over the environment and animal kingdom.

Summary of Creation Thus Far:

- The creation of the universe did not occur over a long period of time, i.e. the Archeozoic through the Cenozoic ages of geology. Original creation was instantaneous from the hand of God, and occurred as rapidly as you can pronounce the word “creation” or snap your fingers. **Psa 19:1; 33:6; Heb 11:3; 2 Peter 3:5.**
- The six-day period recorded in **Genesis 1:3-31** is not a description of original creation. This refers to the preparation of the earth for habitation, coupled with the creation of that which would inhabit it.
- The time of the creation of the heavens and earth in **Gen 1:1** is unknown. The antiquity of the universe is unknown. But what is known is that God did it! See: **Isa 45:18**
- We know that the earth was not created imperfect, **Deut 32:4.**

Deut 32:4, “The Rock! His work is perfect, for all His ways are just; a God of faithfulness and without injustice, righteous and upright is He.”

Yet in **Gen 1:2**, the earth “**had become**” something it was not before. The Hebrew says, **TOHU WAW BOHU**, “**formless and void,**” that is, “desolation and empty.” Not what you would expect from a perfect creative God.

- After the creation of angels and before the creation of man, there was an indefinite period of time in which **TOHU WAW BOHU**. Why? Angels who were also created perfect, had negative volition and rebelled against God, (Satan’s fall – **Ezek 28:15-16; Isa 14:12-17**). The angelic conflict and God’s judgment of the rebellious angels resulted in chaos: “**and darkness was upon the face of the deep.**”
- The earth was in a totally helpless, bound state. There was no way that anything could evolve. No possibility for micro-organisms to become man, no possibility for any

evolution! The earth was in darkness, covered by an ice pack, cf. **Job 37:10**. There was **TOHU WAW BOHU**, and there was no longer animal or plant life. There was nothing! And that “nothing” would have remained except for the grace of God! The very restoration of the earth was grace.

Why Evolution is Absolutely Impossible, the Laws of Thermodynamics.

That brings us to a discussion of why evolution is absolutely impossible, the Laws of Thermodynamics.

The Laws of Thermodynamics disqualify the theory of evolution as a cause of life on earth. Thermodynamics is the physics of the relationship between heat and other forms of energy.

The Law of Thermodynamics is a law governing the relations between states of energy in a closed system (i.e., a specific entity or object or region in space). There are three principles governing the relationships between different forms of energy.

Before we begin I want to give you the definition for a “law” versus a “theory.”

A “law” in science, physics, or mathematics is “a general principle or rule that is obeyed in all cases to which it is applicable. It is a formulation of the observed recurrence, order, relationship, or interaction of natural phenomena.”

A “theory” is “a systematically organized knowledge applicable in a relatively wide variety of circumstances. It is a system of assumptions, accepted principles, and rules of procedure. It is abstract reasoning, speculation, hypothesis, or supposition.”

So, you can see there is quite a difference between a “law” and a “theory.” So, let’s begin by understanding the four laws of thermodynamics, the first two are applicable to our doctrine.

The first law of thermodynamics (law of conservation of energy) states that the change in the internal energy of a system is equal to the sum of the heat added to the system and the work done on it. Energy can be changed from one form to another, but it cannot be created or destroyed. The total amount of energy and matter in the Universe remains constant, merely changing from one form to another. The First Law of Thermodynamics (Conservation) states that energy is always conserved; it cannot be created or destroyed. In essence, energy can be converted from one form into another. Equivalently, perpetual motion machines of the first kind are impossible.

The second law of thermodynamics states that heat cannot be transferred from a colder to a hotter body within a system without net changes occurring in other bodies within that system; in any irreversible process, entropy, (a lack of order or organization in a system), always increases. It states that spontaneous natural processes increase entropy overall, or in another formulation that heat can spontaneously be conducted or radiated only from a higher-temperature region to a lower-temperature region, but not the other way around. In all energy exchanges, if no energy enters or leaves the system, the potential energy of the

state will always be less than that of the initial state. In the process of energy transfer, some energy will dissipate. Equivalently, perpetual motion machines of the second kind are impossible. For example:

- A watch spring-driven watch will run until the potential energy of the spring is converted, and not again until energy is reapplied to the spring to rewind it.
- A car that has run out of gas will not run again until you walk 10 miles to a gas station and refuel the car.
- Once the potential energy locked in carbohydrates is converted into kinetic energy (energy in use or motion), the organism will get no more until energy is input again. As entropy is a measure of disorder: keep in mind that cells are NOT disordered and so have low entropy. Therefore, the flow of energy maintains order and life and entropy wins when organisms cease to take in energy and die.

The third law of thermodynamics (Nernst heat theorem) states that it is impossible to reduce the temperature of a system to absolute zero in a finite number of steps.

In addition, there is Zeroth law of thermodynamics which is the principle that if two bodies are each in thermal equilibrium with a third body, then the first two bodies are in thermal equilibrium with each other

For the purposes of refuting evolution, the first two laws are key. The following are several principles taken from Henry M. Morris' work, "Seven Reasons for Opposing Evolution" that indicate why evolution is impossible.

"All of the various processes of the universe, whether physical, biological, geological, chemical, or of any other field of science, must operate within the framework of just two basic laws. These are the first and second laws of thermodynamics, the laws of energy conservation and deterioration. They define the state of the measurable universe as one of quantitative stability and qualitative decay.

Nothing is now being either created or destroyed, but that which presently exists is becoming less ordered and less useful, drifting down toward an ultimate condition of quiescence (no activity) and death.

Every type of process in the universe involves interchanges of energy. The study of these processes, the delineating of their characteristics and the measurement of their rates of activity are precisely the domain of science.

As such, science is simply the study of energy and its transformations from one kind into another. Even matter is a form of energy, so that actually everything in the observable universe is energy! And always, no matter what the particular process may be, it operates within the framework of the first and second laws of thermodynamics. There is no known exception to this generalization.

These two laws are fundamentally and basically in opposition to the entire philosophy of evolution. Evolution says that present processes are the same as those by which the universe came into existence and is thus still coming into existence.

But the first law of thermodynamics says that no energy (and this includes everything) is now coming into existence. No energy is being either created or destroyed.

Furthermore, evolution says that there is a universal law, whereby things tend to become progressively more organized and more complex. The nonliving becomes life; elementary particles become atoms, and atoms become molecules; simple life forms develop into complex animals; beasts evolve into men, etc.

But the second law of thermodynamics says that there is a universal law operating throughout the observable universe, whereby everything tends to become less organized (entropy), to become disordered, to decay, and die.

In a scientific sense, all of this progress toward decay results from the fact that, in the energy exchanges comprising the particular process, some of the energy is converted into heat energy, which cannot be recovered and reconverted into other forms.

Thus, the universe as a whole, at least in so far as science can measure it, is proceeding inexorably to an ultimate "heat death," in which no more energy conversions, and thus no more useful work, will be possible.

(This is also seen when the Lord kicked Adam and woman out of the Garden of Eden and stopped them from continuing to eat from the Tree of Life. As a result, physical death was inevitable, entropy. Yet, if they continued to receive new life giving energy from that tree, they would have lived forever. This note added by Pastor Jim Rickard)

There is thus a universal law of change in the world, as the evolutionist contends, yet the reality is that this is a change downward, not upward.

The principle of evolution is precisely the converse of the second law of thermodynamics, and therefore both cannot simultaneously be true.

Locally and temporarily, there may be an excess inflow of ordering energy into a particular system, so that there appears to be growth and development for a while, but invariably this is only local and temporary, and the decay principle wins out in the end.

Thus, true science does not prove evolution at all, as often claimed, but rather disproves it. Science deals only with present processes, and present processes are not processes of origination and integration but rather of conservation and disintegration. The true scientist, if he is really true to his scientific ideals, ought therefore certainly to reject the idea of evolution." (Henry Morris, "Seven Reasons for Opposing Evolution.")

Two articles found on the web that try to refute Morris, interestingly condemn their own argument, yet they staunchly defend the theory of evolution.

Frank Steiger states, *"On the other hand, thermodynamics does not rule out the possibility of intelligent design; it is just simply not a factor with respect to the calculation of thermodynamic probability. Considering the earth as a system, any change that is accompanied by an entropy decrease (and hence going back from higher probability to lower probability) is possible as long as sufficient energy is available. The ultimate source of most of that energy, is of course, the sun."* (The Second Law of Thermodynamics, Evolution, and Probability. Copyright © 1995-1997 by Frank Steiger)

Dave Rothstein states, *"The idea of evolution is simply that random genetic mutations will occasionally occur that lead an individual organism to have some trait that is different from that of its predecessors. Now, it is true that these mutations, being random, would probably tend to increase the "entropy" of the population as a whole if they occurred in isolation (i.e., in a closed system). That is, most of the mutations will create individual organisms that are less "ordered" (i.e., less complex) and only some will create individual organisms that are more complex, so overall, the complexity goes down. However, evolution does not take place in a closed system, but rather requires the existence of outside forces – i.e., natural selection."* (January 2003, Dave Rothstein)

These arguments note that the sun and natural selection are the energy sources that provide for evolution. Yet they still do not have a fundamental answer for, "Where did the sun come from?" or "Where did nature come from that provided for its selection?"

L.S. Chafer stated, *"Godless scientists boast, of course, that they accept nothing which is not demonstrated by proved facts; but when approaching the problem of origins, they either advance the most unproved, grotesque, and absurd speculations or else withdraw into the awkward silence to which reasonable men flee when they realize that they do not know."*

Most people believe in evolution, because most people believe in evolution! They are evolutionists, because they are conformists.

Most people who believe in evolution, no matter how much education they may have, will be found to have only a vague understanding of the real evidences for and against evolution.

Similarly, most people have even less understanding of the tremendous weight of evidence supporting the inspired accuracy of the Scriptures, and their clear teaching of special creation.

They have not studied the issue for themselves, but have simply been pressured into believing it. They will not **"study to show themselves approved unto God," 2 Tim 2:15.**

They **"love the praise of men more than the praise of God," John 12:43,** and they prefer to be **"conformed to this world," Rom 12:2.**

As Elijah once said to the people of God in **1 Kings 18:21**, “**How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him.**”

The Holy Spirit’s Role in the Restoration of Earth and Creation of Life.

As we have noted previously, Jesus Christ is given credit a majority of the time in scripture as being the Creator of the heavens and the earth, **Col 1:16-17**.

Col 1:16, “**For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.**”

Yet, as we have also noted, all three members of the Trinity were involved in creation and restoration, noted by the use of the word **ELOHIM**, and other scriptures.

Here we are focusing on the Holy Spirit’s active role in creation, as noted in scripture. As you will see, there is much overlap in the creative accounts between the members of Trinity, so keep in mind that the areas in which I am pointing out the Spirit’s role does not nullify nor diminish the roles of the Father or Son, as previously noted in this doctrine.

We begin with **Gen 1:2** where it says, “**the Spirit of God was moving over the surface of the waters.**”

“**Moving**” is **RACHAPH** in the Hebrew PIEL. In the Piel, the meaning is, “to hover over, to cherish, or to brood over, (As a mother hen laying on her eggs, or an eagle who broods over her chicks.)” **Deut 32:11**

Deut 32:11, “**Like an eagle that stirs up (arouses, awakens) its nest, that hovers over its young, he spread His wings and caught them, He carried them on His pinions.**”

So, we see the Spirit of God hovering or brooding over the shapeless mass of the earth, and guarding it just prior to its restoration. This guarding may have been to ensure the fallen angels imprisoned inside of the earth remained there.

But we also see Him brooding in the sense of an egg about to hatch. That is, the earth was about to be restored as God hatched new life on earth.

Then in **Gen 1:3**, at the command of Jesus Christ, the Holy Spirit is ready to act as He heeds the commands of restoration and creation in the six days. At the Word of Christ, He molds it into the predesigned form according to God the Father’s plan.

As light was created in day one, and the atmosphere formed in day two, we could say the Holy Spirit had incubated the ice pack, providing the necessary heat so that the waters would separate from the waters and the atmosphere would be created.

As I noted previously, the Hebrew Jussive of the Imperfect Tense in its basic meaning indicates a desire for action from a third person subject. When **ELOHIM** commanded, **“let there be”** in the Qal (Active) Jussive of **HAYAH**, the Lord is calling each element into action, yet the element cannot act or become on its own, so it needs an agent. The agent producing the action is then the third member of the Trinity, God the Holy Spirit who brings about the desired result.

In each command, beginning with **“let,”** **Gen 1:3, 6, 9, 14, 20, 26**, we have the Qal Jussive, with the exception of verse nine that is the Niphal (Passive) Jussive. Therefore, as the elements are called into action, the Holy Spirit is part and parcel in its happening.

This comes back to the opening statement regarding the Holy Spirit, as moving over or brooding over the earth, as the grace of God is restoring it for the creation of life.

What the Holy Spirit did for the earth in restoration, He does for the individual in regeneration. The condition of chaotic earth was like the present condition of unregenerate man.

Like the ruined primitive earth, man under spiritual death is enshrouded in darkness, **2 Cor 4:3-4**.

2 Cor 4:3-4, “And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.”

And only the regenerating ministry of God the Holy Spirit can bring life through relationship with God, **John 3:5; Titus 3:5**.

Titus 3:5, “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

“Regeneration” is the Greek Noun **PALIGGENSIA**, a compound word from **PALIN** meaning, “again” in regard to time, and **GENESIS**, that means, “origin or birth.” This is another reason why we call being saved, “born again.”

Therefore, salvation brings the believer out of darkness into light, **Luke 1:79; 1 Peter 2:9**, just as the planet earth was brought out of darkness into light by God, including the Holy Spirit.

Gen 1:4, “And God saw the light, that it was good: and God divided the light from the darkness.”

Darkness belongs to the devil. The devil cannot produce light, create life, nor can he provide regeneration. The devil can do nothing constructive for this earth or for the universe. So,

there must be a separation, and we find it in the next phrase, **“And ELOHIM divided.”** The Hiphil Imperfect of **BADHAL** means, “to cause to separate.” “ELOHIM caused to separate the light from the darkness.”

God does not obliterate darkness at this point, but allows it to coexist, so that there will always be a perfect illustration of good and evil.

If God had obliterated the darkness, He would also have obliterated the fallen angels and terminated the angelic conflict.

It was God’s purpose that man’s volition would resolve the angelic conflict; therefore, man must always have the opportunity to choose between the Kingdom of Darkness and the Kingdom of Light.

Keep in mind that the darkness was caused by the angelic fall and not by God. God corrected the situation with light, just as God would solve the sin problem with salvation in Christ who is the **“Light of the world”, John 8:12; 9:5.**

In **Psalm 33:6** and **104:30**, we have further evidence of the creative action of God the Holy Spirit.

Psa 33:6, “By the word of the LORD (YHWH) the heavens were made, and by the breath of His mouth all their host.”

The word for **“breath”** is **RUACH**, the same word translated **“Spirit”** in **Gen 1:2**. So, we see God the Holy Spirit acting upon the command of the Lord Jesus Christ.

Psa 104:30, “You send forth Your Spirit (RUACH), they are created; and You renew the face of the ground.”

This is not speaking of original creation but the giving of life daily, especially to the animal kingdom in its reproductive action. This tells us that the Holy Spirit continues to “breath life” into each animal as it is born; otherwise it is not born.

The First Person of the Trinity (God the Father) is commonly regarded as the designer in the original sense.

The Second Person (Jesus Christ) as the one who furthers and assists the execution of the design.

And the Third Person (The Holy Spirit) as the one who finishes and brings to final conclusion the work of God in point.

This may be illustrated in the doctrine of salvation in which: The Father wills, the Son makes possible through His death, and the Holy Spirit brings to final execution in the lives of the elect.

Bear in mind that no work of one person of the Trinity is accomplished apart from the other persons of the Godhead.

In **Job 33:4**, Elihu bears witness of the Holy Spirit in creation, **“The Spirit (RUACH) of God has made me, and the breath (NESHAMAH) of the Almighty gives me life.”**

The Breath of Lives.

In **Job 33:4**, we saw the Holy Spirit’s role in the restoration of the earth and the subsequent creation of life.

Job 33:4, “The Spirit (RUACH) of God has made me, and the breath (NESHAMAH) of the Almighty gives me life (CHAYAH).”

Notice that both Hebrew words for **“breath”** are used, **RUACH** and **NESHAMAH**, and the word for **“life,” CHAYAH**.

RUACH means, “spirit, breath, wind, or mind.” The basic idea of **RUACH** is air in motion, “breath” or “wind.” It is the major word for wind in the Old Testament. From this meaning, it came to be used of enabling or empowering for action. It is also used to refer to invisible, powerful, supernatural beings, i.e., God, angels, and evil spirits, and is used for the Holy Spirit. Finally, it often refers to the inner person of humans, especially their deepest emotions, motivations, and dispositions, the source of willpower. In **Job 33:4**, it refers to the Holy Spirit as the One who made (**ASAH**) mankind and gives him life.

The use of the word **“spirit” – RUACH**, in relation to man in the Old Testament, reminds us that we are more than physical material and biology. We have a connection to the spiritual realm and the supernatural, with a capacity and a need to fellowship with God.

Furthermore, God wants to fill our lives and empower us to accomplish His will and purpose in this world, through His gift of the presence of His Holy Spirit, given by grace through faith in Jesus Christ.

NESHAMAH means, “breath, blowing, or spirit.” In **Job 33:4**, as also in **Gen 2:7**, it refers to the giving of life by the Holy Spirit to man. It is also used in reference to both animal and human life, **Gen 7:22**.

Gen 7:22, “Of all that was on the dry land, all in whose nostrils was the breath (NESHAMAH) of the spirit (RUACH) of life (CHAYAH), died.”

It overlaps at times with **NEPHESH – “life”** and **RUACH – “spirit,”** as in **Job 32:8**, **“breath and life”** are said to give understanding.

Job 32:8, “But it is a spirit (RUACH) in man, and the breath (NESHAMAH) of the Almighty gives them understanding.”

In **John 16:13-14**, we see the work of the Holy Spirit having the distinctive characteristic of being designed to bring glory to the Father and the Son, when He gives the believer understanding of God's Word.

Christ said of the Spirit in **John 16:13b-14**, **"He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. ¹⁴He will glorify Me, for He will take of Mine and will disclose it to you."**

Here we see the role of the Holy Spirit in regard to the Church Age believer's spiritual life. That role is to take what is Christ's, in this case "His Word," and teach it to the positive believer. The Spirit's ultimate goal in all His work is to "glorify" Jesus Christ.

Now, if we take this same scenario and apply it to creation by substituting "create" for "speak," it would read:

"He will not create on His own initiative, but whatever He hears, He will create; and He will create for you what is to come. He will glorify Me, for He will take of Mine and will create it for you."

The Holy Spirit's role, as a member of the Trinity, is to bring order to all of God's designs, including creation.

As we see in **Gen 2:7**, **"Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."**

Therefore, the Holy Spirit is the "Giver of Life," via **NESHAMAH CHAYYIM**, **"breath of lives,"** and shapes creation to achieve its significant purpose of bringing all glory to God.

The phrase **"Breath of Life"** is used four times in scripture, **Gen 2:7; 6:17; 7:15; Rev 11:11.**

- The first time it is used is in **Gen 2:7**, where we have the creation of Adam and the woman, first noted in **Gen 1:26-27** and then amplified in **Gen 2:7**, **"Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath (NESHAMAH) of life (CHAYYIM); and man became a living being."**
- In **Gen 6:17**, it reads, **"Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish."**

Here **"breath"** is **RUACH**, as noted above, and is typically used for the Holy Spirit in the Old Testament. Here it is speaking of both animal and human life. Therefore, God used a different word for **"breath"** when speaking of life, including the animal kingdom in this phrase.

- In **Gen 7:15**, it reads, **"So they went into the ark to Noah, by twos of all flesh in which was the breath of life."**

“Breath” is once again **RUACH**, because it is specifically referring to animals only, who do not have the unique life that man has.

Therefore, in **Gen 6:17** and **7:15**, we have **RUACH** versus **NESHAMAH**, as in **Gen 2:7**, because animal life is included.

Interestingly, in the LXX of the Hebrew Old Testament, in **Gen 6:17** and **7:15**, the Greek word for **“breath”** is **PNEUMA**, but in **Gen 2:7**, the word is **PNOE**, which means, “a blowing, wind, or breath.” There too we have a differentiation between animal and human life.

- Then in the only occurrence of the New Testament, **Rev 11:11**, it reads, **“But after the three and a half days, the breath (PNEUMA ZOE) of life from God came into them, and they stood on their feet; and great fear fell upon those who were watching them.”**

It is speaking of the Two Witnesses of the Tribulation who are killed, lay in the streets for three day, and then are resuscitated to life by the Holy Spirit.

“Breath” is the Greek noun **PNEUMA** in the Singular that means, “wind, spirit, or breath,” which is typically used for the Holy Spirit in the New Testament. It is used here to indicate the giver of that life, which is by the power of God the Holy Spirit. The alternate used in the LXX **PNOE** is never used for the Holy Spirit, so it is not used here.

In all three Hebrew references for the word **“life”** are the plural of **CHAY**, which is **CHAYYIM**, that means, “lives, living, alive, or fresh,” and in **Rev 11:11**, it is **ZOE** that means, “life or alive.”

Now back in **Gen 2:7**, **“Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of lives (trichotomous life); and man became a living being (CHAY, the adjective of CHAYAH – NEPHEESH).”**

That is, in the body of the first man formed (**YATSA**’ed) from the dust of the ground, the Holy Spirit breathed into his, **APH**, “nostrils or face,” the breath of lives; creating physical, soul, and spiritual life, the trichotomous man.

John Owen in speaking of this writes: *“Into this formed dust, ‘God breathed the breath of life’; a vital immortal spirit; something of himself; somewhat immediately of his own; not of any pre-created matter. Thus, man became a middle creature, between the angels above, and the sensitive animals below. His body was formed as the beasts from matter; his soul was an immediate production of Divine power, as the angels were.”* (John Owen, “A Discourse Concerning the Holy Spirit.”)

NEPHEESH means “soul, breath, or life.” Traditionally, it is translated **“soul”** in many passages, going back to the Greek translators of the Septuagint around 200 B.C., who used

the word **PSUCHE**. While the soul as a spiritual being inside the human body is often intended, the whole person is referred to.

It is the soul that makes up the person, not the body. So, Adam became a living soul, that is, "alive!"

Principle:

There is no soul separate from God's breathing of life into physical flesh, according to the Old Testament. Since the creation of Adam and the woman, this occurs each time a baby exits the womb and receives the breath of life from the Holy Spirit.

So, once again, we understand **Psa 104:30**, "**You send forth Your Spirit, they are created; and You renew the face of the ground.**"

The first use of **NEPHESH** is in **Gen 1:20**, where it refers to all living "creatures." Also in **Gen 1:21; 1:24; 2:19**.

This use of **NEPHESH** for animal life other than human is only found a few times in the Old Testament; however, it shows that God created living creatures with a body and pronounced them good.

Man was Created in the Image and Likeness of God.

As we conclude our series on "Creation versus Evolution," there is one more topic we will discuss found in **Gen 1:26-27; 2:7**, the creation of man in the "image and likeness of God."

The creation of man was:

- Planned by God, **Gen 1:26**.
- Direct, Special, and Immediate, **Gen 1:27; 2:7**.
- It Involved Two Facets. God used the dust from the ground into which He breathed the breath of life.

This caused man to become animate. The same phrase, "**living being/creature**" is also used of animals, **Gen 1:21, 24; 2:19**, but since animals were not created in the image and likeness of God, as was man, there exists a clear distinction between animals and man. In the case of Eve, God first took a rib from Adam's side and then fashioned or built it into a woman, **Gen 2:21-23**. God constructed Eve after taking the parts from Adam's side.

One property that is most often overlooked by the evolutionist in the creation of man is the essence or ingredient that "makes something alive," "a living being," which cannot be explained by referring to its chemical or genetic properties.

Genesis 2:7 records that God first formed (**ASAH**'ed) man out of "**the dust of the ground**," and then "**breathed into his nostrils the breath of life, and the man became a living soul (NEPHESH or PSUCHE in the LXX).**" Cf. **Job 33:4**.

Job 33:4, "The Spirit (RUACH) of God has made me, and the breath (NESHAMAH) of the Almighty gives me life (CHAYAH)."

If all it took were the right chemical ingredients to produce life, we should routinely see dead organisms springing to life, yet we do not.

In addition, energy by itself cannot cause a dead creature to come alive. It takes more than energy, it takes order and organization and the **"breath of life."**

Job 34:14-15, "If He should determine to do so, if He should gather to Himself His spirit (RUACH) and His breath (NESHAMAH), ¹⁵All flesh would perish together, and man would return to dust."

By the Laws of Thermodynamics, we know that chemical compounds ultimately break apart into simpler materials, and they do not become more complex. Outside forces (for instance, man's design of automobiles, computers, and technology) can increase order for a time, through the expenditure of relatively large amounts of energy, and through the input of design. However, such reversal cannot last indefinitely.

Once any preprogrammed force is released, (the creation of man for example), processes return to their natural direction, greater disorder or chaos. At that time, energy is transformed into lower levels of free energy, that is, energy that is less available for further work.

So, we see that "man would return to dust." Chaos would return to chaos, because the tendency of all natural systems is to become simpler and disorderly with time.

As noted previously, the Law of Thermodynamics is in complete contradiction to the doctrine of evolution that says, "order came from chaos all by itself.

Yet to the contrary, order did come from chaos but not by itself. It came by means of an agent, that being **ELOHIM**, the all-powerful, all knowing, Sovereign God, who gave us life via **NESHAMAH**.

God, **ELOHIM**, create life in man by His **NESHAMAH** that gave man physical, soul, and spiritual life.

"And God said, let Us make man..." There are four Hebrew verbs which are used in placing man and woman on this earth, in their physical bodies, with souls inside their bodies:

ASAH: To manufacture something out of existing materials, used when God was contemplating the making of man, **Gen 1:26**. Cf. **Gen 5:1; Isa 43:7; 57:16**.

BARA: To make something out of nothing (ex nihilo); used for the creation of the invisible essence of man, **Gen 1:27; 5:1-2; Isa 43:7**.

YATSAR: To form or fashion, used for fashioning something on the exterior, as a sculptor molding an object. Used for the creation of the male body, **Gen 2:7, Isa 43:7.**

BANAH: To build, used for the creation of the female body from Adam's rib, **Gen 2:22.**

Isa 43:7, "Even every one that is called (QARA) by My name: for I have created (BARA) him for My glory, I have formed (YATSAR) him; yea, I have made (ASAH) him."

As used in **Gen 1** for creation and restoration, in **Isaiah** we have three of the Hebrew verbs (**BARA, YATSAR, ASAH**), referring to the creation of the first man, Adam. A literal translation of this verse should read: **"Even every one that is called by my name: for I, Jesus Christ, have created out of nothing the soul of man for my glory, I have fashioned the outer features of his body; yea, I have made his body out of the existing materials of the chemicals of the ground."**

Therefore, in **Gen 1:26**, God contemplated **ASAH**'ing man and then we see the actual formation of the physical body, that came from the dust of the ground, in **Gen 2:7** with the word **YATSAR**.

Gen 1:26 is the contemplation of man. **Gen 2:7** is the literal act of making man's physical body.

Chemically science has recognized that sixteen elements of the soil are represented in the human body; calcium, carbon, chlorine, fluorine, hydrogen, iodine, iron, magnesium, manganese, nitrogen, oxygen, phosphorus, potassium, silicon, sodium, sulphur. The vital minerals are calcium, iron, potassium, magnesia, sodium, and silicon. All of these minerals are present in organic form and compose nearly six per cent of the body, the remainder being of water, carbon, and gases.

So, once again, we see that science reiterates the Biblical disclosure that the human body is **"of the earth, earthy"**, **1 Cor 15:47-49**, and the spirit of man, like a **"treasure,"** is contained in **"earthen vessels"**, **2 Cor 4:7.**

Of solemn importance are the Scriptures that tell us man's body returns to the dust from which it was originally derived, **Gen 3:19; Eccl 3:20; 12:7.**

Gen 3:19, "By the sweat of your face you will eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return."

Eccl 3:20, "All go to the same place. All came from the dust and all return to the dust."

Eccl 12:7, "Then the dust (biological life) will return to the earth as it was, and the breath (soul life) will return to God who gave it."

Then in **Gen 1:27, ELOHIM BARA'** ed man. Here we have the word that means, "to create something out of nothing." This is referring to the soul and spirit of man, which too was contemplated by **ELOHIM** in **Gen 1:26**.

From the elements of the ground, our body was made, but out of nothing, our souls and spirits are created.

BARA indicates the invisible essence of the soul that truly makes you who you are. It consists of self-consciousness, mentality, volition, emotion, and conscience. All of these together make up a distinct personality.

Everyone, male and female, has the same characteristics of the soul. We all have:

Mentality, a left and right lobe.

Conscience, your norm and standard in your right lobe.

Self-Consciousness, self-awareness.

Volition, the ability to make decisions.

Emotions, with which to appreciate things in life and with which to respond.

The Old Sin Nature that is actually part of the body was not created at this time, and therefore is not an issue at this point.

The word "**man**" is **ADAM** in the Hebrew. The noun **ADAM**, by itself, refers to male and female, that is, to the human race. Just as we would say homo sapiens or mankind.

There is also a proper noun for **ADAM**, and when the noun is connected with the definite article **HA** as in **HA ADAM**, it refers to the first man and the original creation by God.

Therefore, in **Gen 1:26f**, the literal translation is, "**And ELOHIM said, let Us manufacture the HUMAN RACE.**"

Then notice how all the pronouns are in the 1st Person, Common, Plural. "**Let Us (1CP) make man in Our (1CP) image, according to Our (1CP) likeness...**" Here we clearly see the Trinity in plain view.

Next, we have two interesting words, "**image**" and "**likeness.**"

"**Image**" is the noun **TSELEM** that means, "model or image." It is used 17 times in the Old Testament, and most of its contexts refer to the image of a pagan idol, **Num 33:52; Ezek 7:20; Amos 5:26**. So, here we see an outward appearance in view, that being the "physical body." Compare with **YATSAR** (forming) of **Gen 2:7**.

"**Likeness**" is the noun, **DEMUTH** that means, "likeness, similarity, copy, form, resemblance, etc." This aspect is speaking of that which resembles God, which is our spiritual life, made up of our soul and spirit. It includes the five essences that make up man which **ELOHIM** also has.

The Greek and Latin fathers distinguished between **"image"** and **"likeness,"** referring the former to the physical, and the latter to the ethical part of God's image.

"The combined sense of the verb and the noun in Hebrew Scripture presents both the transcendence and imminence of Yahweh, God's utterly beyond comparison, yet intimately involved in and with His creation." (Complete Biblical Library Hebrew-English Dictionary)

DEMUTH is also used in **Daniel 10:16**, as Daniel describes the messenger angel who **"resembles"** a man. A quick review of **Ezekiel Chapter 1**, and elsewhere, also indicate **DEMUTH** as visual similarity to man of God and angels. So, we see an overlap with **"image," TSELEM.**

In the climactic act of creation, God did not say, "Let the land produce humankind." He gave special attention to the creation of the human race. The command was given to Himself for Himself, when He said, **"Let Us make man in Our image (or pattern), after Our likeness."** (with similarity and potential)

When Jesus was incarnated He had to be made **"in human likeness."** He did not have that likeness as part of His nature before, **Phil 2:7-8.** So, we are similar but not exactly like God in material or essence.

The image and likeness of God also enables us to have fellowship with God. But it does not mean we are gods or can become gods, as evolution alludes to.

We were created dependent beings, **Psa 8:5**, and even in the new heavens and the new earth, we will continue to be dependent on the light and energy that God provides through Christ, as we both serve God and reign with Christ, **Rev 21:23; 22:3-5.**

Eph 4:24, "And put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth."

Rom 4:17, "(As it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist."

As noted above, humans are distinct from other created life, being a **"living being," Gen 2:7, CHAYYAH NEPHESH**, i.e., **"a living soul,"** created in the image and likeness of God. This signifies the two-fold nature of man's being: that which is material, and that which is immaterial.

The material part of man was formed in all its completeness from the dust of the ground, lacking only that from God which gave life. Then He breathed **NESHAMAH**, the breath from God that created (**BARA**) a living rational soul and spirit, which was far removed from other forms of life that are in the world.

This inbreathing was an endless life, a life not subject to death, even though, as a penalty for sin, the body dies. Such is the character and duration of God-breathed human life.

This inbreathed life is not to be confused with **“the gift of God (which) is eternal life through Jesus Christ our Lord”**, Rom 6:23. That is the inbreathing of regeneration and is freely bestowed upon all who believe in Christ, with the result of saving the soul.

The Word of God records three Divine “in breathings.”

- That by which life is given to created beings, **Gen 2:7; 7:22; Rev 11:11.**
- The inbreathing into the disciples of the Holy Spirit by the resurrected Christ, **John 20:22.**
- The inbreathing of the Word of God, which is the inspiration of God the Holy Spirit to the original writers of scripture, **2 Tim 3:16.**

Combining in man that which is material, a physical body, and that which is immaterial, a soul and spirit, man is related to God in two directions; 1) to substance, and 2) to spirit existence.

“So, adapted is the body to the purposes and functions of the immaterial man that he in no wise becomes conscious of any separation between the body and the soul. All ecstasy, pain, sensation, or ability which expresses itself in and through the body is identified as one’s own person and as belonging to one’s own self.” (R.B. Thieme Jr.)

In an exceptional spiritual experience, just as Daniel had of God’s messenger, so too did Paul in **2 Cor 12:2** where he said, **“whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows.”**

Although the material and immaterial parts of man are often distinguished from each other and referenced as component parts of man’s being, man is a unity, one being, and the material and immaterial can be separated only by God and at physical death.

Dispensation

Eph 3:2, "If indeed you have heard of the stewardship of God's grace which was given to me for you."

"**If indeed**" is the subordinating Conjunction **EI** plus the Particle **GE**, that introduce the sentence with a first class "if" statement, "if and you have." What they have done is "heard," something over and over again that Paul had taught them.

"**Heard**" is the verb **AKOUO** in the constative Aorist, Active, Indicative, for the reality of the past action, of being taught by Paul, through the Grace Apparatus for Perception (GAP) of his stewardship of the mystery Doctrines for the Church Age. Therefore, the Gentiles in Asia had been taught this Doctrine of Paul's position and the Dispensation of the Church many times before. And now, all that Paul was teaching them in Chapters 1-2 thus far, and what he will teach them in the rest of this letter, are part of the mystery Doctrines of this new dispensation called, the Age of Grace or the Church Age.

"**Stewardship,**" is the Noun **OIKONOMIA, οἰκονομία** that means, "stewardship, administration, or management." We noted this word in **Eph 1:10**, and also have it in **vs. 9**. It is derived from the words **OIKOS** meaning, "house," and **NEMO** meaning, "to deal out or to administrate." From the time of Xenophon and Plato using Attic Greek, it represented the administration of a household, the management of a household, or of household affairs. Generally, it was also used for the administration of the state, and was eventually used to designate every kind of activity that accrued from that position.

Here, it denotes Paul's attitude toward the duties of his apostolic office. In **1 Cor 9:17**, Paul used it to describe the responsibility he had of preaching the gospel entrusted to him by God as a "commission" from which he could not deny. He also used it to designate his responsibility to "fulfill the Word of God" in **Col 1:25**, by which he meant he had been entrusted to impart to the Colossians, the unfolding of the Plan of God that has been consummated in the Church, the body of Christ, just as he does here, in regard to the churches in the Ephesus region.

This plan, as **vs. 9** tells us, was a **MUSTERION** – "**mystery,**" hidden from eternity in God, by which He, in the fullness of time, will sum up all things in Christ.

The KJV typically translates it as, "*dispensation,*" and as *Vine's comment notes*, "*a dispensation is not just a period of time or epoch, a common but erroneous use of the word, but a mode of dealing, an arrangement, or administration of affairs,*" (Expository Dictionary, "Dispensation").

Even though we speak of “dispensations” in a matter of time periods, it really must be understood as, God’s various administrations of human affairs to further His will and plan during the appeal trial of the Angelic Conflict.

Here, Paul calls this dispensation, “**of God’s grace,**” **HO CHARIS HO THEOS** in the Genitive Singular. That is why we call this current time period the “Age of Grace.”

Then we have, “**which was given to me for you,**” **HO DIDOMAI**, (Aorist, Passive, Genitive Participle), **EGO EIS HUMAS**. Paul was given this responsibility directly by God, so that He could communicate the Mystery Doctrines of the Age of Grace to the Church. Therefore, God had given him the responsibility of making known to the world the meaning of the mystery God had revealed to him, which is, the amazing unity of the New Testament Church being incorporated into the “one body,” with no distinction and with equal privileges and responsibilities between Gentiles and Jews, because of their union with Jesus Christ.

The Doctrine of Dispensations

Definition.

A dispensation is a period of human history expressed in terms of Divine revelation, of God’s administration, of human affairs during the appeal trial of the Angelic Conflict. It is a technical theological term used primarily by the apostle Paul in the presentation of the Mystery Doctrine of this Church Age.

While **OIKONOMIA** means, “God’s administration of human history,” **Eph 1:10, 3:2, 9; Col 1:25**, several other Greek words emphasize time periods in communicating the concept of dispensations. They include:

AION that means, “an age or a period of time,” **Gal 1:4; 1 Cor 2:6-8**.

KAIROS meaning, “an epoch, age, a chronological order or system, or a period of time characterized by distinctive development within that period,” **Luke 21:24; Rom 8:18; 11:5; 13:11; 1 Thes 5:1**.

KRONOS that means, “time as a succession of events.” It is used to portray the chronology of history or time as a series of points. Occasionally, it is used for a section of time in chronology, which then refers to a dispensation, **Rom 16:25; 1 Peter 1:20**.

Dispensations are Divine categories of human history; it is both the Divine outline and the Divine interpretation of human history. There are many interpretations of history, but the only Biblically accurate interpretation of God’s administration of human history is dispensational, i.e., Divine.

Dispensations are the vehicle, by which believers living at a specific time in history can orient to God's will, plan, and purpose for their lives. God's plan is not the same for every dispensation. In fact, the plan is quite different in each dispensation. The most difficult and subtle plan to learn by a believer is the Church Age or Age of Grace. Old Testament believers, during the time of the Law, were under the ritual plan of God; today we are under the Grace Plan of God. The believer's orientation to time and history is vitally necessary for understanding God's plan and reaching the objective of the super-grace life.

While there is a different plan for believers in each dispensation, there is only one way of salvation throughout human history; i.e., personal faith in Jesus Christ. In all of human history, there is only one Savior, Jesus Christ, and He is revealed in different ways in different dispensations. Further, while salvation is always the same in each dispensation (faith in Christ), the tactical objective of reaching the super-grace life is also the same. Each dispensation, however, defines the function and the ministry of the believer in terms of Divine revelation pertinent to that period of history.

Dispensational Study is Beneficial. It will keep you out of confusion. It is the only correct interpretation of the Scriptures that accounts for all of God's inner workings of human affairs in different ways and at different times, to fulfill His great plan. Therefore, it will keep you from trying to function in the wrong dispensation, and allow you to rightly divide the word of God for accurate interpretation and application.

The Dispensation of the Church is a Technical Dispensation. It requires understanding technical words and knowing the modus operandi. This is the first time in history that the ordinary believer must think in terms of Doctrine, must think like a prophet or an apostle, and must reconstruct his entire mental attitude. Therefore, every believer is given the ability to think through the filling of the Holy Spirit, and is given the complete Canon as the information about which to think. In order to think, you must know the Doctrine and be able to think in terms of its application. You think for yourself and do not need others to think for you.

The Various Dispensations of Human History

The Age of Innocence.

- Scripture: **Genesis chapters 1-3.**
 - a) The period of positive volition; the time in the Garden of Eden of Adam and the woman that is known theologically as Innocence.
- The general characteristics of this Age included a special angelic attack upon establishment, free will, and marriage.

The Age of the Gentiles.

- Scripture: **Genesis chapters 4-11.**
- Outline:

a) The period of negative volition, the period of the fall and conscience, including Noah and the Flood.

b) The period of Divine establishment, the beginning of human government at the tower of Babel through to the time of the giving of the Law.

- The general characteristics of this Age include: One language, one race (Gentiles only), a special angelic attack upon establishment (the family, **Genesis 6**, and nationalism, **Genesis 11:1-9**).
- The scope of this dispensation is from the exile from Eden to the tower of Babel, the first United Nations building. God expresses His attitude toward it by destroying that building.
- During this Dispensation, there was no written Canon of Scripture. God communicated His Doctrine in other ways.
- There was no specific missionary agency.
- Salvation was by faith in Jesus Christ as He was revealed in that Dispensation.

The Age of the Jews (Israel).

- Scripture: Most of the Old Testament minus the Millennial passages, and the Gospels minus **John chapters 13-17**.
- Outline: The period of the nation Israel from the Exodus of Moses and receiving the Law to Pentecost after Christ's resurrection, plus the period of the Tribulation.
- Characteristics:

a) There are many languages.

b) Many races.

c) The development of Israel from a race to a nation; Israel becomes the custodian of the written Canon, as well as the missionary agency representing God.

- Security for Israel was given through the unconditional covenants; the Abrahamic, Palestinian, Davidic, and New Covenants to Israel, which acted as both spiritual and eternal security.
- National security, prosperity, and blessing came through the establishment teaching of the Mosaic Law. National discipline was given to this nation under five cycles, **Lev 26**.
- Salvation was by faith in Jesus Christ the Messiah / Anointed One, looking forward to the Cross.
- Spirituality was the faith-rest technique. This is demonstrated in the New Testament, in **Heb 11; Rom 4:17-21**.

The Doctrine of Intercalation: The Insertion of the Church Age.

- Intercalation basically means, "insertion." The Jewish dispensation was interrupted by the strategical victory of Jesus Christ upon the Cross. Before it would come to a conclusion, God the Father inserted a new Age called Grace or the Church Age. This intercalation also included the insertion of new Bible Doctrine not previously known, so that people could orient to this new Age, the Church Age. Whatever God intended for this Age, we had to know about it, so we have the New Testament Epistles as the concept of intercalation.
- Intercalation, or the insertion of information, goes with the Dispensation. Intercalation is the intensified stage of the Angelic Conflict. It is expressed in another

way: "Mystery." The Church Age is a "Mystery" in the Greek sense of the word **MUSTERION**. It was something hidden in the past but known to others. The Church Age is a Mystery not known to the Old Testament writers.

- Doctrines pertaining to the Church Age were not found in the Old Testament. Where Church Age information would have occurred, the Old Testament simply skipped over it. The Old Testament would talk about the death, burial, and resurrection of Christ, and then it would stop, it would move over to the Tribulation and talk about the Second Advent and the Millennium. But it would never talk about anything in-between the ascension of Christ and the beginning of the Tribulation. This is the great parenthesis of Scripture. So now, we must have intercalation, the insertion of Doctrine, where before there was a complete blank. Doctrine pertinent to the Church Age is therefore intercalated, inserted, by the New Testament Epistles.
- We have a large number of the great parenthesis passages. The great parenthesis occurs between **Dan 2:40 and 41**; between **7:23 and 24**; between **8:22 and 23**; between **11:35 and 36**; between **Hosea 3:4 and 5**; between **5:15 and 6:1**; between **Psa 22:22 and 23**; between **Isa 61:2a and 2b**.

The Church Age.

- The Scripture: **John chapters 14-17** and the **New Testament Epistles**.
- The Outline: Broken down into two parts, the pre-Canon period, which is the book of Acts and the post-Canon period, which is the New Testament epistles.
- Characteristics:
 - a) The Baptism of the Holy Spirit produced union with Jesus Christ and/or positional sanctification.
 - b) The universal royal priesthood of all believers.
 - c) The universal indwelling of Christ.
 - d) The universal indwelling of the Holy Spirit, which never occurred before.
 - e) The completed Canon of Scripture. All Divine revelation is now reduced to writing; there is no extra-Biblical revelation such as dreams, trances, visions, voices, and so on.
 - f) Every believer is in full-time Christian service; every believer is an ambassador representing the Lord Jesus Christ on earth, in the devil's world.
 - g) The intensification of the devil's world in the Angelic Conflict is a characteristic of this Dispensation.
 - h) Salvation is by faith in Jesus Christ, looking back to the Cross.
 - i) All believers are commanded to GAP it to super-grace, as the means of glorifying God.

The Tribulation: 7-year time period to complete the Age of Israel as noted above; the time of the Antichrist.

The Age of Christ – The Millennial Reign.

- Scripture: **Isa 11, 35, 62, 65; Psa 72; Rev 20**.

- Outline: The Second Advent of Christ, Armageddon where Jesus Christ breaks His record in killing the enemy, the baptism of fire, the 1,000 years of perfect environment, the Second Advent of Satan and the Gog revolution, the destruction of the universe and the Great White Throne or final judgment.
- Characteristics:
 - a) There is perfect environment because Satan is bound. Demons are removed from the earth. There is no religion in Christ's kingdom, **Rev 20:1-3**. However, in this perfect environment, people are still saved the same way, by faith in Christ, and the objective is still to go to super-grace in this dispensation; super-grace giving the capacity to enjoy the environment, as well as the blessings.
 - b) Optimum spirituality will exist among believers during this dispensation, **Isa 65:24; Joel 2:28, 29; Zech 14:16-17**.
 - c) Israel will be restored as a nation, **Isa 5:26-30; 10:19-23; 11:11-16; 65:19; Joel 2:16ff; Zech 8:20-23; 10:6-12**.
 - d) There will be the fulfillment of the unconditional covenants to Israel, **Dan 9:24**.
 - e) The nations of the earth enjoy perfect environment under the reign of Christ. This includes:
 - 1) For the first time in history, there will be universal peace, **Psa 46:9; Isa 2:4; Hosea 2:18; Micah 4:3**.
 - 2) There will be universal prosperity, **Psa 72:7, 16**.
 - 3) There will be a perfect world government under Christ, **Isa 11:1-2; Zech 14:9**.
 - 4) There will be a universal knowledge of God, **Isa 11:9**.
 - 5) There will be perfect environment which is reflected in longevity.
 - 6) People will live a thousand years easily, **Isa 65:20**.
 - 7) There will be perfect objectivity in the administration of justice.
 - 8) Therefore, there will be no crime, **Isa 11:3-5; Psa 72:12-14**.
 - f) Perfect environment will exist in nature:
 - 1) This means creation will be released from the bondage of sin, **Rom 8:19-22**.
 - 2) Plant life will abound, **Isa 35:1-2, 7**.
 - 3) Animals will lose their ferocity, **Isa 11:6-9; 65:25**.

g) The human population in the Millennium. The baptism of fire removes all unbelievers from the earth so the population begins with believers only, **Ezek 20:34-38; Mat 25:31-46**. As the Millennium continues with perfect environment, there will be a population explosion. This will result in a population of believers and unbelievers, and the unbelievers will be involved in the Gog revolution at the end of the Millennium.

h) The Gog revolution terminates the Millennium, **Rev 20:7-10**. It starts with the second advent of Satan and terminates with the great white throne judgement. The Gog revolution indicates, once again, that perfect environment is not the solution to man's problems.

Divine Decrees

The Doctrine of Divine Decree is another method of assigning to God the position of "first cause of all that exists." Divine Decree means there is one comprehensive plan in which all things have their place and by which they proceed.

The Westminster Shorter Catechism asserts that it is "*His eternal purpose, according to the counsel of His will, whereby, for His own glory, He has foreordained whatsoever comes to pass*" (Question 7).

God's Decree is wise, free, and unconditional. The term Divine Decree is an attempt to gather up into one designation that to which the Scriptures refer by various designations.

For example:

- The Divine purpose, **Eph 1:11.**
- Determinate counsel, **Acts 2:23.**
- Foreknowledge, **1 Peter 1:2; cf. 1:20.**
- Election, **1 Thes 1:4.**
- Predestination, **Rom 8:30.**
- The Divine will, **Eph 1:11.**
- The Divine good pleasure, **Eph 1:9.**

The term Decree of God appears first in the singular, since God has but one all-inclusive plan. He sees all things at a glance. Yet for our finite comprehension, the separate features of His plan are called the Decrees of God.

Given the plurality of "Decrees," there is no implication that the infinite understanding of God advances by steps or in a train, and likewise there is no possibility that the one plan will be altered by omissions or additions. With God there is one immutable decree embracing in itself every detail, even the falling of a sparrow.

Divine Decree is the Divine cognition from all eternity. **Acts 15:18** (KJV), "**Known unto God are all His works from the beginning of the world.**"

Therefore, God formed His decree in eternity past, though its execution is in time.

The decree being eternal, all its parts are in the mind of God, yet they are one intuition, though in its realization there is succession.

For example, of Christ it is said in **1 Peter 1:20**, "**He was foreordained before the foundation of the world, but was manifest in these last times.**"

God did not, however, decree anything concerning Himself; as to His existence, His attributes, the mode of His subsistence in three Persons, or any inherent relationship or assumption of responsibilities within the Godhead. Those things have existed eternally.

Divine Decree is then the doctrine describing the predetermined plan of God for the creation and continuation of man and has application to angels as well. It states the fact that God originates and executes "whatsoever comes to pass."

The Decree of God is His eternal and immutable will, regarding the future existence of all events which will happen in time and the precise manner and order of their occurrence, including angelic history and human history.

The Decree of God is His eternal, (always existed), holy, (perfect integrity), wise, (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions, (status), successions, (interaction with others that leads to certain decisions), relations, and determining their certain futurity.

The definition emphasizes that the omniscience of God knew simultaneously in eternity past everything that would happen in human history, (the thought, action, and decision of every person in his life), furthermore, everything in relation to all of the things pertaining to it.

The Decree of God is broken down to two aspects, 1) His Efficacious work, which is brought about by God, and 2) His permissive will, which allows for secondary actions, i.e., human volition.

When defining the Divine Decree, it is important to note that though singular in act, it has five distinct parts. All of God's decrees were actually simultaneous, in one all-encompassing Divine Decree; He did not give them in stages. However, our finite mind can only understand them in stages rather than as one decree, and we must perceive them by Biblical, logical, and chronological progression.

Of all the decrees of God, reaching out as they do to infinity, five are related directly to the purpose of God in election, as it pertains to those who comprise the Church, the Body of Christ.

These five parts are known as the Divine Decrees, which define the Father's plan and provision for salvation of depraved man. The decrees include Sovereignty, Election, Predestination, etc., and encompass the following five points:

- The creation of man.
- The fall of man.
- The provision of salvation.
- Predestination and election.
- Application of salvation.

The term Lapsarianism is used for the study and debate of these five points, especially regarding the order in which God deals with man, and the mode of operation in how He determines His plan for man's life. The word Lapsarian means, "One who believes in the doctrine that man is a fallen being," and thus represents the study of these five points of God's Divine Decree.

These five points are also known as the "Five Points of Calvinism," which are credited to John Calvin, (1509-1564). Yet, it was one of his students, Theodore Beza, (1519-1605), who developed and refined them, loosely based on the teachings of Calvin. Beza utilized the good name of John Calvin to give credit to his interpretation of the order of God's Divine Decrees. Calvin most likely would not subscribe to Beza's interpretation of the five points, which we will note in the first grouping below, which has come to be called Hyper or Ultra Calvinism, also known as Supralapsarianism.

The debate over these five points is not as to each one's validity and reality, but it revolves around the order of the decree of predestination and election for both believers and unbelievers.

The five points include:

- The decree to provide salvation for men.
- The decree to create all men.
- The decree to permit the fall of men.
- The decree to elect some to salvation and leave others to their just condemnation.
- The decree to apply salvation to men.

As we explore the interpretations of the five points, we must first note that they are:

- All-Comprehensive; They all go together and are held together perfectly.
- Eternal; The decrees always existed; God knew all the decrees at all times.
- Perfect; God is perfect; therefore, His decrees are perfect.
- Unchangeable and Certain; Nothing can possibly occur to necessitate a change.
- The free choice of God; God determined all future events from His sovereign will in eternity past.

The Five Points of Calvinism have been refined into four various interpretations; the first three being classed as Calvinistic:

- Supralapsarianism
- Infralapsarianism
- Sublapsarianism
- Arminian

Supralapsarianism:

This is also known as Ultra Calvinist and begins the decrees with election for some to be saved and reprobate for all others.

- Decree to elect some to be saved and to reprobate all others.
- Decree to create men both elect and non-elect.
- Decree to permit man to fall.
- Decree to provide salvation for the elect, limited atonement.
- Decree to apply salvation to the elect.

The primary issue in the order proposed by this school of interpreters is that the decree to elect some and to reprobate all others stands first in the order of decrees, and by this disposal God is declared to have elected men to their destiny before they were created, before the fall, and before having free will to choose or reject God's provision for salvation.

In reality, by this system, men are consigned to the Lake of Fire before they sin and without a cause, except it be by the sovereign will of God.

The flaw here is the assumption of election before the creation and fall of man. This flaw treats salvation as provided for and applicable only to the elect, and removes the potentiality and application of the non-elect. It ignores **“for God so loved the world that he gave his uniquely born Son.”** Compare to **John 15:19; Rom 11:5-7; John 3:16, 36**

Dr. Wm. G. T. Shedd, as quoted by L.S. Chafer, remarks: *“The supralapsarian theory places, in the order of decrees, the decree of election and predestination before the fall, instead of after it. It supposes that God begins by decreeing that a certain number of men shall be elected, and reprobated. This decree is prior even to that of creation, in the logical order. . . . The objections to this view are the following: (a) The decree of election and predestination has reference to a nonentity. Man is contemplated as creatable, not as created. Consequently, the decree of election and predestination has no real object. . . . Man is only ideally existent, an abstract conception; and therefore, any divine determination concerning him, is a determination concerning non-entity. But God’s decrees of election and reprobation suppose some actually created beings, from which to select and reject. “On whom he will, he hath mercy; and whom he will, he hardeneth,” Rom. 9:18. The first decree, in the order of nature, must therefore be a decree to create. God must bring man into being, before he can decide what man shall do or experience. It is no reply to say, that man is created in the Divine idea, though not in reality, when the decree of predestination is made. It is equally true that he is fallen in the Divine idea, when this decree is made. And the question is, What is the logical order, in the divine idea, of the creation and the fall? (b) The Scriptures represent the elect and non-elect, respectively, as taken out of an existing aggregate of beings. John 15:19, “I have chosen you out of the world.” (c) The elect are chosen to justification and sanctification. Eph. 1:4-6; 1 Pet. 1:2. They must therefore have been already fallen, and consequently created. God justifies “the ungodly,” Rom. 4:5; and sanctifies the unholy. (d) The supralapsarian reprobation is a Divine act that cannot presuppose sin, because it does not presuppose existence. But the Scriptures represent the non-elect as sinful creatures. In Jude 4, the men who were “of old ordained to this condemnation” are “ungodly men, turning the grace of God into lasciviousness.” Accordingly, the Westminster Confession (111.7) affirms that God passes by the non-elect, and “ordains them to dishonor and wrath for their sin, to the praise of his glorious justice.” The supralapsarian quotes Rom. 9:11, in proof of his assertion that election and predestination are prior to the creation of man. “The children being not yet born, neither having done any good or evil,” Jacob was chosen and Esau was left. This is an erroneous interpretation. Birth is not synonymous with creation. Parents are not the creators of their children. Man exists before he is born into the world. He exists in the womb; and he existed in Adam” (Dogmatic Theology, 1, 442-43)*

Infralapsarianism:

This is known as moderate Calvinism. The distinctive issue is that the decree to elect some and to leave others in retribution follows the fall. This order glorifies God revealing His infinite, wise, holy, and righteous will.

- Decree to create all Men.
- Decree to permit man to fall.
- Decree to provide salvation for men, unlimited atonement.
- Decree to elect those who believe and leave in just condemnation all who do not believe.
- Decree to apply salvation to those who believe

This order correctly places election after the provision of salvation for all men, and then based on God's election, salvation is applied to the elect, who have freely believed. Compare to **John 15:19; Rom 11:5-7; Eph 1:1-15; 2:8-9; 1 Peter 1:1-2.**

John 15:19, "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates

Rom 11:5-7, "In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. 'But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. 'What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened."

Eph 2:8-9, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 'not as a result of works, so that no one may boast."

1 Peter 1:1-2, "To those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen 'according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure."

Sublapsarianism:

This is also known as moderate Calvinism and differs but slightly from the order proposed by the Infralapsarians. Technically, the Sublapsarians order the Divine Decrees so that the decree to elect occurs before the decree to provide salvation; whereas, the Infralapsarians order, the decree to provide salvation before the decree to elect the believers.

- Decree to create all men.
- Decree to permit man to fall.
- Decree to elect those who believe and leave in just condemnation all who do not believe.
- Decree to provide salvation for the elect – limited salvation / atonement.
- Decree to apply salvation to those who believe.

The flaw here opens the door for interpretation that Christ did not provide unlimited atonement but a limited one, just as Supralapsarianism does, because election occurs prior to the provision of salvation, the Cross, (i.e., only the sins of the elect were imputed to Christ on the cross, not the sins of the whole world, because man was elected first and the provision for salvation was then determined; therefore, only requiring the imputation of the elect believers' sins.)

Arminian:

The Arminian view, although providing for salvation before election, places dependence of election on God's foreknowledge of human virtue, faith, and obedience. This view places election as experiential sanctification or a condition of human good works, instead of sanctification being the result of election.

- Decree to create all Men
- Decree to permit man to fall
- Decree to provide salvation for man
- Decree to elect those who have human virtue and leave in just condemnation all who do not.
- Decree to apply salvation to those who have human virtue, faith and obedience.

The Arminian order of divine decrees is similar to the Infralapsarian order, yet with a significant distinction of "human virtue". This view is based on teachings by JACOBUS ARMINIUS, (1559–1609), a Dutch theologian and professor of theology (1603-9) at the University of Leiden. Previously, he studied under Beza at Geneva. He is the founder of an anti-Calvinist Reformed theology. From the outset, Arminius' sermons on **Romans 7** drew the fire of "high" Calvinists who disliked his views on grace and predestination.

In his view "grace" is the unmerited favor God shows toward sinners. And "predestination" is the doctrine that God determines beforehand who will be saved and who will not be saved. He believed predestination was Biblical and true; that God had intended some persons for heaven and others for hell, as indicated by Jesus' reference to "sheep and goats." But he focused on God's love more than on God's power in speaking of election, the process by which God chose those intended for heaven.

After Arminius died, a group of ministers who sympathized with his views developed a systematic and rational theology based on his teachings. In their declaration, a remonstrance issued in 1610, the Arminians argued that election was conditioned by faith, that grace could be rejected, that the work of Christ was intended for all persons, and that it was possible for believers to fall from grace.

In 1592, a colleague formally accused him of Pelagianism (an emphasis on free will, among other things, that took form in the fifth century. It is a rationalistic and naturalistic heretical doctrine concerning grace and morals, which emphasizes human free will as the decisive element in human perfectibility and minimizes or denies the need for divine grace and redemption. The doctrine was formulated by the Romano-British monk Pelagius, c. 355-c.

425). Arminius came to teach a conditional election in which a person's free will might or might not affect the divine offer of salvation.

Nevertheless, it is important to distinguish between Arminius' teaching and what later became known as Arminianism, which was more liberal in its view of free will and of related doctrines than was its founder. Arminius' views were never systematically worked out until the year after his death, when his followers issued a declaration called the Remonstrance (1610), which dissented in several points from orthodox Calvinism. It held, among other things, that God's predestination was conditioned by human choice, that the gospel could be freely accepted or rejected, and that a person who had become a Christian could "fall from grace" or lose salvation.

The British theologian John Wesley studied and affirmed the work of Arminius in his Methodist movement during the 18th century in England. American Methodists for the most part have leaned toward the theology of the Remonstrants. In popular expression Arminianism has come to mean that no predestination exists and people are free to follow or reject the gospel.

The differences represented in these various orders of decrees, though you may think that they are highly speculative, actually represent vital differences in foundational doctrines.

The three views of the Calvinists state alike that Divine election is the sovereign choice of God, who expresses His grace apart from every form of human works foreseen or actual. On the other hand, the Arminian view, makes election to be no more than foreknowledge of human merit, and asserts that, in the end, man elects himself by his faith and obedience. The Arminian view is an intrusion of human reason upon the interpretation of scriptures. This is counter to both **Eph 1:4 and 1 Peter 1:2.**

Eph 1:4, "Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him." This is positional sanctification due to our election, not experiential sanctification that causes our election.

Once we are saved, then we walk experientially sanctified by means of the Word and Spirit.

1 Peter 1:2, "According to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure."

The Arminian interpretation says that election is the same thing as positional sanctification, instead of being an act of God that produces it.

Summary, Classification of Views:

When recognizing, more specifically, the divisions of theological thought concerning the extent of the value of the death of Christ, the "limited" redemptionists are divided into two

general groups, and the “unlimited” redemptionists are also divided into two general groups, making in all four divisions.

See the chart on our website that compares them side by side. – Coming Soon

The positions held by each group may be defined briefly as follows:

The Hyper Calvinists who are limited redemptionists. This group is sometimes called the Hyper or Ultra Calvinist. It includes the Supralapsarians who, as has been noted, assert that the decree of Divine election stands first in the order of the elective decrees, even before the decree to create men, before the decree to permit the fall, and before the decree to provide salvation. This view has no place for an unlimited atonement or redemption, nor does it encourage the preaching of the gospel to those who, as they contend, are reprobated from the beginning.

The Moderate Calvinists who are limited redemptionists. This group includes the Sublapsarians. They are called “moderate,” because they believe that the decree to elect is preceded by the decree to create and the decree to permit the fall. Though they contend for a limited redemption, they make a place for world-wide preaching of the gospel and grant certain concessions not possible to the hyper-Calvinists.

The Moderate Calvinists who are unlimited redemptionists, (this is what we believe). This group includes the Infralapsarians. They defend all of the five points of Calvinism excepting one, namely, “Limited Atonement,” or what has been termed “the weakest point in the Calvinistic system of doctrine.”

They (we) place Election after the decree to create man, permit man to fall and provide salvation. Therefore, it provides for an unlimited atonement.

This form of moderate Calvinism is more the belief of Bible expositors than of the theologians, due to the truth that the Bible, taken in its natural terminology and apart from strained interpretations which are required to defend a theory, teaches an unlimited atonement and redemption.

They (we) believe that Christ died actually and fully for all men, that God has ordained the gospel is to be preached to all for whom Christ died, and that through the proclamation of the gospel, He will exercise His sovereign power in saving His elect.

This group (we) also believes in the absolute depravity of man and his total inability to believe apart from the enabling power of the Spirit, and that the death of Christ, being forensic, is a sufficient ground for any and every man to be saved, should the Spirit of God choose to draw him.

Finally, they (we) believe that the death of Christ of itself saves no man, either actually or potentially, but that it does render all men "savable", and that salvation is made possible by God alone, and at the time the individual believes.

The Arminians. This group believes that Christ's death was for all men alike, and that it secures for everyone a measure of common grace, whereby everyone is able to believe if he wills.

Yet, they do not believe that salvation is found in faith alone in Christ alone. Instead they believe it is by faith plus human works.

Nevertheless, they believe men are subject to divine judgment only on the ground of their willful rejection of Christ's salvation, (which may be demonstrated in an unrighteous life style), albeit the rejection can also come from those who have previously believed; therefore, one can lose his salvation.

Biblical Lapsarianism.

God decreed the creation of all mankind with free will in the status of perfection to resolve the prehistoric angelic conflict and to bring many sons into glory. "**Being brought into glory," Heb 2:10**, means there is a Christian way of life, a way to glorify God after salvation, i.e., the fantastic spiritual life of the Church Age believer.

God decreed to permit the fall of mankind through the function of his own self-determination, his own volition, as the extension of the angelic conflict into human history. Angels had a fall; therefore, man must have a fall to resolve the conflict. This duplicates Satan's fall and the subsequent existence of fallen angels.

God decreed to provide eternal salvation for all mankind, under the doctrine of unlimited atonement. God is fair and provides judgment for sin for all members of the human race. God does not arbitrarily assign creatures to hell. Unlimited atonement means that all sins in human history were imputed to Jesus Christ on the Cross and judged, so that Christ is the issue and not sins, **2 Cor 5:19; 1 Tim 4:10; Titus 2:11; 2 Peter 2:1; 1 John 2:2**. The Greek preposition **HUPER**, plus the Genitive of Advantage from the adjective **PAS**, used as a substantive, and without the definite article is an idiom, which always means "as a substitute for everyone without exception," **2 Cor 5:14-15; 1 Tim 2:6; Heb 2:9; Rom 5:6**.

God decreed to leave the reprobate (Those who remain in spiritual death, because they reject Christ as Savior) to their just condemnation. All people who reach the point of volitional responsibility have equal opportunity to hear the gospel and believe in Jesus Christ.

God decreed simultaneously in eternity past, both election and predestination for believers only. The unbeliever is never predestined to hell.

God decreed to apply salvation to everyone who believes in Christ, as such, the decree to save the elect through faith alone in Jesus Christ alone, **Eph 2:8-9.**

Therefore, the decree includes:

- 1) God consciousness, where people become aware of the existence of God. Each individual will have the means of hearing the gospel, regardless of geographical isolation or problems of linguistic barriers.
- 2) The decree includes common and efficacious grace.
- 3) This is the decree to provide election in eternity past for those who believe in Christ in time.

In summary L.S. Chafer noted, *"It will be observed from the foregoing that the differences represented in these various orders of decrees, though they seem highly speculative to some, do represent vital doctrine at its very foundation. The three schools of Calvinists contend alike that divine election is the sovereign choice of God, which expresses His grace apart from every form of human works foreseen or actual; and that the Arminian school, by making election to be no more than foreknowledge of human merit, asserts that, in the end, man elects himself by his faith and obedience. The Calvinistic schools are the result of a faithful induction of the Word of God bearing on the elective decrees; whereas, the Arminian school is an intrusion of human reason."*

Passages which are all-inclusive in their scope (**2 Cor. 5:14; 1 Tim. 2:6; 4: 10; Titus 2: 11; Rom. 5:6**).

Passages which offer a universal gospel to men (**John 3:16; Acts 10:43; Rev. 22:17**, etc.).

Special passage, **2 Peter 2:1**, wherein the ungodly false teachers of the last days, who bring swift destruction upon themselves, are said to **"deny the Lord that bought them."** Men are thus said themselves to be ransomed, who deny the very ground of salvation, and who are destined to destruction.

When God looks upon the human race, He sees but two men, Adam and Christ.

Every human being is either "in Adam" and lost, or "in Christ" and saved; there is no middle ground.

Turn to **Rom 5:1-21:**

When Paul says in **vs. 12** that **"all have sinned,"** he means that all of us sinned in Adam, when he sinned. We are identified with him as the "head" of the human race, and his sin is our sin, his death is our death.

Paul's argument in **vs. 12-14** goes like this: "We all know that a man dies if he disobeys God's law. But there was no law from Adam to Moses, yet men died! We know that Adam died because he disobeyed a divine law; but the generations from Adam to Moses did not have such a law to disobey. Then death must be from another cause, and that cause is Adam's sin. Because we are born "in Adam," we inherit his sin and condemnation. But in His grace, God has given a "Last Adam," a new "Head" who has by His life and death undone all that Adam did in his sin."

In **verses 15-20** we have several interesting comparisons:

Vs. 15-16 – The Offense vs. the Free Gift:

Adam's offense brought condemnation and death, while the free gift of God's grace brings justification and life.

Vs. 17 – Death vs. Life:

Death reigned as king because of Adam, but now believers reign in life, (right now, not only in the future), through Christ, and have abundant life!

Vs. 18 – Condemnation vs. Justification:

Adam's sin plunged the human race into condemnation; Christ's death brings right standing with God. Adam hid from God; in Christ, we have free access to God!

Vs. 19 – Disobedience vs. Obedience:

Adam disobeyed God and made us all sinners; Christ obeyed God, and through faith in Him, we are made righteous.

Vs. 20 – Law vs. Grace:

God did not give the Law to save mankind, but rather to reveal sin. But God's super-abounding grace met the demands of the Law when Christ died, and then supplied what the Law could not supply; salvation from sin.

The whole transaction is summarized in **vs. 20**; in the new creation, **2 Cor 5:17**, being "**in Christ.**"

- Sin no longer reigns, grace does!
- Death does not reign, life does!
- And we reign in life!

"Christ...has made us kings and priests to God," Rev 1:5-6.

Rev 1:5-6, "And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood— and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen."

Now, the important question is this: Am I "in Adam" or "in Christ"?

If I am "in Adam," then sin and death reign over my life, and I am under condemnation.

If I am "in Christ," then grace reigns, and I can reign in life through Christ, and sin no longer has me in its slavery, the theme of **Romans chapter 6**.

In **Rom 5:6-11**, Paul teaches substitution, Christ died for us on the cross. But in **5:12-21**, he goes further and teaches identification, believers are in Christ and can live in victory over sin.

And all of this was made possible because of God the Father's Divine Decree.

The two Adams contrast as follows:

- The first Adam was made from the earth, but the Last Adam (Christ) came from heaven, **1 Cor 15:47**.
- The first Adam was the king of the old creation, **Gen 1:26-27**, while the Last Adam is King-Priest over the new creation, **2 Cor 5:17**.
- The first Adam was tested in a perfect garden and disobeyed God, while the Last Adam was tested in a terrible wilderness and obeyed God; and in the Garden of Gethsemane, He surrendered His will to God.
- The disobedience of the first Adam brought sin, condemnation, and death upon the human race, but the obedience of the Last Adam brought righteousness, salvation, and life to all who will believe.
- Through the first Adam, death and sin reign in this world, **14, 17, 21**; but through the Last Adam, grace reigns, **vs. 21**, and believers can "reign in life," **vs. 17**.

The OT is "the book of the generations of Adam," **Gen. 5:1-2**, and ends with the word "curse," **Mal. 4:6**.

The NT is "the book of the generation of Jesus Christ," **Mat 1:1**, and ends with "no more curse," **Rev 22:3**.

The paradise of Genesis that Adam lost is restored in Revelation through the Cross of Christ.

Divine Decree - Effects

We note the Doctrine of Positional Truth and the differences between our Retroactive Positional Truth and our Current Positional truth.

Retroactive P.T. is the backward looking analogy of our identification with our Lord Jesus Christ in relation to His completed work on the Cross. i.e., We have died to Sin and our Sin Nature.

Current P.T. is the forward looking analogy of our identification with our Lord Jesus Christ in relation to His Session, being seated at the right hand of the Father. i.e., By the Baptism of the Holy Spirit, we are royalty in the family of God with all of its privileges.

Both have been made possible because of the great Plan of God the Father, which is called in theology His Divine Decree. It is singular, because it is one all comprehensive thought and plan that has been with the Father for all of eternity. It means there is one comprehensive plan in which all things have their place and by which they proceed.

Yet, given our finite minds, it has been revealed to us in scriptures by the Spirit in logical order, which we then call Divine Decrees.

For example: **1 Peter 1:20** says, "**He (Jesus) was foreordained before the foundation of the world, but was manifest in these last times.**"

Rom 8:28-30 gives us a good understanding of the Biblical and Logical order of God's Divine Decree in relation to those who believe.

Note that all of the verbs in **vs. 30** are past tense: the believer has been called, justified, and glorified.

So, we have to ask ourselves, "Why worry about the sufferings and difficulties of this world, when we have already been glorified?"

The answer is, "We simply wait for the revelation of this glory at the return of Christ." That is faith resting in Christ!

But getting back to the order in which God Planned for man and His salvation, we need to rightly understand the Biblical order of God's great and gracious design. The order is found in what is called in theology "lapsarianism" which simply means, "one who believes in the fall of man."

Lapsarian includes five main points which are also called the Five Points of Calvinism. The order of these five points has been debated over the centuries, resulting in many having

false doctrines and has settled into four camps, Supra, Infra, and Sub Lapsarianism along with Arminianism.

Infralapsarianism is the right order, which Scripture tells us, as we have just seen in **Rom 8:29-30**, by which God planned for the creation and salvation of all men.

The Correct Biblical Order of Lapsarianism is:

- God decreed the creation of all mankind with free will in the status of perfection to resolve the prehistoric angelic conflict.
- God decreed to permit the fall of mankind, through the function of his own self-determination, his own volition, as the extension of the angelic conflict into human history.

Angels had a fall, therefore man must have a fall to resolve the conflict. This duplicates Satan's fall and the subsequent existence of fallen angels.

- God decreed to provide eternal salvation for all mankind, under the doctrine of Unlimited Atonement.
- God is fair and provides judgment for sin for all members of the human race. God does not arbitrarily assign creatures to hell.

What is meant by unlimited atonement is that all sins in human history were imputed to Jesus Christ on the Cross and judged, so that Christ is the issue and not sins, **2 Cor 5:19; 1 Tim 4:10; Titus 2:11; 2 Peter 2:1; 1 John 2:2**.

1 Tim 4:10, "For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers."

Titus 2:11, "For the grace of God has appeared, bringing salvation to all men."

1 John 2:2, "And He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world."

In **Rom 5:6; 2 Cor 5:14-15; Heb 2:9**, there is a Greek idiom used in these passages that means, "as a substitute for everyone without exception."

2 Cor 5:14-15, "For the love of Christ controls us, having concluded this, that one died for all, therefore all died; ¹⁵and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf."

Heb 2:9, "But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone."

- God decreed to leave the reprobate (Those who remain in spiritual death, because they reject Christ as Savior.) to their just condemnation.

All people who reach the point of volitional responsibility have equal opportunity to hear the gospel and believe in Jesus Christ; **John 15:22; Rom 1:20ff; 11:22; Gal 3:22**.

Rom 1:20, "For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."

- God decreed simultaneously in eternity past both election and predestination for believers only, Rom 8:29-30; Eph 1:4-6; John 15:16, 19; Mark 13:20.
Eph 1:4-6, "Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love ⁵He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶to the praise of the glory of His grace, which He freely bestowed on us in the Beloved."

- The unbeliever is never predestined to hell, as signified by their names being blotted out of the book of life, Psa 69:28 Cf. Rev 3:5; 20:11-15
Psa 69:28, "May they be blotted out of the book of life and may they not be recorded with the righteous."

Rev 20:15, "And if anyone's name was not found written in the book of life, he was thrown into the lake of fire."

- God decreed to apply salvation to everyone who believes in Christ, as such, the decree to save the elect through faith alone in Jesus Christ alone, Eph 2:8-9.
Rom 5:1-21 also supports our understanding of God's Divine Decrees.

This is a complex chapter, so read it over several times and use a modern translation, too. Here Paul is explaining how it came to be that all men are sinners, and how it came to be that one Man's death could give an ungodly sinner a right standing before God.

- Please note, the repetition of the word **"one"** (**12, 15-19** – eleven times).
- Also note the use of the word **"reign"** in (**14, 17, 21**).

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- The first Adam was the king of the old creation, **Gen 1:26-27**, while the Last Adam is King-Priest over the new creation, **2 Cor 5:17**.
- The first Adam was tested in a perfect garden and disobeyed God, while the Last Adam was tested in a terrible wilderness and obeyed God; and in the Garden of Gethsemane, He surrendered His will to God.
- The disobedience of the first Adam brought sin, condemnation, and death upon the human race, but the obedience of the Last Adam brought righteousness, salvation, and life to all who will believe.
- Through the first Adam, death and sin reign in this world, **14, 17, 21**; but through the Last Adam, grace reigns, **vs. 21**, and believers can "reign in life," **vs. 17**.

The OT is "the book of the generations of Adam", **Gen. 5:1-2**, and ends with the word "curse," **Mal. 4:6**.

The NT is "the book of the generation of Jesus Christ," **Mat 1:1**, and ends with "no more curse," **Rev 22:3**.

The paradise of Genesis that Adam lost is restored in Revelation through the Cross of Christ.

Divine Guidance

Divine guidance is the doctrine of determining the will of God for your life, related to both specific and general things, by the function of your own thinking in the application of Bible doctrine. It is the communication of God's Divine will through the Divine revelation of His Word resident in your soul.

- Today God's revelation is confined to the Canon of Scripture and through the pain of discipline for the reversionist in the cosmic system.
- In the ancient world, Divine guidance included direct communication from God through dreams, visions, dialogues, the Canon which then existed, discipline, and the teaching of angels.
- During the Church Age, the only way to know positively what the will of God is for your life is to understand Bible Doctrine and metabolize it. You cannot know the will of God apart from knowing the Word of God.

Classification of the will of God. There are three classifications of God's will. The story of Balaam in **Numbers 22-24**, communicates this well.

The Directive Will of God, which is the same as the desire of God, **Num 22:12**. These are direct commands like, "do not do such and such," or "do such and such," as we have in **Eph 5:17**, where we are commanded to "**not be foolish**," but instead, "**understand the will of God**," which means we will not be foolish.

The Permissive Will of God, where God allows certain things to happen, but they are not His desire, **Num 22:20, 35**.

The Overruling Will of God is that Jesus Christ controls history, **Num 23:5, 8, 23, 25 26; 24:13**, in that God will or will not allow certain things to happen, even though man or angels have chosen to do the opposite.

Therefore, the will of God can be declared under four principles:

The will of God is directive. God has a plan for your life.

The will of God is determinative. God has permitted non-meritorious volition to bring us to the place of blessing or discipline.

The will of God is permissive. Negative volition to Bible doctrine is permitted, but Divine justice provides discipline.

The will of God is preventative providing doctrine, establishment laws, and discipline to keep human volition in the will of God.

Besides God's sovereign will that is manifested in three ways towards angels and man, and is consistent with His attributes, there are two other categories of will:

- Angelic will or volition.
- Human will or volition.

Both are sovereignly bestowed by their Creator, God as part of the Angelic Conflict.

The will of God is manifest in the decree of God; His sovereign plan for angels and man. The decree teaches us the will of God.

- The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be in their courses, conditions, successions, and relations, and determining their certain futurition.
- The contents of His one eternal purpose is perceived by us in partial aspects and in both logical and revealed relations, because of the limitation of our mentality and faculties, **Isa 55:8-9.**

Isa 55:8-9, "For My thoughts are not your thoughts, neither are your ways My ways," declares the LORD. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

- The decree of God is His eternal and immutable will regarding the future existence of events which happen in time, and the precise manner and order of their occurrence.
- Therefore, the decree expresses the eternal plan and will of God, by which God has rendered certain all events of history in the past, present, and future.
- As such, the will of God is the sovereign choice of the Divine will and mentality inherent in the essence of God, by which all things are brought into being, controlled, made subject to His pleasure and producing His glorification.
- It is the pleasure of God to permit creature volition in both angelic and human beings. This explains why man and angels have free will.

The will of God. There is one all-inclusive will and purpose of God concerning all that ever was or is or ever will be among creatures. This will and purpose originates within God Himself without any outside influences. The will and plan of God were objectively designed for His pleasure, glory, and satisfaction in eternity past.

- All creatures have been placed in space and time, and all events relating to space and time were simultaneously and instantly decreed. These simultaneous decrees result in all Divine action. Divine action falls into two categories.

1) Within the Godhead, the interaction between the members of the Godhead is called immanent, intrinsic, and subjective.

2) Actions related to creation are the actions of God which are called extrinsic (outside of God), transient (they function in human history chronologically), and objective (the function of Divine justice in human history).

God's decrees are efficacious. They determine all that ever was, is, or will be. Efficacious refers to the directive will of God. Efficacious is used in a technical sense for that which is the direct work of God, in contrast to permissive will, which is the will of God accomplished through man's free will and through the action of God's creatures. There is a distinction between the decrees of God in eternity past and the actions of God in time. The action of God in time is the execution of the decrees of eternity past. The execution is not the decree, but logically follows the decree. One follows the other, but they are not the same.

As part of God's will, there is a distinction between what could have happened and what does happen. God knows both, but only puts what is going to happen in the decrees.

Regarding God's Will, there is a difference between God's decrees and God's laws. God's decrees occurred in eternity past; God's laws function in time. The decrees are the action and plan of God. God's laws regulate human conduct and function, so that the decrees can be fulfilled by the action of God in time. The laws of God are completely revealed in the scriptures, while the decrees of God are only partially revealed. The laws of God can be broken by human volition or frustrated by man's volition, but the decrees of God cannot be broken or frustrated by man's volition, because the decrees already existed before volition was ever created by God.

God's decrees do not originate from His foreknowledge. In the logical order of things, the function of the foreknowledge of God makes nothing certain. God's decrees originate from God's omniscience, not his foreknowledge. The order is: omniscience – decrees – foreknowledge. The foreknowledge of God merely perceives the things that are certain. It is the decree of God that makes all things certain. The decrees are from omniscience; foreknowledge only confirms what has been decreed. Therefore, all things depend on God's will, and nothing is certain apart from God's will, **Rom 8:28-30.**

Rom 8:28-30, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. ²⁹For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; ³⁰and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified."

The decrees of God and the desires of God. Sin, suffering, reversionism, death, human good, and evil are not the desires of God, but they are in the decrees of God. God desires His perfect will, but both human and angelic volition, using Divinely-created free will, violate the desires of God, **1 Thes 4:3-8.** This is how sin and evil come into the world.

- When human will equals God's desires, this equals Divine guidance, cf. **Eph 5:10-17.** For example:
 - 1) God does not desire to throw creatures into the Lake of Fire, but that judgment is decreed for all who reject Christ as Savior.
 - 2) God does not desire to discipline believers, but that punishment is decreed for all believers in reversionism under the influence of evil or persistent carnality.Therefore, it is the justice of God which reconciles desire and decree. And it is the justice of God to which we adjust, when we obey, do, or function under the will of God.

The Divine objective is the preservation and deliverance of believers to the point of maturity. To achieve this, God works to mold all events into the fulfillment of His eternal purpose, (which is often called Divine providence). Preservation continues the existence of

things, but providence directs their progress. Advancing believers progress to the Divine objective. Therefore, the will of God is:

Directive. God has a plan for each of our lives communicated in His Word.

Determinative. God has permitted non-meritorious volition to bring us to the place of blessing or cursing.

Permissive. Negative volition to Bible Doctrine is permitted, but Divine justice provides a horrible life and death.

Preventative, providing Bible Doctrine, establishment laws, and discipline to keep human volition inside the will of God.

The axiom for Divine guidance is found in 1 John 3:23, "And this is His commandment, that we believe in the person of His Son, Jesus Christ, and love one another, just as He has commanded us."

This verse is the desire of God. It reduces the will of God to its utmost simplicity; i.e., that the entire human race believes in Jesus Christ; and that all believers function under impersonal love of the Royal Family Honor Code toward all other members of the human race. So, the chief principle of Divine guidance: for the unbeliever, salvation; for the believer, spirituality.

God's will for your life is found in three categories. These three categories are discovered by the believer who is consistently taking in and applying Bible Doctrine while growing in spiritual maturity. They include:

The viewpoint will of God is what God wants you to think.

The operational will of God is what God wants you to do.

The geographical will of God is where God wants you to be.

Each of these revolves around the three wills of God: directive, permissive, and overruling, as God has given free will to man, so that man would be a rational creature who would resolve the Angelic Conflict.

You can know the viewpoint, operational, and geographical will of God for your life only by having maximum Bible doctrine in your soul. You receive Divine discipline for not knowing the right answer and being outside of God's will.

All Divine guidance depends on the perception of Bible doctrine and then its application. This principle of Bible Doctrine in the soul is found in **Psa 32:8; Isa 58:11**. The pure thoughts of doctrine, not the deceptive thoughts of man, are the basis for Divine guidance, **Prov 3:1-8; Rom 12:2**.

Psa 32:8, "I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you."

Isa 58:11. "And the LORD will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; and you will be like a watered garden, and like a spring of water whose waters do not fail."

Rom 12:2, "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."

Acts 11:1-18, gives us the mechanics of knowing and walking in the will of God.

- Guidance through prayer, **5.**
- Guidance through objective thinking of Bible Doctrine, **6.**
- Guidance through perception and recall of doctrine, **7-10.**
- Guidance through providential circumstances, e.g. the people we meet, **11.**
- Guidance through the filling of the Holy Spirit and humility, **12.**
- Guidance through fellowship and comparison of spiritual data, **13-14.**
- Guidance through recalling Bible doctrine, **16.**
- Guidance through doctrinal conclusions, **17.**
- Guidance through obedience to the Word of God, **18.**

The principle of Divine guidance is based upon the fact that man possess volition/free-will designed to resolve the Angelic Conflict, designed to respond to God's purpose, God's will, God's policy, and God's law. That is the basic concept of guidance. We have volition which must become totally subordinate to and compatible with Divine volition. Therefore, we have to know what God's policy is, what His will is, and what God's desire is on any given subject. Then it is simple. All we have to do is do it, and do it in the power of the Spirit. Bible doctrine in the soul, plus free will in man, equals Divine guidance, the execution of the will of God.

Divine guidance reaches its peak in spiritual maturity, as witnessed in the lives of the visible heroes of the Old Testament in Hebrew 11. The ultimate in the will of God is found in, **2 Pet 3:18, "But grow by grace and by knowledge of our Lord and savior Jesus Christ. To him be the glory both now and in the day of eternity."**

As we will see in Eph 5:18, Divine guidance is achieved through yieldedness. Yieldedness, is simply a technical term for the filling of the Holy Spirit, as per **Rom 6:13.** It is found in **Rom 12:1, "present,"** which is yieldedness or the filling of the Spirit. Basically, the concept comes from **1 John 1:9,** the mechanics of yieldedness.

Divine Love

God's Love is a Part of His Essence:

God does not possess life. He is life. We possess life; God does not. The life that God has is infinite, eternal, unending, unchanging life.

Part of God's life is love. Love is a part of the essence or being of God, **1 John 4:8**. All three members of the Trinity have coequal and co-eternal sovereignty, absolute righteousness, justice, eternal life, love, omniscience, omnipotence, omnipresence, immutability, and veracity. Love belongs eternally and coequally to each member of the Trinity. The love of God has always existed. There never was a time when it did not exist. Love which is characteristic of the Essence of God can be called Divine love.

2 Thes 3:5, "And may the Lord direct your hearts to the love of God and to the endurance [fortitude, perseverance] of Christ."

Jude 21, "Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life."

Divine Love is Compatible with All the Other Divine Attributes:

God is Sovereign; therefore, His love is self-motivated and totally compatible with His Divine essence. It is compatible with all His decisions. God never makes a decision apart from love. God's love is related to perfect motivation. God's love motivates His sovereignty. His love is compatible with the Divine decrees and is the basis for the Divine decrees.

God is Eternal; therefore, God's love exists eternally unsustained by Himself or any other source. God does have to sustain His love. It does not increase or decrease like human love. There never was a time when God did not have perfect love. God's love was unsustained by Himself or by any other source. God has always been love. Since God is love, always has been love, and always will be love, He cannot fall in love.

God is Holy; therefore, the love of God possesses perfect integrity, which includes incorruptible justice and immutable righteousness.

- The perfect love of God always comes from perfect virtue. Because God is holy and unchangeable, Divine love cannot be compromised by sins, human good, evil, including Christian degeneracy, dead works, or any function of the sin nature. This means that Divine love cannot be corrupted by any creature failure.
- God's love is self-motivated and totally compatible with all of His attributes. God's love is always compatible with God's justice and is absolutely perfect in every function. God's love is always fair. Perfect righteousness excludes arrogant self-righteousness. Perfect righteousness means God's love is totally moral. Since God's love is perfect

virtue and is a Problem-Solving Device, it cannot be divorced from either His holiness or His Divine attributes.

- Since God is holy, He is perfect in His righteousness and in His justice. Since God is eternal, He is eternally perfect in His righteousness and in His justice. Therefore, since God cannot be anything less than perfect, nor anything less than fair, this includes the use of His Divine love.
- Because God is holy, His love can only function in perfect virtue, honor, and integrity. The honor and integrity of the believer out of fellowship does not exist, and if he does not see that it does not exist, legalism builds up a pseudo honor and integrity that wipes out all capacity for love in life.

God is Omniscient, which means that God has simultaneous knowledge of all things in eternity past. Therefore, Divine love always functions in a rational manner. God's love is devoid of emotional content. But you must learn to distinguish between emotion and compassion. Many people think of emotion as compassion; it is not. God's love is never cancelled or changed by His Divine knowledge and omniscience. God knew billions of years ago about our sins and failures, but His knowledge of these did not cancel His love. Nor does God's love for us increase because we advance to spiritual adulthood.

God is Infinite and Omnipotent; therefore, all members of the Trinity are without boundary or limitation, uniting in themselves those perfections which belong to their coequal, co-eternal, co-infinite essence, and that includes Divine love. Infinity characterizes all that God does, including the function of His Divine love as related to His integrity and His veracity. God has infinite energy and power with which to love. God's love exists eternally, unsustained by Himself or by any other source.

God is Omnipresence. Infinite and Omnipresence go hand-in-hand. Therefore, His love is always functioning and operating at all times and everywhere. Because God's love is infinite, there is not a place in all of creation or in heaven where the love of God is not operating. In times of difficulty, disaster, or in the presence of evil, God's love is operating. Because of God's Holiness (righteous and justice) in blessing and judgment, God's love is present, **Mat 5:44-45; Rev 3:19**. Because God is eternal, His love has always been and will always be.

Mat 5:44-45, "But I say to you, love your enemies and pray for those who persecute you, ⁴⁵so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous."

God is Immutable; therefore, His Divine love is unchangeable, stable, compatible with His perfect character, and cannot be corrupted by anything. God's love cannot increase or decrease. God's love cannot expand or diminish. God's love cannot begin or end.

- God never reacts to us. Since God always has been love and always will be love, He never falls in love. God's love is in no way subject to corruption. Because God is

immutable, His love does not increase or diminish. God's love cannot be changed by any form of human failure or vacillation, moral or immoral degeneracy.

- Because God is immutable, His love cannot change. This means that Divine love does not improve or decline, increase or decrease. God's love always remains the same whether it has an object or not. It is very difficult for man to even begin to understand the love of God. When man changes, it often appears as though God is changing. But in reality, God remains consistent with His own perfect and immutable character. Rejection of God's eternal love never results in any form of sinful or evil reaction by God.

God is Absolute Truth (Veracity). Bible doctrine is the thinking or mind of Christ, **1 Cor 2:16**; therefore, Divine love is rooted in every form of knowledge. God does not hold the truth as being acquired, because God is truth from eternity past. Therefore, Divine love is rooted in every doctrine and in every form of knowledge, which resides in God's absolute being.

Divine love is never involved in any form of hatred. Divine love never reacts.

There is no reference to Divine love apart from what is taught in Bible doctrine.

In His veracity, it is impossible for God to lie. God can only reveal Himself in terms of truth. Bible doctrine is absolute truth and perfectly reveals the love of God.

The love of God cannot tempt, cannot solicit to sin, cannot sponsor evil or human good or any form of self-righteousness as related to legalism. Above all, God's love cannot be complicated with ignorance or absurdities, such as relating emotion to the spiritual life.

Since Divine integrity is maintained by the sovereignty of God plus His incorruptible, immutable, infinite, unchanging virtue, God's love can never be compromised by anything that He does or says, or its capacity ever diminished or limited.

Man's sinfulness and failure cannot and does not change or affect God's unchangeable Divine love. Even God's pre-knowledge of our sins and failures did not cancel or diminish God's love for us.

Because God is perfect and absolute, His Divine love cannot be prejudiced, unfair, or in any way discriminatory.

The combination of God's perfect righteousness and immutability indicates that Divine love is eternally consistent as revealed in the content of the Scripture. These doctrinal principles of the Canon of Scripture are beneficial to imperfect man without compromising the essence of God. This is illustrated by the salvation work of our Lord on the Cross.

The combination of omniscience plus immutability means that God's love cannot be complicated by (or associated with) ignorance, silliness, absurdities, or emotion.

God's love has always been perfect and eternal in its capacity. The capacity of God's love is infinite and eternal. The believer cannot love unconditionally without truth or Bible doctrine. But since God is truth and doctrine, He has perfect capacity for His love at all times. In human love, man's capacity for love is constantly changing.

Divine integrity is maintained by God's own sovereign will. It is incorruptible, unchanging, infinite, immutable, and virtuous, meaning He has perfect capacity for love with no compromise of that love. His infinite integrity and His eternal virtue is His own unchanging self, which produces a constant capacity for love. Therefore, God gives of Himself whether there is an occasion or not.

Divine love is the same yesterday, today, and forever, **Heb 13:8**. Even when the justice of God is performing the most powerful punitive action against any one of us, it is always accomplished in love. God always disciplines us out of love, **Psa 119:75; Prov 3:12; Heb 12:6; Rev 3:19**.

Prov. 3:12, "For whom the LORD loves He reproveth, even as a father corrects the son in whom he delights."

But when we punish ourselves, we destroy ourselves. We make ourselves totally and completely miserable. We are never fair to ourselves, while we think we are being fair to ourselves, and we are never fair to other people when we think we are being fair to other people.

Since God is love, always has been love, and always will be perfect virtue-love, God does not fall in love, nor can God's love be compromised, corrupted, or bribed by good deeds or human experience.

- **God's love does not increase or diminish.** Therefore, it cannot be changed by human rejection, failure, sin or evil, by whether or not we are good or bad. God's love cannot be complicated by either ignorance or absurdities.
- **God's love is never frustrated or disappointed.** God's love existed before there were any creatures to love. God's love exists with or without an object, since it is always a part of His perfect essence. Divine love is never sustained by human attraction, human rapport, human merit, human worthiness. God's love cannot be bought by your good behavior, good deeds, or Christian service.
- **God's infinite and eternal love does not conform to human standards,** because it is so far beyond it. Since God's love is an integral part of His essence, God's love exists with or without an object. It is obvious that God's love exists in spite of the object.
- This means **God's love is not sustained by attraction, rapport, or any category of human merit, works, or worthiness.** Neither human good, morality, self-righteousness, nor any system of human merit is the basis for God extending His love to mankind.

- Because God is virtuous, **His love is totally devoid of sin, human good, evil, and altruism.** Furthermore, God is free from hypocrisy, flattery, or any patronizing influence of mankind.

Obviously, God's love is permanent, stable, and virtuous, and therefore becomes a problem-solving device. Since God's love cannot be divorced from His eternity, infinity, integrity, virtue, stability, or any other attribute, God's love has great significance for us. God has unchangeable virtue, immutable integrity and His love is associated with these characteristics.

God's love exists eternally, unsustained by Himself or any other source. God's love, being unchanging, means it doesn't improve or decline. We cannot equate God's love with human love without being blasphemous. God's love doesn't grow strong or weak; it has none of the unstable characteristics found in human love. God's love does not get hurt and is not hypersensitive like human love can become when related to arrogance. Because mankind is all too often subjective, human love follows the pattern of instability and hypersensitivity.

God's love cannot be defined in terms of man's frame of reference, including silliness, superficial expressions of emotion, or tragic flaws. You do not understand God's love by understanding people. The believer must never attempt to superimpose on the character of God his own personal views and values. We do not superimpose on God; God's word superimposes on us.

Three Categories of Divine Love:

There are three categories of Divine love: Divine Personal Love, Divine Impersonal Love, and Divine Self-Esteem.

Love in the spiritual life is patterned after Divine Love, not after human love. God's personal love emphasizes the object of Divine love.

Remember that the three members of the Trinity each have identical essence, including the same virtue (Divine righteousness and justice), and the same love.

- God is perfect, and therefore His **Personal Love** can only be directed toward perfect righteousness. The object of God's infinite, eternal, unchangeable personal love must always be absolute perfection (Divine righteousness).

God's personal love cannot be directed toward anything less than perfect eternal righteousness. Personal love demands integrity on the part of the subject. Therefore, God the Father loves the Divine righteousness of God the Son and the Divine righteousness of God the Holy Spirit. Personal love from a member of the Trinity demands that the object of that love be perfect.

When we believe in Christ, one of the forty things He gives to us is His righteousness. This means that all three members of the Trinity can personally love all who believe in Christ because they receive the imputation of Divine righteousness.

This eliminates all our arrogance, which assumes God loves us because of something we are or are not doing.

God found a way in grace to love us personally by giving us His own Divine righteousness.

God cannot personally love the unbeliever who is in a state of real spiritual death, because they do not possess perfect righteousness.

Eph 1:5, "By means of love [God's personal love for believers], He has predestined us [provision of sovereignty of God for execution of protocol plan] for the purpose of adopting us to Himself through Jesus Christ on the basis of the grace purpose of His will."

Eph 2:4, 7, 10 all teach about God's personal love for the believer.

Verse 4, "But God, who is rich in mercy, because of His great love with which He loved us."

Verse 7, "That He might show in coming ages [Millennium and eternal state] the surpassing riches of His grace in generosity toward us in Christ Jesus."

Verse 10, "For we are His creation [new spiritual species], having been created in Christ Jesus for good of intrinsic value achievements, which God has prepared in advance that we might walk by means of them."

The Possession of Divine Righteousness Means Three Things to the Believer:

- He is justified at the moment of salvation by faith in Christ.
- He is the object of God's personal love.
- He becomes the recipient of logistical grace blessing directed to the indwelling, imputed righteousness of God.

This is how God's personal love solves some of the problems related to us as Christians.

- **Divine self-esteem** is God's personal love for His own perfect righteousness. Both God's personal love and His Divine self-esteem are always directed toward perfect righteousness.

Divine self-esteem is the perfect and eternal poise, self-confidence, self-possession, and self-assurance, which each member of the Godhead possesses.

Each member of the Trinity has perfect happiness because of this Divine self-esteem.

No member of the holy Trinity ever feels threatened by anyone or anything, including another person of the Trinity. No member of the Trinity ever feels threatened by creature failure: not by the fall of Satan, nor by any of man's failures, nor by anything that goes contrary to His plan.

This can be called God's spiritual self-esteem, because God is a spirit. From God's Divine self-esteem comes His impersonal love.

Divine self-esteem is the pattern for the spiritual self-esteem of the believer who has advanced to spiritual adulthood. Even though we are flawed with the Old Sin Nature, God has provided the wonderful doctrines which develop in us the wonderful virtue of personal love for God so that we no longer feel threatened by others' attitude toward us.

- **Divine impersonal love** emphasizes the virtue of the subject and places all merit on the subject.

The verb "love" in the English language is a transitive verb, meaning that it must have a subject and an object.

God is the subject in this case, and He can love spiritually dead mankind solely on the basis of His own perfect character and Divine self-esteem.

The object of impersonal love can be attractive or unattractive, worthy or unworthy.

From the state of His perfection, God can love all mankind in spiritual death having an Old Sin Nature.

There is no way God can personally love man through physical birth, for man is born spiritually dead. Part of His spiritual death means he cannot be the object of God's personal love.

Man cannot produce enough righteousness to equal perfection. In fact, man's righteousness is called "**filthy rags**" in **Isa 64:6**.

Man has only relative righteousness. Therefore, God's love toward mankind is impersonal in that it doesn't depend upon the merit of the object; it depends on the merit of the subject, i.e., who and what God is.

Since we are born spiritually dead and totally helpless to have a relationship with God, there is no way God could love us because we are attractive to Him. Furthermore, there is no system of works we could perform that makes us attractive. Therefore, Divine impersonal love is always directed toward the world of unbelievers.

Under Divine impersonal love, God can love unworthy creatures, i.e., both fallen angels and unbelievers in mankind; not because of who and what they are, but because of who and what God is.

Mankind does not have virtue or integrity, but uses his volition to sin and to perform functions of human good and evil. So, God's love toward His creatures has to be impersonal.

This category requires all the virtue, integrity, and holiness of God. Compared to God, all objects are unworthy.

God's impersonal love depends on who and what God is, never on who and what mankind is.

Divine impersonal love is the pattern for the impersonal love of the believer, the Problem-Solving Device that solves all interaction problems among people.

Impersonal love is mandated to the believer in the Predesigned Protocol Plan of God. We are commanded to love the brethren, and to love mankind, **Rom 13:8-10**. This is impossible to accomplish with personal love, because human personal love is without virtue. But impersonal love becomes the basis for capacity for love, and for capacity for happiness.

Since God is perfect holiness, integrity, and virtue, His love follows the pattern of virtue, which is never inconsistent and never contradictory to His eternal justice and righteousness.

Because God is holy (just and righteous), His Divine love is divorced from any unfairness, altruism, sin, human good, or evil. Therefore, God can convey impersonal love to all fallen angels and homo sapiens under real spiritual death.

The greatest manifestation of God's impersonal love is expressed in **John 3:16** and **Rom 5:8**.

John 3:16, "For God loved the world so much [*impersonal love for all mankind in the status of real spiritual death*] that He gave His Son [*Deity of Christ*], the uniquely-born One [*humanity of Christ*], that everyone who believes in Him shall never perish [*eternal security*] but have eternal life."

Rom 5:8, "God demonstrates His love toward us, in that, while we were yet sinners, Christ died as a substitute for us."

Divine impersonal love toward all mankind is expressed in **1 John 4:9-10**.

1 John 4:9-10, "By this, the love of God is manifest in our case, because God [*Father*] sent His unique Son into the world, in order that through Him, we might live. ¹⁰By this, Divine love exists; not because we have loved God, but because He loved us [*impersonal love for all mankind*] and sent His Son to be a propitiation for our sins."

The only thing that can satisfy God regarding our sins is the fact that each one was judged in Christ on the cross. Therefore, no work can ever be substituted for the work of Jesus Christ on the cross.

When God gives in grace, it demands faith on our part, not commitment. There is no commitment in faith. No one can have eternal salvation by believing and making a commitment to God or making Christ, Lord of your life. Christ is our Lord; we do not make Him Lord or recognize Him as Lord. This is adding to faith in Christ.

1 John 4:11-12, 16, "Beloved, if God loved us [and He did], we also have become obligated to keep on loving each other [impersonal love]. ¹²No one has seen God at any time. If we love each other [impersonal love], God resides in us [filling of the Spirit] and His virtue-love has been fulfilled by us."

Verse 16a, "Furthermore, we have come to know and we have believed the virtue love which God keeps having for us. God is love."

God the Father's impersonal love was demonstrated in judging all the personal sins of the human race in His Son on the cross.

Our Lord's impersonal love was demonstrated by His perfect motivation and perfect integrity in going to the cross, founded in His perfect personal love for God the Father. Hence, He obeyed the Father's will, going to the cross and receiving the judgment of our sins.

Neither did Jesus Christ feel threatened, and as a result His impersonal love functioned perfectly.

He did not feel threatened in His Deity, because He always had perfect spiritual self-esteem.

He did not feel threatened in His humanity, because He had impersonal love toward all who maltreated, maligned, hated, and despised Him, and toward all of us for whom He was judged.

This demonstration of our Lord's ultimate use of virtue-love as a Problem-Solving Device sets the pattern for us.

1 John 4:19, "We love, because He first loved us." That is, we have the capability of loving, because God first loved us and provided everything for us.

When you attain Spiritual Autonomy, you never feel threatened by any member of the human race. As a result, you are able to have impersonal love toward all. Impersonal love emphasizes your virtue, not the antagonism, ugliness, or terrible attitude of any object. You can truly love the entire human race, because you never feel threatened by anyone.

There are Three Directional Categories of Divine Love:

Toward God. Each person of the Trinity has spiritual self-esteem directed toward His own perfect righteousness, and each person of the Trinity has perfect love directed toward the perfect righteousness of the other two members of the Trinity. This is God's love for God.

Toward mankind. There are two categories of mankind: saved and unsaved. Man's attitude toward Jesus Christ and His work on the cross separates mankind into these two categories.

John 3:36, "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

- God's love toward unsaved, spiritually dead mankind is impersonal love. Being spiritually dead, man's righteousness is relative and not compatible with God's perfect righteousness.
- But when anyone believes in Christ, God the Father imputes His perfect righteousness to that person. It is imputed first for justification, secondly for logistical grace, and thirdly so that God can personally love all believers without compromising His essence, since all believers have the indwelling Divine righteousness.

Toward policy. This describes the difference in Divine policy towards the believer and unbeliever, both of whom God loves. This is classified as anthropopathic love. An anthropopathism ascribes to God a characteristic which He does not possess, but using language of accommodation and human frame of reference, God's policies are described in terms of man's characteristics.

- There is an anthropopathism of love ascribing to God a human love which He does not really possess, but which is used in this sense to clarify Divine policy in terms of human frame of reference. This is found in **Rom 9:13, "Jacob I loved; Esau I hated."**
- God's attitude here describes the difference in Divine policy toward a believer and unbeliever. Both love and hatred are used as anthropopathisms here. God doesn't love or hate (a sin) in our sense of the terms. God **"loved"** Jacob in the sense of perpetuating the new racial species of Israel through Jacob, the younger rather than through Esau the elder.

Concluding Principles:

- God's love always depends on who and what God is, never on who and what mankind is.
- God's love exists with or without an object, since God's love eternally existed unchangeable and with optimum capacity.
- God's love is never sustained by attractiveness or worthiness of an object, nor does it depend on the merit, works, sacrifices, flattery, or legalistic modus operandi of human beings.
- Divine holiness is the integrity envelope for man's impersonal love for all mankind.
- Divine personal love always functions in compatibility with Divine integrity, which means that God's personal love never contradicts the justice and righteousness of God.
- All three categories of God's love have combined to form problem-solving functions of God which do not contradict or compromise His Divine attributes, and He has passed on these Problem-Solving Devices as a part of our spiritual life.
- Divine love is always a source of God's grace policy. This means that human works, worthiness, merit, and good are not the basis of God's love for us.

1 John 4:19, "We love, because He first loved us."

2 Cor 13:14, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with all of you."

Jesus' Love to the End

John 13:1, "Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end."

John begins telling of this great "Upper Room Discourse" by noting the love that Jesus Christ had and has for every member of the human race.

"Loving them to the end" is looking forward to the cross of Jesus Christ.

This love that Jesus held for every member of the human race was demonstrated by His actions of submitting to the plan and authority of God the Father by going to the cross.

It is one thing to speak about love, but it is a very different thing to show love in your actions. Jesus showed us His love by word and deed.

His motivation to go to the Cross was love. It was His Personal Love for God the Father and His Plan, and Impersonal Love for all of mankind that motivated Him.

Heb 5:8-9, "Although He was a Son, He learned obedience from the things which He suffered. ⁹And having been made perfect, He became to all those who obey Him the source of eternal salvation."

There upon the Cross, Jesus, who had never sinned in His life and was born of the Virgin Mary, thereby not possessing a sin nature, bore the sins of the entire world.

Because He was without sin, He could receive our sins and the penalty for our sins in our place.

1 Peter 2:22, "Who committed no sin, nor was any deceit found in His mouth." (Isa 53:9b)

Rom 4:25, "He who was delivered over because of our transgressions, and was raised because of our justification."

The animals in the Old Testament sacrificial rituals were a picture of Christ. They had no sin of their own, and therefore could substitutionally receive the sins of the Old Testament saints and give their life in payment for the sins.

These rituals in themselves had no effect, but were obedient acts in faith that had effect and foretold and represented the work of Jesus Christ upon the cross. **Psa 40:6-8; Heb 9:11-14; 10:1-7**

The animal sacrifices were a temporary stay of execution as God "**passed over**" their sins waiting for the time when Jesus Christ would fulfill the Father's Plan.

Rom 3:24-26, "Being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. *This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.*"

Unlike the animal sacrifices, Jesus Christ's work upon the Cross was an everlasting, efficacious, propitiation.

1 Peter 2:24, "And He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.

Heb 2:9, "But we do see Him who was made for a little while lower than the angels, *namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.*"

Heb 10:10, "By this will we have been sanctified through the offering of the body of Jesus Christ once for all."

1 John 2:2, "Jesus Christ the righteous; He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*"

The love demonstrated by Jesus was based on who and what He was. He had perfect righteousness from the Father. He had self-esteem and assurance because of what was inside of Him.

He was not deterred by or hypersensitive about what others thought of His actions. He loved us and did something fantastic for us, regardless of whether we would appreciate it or not.

Heb 12:2, "Fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. ³For consider Him who has endured such hostility by sinners against Himself, so that you will not grow weary and lose heart."

It also pleased His Father to send Him because of His love for us.

Isa 53:6, "All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

Isa 53:10, "But the LORD was pleased to crush Him, putting *Him* to grief; if He would render Himself as a guilt offering."

So, we see that from the love of God the Father and the Love of Jesus Christ, our sins have been paid for once and for all time. The one who receives Christ sacrificial work for the forgiveness of their personal sins is the one who is also the recipient of God's personal love and will live in perfect righteousness forever.

Let us not also forget the love of the Holy Spirit who was working inside of Jesus Christ to sustain Him upon the Cross as Jesus was enduring our sins. He too did this out of love.

Heb 9:14, "How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?"

Now, knowing the Love that the Trinity has for us, we look forward to the day of our eternal union in heaven with them.

Heb 9:28, "So Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him."

This is what the phrase in **John 13:1** means when it says, "**having loved His own who were in the world, He loved them to the end.**"

Essence of God

To understand the Trinity, we need to understand who and what God is.

God has revealed Himself to us through His Essence made up of His Attributes.

- Essence is the being or nature of a person.
- Attributes are those qualities that compose the Essence of a person.

Each member of the Trinity has identifiable and identical Attributes. Therefore, God has One Essence – the oneness or unity of God refers to the identical Essence of the three Persons.

God's Essence can only be known through His Attributes. Each attribute is equally ascribed to each person of the Trinity. No individual attribute is separate from His Essence as a whole. Each attribute is an intrinsic (*the essential nature of a thing; inherent*) quality of the nature of God.

God cannot and does not deal with man in any one singular attribute. All must and do work in conjunction with each other.

Deut 6:4; "Hear O' Israel, the Lord is God, the Lord is one."

<u>The 10 Major Attributes of God are:</u>	
S	Sovereignty
+R	Righteous
J	Justice
L	Love
EL	Eternal Life
OS	Omniscience (All Knowing)
OPT	Omnipotence (All Powerful)
OPR	Omnipresence (Everywhere)
I	Immutability (Unchanging)
V	Veracity (Absolute Truth)

The Attributes of God.

The Essence of God equals His being or substance plus His Attributes. Essence is the being which is attributed to God, since these characteristics are eternally inherent (*fundamental, basic, existing as an essential constituent, or characteristic; intrinsic*) in Him. Essence means the combined Attributes.

Since the grace of God and the work of God are manifestations of His essential Attributes, it is important to understand the Divine Attributes, and to understand the thoughts and functions of God. You are designed as a royal priest to understand the thoughts and functions of God.

The difficulty in the study of Divine Essence is that it brings the finite human mind into constant contemplation and concentration on the infinite. But the Holy Spirit makes these things clear.

This study, therefore, includes who and what God is. This study is designed to include the Attributes of God which are both inherent to His eternal glory and related to mankind.

Gods Attributes have three major characteristics; they are Eternal, Functional and Directional.

Eternal – There was never a time when each member of the Trinity did not possess all of the Divine Attributes.

Functional – His Attributes have function or capacity for operation. Functional towards Themselves and each other member of the Trinity and towards man.

Directional – The objective of the Attributes of God is to have direction toward which they function.

- Righteousness is the point of responsibility of the Attributes. **Rom 1:17**
- Justice is the point of contact of the Attributes. **Heb 12:6**
- Love is the point of reference of the Attributes. **John 3:16**

Theology recognizes two categories of Divine Attributes.

The **Absolute Attributes** of God are inherent and intransitive (*It does not require an object to complete its meaning.*). They are primary and incommunicable (*They cannot be related to something we understand.*). We do not come into contact with these. These Attributes are most important in God's relationship to God; they are not related to man.

They include: Spirituality, Infinity, and Perfection.

- **Spirituality** – God's Life and Personality. **Jer 10:10; John 4:24 w/ 2 Cor 4:7, 16; 1 Thess 1:9**
- **Infinity** – Self-existence, Immutability, and Unity. **Psa 8:3; Heb 1:3; John 17:3**
- **Perfection** – Truth, Love, and Integrity. **Deut 32:4; 1 John 4:8; 5:20; Exo 15:11**

The **Relative Attributes** of God are:

- **Related to mankind.**
- **Secondary and communicable** (*We can define and understand them.*)
- **Transitive** (*Expressing an action which is carried from the subject to an object*) and anthropopathic.

Anthropopathic means that God often reveals Himself in terms of man's experience and activities.

For example, anthropopathic terms used in the Bible to describe God include; integrity, love, faithfulness, happiness, and grace.

[\(Click Here to See the Definition of Anthropathism in our "Terms Used" Section\)](#)

There are three categories of Relative Attributes:

* Those related to time and space – Eternity and Immensity. ***Deut 32:40; 1 Tim 1:17***

* Those related to creation:

- **Omniscience: *Psa 33:13-15; Mat 6:8; Heb 4:3***
- **Omnipresence: *Psa 139:7-8; Acts 17:27***
- **Omnipotence: *Isa 44:24; 2 Cor 4:6; Eph 1:19-21; 3:20***

* Those related to moral beings – Veracity and Faithfulness, Mercy and Goodness, and Righteousness and Justice.

What makes this study challenging is the fact that God is composed of things immaterial.

Jn 4:24, God is a spirit; they that worship Him must worship Him in spirit and in truth. Spirit and truth are both immaterial.

Therefore, we cannot understand God apart from the function of the human mind, under the enabling power of the Holy Spirit in delving into what is immaterial and absolute. ***Deut 29:2; John 14:26; Rom 8:16, 26; 1 Cor 2:10-16***

Deut 29:29, "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law."

Rom 8:16, "The Spirit Himself testifies with our spirit that we are children of God."

Rom 8:26, "In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words."

Spirit does not have flesh and bones; Spirit is not material, ***Lk 24:39***, as Christ taught the disciples post-resurrection.

Luke 24:39, "See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have."

Jesus Christ in Hypostatic Union is the only visible manifestation of God. ***Jn 1:18; 6:46; 1 Tim 6:16; 1 Jn 4:12***

When those who were alive during the dispensation of the Hypostatic Union saw Christ, they saw only His humanity; they didn't see His deity.

No one has seen deity, because it is spiritual. **John 1:18** (Not even Moses, **Ex0 33:18-23**)

John 1:18, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him."

Yet, God assumed visible form which men saw in Old Testament times. **Gen 32:22-30; Ex0 24:9-10; Judge 13:22; Isa 6:1; Dan 7:9**

In Jesus men could see God, **John 14:8-9**, because:

- Christ gives life, **John 1:12**.
- He reveals, **14, 18**.
- He gives grace and truth, **16-17**.

But the spiritual can be understood by absolute truth. **Heb 4:12**

God is invisible, but God is also personal. Even though He is invisible, He is living, an active spirit, eternal, infinite, and unchanging in existence.

Therefore, we say God is immanent (*Existing or remaining within; inherent*) and transcendent (*Surpassing others; preeminent or supreme. Lying beyond the ordinary range of perception. Being above and independent of the material universe*), as a spiritual being.

In this study, we will note ten major Divine Attributes.

<u>The 10 Major Attributes of God are:</u>	
S	Sovereignty
+R	Righteous
J	Justice
L	Love
EL	Eternal Life
OS	Omniscience (All Knowing)
OPT	Omnipotence (All Powerful)
OPR	Omnipresence (Everywhere)
I	Immutability (Unchanging)
V	Veracity (Absolute Truth)

Sovereignty:

God is sovereign, the Supreme Ruler of the universe, King of the heavens and earth. He is absolute authority and will.

God is the Supreme Being of the universe. **Deut 4:39; 1 Sam 2:6-8; 1 Chron 29:11-12; 2 Chron 20:6; Psa 83:18; Acts 17:24; Heb 6:13**

He is the King of heaven and earth. **Psa 47:2,7; Psa 93:1; Mat 6:13; Heb 8:1; Rev 4:2-3**

God has absolute will and does as He pleases. **Job 9:12; Psa 115:3; 135:6; Pro 21:1; Dan 4:35; 1 Cor 12:11**

God is a perfect gentleman. He will never coerce the volition He has given to the human race. **John 7:17**

The meeting place between God's absolute will and free will is the Cross. **John 3:36, 2 Pet 3:9, Rev 22:17**

God has a Sovereign plan for mankind.

- **Phase One** – Salvation. **Psa 24; Acts 16:31; John 1:12**
- **Phase Two** – Believer's life, Christian walk in time; filled with the Holy Spirit and the daily intake of Bible Doctrine. **Eph 5:18; 2 Tim 2:15-16**
- **Phase Three** – Eternity. **2 Cor 5:8**

Righteousness:

The righteousness of God is perfect goodness, sinless in character and person.

His attitudes and actions conform to the flawless standard of His own nature.

God is absolute righteousness (R+). Holiness = Righteousness + Justice combined. **1 Sam 2:2; Lev 19:2b; Psa 145:17; John 17:11; Rev 3:7; 6:10**

Man does not have perfect righteousness (R+), Man has relative righteousness (R-). **Isa 64:6; Rom 3:10-12**

God (R+) cannot have fellowship with man who is (R-), when he is a sinner. **Isa 59:2**

God demands that His creatures have the same (R+) that He has. **Rom 3:21-26**

God who is free from sin was satisfied with Christ's work on the Cross, where (R+) can now be imputed to man (believers). **2 Cor 5:21; 1 John 1:5-10** – (*Perfect fairness*)

The scriptural designation of the Spirit as Holy signifies that He too possesses **absolute righteousness**, ἁγίος – Hagios:

- *In a moral sense, "pure, sinless, upright, Holy."* – Joseph Thayer Greek English Lexicon.

- *Physically pure, morally blameless religious, ceremonially consecrated.* – Strong’s Hebrew and Greek Dictionary.
- “Set apart to or by God, consecrated; holy, morally pure, upright.” – Concise Greek English Dictionary of the New Testament

Justice:

An integral part of God’s justice is fairness; it is impossible for God to be unfair to any member of the human race. Man’s point of contact with God is Divine justice. God’s justice is the source of both judgment and blessing.

What the righteousness of God demands, the justice of God executes. What God’s righteousness rejects, our sin nature and personal sin, His justice punishes. What the righteousness of God accepts, His own righteousness in the believer (**1 Cor 1:30**), the justice of God blesses. The justice and righteousness of God combine to form His integrity or holiness.

As an expression of God’s fairness, the Holy Spirit supplies common grace—His work that convicts “the world concerning sin, and righteousness, and judgment,” (**John 16:8-11**).

God’s holiness includes His justice as well as His righteousness; it’s impossible for Him to be unfair. **2 Chron 19:7**

His perfect justice demands that disobedience to His law be punished. **John 3:36**

God as supreme judge placed a penalty on sin. He is no respecter of persons. **Psa 50:6; Rom 6:23; 2:11**

God’s justice is satisfied with Christ’s death; the payment for the penalty is spiritual death. **Col 2:14**

God is just to:

- Forgive; pardon the sinner who accepts His saving grace. **Rom 3:21-28; 4:5; 8:1**
- To condemn to the Lake of Fire those who reject Christ as the Savior. **John 3:18; 3:36**

Love:

Definition:

- A deep, tender, indescribable feeling of affection and care or concern toward a person, such as that arising from kinship.
- Recognition of attractive qualities, or a sense of underlying oneness.
- *A feeling of intense desire and attraction toward a person.* (American Heritage Talking Dictionary.)
- God is eternal, unchangeable love. **1 John 4:8b, 16**
- As believers in the Lord Jesus Christ, we have come to know and have believed the love, which God has for us.
- God is love, and the one who abides in love abides in God, and God abides in him. **1 John 4:7-17**

God's love is:

- Infinitely superior to any human type love.
- Not dependent on emotion.
- Needs no response, reciprocation, reassurance, or demonstrations of faithfulness to sustain it.
- It exists with or without a created object, because God loves His own perfect Essence.
- There are no strings attached, God has decided to treat man in Grace. **Rom 8:32; Eph 2:8-9; 1 John 4:16-21**

The love of God is expressed in three categories.

Divine Self-Love:

The love of each member of the Trinity directed toward the other members based on their perfect righteousness.

It is totally justified because of the perfect character of God.

John 17:24, "**Father, I desire that they also** [believers], **whom You have given Me** [the Son], **be with Me where I am, in order that they may behold My glory, which You have given Me; for You loved Me** [Divine self-love] **before the foundation of the world.**" w/ **1 John 4:9**

Divine Personal Love

God has love for all believers, because they possess His perfect righteousness.

Rom 5:5b, "**Because the** [personal] **love of God** [the Father] **has been poured out within our hearts through the Holy Spirit who was given to us.**"

Divine Unconditional Love:

God's love for all of mankind, which motivates Him to do the most He can for sinful man. **John 3:16; Rom 5:8**

God's unconditional love is based on the integrity (*Righteousness and Justice*) of God, rather than the merit or attractiveness of mankind.

He personally and eternally loves us, because we possess His righteousness.

Principles:

God's love can only be known through Bible Doctrine. **1 John 4:18; Phi 3:10**

God is able to love every carnal or apostate believer who is unfaithful and antagonistic towards Him, because we have His perfect righteousness and God always loves. **2 Tim 2:13**

Those that have entered into salvation can never be separated from God's love. **Rom 8:35-39; John 10:27-30**

In His love, God sent His unique son to die on the Cross for the sins of the whole world. **John 3:16; 1 John 4:9-10**

Eternal Life:

God is absolute existence. He is the self-existing one, *Yahweh*, the great "I am" (**Ex. 3:14**), who has neither beginning nor end. **Psa 9:7; 90:2; 102:27; Gen 1:1; Deut 32:40; Isa 43:13; Job 36:26; Lam 5:19; Hab 3:6; 1 John 1:2**

The self-existing life of God means His existence is entirely self-contained and does not depend on anything external to Himself.

Eternal Life means no beginning and no end. Everlasting life has a beginning but has no end. Eternity is Everlasting for both believers and unbelievers

The New Testament affirms that eternal life was with the Father. **1 John 1:2.**

And this same life is in His Son, **1 John 5:11.** This is why the Lord Jesus Christ {TLJC} is described as the alpha and the omega, the beginning and the end. **Rev 1:8**

The Holy Spirit gives eternal life in **Gal 6:8.** In fact, He is called the eternal Spirit. **Heb 9:14**

Gal 6:8, "For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life."

Therefore, again we see the Trinity each possessing the Divine Attributes of Divine Essence.

Where deity is concerned, time is non-existent; God merely invented time for humanity! Time is actually the boundary lines and the race that man has been placed within. Whether you realize it or not, we are all slaves to time. Our lives, our jobs, our leisure are regulated by the clock. We think in terms of past, present, and future; of short or long periods; of years, months, days, hours, minutes, and seconds...

Yet a loving, eternal God cares enough to extend a gracious offer for us to share His eternal life. **Mat 25:46b; John 8:51; 10:27-28; 2 Cor 6:2; 1 John 5:11-12;**

In order for God to share eternal life with us, the Son was willing to leave heaven and become humanity and die for the sins of the world. **John 10:17-18; Phi 2:6-8; Heb 2:14-15**

God will not share His eternal life with unbelievers. **Mat 24:51; 25:46a; 1 John 5:12b**

John 3:36, **"He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."**

Our lives are likened to vapor trails. **James 4:13-14**

James 4:13, **Come now, you who say, "Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit." ¹⁴Yet you do not know what your life will be like tomorrow. You are *just* a vapor that appears for a little while and then vanishes away. ¹⁵Instead, you ought to say, "If the Lord wills, we will live and also do this or that."**

We are here today and gone tomorrow. However, the promise is that whoever believes in Him will not perish but have eternal life.

All Knowing (Omniscience):

God is All Knowing. He has perfect knowledge. **1 Sam 2:3; Job 26:6; 42:2**

Job 37:16, **"Do you know about the layers of the thick clouds, the wonders of one perfect in knowledge."**

Also see **Psa 139:1-6, 12.**

God is able to count and number the stars. **Psa 147:4**

Omniscience in the Latin is **omni**, which means, "all," and **scientia**, "knowledge."

Eternal God in three Persons has always known all things, which include both the actual and the possible past, present, or future events. **Job 31:4; 34:21**

Job 31:4, **"Does He not see my ways and number all my steps?"**

Job 34:21, **"For His eyes are upon the ways of a man, and He sees all his steps."**

Before the creation of the world, God knew every problem, every heartache, every moment of your life, including every sin you would ever commit. **Heb 4:13**

Even though His knowledge transcends time and eternity, His knowledge of events before they occur does not violate or interfere with human volition. **Ezek 11:5**

Ezek 11:5, **"So you think ... for I know your thoughts."**

By Divine design, human beings are free agents who can choose to partake of God's grace or reject Him.

We usually can go back and evaluate things that have happened in the past, see our failures and hopefully, learn from them. We can even speculate about the future and even make some pretty accurate guesses...but none of us knows exactly what will happen tomorrow.

- We are slaves to time!
- We are limited by time!

However, God is not, and therefore His knowledge is superimposed over time.

We continue to learn as long as we live on this earth. God has never had to learn a thing! He has always known everything, every thought, every motive, every event, and every action of every person who would ever live! And He knew this, billions and billions of years, before they existed.

You are accountable to God for all your decisions and actions and will give an account to God. **Rom 14:12**

Jer 16:17, **"For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes."**

2 Cor 5:10, **"For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad."**

God is not ignorant of who is saved and who is not. **2 Tim 2:19**

God in His omniscience works all things together for the good of those who belong to Him. **Nah 1:7; John 13:7; Rom 8:28**

The Lord Jesus Christ (TLJC) said to Peter one day in **Jn 13:7...**"**What I'm doing you do not realize now, but you shall understand later on.**"

He knows the end from the beginning!

Isa 46:8-11, **"Remember this, and be assured; Recall it to mind, you transgressors. ⁹ Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰ Declaring the end from the beginning And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'; ¹¹ Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it."**

Notice **vs 8** again, it says, **"Remember this, and be assured; Recall it to mind, you transgressors."**

Assured is the Hithpolel of the Hebrew word **ASHASH**. Literally it means, "fix it in the mind" (*King James Bible* – "**show yourselves men**") ...it means to have assurance and confidence – "show yourselves firm in understanding."

This is why I say to the believer who understands omniscience, "It is a very comforting attribute to understand!" It means that there is nothing in your life that could ever happen that God didn't know about billions and billions of years ago. And knowing about it and being perfect, He provided a perfect provision and perfect solution for every problem we would ever face!

Our Lord shared this principle with His disciples when He said in:

Mt 10: 29-30, "Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father's knowledge.... but the very hairs of your head are numbered."

Because He is omniscient, He knows what is best for those who trust in him! We may not understand the adversities and the sufferings which come into our lives; yet in the end, we will discover that God knew all along exactly what we needed and what was best for us!

No one in the human race can ever really understand in depth the principle of omniscience; we can only touch the surface! Yet, Knowledge is imputed to the believer through the Word by the Holy Spirit. **1 Cor 2:9-12, 16; 2 Tim 2:15; Heb 4:12**

As the apostle Paul said, in **Rom 11:33**, "**Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable are His ways?**"

However, it is God's intention that every believer come to understand everything in the Bible, and that is "in time!"

Anything which God did not intend for us to know was not included in the Canon of Scripture.

As **Deut 29:29** says, "**The secret things belong to the Lord our God, but the things revealed belong to us and our children forever.**"

Certainly, you will not understand the doctrinal content of the Bible all at once, for knowledge is built upon knowledge; but if you stay with it long enough, it can be done! And it should be done!

Remember, every book in the Bible was written by a human author who understood what he was recording.

Principle: Knowing these Divine Attributes increases your Personal Love for God!

Everywhere at the Same Time (Omnipresence):

The English word *omnipresence* comes from the Latin word **omnis**, meaning, "all." Thus, omnipresence means God is everywhere present, but not in everything as Pantheism says, (i.e. may the force be with you).

Pantheism denies the personality of God and fails to show that God is distinct from the universe.

The Bible teaches that God is in all parts of the universe, but He is not the universe. **Isa 66:1**

Isa 66:1, "Thus says the LORD, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?"

He existed before the universe, because He created it. **Acts 17:24-28**

God is transcendent to the universe. He exists beyond any spatial limitations. **1 Kings 8:27**

1 Kings 8:27, "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!"

He is present in all parts of His creation and yet apart from it. He may be in the wind or the storm as its source, but the storm is not God. It is a product of His creation. **Psa 104:1-13**

In the fullness of God's Essence, He fills all parts of the universe.

"God, in the totality of His Essence, without diffusion or expansion, multiplication or division, penetrates and fills the universe in all its parts." (A. H. Strong, *Systematic Theology*, Judson, p. 279)

This means that God is everywhere present in the totality of His Essence or Divine Being.

We cannot think of one part of God being here and another there, because pure spirit cannot be divided. Material things have to possess extension to fill space, but this is not true of God, who is Spirit.

God is immanent and transcendent.

Immanence means, His entire Essence is always present everywhere in nature, in history, in all the affairs of mankind. **Jer 23:23-24; Acts 17:27-28**

Jer 23:23-24, "Am I a God who is near," declares the LORD, "And not a God far off? Can a man hide himself in hiding places so I do not see him?" declares the LORD. "Do I not fill the heavens and the earth?" declares the LORD."

Transcendence means He is independent of the created universe so that no particular place exclusively contains Him. **Psa 113:5-6; Isa 55:8-9; John 8:23**

Isa 55:8-9, **"For My thoughts are not your thoughts, nor are your ways My ways," declares the LORD. "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."**

Immanence and transcendence exist in balance, so that **"the whole earth is full of His glory." Isa. 6:3**

He pervades the universe, while at the same time, He is free to be in a specific location. The fullness of God's Essence is in every place, while His residence and the manifestation of His presence varies with the purposes of God. For example:

- Giving the Law to Moses. **4:10**
- In a Theophany, **Gen 18:1**(Abraham, birth of Issac); **Exo 3:2-6** (Moses, burning bush); **Num 14:10** (Moses, in the tent of meeting)
- The incarnate person of Jesus Christ. **John 1:14**
- Indwelling of the believer. **John 14:20, 23; 2 Cor 6:16**

The Bible may speak of God as localized for some point of emphasis, but this never denies His omnipresence.

The Father is spoken of as in heaven (**Matt 6:9**) to draw our attention to His sovereignty and ability to answer our prayers, but He is also present throughout the universe.

Christ had to lay aside Deity in order to confine Himself to the Cross. **1 Pet 2:24; Phi 2:6-8**

Christ is seated at the right hand of the Father (**Eph 1:20; Col 3:1**), but He is also with us. **Ma. 28:20; Heb 13:5-6**

The Holy Spirit dwells (*has taken up residence*) in the church and in the believer, **Eph 2:22; 1 Cor 3:16; 6:19**, but **Psalm 139:7-10** shows the Spirit is everywhere present.

We can faith rest every situation in life because of God's omnipresence. **Deut 4:7; Psa 23:1-6**

Why, because the New Testament assures that no believer will ever be alone (**Heb 13:5b**) and teaches that all three Persons of the Godhead in an undiminished and an undivided sense dwell in every believer. **Rom 8:9; 1 Cor 6:19; Gal 2:20; Eph 4:6; Col 1:27**

Eph 4:6, **"One God and Father of all who is over all and through all and in all."**

There is a two-fold application to this doctrinal truth:

The doctrine of God's omnipresence can become a comfort to the believer if he will recognize and rest in the fact that:

- You can experience no adversity apart from the presence and care of God. Not only is God always present, but:
- He has promised to be at our side in a special way as our rock and strength. **Josh 1:9; Mat 28:20**

Josh 1:9, **"Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the LORD your God is with you wherever you go."**

It is also a warning against disobedience and a preventive against sin.

No one can hide himself or herself from God. **Psa 139:7-12; Pro 15:3; Jer 23:23-24**

- We cannot commit a single sin without God being there.
- We have not a thought or intent of the heart without His knowing and feeling it.
- No wrong desire ever escapes His presence.
- No matter how we may fool others, we never fool our omnipresent, omniscient God.
- We can never run away or escape the presence of God.

Psalms 139:7-12, **"Where can I go from Thy Spirit? Or where can I flee from Thy presence? ⁸ If I ascend to heaven, Thou art there; If I make my bed in Sheol, behold, Thou art there. ⁹ If I take the wings of the dawn, If I dwell in the remotest part of the sea. ¹⁰ Even there Your hand will lead me, And Your right hand will lay hold of me. ¹¹ If I say, "Surely the darkness will overwhelm me, and the light around me will be night," ¹² Even the darkness is not dark to You, and the night is as bright as the day. Darkness and light are alike to You."**

All Powerful (Omnipotence):

Omnipotence means that God's authority and ability are all-powerful and unlimited. He has power over His power. He has the ability to do whatever He pleases with or without secondary means (*directly or indirectly*). **Psa 24:8; 93:1; Isa 40:26; Jer 27:5**

His omnipotence guarantees that "nothing will be impossible with God" and that **"God is able."** **Luke 1:37; 2 Cor 9:8**

If God is limited in any sense, the restriction is self-imposed, to be consistent with His Essence. His limitless power is exercised under the control of His holy and wise will. Or to put this another way, God's power is subordinate to His wisdom, will, and holy character.

God will only do that which is in harmony with His perfection, nature, and Person, and will not do wrong or act foolishly. **Gen 1:1-3; 17:1; 18:14; Isa 44:24; Mat 3:9; 19:26; Rom 4:17**

God can do all He wills to do, but He may not will to do all that He can, **Eph 1:11**. God can do anything, but He will only do what His infinite wisdom, holiness, and love dictate. God cannot do that which would contradict His own holy character or Essence.

God cannot:

- Annihilate Himself, because He is eternal, unchanging, and all wise.
- He cannot lie, because He is absolute truth. **Titus 1:2; Heb 6:18**
- Go back on His Word, because He is faithful. **2 Tim 2:13**
- Be tempted, because He is absolute holiness, He is self-sufficient and needs nothing. **Jam 1:13**
- Be imperfect. Sin is imperfection, and it would be contradictory to say that the perfect One could be imperfect. To say that the perfect One cannot be imperfect, is not really putting a limitation of God.

God does however:

- Uphold all things by the Word of His power. **Heb 1:3; Psa 33:9; 1 Chron 29:11-12; Rom 13:1**
- Have the power to save (*Phase One*). **Neh 1:10; Heb 7:25**
- Share His power with the believer. **2 Cor 4:6; Phi 4:13**
- Have the power to keep. **Jude 24; 1 Pet 1:5**
- Have the power to raise in resurrection (*Phase Three*). **1 Cor 15:43**

Regarding creation, God needs no blueprint to work from, no time to work in, and no instruments to work with. The power of God gives activity and makes effective all His other perfections. As God's holiness is the beauty and purity of His Attributes, so His power gives life, action, and validity to all His Essence.

For instance:

- His eternal counsels would be vain, if His omnipotence were not there to execute them.
- His promises would be empty, if He could not fulfill them.
- Without His power, the assurance of His presence would be meaningless.
- His warnings of judgment would be but empty words, a mere scarecrow.

Psalm 62:11, speaks of the lovingkindness of God who recompenses men for their work, but it is the power of God, mentioned in **verse 11**, that he has heard of the most that gives the Psalmist the assurance of the action of God's mercy and reward.

"One thing God has spoken; Two things I have heard: That power belongs to God; and lovingkindness is His, O Lord, For You will reward a man according to his work."

Unlike man, God has both the authority and the power to do all His will.

Psalm 62:11 declares, **"power belongs to God (i.e., alone)."**

After the mystery of Nebuchadnezzar's dream had been revealed to Daniel, Daniel clearly acknowledged this important fact about God as the source of all power in his praise to the God of heaven.

First, he said, **"... for wisdom and power belong to Him (i.e., God),"** but later in his praise, he said this, **"... for You have given me wisdom and power; Even now You have made known to me what we requested of You." Dan. 2:20, 23**

All other power in the universe, regardless of its nature, is derived power; power derived from God who is the source of all power. Therefore, God is sovereign and you can depend on Him regardless of what powers in the world you may face

Daniel 3:16-18, "Shadrach, Meshach and Abed-nego answered and said to the king, "O Nebuchadnezzar, we do not need to give you an answer concerning this matter. ¹⁷ If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand, O king. ¹⁸ But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up."

The king's power was a derived power and these godly Jews knew that God's power could overrule if that was His will and purpose. They rested in God's power according to His wisdom and purposes. Note how they did not presume upon God's power, but rested in the wisdom of God.

The omnipotence of God is a wonderful ground of trust and confidence for the believer in the reliability of the Scriptures and its many promises, in the truth of the resurrection, in the miracles of the Bible, and in God's provision and care for believers in every realm of life.

So, it was that the Apostle Paul, knowing and experiencing the greatness of God's power, prayed that we might know what is the surpassing greatness of His power towards us who believe. ***Ephesians 1:18-23***

Still, with God's powerful Word in our hands and with the experience of His power in our lives, God's power is so great that, according to ***Ephesians 3:20***, God is able to do beyond all we can ask or think according to the power at work in us, all to the glory of God.

Eph 3:20 "Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us."

Unchanging (Immutability):

God is not subject to change. He is invariable.

In His nature and character, God is absolutely without change. He is neither capable of nor susceptible to change. He is absolute stability. ***Num 23:19; 1 Sam 15:29; Psa 33:11; Isa 14:24; James 1:17***

Psa 33:11, "The counsel of the LORD stands forever, The plans of His heart from generation to generation."

James 1:17, "Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow."

God is devoid of all change, not only in His Being, but also in His perfections, and in His purposes and promises ... and is free from all accession or diminishing, and from all growth or decay.

The Trinity is always all of the Attributes of their Essence without change. **Heb 1:12; 13:8**

God's sovereign decisions, His omniscience, His holiness, all His characteristics are eternally the same and of equal stature (**Psa 102:27; Mal 3:6**). His Word and His works are unalterable.

Psa 102:27 "But You are the same, and Your years will not come to an end."

All of God's Attributes or perfections are included in His immutability. There can be no increase nor decrease in their number, capacity, or power. God could not be more or less holy, righteous, omnipotent, etc. It would be an absurdity to suppose He could.

Immutability, however, is not immobility. It does not mean that God cannot change His actions, or way of dealing with men in different situations and times.

It simply means, His character and Attributes do not change. It means that His eternal purposes do not change, for He has even purposed all things that come to pass.

Jonah 3:10, "And God repented of the evil that he had said that he would do unto them?" (KJV)

Gen. 6:5-6, "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart." (KJV)

"Repent" – naòcham [*naw-kham*] which means, "to sigh, breathe strongly; by implication to be sorry, (*in a favorable sense*) to pity, console, comfort (*self*), ease [*one's self*], repent."

When we read that God repented or changed His mind, that does not mean God has changed. It means the people or individual has changed, and God must treat them differently. **Num 23:19; 1 Kings 8:56-61**

These passages are not suggesting there was a change in the character of God, only in His actions toward man based on the actions of men. It is man who changes and due to the changeless character of God, He must change His actions or dealings with man. God must deal with men in accord with His holy character.

He must eventually deal with sin in judgment, as He did in **Genesis 6**, or He acts in mercy when men repent, as He did with Nineveh.

The Genesis passage does not say that God changed His mind, in the sense that He wished He had not made man, but only that He was grieved over man's behavior. The translation of the NIV makes the point clear.

Genesis 6:5-6, "The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. 6 The LORD was grieved that he had made man on the earth, and his heart was filled with pain." (NIV)

Compare also the translation of the NIV for **Jonah 3:10**:

Jonah 3:10, "When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened." (NIV)

When used of God, as in some translations, the term "**repentance**" is simply an *anthropopathism*, a term ascribing human feeling or emotion to God to show us God's attitude toward sin.

The question is frequently asked, If God is all-powerful, could He not *alter* anything He desires?

No! Each Attribute is consistent with His integrity. No attribute can supersede or operate independently of God's other Attributes. God will never act capriciously or arbitrarily, or in violation of what He has already decreed.

(Capriciously (ke-prishes-us-lee) – characterized by or subject to whim; impulsive and unpredictable.)

From God's immutability comes His **faithfulness**. He is always faithful, reliable, and will never let anyone down. **Lam 3:22-23; Heb 6:17-19**

God's faithfulness is not dependent upon us. Even when we lack faith, He remains faithful. **2 Tim 2:13**

God is faithful:

- In keeping us saved. **2 Tim 2:12-13**
- To forgive our sins because of Christ's payment. **1 John 1:9**
- In keeping His promises. Not one has ever failed. **1 Kings 8:56; 2 Cor 1:20; Titus 1:2; Heb 10:23; 11:11; Psa 119:86, 138; Deut 7:9; Isa 49:7; 55:3**

2 Cor 1:20, "For as many as are the promises of God, in Him they are yes; therefore also through Him is our Amen to the glory of God through us."

"Yes" – vai – nai [nahee] – A primary particle of strong affirmation; "yes: even so, surely, truth, verily, yes."

“Amen” – ἀμήν – ameôn = “verily, amen.”

At the beginning of a discourse = Surely, truly, of a truth

At the end of a discourse = So it is, so be it, may it be fulfilled.

It was a custom, beginning in synagogues passed to Christians that when a reading, discourse, or prayer was completed, the others responded, Amen, making the substance of what was uttered their own.

- To deliver us in and from testing, temptation, or pressure. **1 Cor 10:13**
- In stabilizing and protecting the believer. **1 Thess 3:1-8**
- In supporting us in our suffering as the faithful Creator. **1 Pet 4:19**
- In answering our prayers. **Psa 143:1**

Psa 143:1, “Hear my prayer, O LORD, give ear to my supplications! Answer me in Your faithfulness, in Your righteousness!”

- In the administration of His plan. **1 Cor 1:8-9**
- In disciplining us in love, when we need it. **Heb 12:5-7; Prov 3:11-12; Psa 119:75; Rev 3:19**
- In His provision if the believer is on target. **1 Thes 5:12-24**

Lam 3:21-23, “This I recall to my mind, Therefore I have hope. The LORD’s lovingkindnesses indeed never cease, For His compassions never fail. They are new every morning; Great is Thy faithfulness.”

Psa 36:5, “Thy lovingkindness, O LORD, extends to the heavens, Thy faithfulness reaches to the skies.”

Veracity:

God is absolute truth. **Ex0 34:6; Psa 31:5; Isa 65:16**

What is Truth?

Truth is:

* That which is real, as compared to the fictional or imaginary. The God of the Bible is the true God, while the gods of the heathen are vanity and nothing, mere imaginary beings, having neither existence nor Attributes.

* That which completely comes up to its idea, or to what it claims to be. A true man is a man in whom the idea of manhood is fully realized. The true God is He in whom is found all that deity implies.

* That in which the reality exactly corresponds to the manifestation. What you see is what you get. God is true, because He really is what He declares Himself to be; because He is

what He commands us to believe Him to be; and because all His declarations correspond to what really is.

* That which can be depended upon, which does not fail, or change, or disappoint. In this sense also, God is true as He is immutable and faithful. His promise cannot fail; His Word never disappoints.

Veracity (*a transitive word*) is the truth of God in relationship to His creatures in general, and to His people in particular. ***Psa 138:2; John 3:33; Rom. 3:4***

Veracity is that perfection of God, which makes all His actions and words conform to the truth. God can not lie. ***Num 23:19; Titus 1:2; Heb 6:18***

All He does and all His statements are in perfect accord with His being.

In ***Mat 6:16***, the Lord warned, **"Do not be as the hypocrites,"** because truthfulness is who God is and hypocrisy is being far from God, or being opposed to God.

This also means that God wants His people real and true. ***Rom 12:9, "Let love be without hypocrisy."***

God's veracity is evident in:

- His words. ***2 Sam 7:28; Psa 12:6; John 8:45-46; 17:17; 2 Cor 6:7***
- His works. ***Psa 33:4; 111:7-8; Dan 4:37***
- His ways. ***Psa 25:10; 86:15; Rev 15:3***

God is truth means, He is absolutely dependable, without falseness of any kind.

God's plan, principles, and promises are completely reliable, accurate, real, and factual. ***Isa 25:1***

This attribute is the ground of all our assurance.

His veracity provides truth in His Word for us. ***1 Kings 17:24***

There is veracity in salvation. ***John 14:6; Eph 1:13***

John 14:6, "Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me."

God means what He says in all His revelation, including mandates, promises, judgments, and warnings. ***Psa 19:9; 119:142, 151; Rev 16:7***

His faithfulness upholds His Word of truth. ***Psa 100:5***

Psa 100:5, "For the LORD is good; His lovingkindness is everlasting and His faithfulness to all generations."

The Father is said to be truth by the Son. **John 7:28f; 17:3**

Jesus Christ is "the way, the truth, and the life." **John 14:6**

"The Spirit is the truth" in **1 John 5:7**.

God's truthfulness is a rock of assurance for the people of God. **Mic 7:20**

His faithfulness in fulfilling His promises is the basis for our joy, inner peace, and happiness. **3 John 1:4; Josh 23:14; 1 Cor 1:9; 2 Cor 1:20; 2 Tim 2:13; Heb 10:23-25; 6:17-19**

³ John 1:4, **"I have no greater joy than this, to hear of my children walking in the truth."**

Regardless of how things seem in this life, because God is truth, we can count on the Lord, always.

Conclusion: Understanding who and what God is, and relying upon His perfect character for both adversity and prosperity, builds a foundation of confidence and inner peace.

The results are wise decisions and actions in every circumstance of life.

The Practical Relevance of God's Character

Outline by Robert Deffinbaugh
Biblical Studies Press 1995

Let Me See Thy Glory
A Study of the Attributes of God

The study of God's character is not just a matter for preachers and theologians. Such a study has practical value for every believer.

- I. Packer says about the study of God's Essence. (J. I. Packer, *Knowing God*(Downers Grove: Inter-Varsity Press, 1973), pp. 14-15)

"Most people clearly assume that a study of the nature and character of God will be unpractical and irrelevant for life. In fact, however, it is the most practical project anyone can engage in. Knowing about God is crucially important for the living of our lives... Disregard the study of God, and you sentence yourself to stumble and blunder through life blindfold[ed] as it were, with no sense of direction and no understanding of what surrounds you. This way you can waste your life and lose your soul."

I challenge you to embrace the topic of the Essence of God and have that as your own personal commitment.

Consider the following ways the study of the Attributes of God impacts your life.

(1) The way to “see” God is to come to know Him through a study of His character as revealed in the Scriptures.

Mat 5:3-8

No man can see God and live. **Exo 33:20**

No man has seen God at any time. **John 1:18.**

Men have “seen” God partially at various times, when He has appeared in various forms. **Exo 24:9-11; 33:17-34:7; Isa 6:5**

In every instance when God manifested Himself visibly to men, there is only a partial revelation of His glory, for you can no more look upon the full display of God’s glory than you can look directly into the sun.

Even in the coming of our Lord, who manifested the Father to men (**John 1:18; 14:8-9; Heb 1:1-3**), the full revelation of His glory was “veiled” with only an occasional glimpse of that glory, such as at His transfiguration. **Mat 17:1-8**

It was not the physical appearance of our Lord which impressed men. Indeed, we know absolutely nothing about our Lord’s physical appearance, other than it was not particularly appealing or attractive so men might be drawn to him on the basis of His appearance alone. **Isa 53:2**

We are among those who have not “seen” our Lord. **John 20:29; 1 Peter 1:8**

Our grasp of the nature of God as revealed in Jesus Christ must be limited to what the Scriptures teach concerning His teaching, ministry, and character.

In the final analysis, we can “see” and know God through the Scriptures, as they reveal His character to us.

(2) The character of God is the basis and standard for all human morality.

The final verse of Judges reads:

Judges 21:25, **“In those days there was no king in Israel; everyone did what was right in his own eyes.”**

One might think the solution to this dilemma was a human king, but it was not.

The kind of “king” Israel wanted was in effect an idol.

They wanted a king whom they could see, a man who would go before them into battle.

They wanted a king like all the other nations. **Deut 17:14-17**

When the people approached Samuel and demanded to have a king, God indicated they really were rejecting Him as their king:

1 Sam 8:5-7

When the Israelites demanded a human king, they were rejecting God as their king.

When the Book of Judges informs us the Israelites had no king, it means the nation did not acknowledge and serve God as their King. **Exo 15:18; Psa 10:16; 29:10**

And, it is without God as King that men set the standard for their own conduct; every man **"does what is right in his own eyes."** **Prov 14:12; 16:25**

God gave the Law to the nation Israel after He became their "King" at the exodus. **Exo 15:18**

He demonstrated His power and sovereignty, even over Pharaoh.

And as Israel's "King," God set down the constitution for the kingdom He was setting out to establish. The form of the Mosaic Covenant, as has been observed by scholars, was the same as other treaties of that day between kings over their subjects.

God was the standard of morality, and God therefore set the standard for the conduct of His people.

The laws God set down at Mount Sinai were those which proceeded from His own character.

God said to His people, **"You shall be holy, for I am Holy"**

Lev 11:44-45; 19:2; 20:7; 1 Pet 1:16

Is it any wonder **"every man does what is right in his own eyes"** today?

It is not difficult to explain why our culture rejects and abhors the thought of moral absolutes, why churches have become so wishy-washy about morality.

The Bible tells us why. **We have ceased to think about and appreciate the moral perfection of God.**

Once our view of the holiness of God is diminished, our moral values decline proportionately.

A study of the character of God will establish and set the foundation of morality and living the Spiritual life.

(3) Failure to think rightly about God is the sin of idolatry, and it leads to countless other sins.

W. Tozer, in his book, *The Knowledge of the Holy*, rightly identifies mistaken or distorted views of God as idolatry:

"Among the sins to which the human heart is prone, hardly any other is more hateful to God than idolatry, for idolatry is at bottom a libel on His character. The idolatrous heart assumes that God is other than He is.... Let us beware lest we in our pride accept the erroneous notion that idolatry consists only in kneeling before visible objects of adoration, and that civilized peoples are therefore free from it. The Essence of idolatry is the entertainment of thoughts about God that are unworthy of Him."

Thinking wrongly of God is idolatry and is demeaning to Him, because it always views God as being other (*and less*) than He is.

But this idolatrous evil of thinking wrongly of God is also the root of many other evils.

Thinking wrongly about God leads to sin. Tozer writes,

"I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and degraded thoughts about God."

Wrong thoughts about God were the root of the fall of man in the Garden of Eden.

In **Genesis 3**, the character of God is first demeaned by Satan. By Satan's devious question and answer tactics, God is portrayed as a liar ("**Has God said...?**" **verse 1**), ("**You surely shall not die!**" **verse 4**).

Based upon the assumption that God was less than He first seemed to be (and was!), the woman acted independently of God, and she and Adam disobeyed God by eating the forbidden fruit.

An inadequate view of God is at the root of many sins.

(4) Knowing God intimately is our calling and destiny, our future hope, our great privilege and blessing, and thus it should be our great ambition. Jer 9:23; 1 Cor 13:12; Phil 3:10; 1 John 3:2; Eph 3:14-19

Jer 9:23, **"Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches."**

1 Cor 13:12, **"For now we see in a mirror dimly, but then face to face; now I know in part, but then I shall know fully just as I also have been fully known."**

Phil 3:10, **"That I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."**

1 John 3:2, "Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is."

(5) A study of the Attributes of God is the basis for our enjoyment of God and our spiritual growth.

A personal relationship with God requires that we know God personally, as a Person.

The Attributes of God are descriptions of the character of God, and it is through the knowledge of His characteristics that we come to intimately know and enjoy God as a Person.

By faith in Jesus Christ, we have been saved so **"we might become partakers of the Divine nature." 2 Peter 1:4**

We have become a part of the church, the body of Christ, which is growing up **"to the measure of the stature which belongs to the fulness of Christ." Eph 4:13**

By **"seeing Him as He is,"** we become like Him (**1 John 3:2**); knowing God's character is therefore the basis for our own transformation into His likeness.

(6) The Attributes of God are foundational to our faith and hope.

Knowing the character of God assures us that He can and will do all that He purposes and promises.

Faith in God is trusting in God, and His Attributes are the basis for that trust, because He is able and willing to do all that He has promised. **Heb 10:23; 11:6; 1 Pet 4:19; 1 John 1:9**

Heb 10:23, "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

Heb 11:6, "And without faith it is impossible to please [Him], for he who comes to God must believe that He is, and [that] He is a rewarder of those who seek Him."

1 Peter 4:19, "Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right."

1 John 1:9, "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

(7) A study of the Attributes of God enhances our worship.

We worship God for who He is.

The Attributes of God are a description of who He is.

When God is worshipped in the Bible, He is worshipped in response to His Attributes.

He is worshipped as the eternal One: **Rev 4:8**

Rev 4:8, "And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, "HOLY, HOLY, HOLY, [is] THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

Especially in the Psalms, we find the worship of God linked to an acknowledgment of His Attributes: **Psa 7:17; 107:1**

Psa 7:17, "I will give thanks to the LORD according to His righteousness, And will sing praise to the name of the LORD Most High."

Psa 107:1, "Oh give thanks to the LORD, for He is good; For His lovingkindness is everlasting."

(8) A study of the Attributes of God should enhance our prayer life.

Knowing God's character not only instructs us about what we should pray for—that which is in accord with His character—but it also assures us God is able and willing to answer our prayers.

We do not pray to just anyone; we pray to Him who hears our prayers and is willing and able to answer them.

Once again, in the Book of Psalms, we see the petitions of men linked to the Attributes of God. **Psa 5:1-5**

(9) A study of the Attributes of God enhances our witness.

Men can only be saved when they come to recognize they are lost, and *they will see their sin only when they begin to recognize God as the One who is holy and righteous and just.*

Paul's conversion is a dramatic illustration of this recognition of human depravity in the light of God's glory. **Acts 9:1-22**

Our principle task is not the winning of souls, but the demonstration and promotion of God's glory: **1 Cor 10:31; 1 Peter 2:9-10**

1 Cor 10:31, "Whether, then, you eat or drink or whatever you do, do all to the glory of God."

1 Peter 2:9, "But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR [God's] OWN POSSESSION, that you may proclaim the excellencies of

Him who has called you out of darkness into His marvelous light; 10 for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY."

The Attributes of God are both His characteristics and His "**excellencies.**"

His nature and character are His excellence, His perfection, His glory.

Knowing God's excellence is the starting point for practicing and proclaiming it among men.

In so doing, some will be saved, but God will be glorified whether or not men are saved.

The elect will be saved to the glory of God (**Rom 9:23**), and the lost will glorify God in the day of His visitation (**1 Peter 2:11-12**).

(10) Seeking to know the character of God enhances and enriches our study of the Scriptures.

The Scriptures are the primary source for our instruction concerning God's Attributes.

We know there are three primary sources of revelation concerning the character of God:

a) God's creation, nature. **Psa 19:1-6; Rom 1:18-20**

b) The Son of God. **John 1:14-18; Heb 1:1-3**

c) The Word of God. **Psa 19:7-14; 119; 2 Peter 1:3-4**

It is only in the Word of God that the Son of God is described. **John 20:30-31; 1 John 1:1-4**

As we seek to learn the character of God, we will soon discover that we have a new outlook on the Scriptures.

Even those texts we may have considered boring come to life, as we begin to see God's character described therein.

Imagine coming to the place where, like David, we could pray these words concerning the Old Testament law: **Psa 119:15-18, 97**

Psa 119:15, "I will meditate on Thy precepts, And regard Thy ways. 16I shall delight in Thy statutes; I shall not forget Thy word. 17Deal bountifully with Thy servant, That I may live and keep Thy word. 18Open my eyes, that I may behold Wonderful things from Thy law.

Psa 119:97, "O how I love Thy law! It is my meditation all the day."

Seemingly obscure and difficult to understand portions of the Bible come to life, when we look to them for insight into the character of God.

Prophetic texts (*like the Book of Revelation*) have much to tell us about God's character.

Perhaps we spend too much time and effort trying to solve mysteries we were not intended to comprehend (**Deut 29:29**) rather than focusing on the character of God, which is often quite clearly portrayed in highly symbolic or obscure texts.

When we come to the Scriptures to learn what God is like, we shall not be disappointed.

(11) When we focus on the Attributes of God, we begin to view life from a new perspective—from God's perspective.

Nothing will more radically change the way we look at life and our circumstances.

In **Psalm 73**, Asaph confesses that when he began to view his life from God's perspective, he saw things in an entirely different light.

When our desire is to know God, to know His nature and character, then we welcome those circumstances which facilitate a more intimate acquaintance with God.

And so, the apostle Paul tells us that he welcomes suffering when it facilitates knowing God: **Phil 3:8-10**

A desire to know God intimately, by the knowledge of His character, puts our service into perspective and protects us from what some call "burn out."

Think of the account of Mary and Martha in the Gospel of Luke: **Luke 10:38-42**

Mary chose the "one thing," the "better thing," to worship and adore the Lord, sitting at His feet, delighting in all that He is.

Martha chose a lesser thing and became embittered that Mary was not working with her.

When knowing God becomes our priority, serving Him becomes an outworking of our devotion, not a hindrance to it.

Glorification

Definition:

The glory of God refers to the sum total of His Divine essence or to any part of His Divine essence. Glory always has the connotation of honor inherent in a person, distinction, greatness, renown, fame, nobility, or majesty.

David, who in recognizing God's grace and rulership over Israel, states the principle of the glory of God in **Psa 21:5-6**.

Psa 21:5-6, "His glory is great through Your victory (salvation), splendor and majesty You place upon him. For You make him most blessed forever; You make him joyful with gladness in Your presence."

"**Glory**" refers to God's integrity.

"**Greatness**" refers to His other attributes.

Deut 5:24, "Behold, the Lord our God has shown us His glory and His greatness."

There is a point at which we see God for the first time and we understand His glory. You cannot see the greatness of God until you can see the glory of God. Seeing the glory of God is seeing the integrity of God through pertinent Bible doctrine.

Rom 3:23 says that "we all fall short of the glory of God." To fall short of the glory of God is to fall short of His integrity, that is not knowing and or applying it in our lives. His integrity is made up of His righteousness and justice. God's perfect righteousness rejects our sin, and His justice accepts our faith in Jesus Christ for the forgiveness of our sins.

God's glory is the source of the "**wisdom**" – **EPIGNOSIS** – ἐπιγνωσις (ep-ig'-no-sis) doctrine in our right lobe, which causes Occupation with Christ. **Eph 1:17**

Eph 1:17, "That the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom even from the source of revelation by means of EPIGNOSIS knowledge from Him."

How the Believer Glorifies God:

God is glorified at the moment of our salvation through adoption into the Family of God.

Eph 1:5-6, "Having predesigned us to adoption (the appointment of adult) sons (for Himself) through Jesus Christ, according to the kind intention (benevolent purpose) of His will, to the praise of glory (from the source) of His grace, which He freely bestowed on (has pursued) us in the Beloved."

Glory is used for the indwelling of Christ.

Col 1:27, "To whom the God decreed to make known what is the riches (*wealth*) of the glory of the mystery among the Gentiles, which is Christ in you, the hope (*confidence*) of glory."

The Royal Family is called to eternal glory since Christ is seated in the place of glory. The formation of the Royal Family comes under the phrase, **"being called to eternal glory."** **1 Peter 5:10; 2 Peter 1:3.** This is the status of the Royal Family being called into eternal relationship with the integrity of God.

God is glorified by means of the church, **Eph 3:21**, when believers attain spiritual adulthood and move to spiritual maturity. Those believers are said to be **"filled with all the fullness of God," Eph 3:19.**

There are three categories of spiritual adulthood:

- Spiritual Self-Esteem is cognitive self-confidence.
- Spiritual Autonomy is cognitive independence.
- Spiritual Maturity is cognitive invincibility, when you are manufactured into an invisible hero.

The riches of maturity are from the glory of God.

Eph 1:17-18, "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom even from the source of revelation by means of knowledge from him. ¹⁸...that the eyes of your right lobe may be enlightened, in order that you all may have a permanent knowledge, knowing what is the hope of His calling [*maximum blessing*], and what is the riches from the source of the glory, the inheritance of His saints."

Eph 3:16, "In order that He might give you according to the riches from His glory, to become strong by means of power through His spirit with reference to the inner man."

Phil 4:19, "Now my God shall fill up the deficiency of all your needs according to the standard of His riches in glory by means of Christ Jesus."

The mature believer has received this glory, **1 Peter 1:7-8.** Receiving glory is blessing from the integrity of God to the mature believer.

The believer glorifies God when he parlays the Life Beyond Gnosis, **Eph 3:19**, into the Life Beyond Dreams, **Eph 3:20.**

- The Life Beyond Gnosis is **EPIGNOSIS – ἐπιγνωσις** (ep-ig'-no-sis), the consistent function of post-salvation renewing of your mind, **Rom 12:2.**
- This means cognition of the Mystery Doctrine for the Church Age through perception, metabolization, and application, by means of the filling of the Holy Spirit.

- Learning Bible doctrine in the Old Testament won't advance you in the Life Beyond Gnosis. You must understand the Mystery Doctrine of the Church Age, which is found in the New Testament epistles. It contains all the mechanics for the Plan of God in this Dispensation.
 - The result is the attainment of spiritual adulthood. Then you begin to gather fantastic and dynamic momentum.
 - Therefore, spiritual maturity parlays the Life Beyond Gnosis into the Life Beyond Dreams, which becomes the basis for maximum glorification of God.
- The pattern for glorifying God includes suffering for blessing, not Divine discipline or self-induced misery under the Law of Volitional Responsibility.

There are three categories of suffering for blessing:

- Providential Preventative Suffering.
- Momentum Testing.
- Evidence Testing.

2 Tim 4:7-8, "I have fought the good fight, I have finished the course, I have kept the faith; ⁸in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."

John 12:25-26, "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. ²⁶If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him".

- God will not only reward those who glorify Him, but He will also sustain them in their suffering, **Heb 2:7-9; 1 Peter 1:6-8; 5:10.**
- Glorification of God is then related to the distribution of your escrow blessings for time and eternity, **1 Cor 3:10-15; Rev 2-3.** When God is able to reward you, He is glorified because your rewards were based on His Word, His Spirit, His Plan, His Provisions, and your non-meritorious faith in Him.
- God is glorified and receives glory forever in the function of ultimate sanctification and the deliverance of the ultra supergrace believer, **2 Tim 4:18.**

The Mechanics of Glorifying God:

- The Lord is glorified through our hymns, songs, and psalms, **Exo 15:1-20; Judges 5:3; 2 Chron 5:13; Psa 7:17; 21:13; 22:22 ff; 66:1 ff; Acts 16:25.**
Exo 15:1-3, "Then Moses and the sons of Israel sang this song to the LORD, and said, "I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea. ²The LORD is my strength and song, and He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. ³The LORD is a warrior; The LORD is His name."

- The Lord is glorified through the confession of our sins. **Joshua 7:19-20**
Joshua 7:19, Then Joshua said to Achan, "My son, I implore you, give glory to the LORD, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me."

- The Lord is glorified through our priestly service, **1 Chron 16:4; 23:5, 30; 2 Chron 7:6; 8:14; Ezra 3:10; Neh 9:5.**
- The Lord is glorified through our prayers, **1 Chron 29:10-20.**
- The Lord is glorified through our thanksgiving, **Eph 1:3-14; Heb 13:5.**
- The Lord is glorified by submitting to governing authorities, **Rom 13:1-7; 1 Peter 2:13-15.**
- The Lord is glorified as a result of faithfulness in suffering, **1 Peter 1:6-9.**
- We will glorify the Lord in the eternal state, **Isa 45:23; Rom 14:11; Phil 2:10-11; Rev 5:11-13; 19:1-6.**

The resurrection body is described in terms of glory, **1 Cor 15:43**. Our resurrection body is raised in glory because we are in the status quo of everlasting life. We will live forever in a state of glory.

In **2 Thes 2:14**, "The attainment of the glory of our Lord Jesus Christ," refers to having a resurrection body exactly like our Lord's and being in union with Him.

Other Uses of Glory:

Glory is used to describe the strategic victory of Christ in the Angelic Conflict, **Luke 24:26; John 12:20-24, 28; 13:31-32; Heb 2:10; 1 Peter 1:10-11.**

John 12:20-24, "Now there were some Greeks among those who were going up to worship at the feast; ²¹these then came to Philip, who was from Bethsaida of Galilee, and began to ask him, saying, 'Sir, we wish to see Jesus.' ²²Philip came and told Andrew; Andrew and Philip came and told Jesus. ²³And Jesus answered them, saying, 'The hour has come for the Son of Man to be glorified. ²⁴Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.'"

1 Peter 1:10-11, "As to this salvation, the prophets who prophesied of the grace that *would come* to you made careful searches and inquiries, ¹¹seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow."

Luke 24:26, "Was it not necessary for the Christ to suffer these things and to enter into His glory?"

- God the Father is the source of our Lord's glorification, and the Father is glorified as a result of the Son's glorification, just as the Son is glorified in the Father's glorification.
- The Humanity of Jesus Christ is glorified, because He fulfilled the Father's Plan of Salvation.

When the Father glorifies the Son, the Father is also the recipient of glory. This reflects on their intimate relationship as noted in John 10:30, "I and the Father are one," and Christ's Authority Orientation as noted in John 13:16. It speaks of the unity of "being" between the Father and Son, compared with John 17:5, "glorify Me together with Yourself," which is speaking of simple unity of position, B.F. Westcott.

Heb 2:10, "To have led to glory many sons;" God brings many sons to glory by judging our sins, so that when we believe in Christ, we are entered into an eternal relationship with His glory. We receive the imputation of God's perfect righteousness, which is the potential for blessing from the integrity of God.

1 Tim 3:16, "Christ taken up into the place of glory;" this refers to the third heaven, the location of the integrity of God, where Christ is seated at the right hand of God in glory.

In **Romans 13:32, "Immediately"** means that God the Father will raise His Son so that the Son will not see corruption or decay, **Psalm 16:10; 49:9; Acts 2:27, 31; 13:34-37**. On the third day, He will be raised. This fulfills the principle of **1 Sam 2:30, "...but now the LORD declares, 'Far be it from Me—for those who honor Me I will honor..."** It is speaking of the imminent resurrection, ascension, and session of the God-Man Jesus Christ in Hypostatic Union following His death.

- The right woman is called the glory of the right man, **1 Cor 11:6-7, 14-15**. Her long(er) hair is a glory to the woman. Long hair on the male is dishonorable.
- Glory describes the wonders of the universe, **1 Cor 15:40-41**.
- Glory describes human glamour which is temporal, **1 Peter 1:24; Phil 3:19**.

Glory

Definition:

“**Glory**” is from the Greek words **DOXA** – δόξα (dox'-ah) and **DOXAZO** – δοξάζω (dox-ad'-zo) meaning, “Glory, splendor, radiance, fame, renown, honor, to ascribe glory to, honor, or praise.” Glory always has the connotation of honor inherent in a person, distinction, greatness, renown, fame, nobility, or majesty.

The glory of God refers to the sum total of His Divine essence or to any part of His Divine essence. The essence of God is the glory of God. Since His essence is perfect glory, it is used for the totality of God's essence or any individual attribute, especially His integrity made up of His righteousness and justice. **Rom 3:23; Eph 1:17; Deut 5:24; Psa 21:5** are used as illustrations of where the word “glory” is used for the essence of God.

Rom 3:23, “... all have come short of the glory (essence) of God.”

Since God has an inherent glory, one of the objectives of Bible doctrine is the realization of this inherent glory and provision.

David in recognizing God's grace and rulership over Israel states the principle of the glory of God in **Psa 21:5-6**.

Psa 21:5-6, “His glory is great through Your victory (salvation), splendor and majesty You place upon him. ‘For You make him most blessed forever; You make him joyful with gladness in Your presence.’”

Glory refers to God's integrity; greatness refers to His other attributes. **Deut 5:24, “Behold, the Lord our God has shown us His glory and His greatness.”**

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- Spiritual Maturity is cognitive invincibility, when you are manufactured into an invisible hero.

God's glory is the source of the **EPIGNOSIS** doctrine in our right lobe, which causes spiritual maturity due to Occupation with Christ, **Eph 1:17.**

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Phil 4:19, "Now my God shall fill up the deficiency of all your needs according to the standard of His riches in glory by means of Christ Jesus."

As such, glory is used for the Edification Complex of the Soul (ECS). The first objective of the Christian way of life is the ECS, **Eph 3:21; Col 1:27; 2 Thess 2:14; 1 Peter 1:8.**

The mature believer has received this glory, **1 Peter 1:7-8.** Receiving glory is blessing from the integrity of God to the mature believer.

The believer glorifies God when he parlays the Life Beyond Gnosis, **Eph 3:19**, into the Life Beyond Dreams, **Eph 3:20**.

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The pattern for glorifying God includes suffering for blessing, not Divine discipline or self-induced misery under the law of volitional responsibility.

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2 Tim 4:7, "I have fought the good fight, I have finished the course, I have kept the faith; ^sin the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing."

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Glorification of God is then related to the distribution of your escrow blessings for time and eternity, **1 Cor 3:10-15; Rev 2-3**. When God is able to reward you, He is glorified because your rewards were based on His Word, His Spirit, His Plan, His Provisions, and your non-meritorious faith in Him.

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Ex 15:1-3, "Then Moses and the sons of Israel sang this song to the LORD, and said, "I will sing to the LORD, for He is highly exalted; The horse and its rider He has hurled into the sea. ²The LORD is my strength and song, and He has become my salvation; This is my God, and I will praise Him; My father's God, and I will extol Him. ³The LORD is a warrior; The LORD is His name."

The Lord is glorified through the confession of our sins. **Joshua 7:19-20**

Joshua 7:19, Then Joshua said to Achan, "My son, I implore you, give glory to the LORD, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me."

The Lord is glorified through our priestly service, **1 Chron 16:4; 23:5, 30; 2 Chron 7:6; 8:14; Ezra 3:10; Neh 9:5.**

The Lord is glorified through our prayers, **1 Chron 29:10-20.**

The Lord is glorified through our thanksgiving, **Psa 106:47; 2 Cor 4:15; Heb 13:15; Rev 7:12.**

2 Cor 4:15, "For all things *are* for your sakes, that the grace which is spreading to more and more people may cause the giving of thanks to abound to the glory of God."

Rev 7:12, "Saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, *be* to our God forever and ever. Amen"."

The Lord is glorified by submitting to governing authorities, **Rom 13:1-7; 1 Peter 2:13-15.**

The Lord is glorified as a result of faithfulness in suffering, **1 Peter 1:6-9.**

We will glorify the Lord in the eternal state, **Isa 45:23; Rom 14:11; Phil 2:10-11; Rev 5:11-13; 19:1-6.**

The resurrection body is described in terms of glory, **1 Cor 15:43.** Our resurrection body is raised in glory, because we are in the status quo of everlasting life. We will live forever in a state of glory.

In **2 Thes 2:14, "The attainment of the glory of our Lord Jesus Christ"** refers to having a resurrection body exactly like our Lord's and being in union with Him.

Glory is Used in a Number of Ways in the Scripture:

The right woman is the glory of the right man, **1 Cor 11:7, 15**. When a right woman finds her right man, she so responds to him as to become his glory. The woman's long hair is the sign of her glory, but her soul's function is the actual glory. Just as the Edification Complex of the Soul (ECS) reflects the glory of God, when a man finds his right woman she reflects his glory.

The grace of God is also described as glory, **Eph 1:6**. That is another way in which the believer demonstrates the glory of God with his capacity for grace in the super-grace life. In the super-grace life, grace pursues him. The pursuit of grace means living by grace, and living by grace glorifies God.

The provision of God's grace is also called wealth, "**the riches of His glory,**" **Eph 1:18; 3:16; Phil 4:19**.

There is a negative use of the word glory in Scripture. Human glamor is described as glory in **1 Peter 1:24; Phil 3:19**. This is a limited use of the word that describes human glamor which is temporal.

There is a glory in the future which is beyond human cognizance. This is called the glory of eternity. Heaven and eternal life are described as glory in **1 Tim 3:16; Heb 2:10; 1 Peter 1:3, 7; 5:10**.

Glory is used to describe the wonders of the universe, **1 Cor 15:40-41**.

Glory is used to describe the resurrection body of the believer, **1 Cor 15:43; 2 Thes 2:14**.

Glory is associated with Operation Footstool and the presentation of the Church as the bride of Christ at the Second Advent, **Heb 2:9-10**.

Gnosticism

For a group called the Nicolaitans, the term Gnostics seems to be the most applicable, as John the writer of the 7 messages to the 7 churches also wrote extensively against this group in His Gospel and Epistles. **Rev 2:6, 15**

What is Gnosticism?

Gnosticism is not a homogeneous system of either religion or philosophy, but embraces many widely diversified sects holding opinions drawn from a great variety of sources.

Gnosticism most likely arose from a combination of Hellenizing Christianity, while mixing Judaism, Buddhism, and Near Eastern religions from Persia and India. The philosophies of Plato and Philo also influenced or conjoined with Gnosticism.

Common Hellenistic perceptions included that matter and spirit were alien to one another had found its way into Gnosticism.

Many believe that Simon Magnus was the founder of the Gnostic group in the early church from the references in **Acts 8:9-24**.

The Gnostics where a group in and around the early church that:

- Believed Jesus Christ was God, but He only seemed or appeared to be a person, but He was not. They separated material and spiritual, and therefore God could not become man. (This is also called Docetism)

They therefore believed in a lesser god who created the earth and gave the law and was involved in sin, and of a greater God of redemption who was spiritual and gave wisdom. They misunderstood the meaning of **"the Word"** in **John 1:1**.

- They propagated that "gnosis," (knowledge or wisdom) had a higher calling than faith.
- They divided Christians into categories with one group being superior; the stress on secret teachings, which only divine persons could comprehend. This secret knowledge was higher than the New Testament revelations. They abused such texts as **1 Cor. 3:1-4**. And the second group, a lesser group, who were carnal and needed to ascend to the higher knowledge.
- They were antinomian (the belief that moral law is not valid for a person or group), and therefore held that immoralities were acceptable in the spiritual life. They claimed that the spiritual Christians were not responsible for what they did and could not really sin. Thus, they could act in any way they pleased without fear of discipline.
- Salvation was a cosmic rather than a moral context, when one obtained the wisdom you would ascend. To be saved was to be enabled to return to the one true deity beyond this world. The knowledge through which salvation came could be enhanced by participation in rituals or through instruction, but ultimately it was a self-discovery each Gnostic had to experience.

- The ultimate goal of the Gnostics was to return to the absolute deity beyond matter and to be in some sense absorbed into the deity. This also means no fleshly resurrection

There was another form of Gnosticism propagated by Cerinthus of Ephesus in John's Day.

Gnosticism of Cerinthus, a chief foe of John's in Ephesus, believed that Jesus was merely a man and that the divine spirit of God (the Christ) descended on Him at Baptism and left Him at the cross. This teaching denies the full deity of Christ in Hypostatic Union and says that His death on the cross was that of a mere man and not a sacrifice offered up by the Son of God.

John's Gospel and epistles were intended to show the error of Gnosticism.

The Gospel of John – Emphasizes Jesus Christ as the Son of God, and was written especially for Christians.

The epistles of John emphasize the incarnation of Christ and the high ethical standard of the earthly life of Christ that we are to emulate.

In the first epistle of John, he writes to refute their erroneous teachings. **1 John 1:1-4, 2:4-6, 15-19, 22, 26**

In **1 John 2:18**, Antichrists = Gnostics

So, we see that in the 7 church messages that Ephesus, as well as Thyatira, apparently had resisted the false prophecy the Gnostics preached, **Rev. 2:20-25**. Thyatira having, as some speculate, used the name Jezebel to identify the false sect.

Gnosticism could involve licentiousness or asceticism as its two extremes.

The general voice of antiquity accuses the Nicolaitans of:

- Holding the lawfulness of eating things offered to idols, and
- Mixing in and encouraging idolatrous worship;
- Entering into sexual immorality abusing the grace of God, and
- Denying God to be the Creator of the world and attributing its existence to other powers as a doctrine of the Gnostics.

Other scriptures written to refute Gnosticism include:

2 Peter 2; 1 Cor all, (8:1); Col 2:8-28; Jude 1:4, 7, 10, 19

God

In this study, we will understand God as given to us in Scripture, so that we can understand who He is and what constitutes His being.

First of all, there is one God, yet three persons that make up the Godhead: God the Father, God the Son, God the Holy Spirit. This is called the Trinity.

Trinity is not a term found in the Bible, but is used in theology to identify the God of the Bible. In essence, it means three in one. It comes from the terms "Tri" and "Unity" for Trinity. This Trinity includes; God the Father, God the Son, and God the Holy Spirit. Scriptures that identify the Trinity include, **Mat 3:16-17; 28:19; John 14:16-17; 1 Cor 12:4-6; Eph 4:4-6**; where Spirit = God the Holy Spirit, Lord = God the Son, God = God the Father, **2 Cor 13:14**.

Mat 28:19, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

Webster's dictionary gives the following definition of Trinity: "*The union of three divine persons (or hypostases), the Father, Son, and Holy Spirit, in one divinity, so that all the three are one God as to substance, but three Persons (or hypostases as to individuality).*" Hypostases is the plural of *hypostasis* which means, "the substance, the underlying reality, or essence.

Each Member is Identified as God in Scripture:

The Father is God, **John 6:27; Rom 1:7; 1 Peter 1:2**.

Jesus Christ is God, **John 1:1, 18; Rom 9:5; Titus 2:13**.

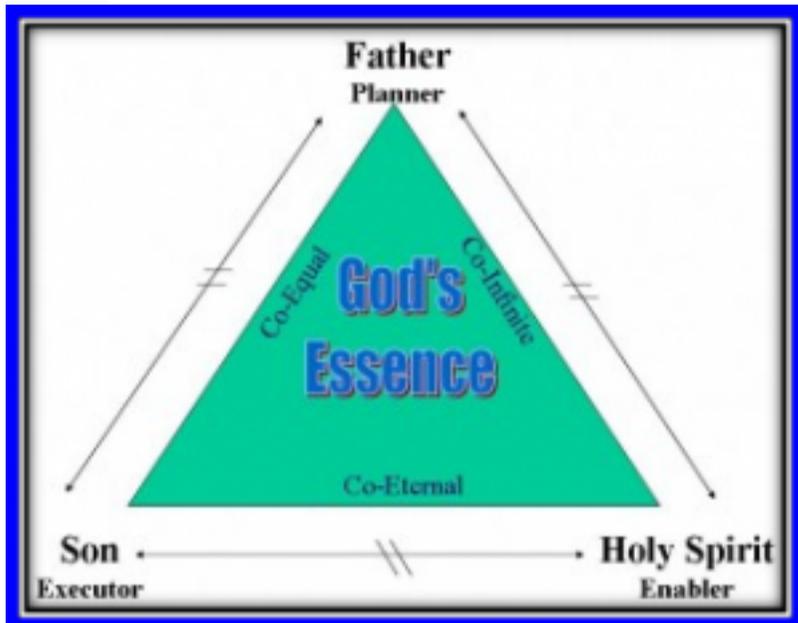
The Holy Spirit is God, **Acts 5:3-4**.

This Trinity constitutes what is called the Godhead. This Godhead is shown to us in the first book of the Bible in the first chapter, in the first verse, **Gen 1:1, "In the beginning God created the heavens and the earth."**

The Hebrew word for God there is **ELOHIM** – אֱלֹהִים. **ELOHIM** is a plural word. **EL** – אֱל or **ELOAH** – אֱלֹהָ, is the singular Hebrew word for God. But here **ELOHIM** is used which is a plural word but used in the singular. It was an early indication of the Trinity.

Gen 1:2 helps further identify the Godhead by identifying the Holy Spirit in the creative act, "**The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters."**

Later in **Gen 1:26; 3:22** God said, "**Let us make man,**" and in **Isa 6:8**, "**Whom shall I send and who will go for us?**" In these passages, the plural pronoun for God, **ELOHIM**, is used.



What makes the three members of the Godhead one is their shared essence or attributes. Each member of the Trinity, though a separate person, has the exact same representation of the attributes of the other members of the Trinity. They share these attributes equally, infinitely, and eternally.

There are Two Errors We Must Avoided when Describing the Trinity:

- That the Godhead is composed of three distinct Persons, (i.e. Peter, James, and John, who are related to each other in the loose fashion, by which men associate themselves together relative to certain ideals and principles). That supposition in the case of God would be Tritheism – three gods.
- That the Godhead is one Person only and that the triune aspect of His Being is no more than three fields of interests, activities, and manifestations.

We will note the major attributes of God below, but the Westminster Catechism written in 1648 by the reformers is one of the best definitions given as to who God is: "*God is a Spirit, in and of Himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty, knowing-all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth.*"

Each of the categories of this definition can also be termed attributes and combined make up the essence of God. Each of these attributes can be taught exhaustively individually, but we will note the main characteristics that make up God

The Main Attributes of God Include:

Sovereignty, Righteous, Just, Love, Eternal Life, Omniscience (all knowing), Omnipotent (all powerful), Omnipresence (everywhere at the same time), Immutability (unchanging), and Veracity (absolute truth).

Sometimes these are viewed as His:

"Absolute Attributes", which include: spirituality, infinity, and perfection.

- **Spirituality** means God's life and personality. God is immaterial, yet spirituality implies life. God is life, **Jer 10:10; John 4:24; 1 Thes 1:9**, and yet He does not possess life as we do, but He is life, He lives.
- **Infinity** means self-existence, immutability, and unity. By infinity is meant that God is without boundary or limitation. He invented space and time and exists within and outside of these.
- **Perfection** means truth, love, and integrity. The intellect, character, and affections of God are perfect

"Relative Attributes", which include:

- **Those related to time and space** – Eternity (God is not subject to time, He has always existed), and immensity (God is not subject to space).
- **Those related to creation** – Omnipresence (God is personally present everywhere), omniscience (God knows perfectly and eternally all that is knowable, whether actual or possible.), and omnipotence (God is all powerful, infinitely able to do all things within the range of His holy character or essence).
- **Those related to moral beings** – Veracity and faithfulness, mercy and goodness, and righteousness and justice.

From the various combinations of these main attributes, we understand God to be merciful, holy, just, faithful, good, kind, compassionate, gracious, and grace, etc.

In addition, God is **"spirit," John 4:24, "God is spirit, and those who worship Him must worship in spirit and truth."** That is why He is invisible, and commanded Israel to never make any images of Him. Yet at the same time, He can manifest Himself to the visible.

God is also **"light,"** which also refers to the majesty and glory of God. He is light and dwells in unapproachable light, **1 Tim 6:15-16**. As light God is eternal, immortal, and invisible, **1 Tim 1:17**.

1 John 1:5, "This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all."

1 Tim 6:15-16, "He who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion! Amen."

Light, as we know it, gives us several interesting parallels as all light is made up of three parts yet we see it as one light. It is one substance but is composed of three different properties: Actinic or radiating energy, luminiferous or illuminating, and calorific or heat-producing. It is also broken down by: Ultraviolet, Light, and Infrared. In addition, light has three primary colors of the prism or rainbow: red, yellow, and blue, and all colors emanate from the absorption or reflection of these three.

The ***actinic*** property is like God the Father, He is neither seen nor felt.

The ***luminescence*** property is like God the Son, both seen and felt.

The ***calorific*** property is like God the Holy Spirit, felt but not seen.

Therefore, we see how the composition of light is analogous to the three Persons in the Godhead who are One. Light is one with three properties. God is one in essence but three Persons.

Another illustration of the Trinity, not as good, is an egg. The yoke, white, shell are three parts, but there is only one egg.

As Eph 4:4-6 tells us, "There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all." Cf. Gal 3:20; James 2:19

And finally, God is life and self-existent. He has always existed and will always exist. That is the eternal nature of God, without beginning or end. He is life and the giver of life.

John 5:26, "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself." This tells us that the Father gave life to the humanity of Jesus Christ.

In fact, another Hebrew term for God, Jehovah from the Hebrew Tetragrammaton YHVH means, "Self-Existent One." As an exalted title, it was so sacred to the Jew that the use of it was avoided by the people for many generations, and when the scribes would write it, when making copies of the Hebrew Bible, they would break the quill and start with a new one.

The Bible ascribes these attributes to each member of the Trinity.

For example, taking the **Omnipotence of God:**

The Father is all powerful according to **Mat 19:26.**

The Son is all powerful according to **Mat 28:18; Phil 3:21; Rev 1:8.**

The Holy Spirit is all powerful according to **1 Cor 12:8-11.**

Mat 19:26, "And looking at *them* Jesus said to them, "With people this is impossible, but with God all things are possible."

Phil 3:21, "Who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself."

1 Cor 12:8-11, "But one and the same Spirit works all these things, distributing to each one individually just as He wills."

Some False Concepts of God Include:

"Pantheism" which is the belief that God is all and all is God. It views only the infinite nature of God and says that God is a material part of everything in nature and that all those parts combine to make up God. This was popularized in the Star Wars movies represented in the "force."

"Polytheism" is another false doctrine about God, as the word "poly" means, "many." It is the concept that the three members of the God head are three separate God's rather than one God in three persons or personalities. This gives rise to the worship of many god's as the Greeks and Romans did.

"Dualism" is the belief that there are two distinct principles or gods of eternal and equal power. The simple thought is that there is good and evil, and they are at war with each other. Some would even say it is God vs. Satan as equal gods who are at war with each other. This is a false doctrine, as God actually created Satan who is an angel, albeit a fallen one.

"Deism" is the belief that God created all things and then has left us alone. He has nothing to do with anything He created and is not a personal all-powerful God who works in our lives each and every day.

* Now back to the truth about God. The first thing the Bible teaches us about God is that "God is." If that simple truth gets hold of your mind and heart, it will move and mold your entire life. It will determine your science, it will determine your philosophy, it will determine your daily life, it will determine your eternity. "God is." The psalmist tells us in **Psalm 14:1, "The fool has said in his heart, "There is no God."**

Typically, he says there is no God simply because he does not wish to believe that there is a God. Now, there is a God, and a man that denies a fact simply because he does not wish to believe it is a fool.

There is abundant proof of the existence of God, so abundant that no man can sit down and consider the proof thoroughly and candidly without acknowledging the existence of God. Nature proves the existence of God. The man of science will tell you that in the minutest structure discernible by the most powerful microscope he finds perfect beauty, and most perfect adaptation of means to end. Then turning to the vast universe in the sky, the astrologer would tell you that everywhere you look you can see order, symmetry, law, intelligence, design, all proving an intelligent Creator of the material universe in which we live.

If I took my cell phone and showed it to you and asked, "Do you believe it had a maker?" you would say, "Certainly." "But why? Did you see it made?" "No." "Did you ever see a cell phone made?" "No!" "Why, then, do you believe it had a maker?" "Because everything about it indicates an intelligent maker: its face, its symmetry, its case, the buttons or touch screen capabilities, its battery, etc., everything about the phone proclaims that it had an intelligent maker, just as does the microscope or the telescope.

Rom 1:19 tells us, **"That which is known about God is evident within them; for God made it evident to them."**

You see, God in His creation of man gave us an inert nature to seek out and find God. At the same time, in all His creation, He has made Himself knowable.

That is why every civilization that has come along since the creation of man has sought to find God. If they looked earnestly and honestly, they would and did find the true God.

Rom 1:20, **"For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse."**

But many times, they did not look earnestly, and instead, to satisfy that inward drive and desire to find God, they would create their own god(s) as **Romans 1** continues to tell us.

Rom 1:21, **"For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ²²Professing to be wise, they became fools, ²³and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures."**

So, we must ask ourselves, have I looked earnestly and honestly for God, or have I ignored the signs and created other things in my life as god.

James 2:19, **"You believe that God is one. You do well; the demons also believe, and shudder."**

And finally, one day we must all meet God. You and I someday must meet this holy God. As the prophet Amos cries in **Amos 4:12, "Prepare to meet your God!"**

You see every man and woman must someday meet God. The rich man must meet God! The beggar must meet God! The scholar must meet God! The illiterate man must meet God! The king must meet God! The emperor must meet God! Everyone must meet God!

The supreme question of life, then, is this: "Are you ready to meet God?" None of us can tell how soon it may be that we shall meet God. So, are you ready? If not, I implore you to get ready to meet Him before leaving here tonight.

How Can We Meet God with Joy and Not with Fear? There is only one way in which we can meet Him with joy and not with despair, and that is on the basis of His Son Jesus Christ. God is infinitely holy, and the best of us is but a sinner. The only way in which a sinner can meet the holy God is on the belief in the shed blood of Jesus Christ upon the Cross. And with that faith in the saving work of Jesus Christ upon the Cross, any of us, no matter how outcast or vile, can go boldly to heaven and stand before our Holy God.

All you need to do is say in your own thoughts and words:

"Yes Father, I believe that your Son Jesus Christ went to the Cross and took on my sins and paid the price for them so that I would not have too." I believe that when His work was finished on the Cross that He died physically, was buried and three days later rose to eternal life." So yes Father, I believe that Your Son paid for my sins and was raised on the third day and through my faith in Him I too will have eternal life."

God the Father

Outline:

I.) Introduction

II.) The Trinity

III.) The Titles of God the Father.

IV.) The Person of God the Father

A) The 1st Person of the Trinity is Identified as the "Father."

B) The Title "Father" Designates His Relationship to:

1.) The Trinity as the 1st Person

2.) Jesus Christ

3.) The Believer

4.) The Jewish Nation (Israel)

5.) The Universe

6.) The Angels

7.) Man

C) The Distinctive Fatherhoods of God Includes:

1.) Fatherhood over creation, (Universal Fatherhood).

2.) Fatherhood over Israel, (National Fatherhood).

3.) The Father of our Lord Jesus Christ, (Eternal Fatherhood).

4.) Fatherhood over all who believe, (Relational Fatherhood).

D) The Characteristics of God the Father:

1.) He is the first person in mode of operation. The First Cause, the Original, the Source, the Beginning, the Commencement, the Fountain-head of all wisdom, the Absolute.

2.) The Foundation of our Redemption.

3.) The Covenant Maker and Keeper, and the Covenant Promiser.

4.) The Architect, Designer, and Controller.

5.) The Provider and Sustainer.

6.) The Light, Unapproachable Light, Life and Love.

7.) Glory, Majesty, Holiness, and Fire.

8.) Perfect, Invisible, Spiritual, and Eternally the Father.

9.) The Begetter.

E) The Functionality of God the Father in the Trinity Related to Mankind:

1.) God the Father Created the Universe.

2.) God the Father created Man.

3.) God the Father gives and preserves life in man, both body and soul; likewise. He cares for His creation and their needs (Divine Providence).

4.) God the Father is the planner or designer of salvation for all of mankind.

5.) God the Father has elected the believer from eternity past.

6.) The believer is Called to salvation, Justified and Glorified by God the Father.

7.) The believer is sanctified by God the Father.

8.) God the Father indwells all Church Age believers as part of the Mystery Doctrine for the Church Age.

9.) The Father is fully responsible for our prayers.

10.) God the Father disciplines and judges.

11.) God the Father provides Divine power for the function of His Plan for your life.

12.) The greatest power the Father has given to us is His Word, Bible Doctrine.

13.) The Believer is kept safe by God the Father.

14.) The Pastor's authority is given by God the Father.

15.) All positions of human authority have been established by the Father.

16.) God the Father will resurrect all of mankind.

F) God the Father's Role in the Incarnation of Jesus Christ:

V.) The Worship of God the Father Inside the Trinity:

Introduction:

John 15:21, "But all these things they will do to you for My name's sake, because they do not know the One who sent Me."

God is revealed to mankind through nature as its Designer and Creator and through Scripture, (which directly testifies of Him), and through the Person of the Lord Jesus Christ, (who came to reveal Him, **John 1:18**, and introduce men to Him, **Mat 11:27**).

From those revelations God is to be recognized as both Creator and Father.

For some reason, we tend to comprehend God as Creator more easily and more often than we do as our Father. As such, it is more common to investigate the creative activities of God than to consider His Fatherhood. In spite of this tendency, there is an extended body of truth bearing on the Fatherhood of God in Scripture that we will explore.

In **John 14:7** Jesus said, "**If *and* you have known Me, you will also know My Father, and from this point forward you keep on knowing Him and have seen Him.**"

The passage tells us, since we have known Jesus, we also know the Father, and from this point forward having known Christ, we should keep on knowing the Father, having seen Him through His Son and the Word He will leave behind. This is our revelation of who God the Father is.

Jesus Christ, the God/Man, reveals the Father to mankind. He is the Son of God, the Image of God, and is God just as the Father is God. **John 1:18; 1 Tim 6:15-16; Heb 1:3; 1 John 4:12-14.**

Therefore, for us to know who God the Father is, we have to: 1) know Jesus Christ and 2) know His Word, which are the only means for us to know God the Father.

John 1:18, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him.*"

Jesus makes the Father known. The only intelligible conception of God is precisely what Jesus says in **John 14:7, "If you know Me you will know the Father too."** So, let us see what Jesus has told us about the Father.



The Trinity.

First, we must understand the concept of God. As He has been revealed in Scripture, God is one in three persons. There is one God, yet three persons that make up the Godhead: God the Father, God the Son, God the Holy Spirit. This is called the Trinity.

One of the few verses of Scripture that capture all three in one is **John 14:26.**

John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name (all three members of the Trinity in view), He will teach you all things (Mystery Doctrine of the Church Age) and cause you to remember all that I taught you."

The word "Trinity" is not a Bible term, though unquestionably a Bible truth. Trinity is the term given to describe God as having one essence yet being three in person. Therefore, the Father, Son, and Holy Spirit all share equal, eternally, and infinitely the exact same Divine essence and attributes as the other members of the Trinity.

[Click Here & Scroll Down to See the "Trinity" PowerPoint Slides](#)

In the Old Testament, the emphasis of the Trinity is upon Divine unity where a Divine plurality is seen in the meaning of "**ELOHIM – אֱלֹהִים** (el-o-heem')" **Deut 6:4**, a plurality of persons and unity of essence. The suffix "IM" in Hebrew stands for plurality.

Deut 6:4, "Hear, O Israel! The LORD is our God (ELOHIM), the LORD is one! "

The New Testament lays emphasis upon the individual Persons of the Trinity and their separate responsibilities for the purposes of redemption, yet here too there are occasional references to Divine oneness of essence, **Mat 28:19.**

Mat 28:19, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit."

Water is a good illustration that may serve as a “three-in-one” illustration, since it retains its chemical activity whether in solid, gas, or liquid state, (i.e., ice, steam, and water). There is also a triple point for water, a condition under which ice, steam, and liquid water can coexist in equilibrium. All are water, yet distinct from each other.

Another analogy; the sun, its light, and its power may help illustrate the Trinity. No one has actually seen the sun just as no one has seen the Father. Yet we learn a great deal about the sun by studying the sunlight just as we learn about the Father through Jesus Christ the Son who is the radiance of His glory, **Heb. 1:3**. Then there is the power of the sun as it is involved in the growth of seeds and trees and plants. When asked what makes things grow, we say the sun does. The Holy Spirit is like the power of the sun and He is God.

1 John 1:5, “And this is the message which we have heard from Him and we announce to you, that God is light, and in Him there is no darkness at all.”

John 1:5, “The light shined in darkness, and the darkness did not comprehend (overpower) it.”

John 8:12, “Again therefore Jesus spoke to them saying, ‘I am the light of the world. He who follows me will not walk in the darkness but will have the light of life.’”

1 Tim 6:16, “Who alone possesses immortality and dwells in unapproachable light, whom no man has seen nor can see, to him be honor and eternal dominion. Amen.”

One God can be three in person because of their shared attributes. The 10 major attributes of God include: Sovereignty, Righteousness, Justice, Love, Eternal Life, Omniscience, Omnipotence, Omnipresence, Immutability, Veracity.

[Click Here & Scroll Down to see the “Essence of God” PowerPoint slides.](#)

These attributes are set forth **in Ex 15:11; 33:19; 34:6-7; Deut. 6:4; 10:17; Num 16:22; Isa 44:6; Hab 3:6; Psa 102:26; Job 34:12; Rev. 5:12; 7:12.**

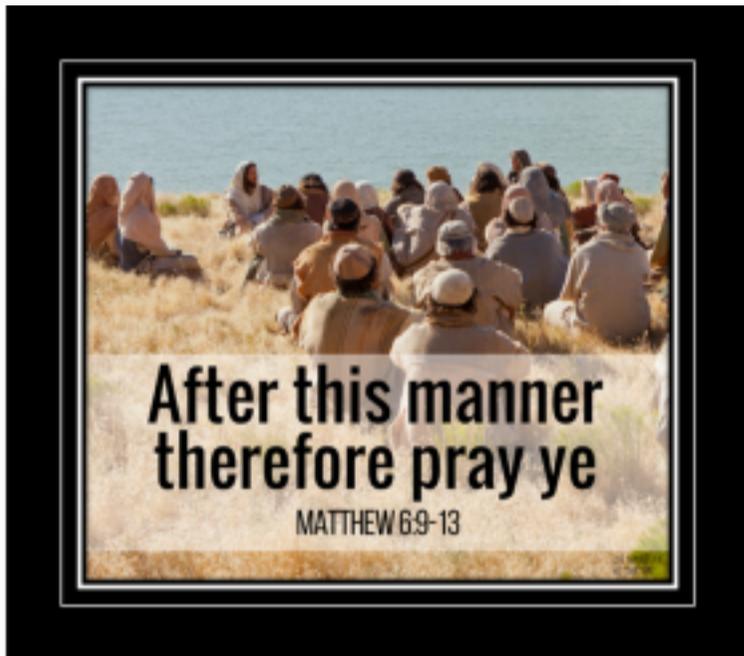
A good definition of the Essence of God is found in the *Westminster Larger Catechism*, which reads: “*God is a Spirit, in and of Himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty, knowing-all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth.*”

In the Bible, and therefore Theology, the Trinity is known as Father, Son, and Holy Spirit. The Father is known as the first Person of the Trinity, the Son as the second, and the Holy Spirit as the third.

The Titles of God the Father:

The titles of the first Person are largely restricted to combinations associated with the word "Father." He is the God and Father of our Lord Jesus Christ, and the Father of Mercies. He is addressed as, "Abba, Father," Heavenly Father, Father of Spirits, Holy Father, Righteous Father, Father of Lights, and Father of Glory.

The Person of God the Father:



The First Person of the Trinity is Identified as "Father," for Example:

- 1.) **"Our Father ... in heaven," Mat 6:9, 14, 26, etc.**
- 2.) **"The God and Father of the Lord Jesus," 2 Cor 11:31, etc.**
- 3.) In the Old Testament God was revealed as Father:
 - Of the Israelites, **Ex 4:22.**
 - To the special representative of the nation, the king, **2 Sam 7:14.**
 - As a Father who loves his children, **Psa 103:13.**
- 4.) In the New Testament, it is first revealed in relation to the eternal Son, **John 1:14, 18.**

John 1:14, "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth."

John 1:18, "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*."

The Title "Father" Represents Several Scriptural Concepts:

- 1.) It designates the first Person of the Trinity.
- 2.) It designates His relationship to Jesus Christ, **"Father of our Lord Jesus Christ", 1 Peter 1:3; 1 Cor 8:6; Eph 1:17.**

3.) It designates His relationship to the believer, **"our Father,"** as noted in the template prayer of **Matthew 6:9**. This relationship is also noted in the first words of the Apostles' Creed, "I believe in God the Father Almighty." These are from recognition of this spiritual truth as depicted in the Word of God. Only those saved through Jesus Christ are admitted to the privileges of children in the Divine household of the Father.

4.) It designates His relationship to the Jewish nation. **Deut 32:6; Hosea 11:1; Psa 103:13; 68:5; Mal 1:6.**

5.) It designates His relationship to the universe, **"the Father of lights," James 1:17.**

6.) It designates His relationship to angels, **"sons of God," Gen 6:2, 4; Job 1:6; 2:1; 38:7.**

7.) It designates His relationship to man, **"the Father of spirits," Heb 12:9;** who are created after His image, **Acts 17:26-29; Luke 3:38;** with **Gen 1:27; Mal 2:10.**

- Man, as created, was designed for sonship to God. The realization of man's true creature destiny was frustrated by sin, and can now only be restored by redemption. Therefore, we have the place of sonship in the gospel:

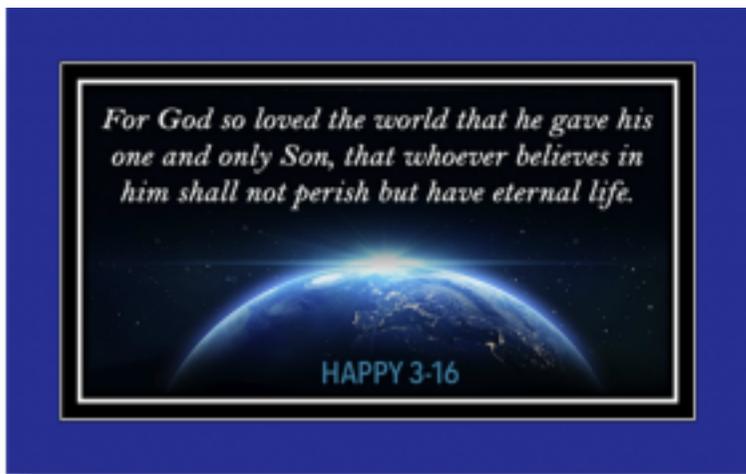
i) As an unspeakable gift and privilege, **1 John 3:1** with **Eph 2:8-9.**

1 John 3:1, "See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason, the world does not know us, because it did not know Him."

ii) Being obtained by grace, through regeneration, **John 1:12-13,** and adoption, **Rom 8:14, 19.**

John 1:12-13, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God."

In this relation of nearness and privilege to the Father in the kingdom of His Son, **Col 1:13,** believers are "sons of God" in a sense true of no others. It is a relation, not of nature, but of grace. Therefore, Fatherhood is now the determinative fact in God's relation to the believer, **Eph 3:14-21.**



The Fatherhood of God has Several Manifestations. The Distinctive Fatherhoods of God are:

- 1) **Fatherhood over creation** – Universal Fatherhood.
- 2) **Fatherhood over Israel** – National Fatherhood.
- 3) **The Father of our Lord Jesus Christ** – Eternal Fatherhood.
- 4) **Fatherhood over all who believe** – Relational Fatherhood

Fatherhood Over Creation (Universal Fatherhood):

In **1 Cor 8:6** where it is declared, "**But to us there is but one God, the Father, of whom are all things,**" teaches all mankind as belonging to the Fatherhood of God due to His creation of mankind.

There is a form of "Universal Fatherhood" which, within its proper bounds, should be recognized.

This is in no way to be confused with that Fatherhood which is secured by the regenerating work of the Holy Spirit.

This general form of kinship between Deity and Creation is not usually predicated of the Father, but is declared to be between God and His creation, as noted by His love for all humanity expressed in the words, "**For God so loved the world, that He gave His only begotten Son,**" **John 3:16.**

In tracing the genealogy of Christ back to Adam, Luke accounts for Adam's existence by declaring him to be a son or creation of God, **Luke 3:38**. This is sonship by right of creation, the only conception of divine fatherhood which an unregenerate person can entertain.

Paul similarly quotes the pagan poets as asserting that all men are the offspring of God, **Acts 17:28**. ("**Offspring**" or children = **GENOS – γένος** (ghen'-os) that means, "family, race, nation, people or offspring, i.e. children.")

All men may be considered sons of God, inasmuch as they owe their existence to Him.

Fatherhood Over Israel (National Fatherhood):

The intimate relationship between Jehovah and Israel, which was made possible by the gracious work of God alone, was also divinely expressed by the figure of Father and son.

In **Ex 4:22**, Jehovah instructed Moses to say to Pharaoh: **"Thus says the LORD, 'Israel is My son, My firstborn'"**. This was the first mention of that intimate relationship of Father and son between God and Israel.

Several other times God addresses the nation of Israel as a Father or as His sons, **Deut. 32:6; Isa. 63:16; 64:8**.

This designation did not intimate that individual Israelites were regenerated sons of God.

The term connotes "National Fatherhood" by reason of parental care for all, just as Jehovah declared Himself to be a husband unto Israel, **Jer 31:32**.

The Father of our Lord Jesus Christ (Eternal Fatherhood):

The phrase **"the God and Father of our Lord Jesus Christ"** is the full title of the First Person of the Trinity. It is used five times by Paul, **Rom 15:6; 2 Cor 1:3; Eph 1:3; 1 Peter 1:3** and in **2 Cor 11:31** with no "our" and just "the."

Even though God the Father is also the Father of all who believe, for all eternity to come, He must first be recognized by the distinction, **"the God and Father of our Lord Jesus Christ."**

The relation of the Second Person to the First Person of the Trinity has been from all eternity that of a Son, which is not only eternal but unchangeable too.

He did not become a Son of the Father, as some say, by His incarnation or by His resurrection, nor is He a Son by mere title, nor is He temporarily assuming such a relationship that He may execute His part in the Plan of Redemption.

The Son, being God Himself, is eternally on an absolute equality with the Father. On the other hand, the First Person became the God of the humanity of the Second Person as a result of the incarnation.

The First Person is never the God of the Second Person in Deity, but is His Father in a peculiar sense, which belongs more to other spheres of existence than it does to this earthly one.

Only from Jesus' humanity could Christ address the First Person as **"My God."** He did this in the moment of the supreme manifestation of His humanity, when on the cross He said, **"My God, my God, why have you forsaken Me?" Mat 27:46**. And again, after His resurrection, He said, **"I ascend unto my Father, and your Father; and to My God, and your God," John 20:17**.

The thought of inferiority or succession is not to be included in the Divine Father and Son relationship. That is held for the understanding of His self-willed humility, in terms of manifestation in his humanity.

Jesus may appear inferior from wrong applications of certain Scriptures. But the unique, eternal affiliation between the First and Second Persons of the Godhead is best revealed to the human mind by the pattern of the appellations used for an earthly father and his son.

Therefore, whenever Christ addressed the First Person as "**God,**" it is clearly indicated that He spoke from His humanity, **Mat 27:46; Heb 10:7, (Psa 40:7-8).**

Many false doctrines persist regarding Jesus' sonship, which must be rejected including:

- That Christ became a Son by His incarnation, **Luke 1:35.**
- That He became one by the resurrection, **Rom 1:4.**
- That He is one only by virtue of office.
- That He is one only by title.

Taking just one of the above scriptures out of context has led to these misunderstandings and false doctrines. Comparing Scripture with Scripture tells us that Jesus was the Son of God by His incarnation and His resurrection. So, which is it? It is neither. He has always been the Son of God and His sonship is made manifest by His incarnation and resurrection, the two cornerstones signifying His humanity.

Jesus asserted the principle of His sonship from eternity past in **John 17:5, 24.** As does Paul in **Col 1:15-16.**

Jesus was the Son whom God sent into the world, whom He "**gave,**" **Isa 9:6; John 3:16.**

The Nicene Creed states: "*The only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father.*"

The Athanasian Creed states: "*The Son is from the Father alone; neither made, nor created, but begotten . . . generated from eternity from the substance of the Father.*"

The terms Father and Son, as applied to the First and Second Persons in the Godhead, are somewhat anthropomorphic in character. That sublime and eternal relationship, which existed between these two Persons, is best expressed to human understanding in the terms of father and son, but wholly without implication that the two Persons, on the Divine side, are not equal in every way.

Fatherhood Over All Who Believe (Relational Fatherhood):

Under this the fourth aspect of the divine Fatherhood, a most intimate relationship and abiding reality is in view.

Even though generation and regeneration are closely related, there is a subtle difference. The generation is the begetting of life which is the starting point of physical existence, while regeneration is the begetting of life which is the starting point of spiritual existence.

Jesus distinguished the difference between the two when evangelizing the Pharisee Nicodemus in **John 3:1-7**.

Peter reiterated the significance of regeneration compared to generation in **1 Peter 1:3, 23-25a**.

1 Peter 1:23, "For you have been born again not of seed which is perishable but imperishable, *that is*, through the living and enduring word of God. ²⁴For, 'All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, ²⁵But the word of the Lord endures forever.'"

Paul signified the difference of the regenerated spiritual life in, **2 Cor 5:17; Gal 6:15**.

2 Cor 5:17, "Therefore if anyone is in Christ, *he is a new creature; the old things passed away; behold, new things have come.*"

1.) The authority of God's Word testifies that men in their natural estate of generation are spiritually dead until born again (regeneration).

2.) Being born again gives the impartation of the Divine nature to the believer.

3.) Men are either perfectly lost, being unregenerate, or perfectly saved, being regenerate as to their relation to God.

4.) Regeneration is one of the 40 things God provides the believer at the moment of salvation.

5.) Being regenerated is made possible by God the Holy Spirit, and results in legitimate Fatherhood on the part of God, and legitimate sonship on the part of the one who believes.

6.) This sonship, though it brings the believer into the position of an heir of God and a joint-heir with Christ, is not the same as the Sonship of Christ which is from all eternity.

- Christ never used the phrase, "**our Father,**" other than when instructing believers how to pray in **Mat 6:9**.
- He spoke of "my Father, and your Father; my God, and your God."
- However, Paul spoke of "our Father," in most of his opening or closing salutations and other places as well, **Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Phil 1:2; 4:20; Col 1:2; 1 Thes 1:1; 3:11, 13; 2 Thes 2:16; Phile 1:3**.

7.) Regeneration is God's own plan by which the lost may enter into that relation to Himself which is infinitely near and real.

8.) Each individual who is born of God has become a son of God in the most vital and immutable meaning of sonship and has been received into the household and family of God, **Mat 5:9; Luke 20:36; John 14:2; Rom 8:14-19; Gal 3:26.**

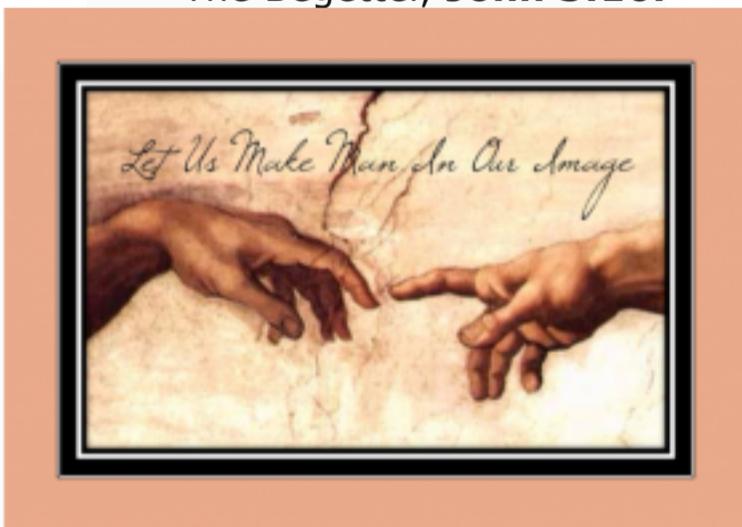
Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

9.) The regenerate one may say as Christ did in **Mark 14:36, "Abba Father"**, a term of filial (fili-el) relation, **Rom 8:14-17; Gal 4:6-7.**

Rom 8:14-17, "For all who are being led by the Spirit of God, these are sons of God. ¹⁵For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" ¹⁶The Spirit Himself testifies with our spirit that we are children of God, ¹⁷and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with *Him* so that we may also be glorified with *Him*."

The Characteristics of God the Father:

- He is the first person in mode of operation. The First Cause, the Original, the Source, the Beginning, the Commencement, the Fountain-head of all wisdom, the Absolute.
- The Foundation of our Redemption, **John 3:16.**
- The Covenant Maker and Keeper, and the Covenant Promiser, **Gen 6:18.**
- The Architect, Designer, and Controller.
- The Provider and Sustainer, **Job 24:23; Psa 35:5; 145:14; Gal 3:5.**
- The Light, Unapproachable Light, Life, and Love, **Rom 4:17; 6:23; 1 Tim 6:16; 1 John 4:8, 16.**
- Glory, Majesty, Holiness, and Fire, **Heb 12:29.**
- Perfect, **Mat 5:48**, Invisible, Spiritual, and Eternally the Father.
- The Begetter, **John 3:16.**



The Functionality of God the Father in the Trinity Related to Mankind:

God the Father Created the Universe, Ex 20:11; Psa 102:25, "Of old You founded the earth, and the heavens are the work of Your hands."

- Jesus Christ's part in creation is stated in **Col 1:16, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible."**

- God the Holy Spirit's part in creation is stated in **Gen 1:2**, "The Spirit of God moved upon the face of the waters," and, **Job 26:13**, "By His Spirit He hath garnished the heavens.'

All of this is combined in the one sublime statement in **Gen 1:1**, "In the beginning God [*Elohim*] created the heaven and the earth." The separate, yet complete act of creation on the part of each Person is gathered up in the assertion that Elohim, which name declares the mystery of plurality in unity and unity in plurality, achieved the undertaking.

Similarly, **God the Father Created Man, Gen 1:26; 2:7; Eccl 12:1; Isa 54:5.**

Gen 1:26, "Then God said, "Let Us make man in Our image, according to Our likeness"

Also in **Gen 2:7**, Jehovah Elohim is said to have, "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

- Christ's role in creation of man is declared in **Col 1:16**, "by Him were all things created, that are in heaven, and that are in earth, visible and invisible."
- God the Holy Spirit's role is declared in Job 33:4, "The Spirit of God hath made me, and the breath of the Almighty hath given me life".

God the Father Gives and Preserves Life in Man, both body and soul, **Mat 6:25-34**; likewise, He cares for His creation and their needs (Divine Providence), cf **Psa 8:6-8**.

- The Father provides our Logistical Grace blessings, **Rom 8:32**.

God the Father is the Planner or Designer of Salvation for All of Mankind. Isa 14:27; John 4:34; 5:17; 12:44; 1 Cor 8:6; Eph 3:11

- God the Son executed salvation on the Cross, **John 4:34; 5:17; Rom 5:8; Heb 10:7; 1 Pet 2:24; 3:18**.
- God the Holy Spirit reveals the message of salvation. Under the doctrine of common grace, He makes the gospel perspicuous, **John 16:8-11**.

God the Father has Elected the Believer from Eternity Past, Mat 15:13; 2 Thes 2:13.

Mat 15:13, "But He answered and said, 'Every plant which My heavenly Father did not plant shall be uprooted.'"

The Believer is Called to Salvation, Justified and Glorified by God the Father, Rom 8:28-30; 9:22-26; 1 Cor 1:9; Gal 1:15-16; 1 Peter 1:15; 5:10

The Believer is Sanctified by God the Father, 1 Cor 1:2; Heb 2:11 and Jude 1:1 (KJV). Jude 1:1 (KJV), "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

- Of Christ, it is said in **Heb 2:11**, "For both He who sanctifies (Jesus Christ) and those who are sanctified are all from one *Father*; for which reason He is not ashamed to call them brethren."

- The Holy Spirit's sanctification in relation to believer is noted in **Rom 15:16; 1 Cor 6:11. 1 Cor 6:11, "Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God."**

God the Father Indwells All Church Age believers as part of the Mystery Doctrine for the Church Age, **John 14:23; Eph 4:6; 2 John 9.** His abiding establishes our eternal relationship with Him.

- God the Son indwells us according to **John 14:20; 17:22-23; Rom 8:10; 2 Cor 13:5; Gal 2:20; Col 1:27; 1 John 2:24.** We are the temple for the dwelling of the Shekinah Glory.
- The indwelling of the Holy Spirit is found in **Rom 8:11; 1 Cor 3:16; 6:19-20; 2 Cor 6:16.** He indwells us to empower us to execute the spiritual life and adorn the Temple of Christ.

The Father is Fully Responsible for Our Prayers.

- The Father hears (receives) our prayers. We pray to the Father. **Mat 6:6-9; 7:11; Luke 11:2, 13; John 15:16; 16:23; 1 John 1:7-9.** We approach the throne of Grace, **Heb 4:16**
- He answers our prayers, **Mat 18:19; Luke 11:13; John 15:16; 16:23; 1 John 5:14-15. Mat 18:19, "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven."**
- He forgives us of our sins when we confess them to Him, **Mat 6:14 cf 1 John 1:9. Mat 6:14-15, "For if you forgive others for their transgressions, your heavenly Father will also forgive you.¹⁵But if you do not forgive others, then your Father will not forgive your transgressions."**
- The Son is our Intercessory/Advocate in prayer, **Rom 8:34; 1 John 2:1.**
- The Holy Spirit helps us (intercedes for us) in prayer, **Rom 8:26.**

God the Father Disciplines and Judges, Mat 18:35; Heb 12:4-11, (Prov 3:11-12; Psa 119:75); Deut 8:5; 2 Sam 7:14.

Mat 18:35, "My heavenly Father will also do the same to you, if each of you does not forgive his brother from your heart."

- Jesus Christ is said to discipline the reversionistic believer in **1 Cor 11:32; Rev 3:19.**
- The Holy Spirit brings judgment, **Judges 3:10.**

God the Father Provides Divine Power for the Function of His Plan for Your Life. The omnipotence of God the Father is related to our Portfolio of Invisible Assets. He is also the designer of God's Power System that is available to every believer.

Your Portfolio of Invisible Assets Includes:

Primary Assets Consist of:

Baptism of the Holy Spirit.

Pre-designed Protocol Plan of God (P3G).

Equal Privilege and Equal Opportunity.

Unique Royal Commissions.

Unique Mystery Doctrine of the Church Age.

Indwelling of the Trinity.

100% Availability of Divine Power.

Secondary Assets:

Positive volition toward Bible Doctrine.

Production Assets = Residence in the P3G (Fruit of the Spirit).

Suffering for Blessing.

Invisible impact blessings.

- Personal impact – Blessing by association.
- Historical impact – National blessing (Pivot).
- International impact – Association with Client Nation to God.

Personal Asset:

Operating in your Spiritual Gift

Unique Asset:

Indwelling of the Trinity:

- The omnipotence of God the Son is related to the preservation of the universe, as well as the perpetuation of human history.
- The omnipotence of God the Holy Spirit is related to residence, function, and momentum inside God's Power System.

The Greatest Power the Father has Given to Us is His Word, Bible Doctrine, John 15:15; 17:14, 17 cf. Heb 4:12.

- The Bible is said to be the Mind of Christ, **1 Cor 2:16; 2 Peter 3:18.**
- The Bible was inspired by God the Holy Spirit **2 Sam 23:2; Acts 28:25; 2 Tim 3:16**, and is revealed / taught to man by the Spirit, **John 16:13; 1 Cor 12:8; Eph 6:17; 2 Peter 1:20-21.**

2 Sam 23:2, "The Spirit of the LORD spoke by me, and His word was on my tongue."

2 Tim 3:16-17, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work."

"Inspired by God" is the Greek word **THEOPNEUSTOS – θεόπνευστος** (teh-op'-nyoo-stos), which comes from **THEOS – θεός** (teh'-os) that means, "God," and **PNEUMA – πνεῦμα** (pnyoo'-mah) that means, "breath or spirit." Literally, it is "God-breathed," (i.e. inspired by God.) **PNEUMA** is used in the New Testament for the Holy Spirit; therefore, it is the Holy Spirit who has inspired the writers of the New Testament to write the Word of God. This is called, "Verbal Plenary Inspiration of the Scripture."

The Believer is Kept Safe by God the Father, which also speaks of our eternal security. Christ declared of the Father in **John 10:29** that, **"No man is able to snatch them out of my Father's hand."**

- The same thing is promised by the Son Himself, **John 10:28**, and in **Rom 8:34**, we see the four-fold nature of Christ's safekeeping, **Rom 8:34**, **"Who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us."**
- Nothing is more assuring than **Eph 4:30** that tells the believer he is **"sealed (by the Spirit) unto the day of redemption."**

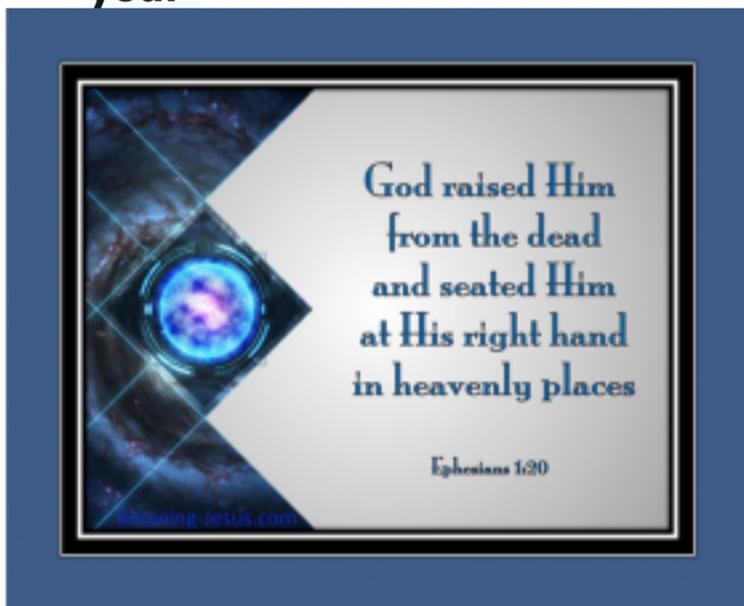
The Pastor's Authority is Given by God the Father. 2 Cor 3:5-6

- The Pastor's authority is of the Son, as Paul testified in **1 Tim 1:12**, **"He counted me faithful, putting me into the ministry."**
- The Pastor's authority is of the Holy Spirit, as Paul instructed the elders of the Church in Ephesus, **Acts 20:28**, **"Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."**

All Positions of Human Authority Have Been Established by the Father, Rom 13:1-4.

God the Father Will Resurrect All of Mankind. It is recorded of both the Father and the Son in, **John 5:21** **"For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes."**

- Of the Third Person, it is stated in **Rom 8:11**, **"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you."**



God the Father's Role in the Incarnation of Jesus Christ.

John 3:16, "God so loved the world, that He gave His only begotten Son."

John 5:26, "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself."

Three Persons are Present in the Incarnation of Jesus Christ:

- The Spirit generates the Son, **Mat 1:18-20.**
- But in such a manner that the Son ever addresses the First Person as Father, **Mat 4:17; Mark 1:11; Luke 3:23, 38; John 3:35.**
- The Son always did the will of the Father, **Mat 26:39; Mark 14:36; Luke 22:42; John 6:38**
- To accomplish this, the Spirit was given to the Son without measure, **Mat 3:16; 4:1; Mark 1:10, 12; Luke 4:1; John 3:34.**

God the Father was Involved in the Death of Jesus Christ Upon the Cross as Prophesized in Psa 22:15.

Psa 22:15, "And You lay Me in the dust of death."

- Likewise, Jesus gave up His own life, **Luke 23:46; John 10:11-18; Phil 2:8.**
John 10:18, "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

- Of the Spirit's part in Christ's death, it states in **Heb 9:14, "Christ . . . through the eternal Spirit offered Himself without spot to God."**
The Father Resurrected Jesus Christ (returning His spirit from heaven), **Eph 1:20; Col 2:12; 1 Thes 1:10; 1 Pet 1:21; Heb 13:20**

- The Spirit returned His soul from Hades/Sheol, **Acts 2:24; Rom 1:4; 8:11; 1 Peter 3:18.**
- The Son raised His body, **John 2:19; 10:17-18.**
God the Father will place all authority in subjection to our Lord Jesus Christ, (Operation Footstool), **1 Cor 15:25-28; Eph 1:22; Heb 2:8.**

"Marvelous, indeed, are the works of God and of surpassing import is the fact that these works are, in each case, said to be wholly wrought by each of the Trinity separately, not in partnership or mutual cooperation, and sufficiently in each instance to make it appear to be unnecessary for the work to be undertaken by Another! Thus, unity and plurality are demonstrated as existing in the Godhead on a plane of relationship above and beyond the range of human experience." (L.S. Chafer, Chafer Systematic Theology, Vol. 1, Chapter 18.)

The Worship of God the Father Inside the Trinity.

All created intelligences are appointed to render worship to God, and their worship, such as it is, comprehends the Triune Godhead.

He is worshiped by Angels. The angels ascribe worship to three Persons, when they say in, **Isa 6:3, "Holy, Holy, Holy, is the LORD of hosts,"** and the **"living creatures"** are saying in, **Rev 4:8, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."**

God is worshiped by Saints. All prayer and worship is now directed, by Divine Instruction, to God the Father, in the name of the Son, and in the enabling power of the Holy Spirit, **John 16:23-24; Eph 6:18.**

The Benedictions gives praise to the Trinity. In **Num 6:24-26**, the blessing implored by the high priest upon the people is recorded as;

Num 6:24, "The LORD (YEHOVAH) bless you, and keep you;"

Num 6:25, "The LORD (YEHOVAH) make His face shine on you, and be gracious to you;"

Num 6:26, "The LORD (YEHOVAH) lift up His countenance on you, and give you peace."

In **2 Cor 13:14**, the most used benediction of the church is recorded, **"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen."**

Keep in mind that even though we have some revelation about who and what God is, He remains the incomprehensible One that humans cannot totally fathom, both in His essence and ways, **Job 36:26; Isa 40:13, 25, 28; cf. Deut 29:29**

Eph 4:4-6, "There is one body and one Spirit, just as you have been called with reference to one hope of your calling; one Lord, one faith, one baptism, one God, even the Father of all."

Verses 4-6 teach that just as there is unity in the Trinity, so in principle, there is unity in the body of Christ.

Verse 4 teaches there is **"one Spirit."**

Verse 5 teaches there is **"one Lord."**

Verse 6 teaches there is **"one God, the Father of all."**

One inexplicably three!

One in simplest unity!

Holiness of God

The Holiness of God is one of the many attributes that constitute the overall Essence of God. The attributes of God present a theme so vast and complex, and so beyond the range of finite faculties that our attempt to classify them is only approximate as to accuracy or completeness. In addition, the attributes of God are so interrelated and interdependent that the exact placing of some of them is difficult, if not wholly impossible.

L.S. Chafer states, *"Though wholly inadequate, man's conception of God is measured by those characteristics which he attributes to God. The Bible presents a revelation which, though limited by the restrictions that language must ever impose, is of a Person, and this revelation attributes to Him those exalted qualities which are His. These qualities thus attributed are properly styled attributes. To declare His Person and the sum total of His attributes, would constitute a final definition of God which man might never hope to form. God is not specifically defined in any one assertion, but His existence and attributes are assumed and do appear only as the text in various places and in manifold terms sets forth what He is and what He does. A true Biblical definition of God will be secured only as an induction of all the Scripture is secured. (cf. Gen. 1:1; Job 11:7-9; 36:26; 37:5, 23; Ps. 77:19; 92:5; 97:2; 145:3; 147:5; Prov. 25:2; Isa. 40:28; Jer. 10:10-16; Matt. 11:27; Rom. 11:33, 34; etc.)."* (L. S. Chafer, Systematic Theology, Vol. 1)

An attribute is a property which is intrinsic to its subject. Thus, in describing God, we typically define the Essence of God by 10 main attributes including God's: Sovereignty, Righteousness, Justice, Love, Eternal Life, Omniscience, Omnipotence, Omnipresence, Immutability, and Veracity. These 10 are certainly not exclusive in making up the Essence of God. There are other attributes that we will mention in this study. Those attributes are typically made up by a combination of the 10 listed above.

God, out of necessity, is defined for us in the Bible in terms and expressions which belong to human life and experience. He is presented to us in anthropomorphic, (physical characteristics of man ascribed to God) and anthropopathic, (mental characteristics of man ascribed to God), terms.

The Westminster Confession of Faith is one of the most comprehensive or Biblical definitions of God formed by man outside of the Scriptures. It reads,

I. THERE is but One only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; 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.

II. God hath all life, glory, goodness, blessedness, in and of Himself; and is alone in and unto Himself all-sufficient, not standing in need of any creatures which He hath made, nor deriving any glory from them, 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; and hath most sovereign dominion over them, to do by them, for them, and upon them, whatsoever Himself pleaseth. In his sight, all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain. He is most holy in all His counsels, in all His works, and in all His commands. To Him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, He is pleased to require of them.

III. In the unity of the Godhead there be three persons of One substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. (Westminster Confession of Faith, Chap. II)

The Personality of God:

To have a comprehensive understanding of God, we also need to understand an anthropopathic characteristic of God and that is, He has a personality.

Personality means, "The part of a person that makes them behave in a particular way."

Personality has its component parts, namely; intellect, sensibility, and will. Therefore, God's personality includes His attribute of Omniscience, but also demands that He have sensibility and will. These are not characteristics of God's attributes, they are attributes themselves.

Sensibility is, "the ability to experience deep emotions."

Will is, "the ability to make decisions, choices."

In the past, we have understood God's Omniscience and Will, so here we will focus on His Sensibility. God's Divine, moral sensibility includes the attributes of:

- Holiness
- Justice, (including Righteousness)
- Love
- Goodness
- Truth

Both in philosophical and theological usage, the designation "sensitivity" includes the higher forms of feeling. The fact that in God, the emotions of love and patience, and the attributes of holiness, justice, goodness, mercy, and faithfulness exist, goes far to indicate the true quality of God.

Many theologians try to remove the warm and sentient nature which the Scriptures define for us over and over again. Sensitivity in God is as well defined as are the other essentials of personality; intelligence and will.

The sensitivity of God includes His rational Being. For example, in the universe He has expressed His ultimate desire, and of that universe, in its original form, He said, "**It was very good.**" Having contemplated the beautiful in creation, none can doubt the aesthetic nature in God.

God is not just pure thought, but He is also absolute intuition and absolute sensitivity. He not only grasps reality in His absolute thought, but He sees it in His absolute intuition, and enjoys it in His absolute sensitivity.

The Holiness of God:

Ex 15:11, "Who is like You among the gods, O LORD? Who is like You, majestic in holiness, awesome in praises, working wonders?"

Isa 6:3, "And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, the whole earth is full of His glory."

As stated above, His sensitivity is comprised of His, Holiness, Justice, Love, Goodness, and Truth. We will now understand the Holiness of God in relation to His sensitivity.

Definition:

Holiness is typically defined negatively and in relation to a relative, and not absolute standard. So, holiness in the Bible means separation from all that is common or unclean.

In respect to God, holiness means, not only that He is separate from all that is unclean and evil, but also that He is positively pure and thus distinct from all others.

An analogy may be helpful here. What does it mean to be healthy? It is the absence of illness, but also a positive infusion of energy.

Therefore, holiness is the absence of evil and the presence of positive right. In God, His holiness is a purity of being and nature, as well as of will and act.

Scripture:

Holiness is the attribute by which God wanted to be especially known in Old Testament times, **Lev 11:44; Josh 24:19; Psa 99:1-9; Isa 6:2-3; 40:25; Hab 1:12-13.**

In the New Testament, it appears in direct statements such as, **John 17:11; 1 Peter 1:15.** It also appears in ascriptions of praise, **Rev 4:8.**

The Creator is holy in Himself, quite apart from all evil, **Psa 22:3,** as we see His holiness in the figure of God being light, **James 1:17; 1 John 1:5.**

Jesus Christ is said to be Holy in, **Psa 16:10; Mark 1:24; Luke 1:35; 4:34; John 6:69; Acts 2:27; 13:35; Heb 7:26; 1 Peter 1:15.**

Application:

The absolute, innate holiness of God means that sinners have to be separated from Him, unless a way can be found to make them holy. And that way has been provided in the merits of Jesus Christ.

A proper view of the holiness of God should make the believer sensitive to his own sin, **Isa 6:3, 5; Luke 5:8.**

The holiness of God becomes the standard for the believer's life and conduct, **1 John 1:7.**

- This should put to an end to the often-useless discussions over what is permitted and what is not in the Christian life. Proper conduct can be tested by the simple question, is it holy?
- This is the believer's standard. While he does not always measure up to it, he must never compromise it.

Amplification:

The holiness of God is intrinsic, uncreated, and untarnishable; it is observable in every Divine attitude and action. It embraces not only His devotion to that which is good, but is also the very basis and force of His hatred of that which is evil.

Thus, there is in Divine holiness the capacity for reaction toward others which is both positive and negative.

The following Scriptures declare the holiness of God: **Ex 3:5; Lev 19:2; 1 Sam 2:2; Job 15:15; Psa 22:3; 47:8; 111:9; Isa 6:3; 57:15; Rev 6:10; 15:4.**

Attributes of God that Make Up His Sensibility and Inter-Work with His Holiness:

Love:

1 John 4:8b-9, "For God is love. By this the love of God was manifested in us, that

God has sent His only begotten Son into the world so that we might live through Him."

God is Holy; therefore, the love of God possesses perfect integrity, which includes incorruptible justice and immutable righteousness. In God, love is the perfection of holiness and all that that concept implies. Love in God is seeking the highest good and glory of His perfect attributes.

God's attribute of love does not operate apart from His other attributes including holiness and justice. Because God is holy and unchangeable, divine love cannot be compromised by sins, human good, evil; including Christian degeneracy, dead works, or any function of the sin nature. This means that Divine love cannot be corrupted by any creature failure, nor can Divine holiness. God is not tainted by our sins.

Holiness, because of its definition of separation, dictates that there shall be no leniency toward evil on the part of God. Therefore, Holiness condemns sin, while the love of God seeks to save the sinner. Yet, love cannot overpower holiness and save those who reject Christ and die in their sins.

Because God is holy, His love can only function in perfect virtue, honor, and integrity. **1 John 4:16-21**

Therefore, God can convey impersonal love to all fallen angels and homo sapiens under real spiritual death, while always maintaining absolutely His Holiness.

Rom 5:8, "God demonstrates His own love toward us, in that, while we were yet sinners, Christ died as a substitute for us."

John 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."

Justice:

Since God is holy, He is perfect in His justice and in His righteousness. Justice is perfection of judgment on the part of God, **Job 34:12; Isa 30:18; 49:4; Luke 18:7; 2 Thes 1:6-7.**

Deut 32:4, "The Rock! His work is perfect, for all His ways are just; a God of faithfulness and without injustice, righteous and upright is He."

Justice is what is done on the Divine side for lost men through Christ's sacrifice, **Rom 3:26; 1 Peter 3:18.**

Rom 3:26, "For the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus."

Justice demands a penalty for sin, the Eternal Lake of Fire. Jesus Christ was crucified, and thereby paid the penalty for sin. As a result, when a sinner fully believes upon the perfect work of Christ on the Cross, that penalty is removed from the sinner. As such, the penalty of sin, the Eternal Lake of Fire, will never again fall upon the sinner who believes, and he instead shall be saved eternally.

In God's relationship with man, love is not the issue; the Cross set-up the issue. Our first contact with the Essence of God is with His Justice, not His Love. Where creatures are concerned, God always places His Integrity and His Holiness before His love.

Salvation is made possible in perfect justice, such justice that is in harmony with infinite holiness. Therefore, Justice and Holiness work in harmony to perfectly provide salvation for the sinner.

Rom 3:23-24, "For all have sinned and fall short of the glory of God, ²⁴being justified as a gift by His grace through the redemption which is in Christ Jesus."

Rom 5:8-9, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. ⁹Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him."

The point of contact in the attributes of God is the justice of God, **Prov 29:26**, for the unbeliever in salvation, **Mat 12:18-21 (Isa 42:1-4)**, and toward the spiritual believer in Divine blessing, **Mat 6:33**, and toward the carnal believer in Divine discipline, **Heb 12:4-11**.

Psa 89:14, "Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You."

Righteousness:

Psa 50:6, "And the heavens declare His righteousness, for God Himself is judge."

The Greek word for righteousness is **δικαιοσύνη – dikaiosuné** (dik-ah-yos-oo'-nay). It becomes an absolute term when applied to God. With respect to character, God is transparently holy and righteous in all His acts. God's righteousness is ever absolute and perfect to infinity: **1 John 1:5, "In Him there is no darkness at all."**

God's righteousness is seen in two ways:

- He is a righteous Person, **James 1:17**.
- He is righteous in all His ways, **Rom 3:25-26**.

Though related to holiness and justice, righteousness is nevertheless a distinct attribute of God. Holiness relates to God's separateness and righteousness to His justice. Since God's Righteousness works so closely together with His Justice and Holiness, we must understand His righteousness in order to understand His sensibility.

God is all powerful, (omnipotent)\; therefore, He is infinitely able to do all things. Yet, He can only do those things which are within the range of His just and holy character. As such, He will not make right wrong, nor will He act foolishly. He will not abuse His power, nor compromise His justice and holiness.

Righteousness in God means that all that He does is perfect and absolutely right/correct. God never makes a wrong or unrighteous decision. All of God's judgments are righteous, as well as being holy in nature, (i.e., they are without sin and evil), **Rev 16:5-7**.

Rev 16:5-7, "And I heard the angel of the waters saying, "Righteous are You, who are and who were, O Holy One, because You judged these things; for they poured out the blood of saints and prophets, and You have given them blood to drink. They deserve it." And I heard the altar saying, "Yes, O Lord God, the Almighty, true and righteous are Your judgments"."

Righteousness is the principle of Divine integrity, while justice is the function of Divine integrity. Therefore, what the righteousness of God demands, His justice satisfies.

God's righteousness is the guardian of God's justice. Justice guards the rest of the Essence of God including His holiness. Therefore, God's holiness is absolutely maintained by His righteousness in all that He thinks and does.

When His righteousness combines with His love, it results in grace.

When God makes a decision, says something, or performs an act, it is harmonized with His righteousness and justice, and therefore is absolutely holy in character and nature.

That is why God is able to condemn sin and the sinner, and provide salvation to the believer while maintaining His absolute holiness, **Rom 3:21-26**.

God's sensibility is always perfect righteousness and holiness. He can hate the sinner and love the believer, **Mal 1:2-3; Rom 9:13**, while at the same time express His love to all sinners, **John 3:16**.

Another example of God's sensibility that is protected by His integrity and holiness is His Happiness / Joy, or as we call it His +H. Therefore, +H is an attribute that is part of the Essence of God. **Psa 16:11; John 15:11; Rom 14:17; Gal 5:22-23; Heb 12:2**.

Psa 16:11, "You will make known to me the path of life. In Your presence is fullness of happiness. At Your right hand are pleasures forevermore."

Rom 14:17, "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

John 15:11, "These things I have spoken to you so that My joy may be in you, and that your joy may be made full."

God the Father demonstrated His happiness when He sent His Son to the Cross for the benefit of the entire world. There we see happiness and righteousness working together, **Isa 53:10**.

Isa 53:10, "But the LORD was pleased, (+H), to crush Him, putting Him to grief; if He would render Himself as a guilt offering."

God's +H is derived from His perfect attributes that make up His sensibility including His righteousness. That is why God's happiness is never based on the unhappiness of others.

True happiness cannot be separated from true integrity; the righteousness and justice of God. In the happiness of God, the principle of integrity is the issue.

God's perfect happiness includes the following characteristics.

- Tranquility in every circumstance of life, **Rom 8:28**.
- Contentment in every circumstance of life.
- Capacity for life, love, and happiness.
- The stimulus factor in giving life meaning, purpose, and definition.

In summary, God's righteousness is the principle of Divine integrity, and the guardian of His justice which guards the rest of His Essence, including His holiness. Therefore, God's holiness is absolutely maintained by His righteousness in all that He thinks and does, whether it be based on His love or His happiness.

Goodness:

Goodness; may be defined as God's benevolent concern for His creatures, **Mat 5:45; Acts 14:17**.

This attribute, if contemplated as that which is within God, is akin to His holiness; if contemplated as that which proceeds from God, is akin to love.

The infinite goodness of God is an attribute of His being, which characterizes His nature, and is itself the source of all in the universe that is good.

Ex 18:9, "Jethro rejoiced over all the goodness (TOBAH) which the LORD had done to Israel, in delivering them from the hand of the Egyptians."

Ex 33:19, "And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion"."

The specific terms employed in setting forth the goodness of God are:

Benevolence, (kind intention, good pleasure – **εὐδοκία** – **EUDOKIA** (yoo-dok-ee'-ah); kindness – **χρηστότης** – **CHRESTOTES** (khray-stot'-ace)), which is goodness in its generic

sense as embracing all His creatures and securing their welfare. **Eph 1:5, 9; Phil 2:13; Titus 3:4**

Mercy, which is God's goodness exercised on behalf of the need of His creatures. Mercy is everything that God has done for the sinner, **Rom 11:30**. God's mercy alone goes out to every living creature, not His active grace.

Rom 11:30, "For just as you once were disobedient to God, but now have been shown mercy because of their disobedience."

Grace, which is God's free action on behalf of those who are meritless, which freedom to act has been secured through the death of Christ. It is that in God which acts freely to save because all the demands of holiness have been satisfied. It is all that God does for the believer, **Isa 30:18; Eph 2:8-9**.

Isa 30:18, "Therefore the LORD longs to be gracious to you, and therefore He waits on high to have compassion on you. For the LORD is a God of justice; how blessed are all those who long for Him."

Love, as noted above; it is that in God which existed before He would care to exercise mercy or grace.

The terms mercy, grace, and love are too often confused. They appear in the limited context of **Eph 2:4-5**.

Eph 2:4-5, "But God, being rich in mercy, because of His great love with which He loved us, ⁵even when we were dead in our transgressions, made us alive together with Christ, (by grace you have been saved)."

Sinners are not actually saved by mercy but by grace. Mercy only provides a Savior and draws the sinner to God; whereas, love is God's motivation to save the sinner by providing a Savior.

All combined it represents God's goodness towards man which is also called His lovingkindness, **2 Sam 2:6; Psa 118:1-29; 136:1-26**.

2 Sam 2:6, "Now may the LORD show lovingkindness (CHESED) and truth to you; and I also will show this goodness (TOBAH) to you, because you have done this thing."

Psa 118:1-4, "Give thanks to the LORD, for He is good (TOB); for His lovingkindness (CHESED) is everlasting. ²Oh let Israel say, "His lovingkindness is everlasting." ³Oh let the house of Aaron say, "His lovingkindness is everlasting." ⁴Oh let those who fear the LORD say, "His lovingkindness is everlasting.""

To live the spiritual life, we too must be full of the goodness, **AGATHOSUNE** – **ἀγαθωσύνη** (ag-ath-o-soo'-nay), of God and exercises it daily, **Rom 15:14; Gal 5:22; Eph 5:9; 6:7; Phil 2:13; 2 Thes 1:11; Philemon 1:14**

2 Thes 1:11-12, "To this end also we pray for you always, that our God will count you worthy of your calling, and fulfill every desire for goodness (AGATHOSUNE) and the work of faith with power, ¹²so that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and *the* Lord Jesus Christ."

Truth, (Veracity):

John 18:37-38, "Jesus answered (Pontius Pilate), "You say *correctly* that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice." ³⁸Pilate said to Him, "What is truth?"

Pilate in asking that universal question which revealed his own and the world's ignorance of who God is. The truth was standing right in front of him, yet he did not know the truth, and therefore did not see the truth standing in front of him, just as the world does not know nor see the truth that is God.

Psa 89:14, "Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You."

God is absolute Truth or as we also call it Veracity.

Truth is defined as, "Conformity to knowledge, fact, actuality, or logic; fidelity to an original or standard; reality and actuality. It is a statement proven to be or accepted as true. It is sincerity, integrity, honesty. Truth is most commonly used to mean correspondence with facts or with what actually occurred."

Veracity is defined as, "Habitual adherence to the truth; conformity to truth or fact; accuracy; precision. Veracity implies factual accuracy and honesty, principally with respect to spoken or written expression."

These definitions in fact describe the character and nature of the person of God in His being, thoughts, will, and acts.

That is why He is called "**the God of truth**" in **Psa 31:5; Isa 65:16.**

Isa 65:16, "Because he who is blessed in the earth will be blessed by the God of truth; and he who swears in the earth will swear by the God of truth."

Psa 31:5, "Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth."

In His veracity, it is impossible for God to lie. He not only advances and confirms that which is true, but in faithfulness abides by His promises, and executes every threat or warning He has made.

To reveal Himself to mankind and angles, God can only do so in terms of truth. Therefore, Bible doctrine is absolute truth and perfectly reveals the holiness of God.

In relation to mankind, apart from the element of truth in God, there would be no certainty at all in this life, and we would wander on in comfortless perplexity not knowing where we came from or where we are going. For those who reject God, that is the state in which they live.

Though men deceive, the veracity of God can never be questioned in the slightest degree.

Truth in God is surety that what He has disclosed is according to the nature of things and that His disclosures may be depended upon with complete certainty. This certainty characterizes every revelation from God by whatever means.

The setting forth of God's truth is in the Bible. It, being the Word of God, is true in all its parts. There is a vast array of truth, themes, and subjects about which man could not know by himself. The Bible supplies this dependable information.

Psa 12:6, "The words of the LORD are pure words: as silver tried in a furnace on the earth, refined seven times."

God is declared to be a covenant-keeping God. Some of His covenants contain only promises and some contain promises and warnings. He is faithful to every word He has said.

Num 23:19, "God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good?"

Heb 10:23, "Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

The faithfulness of God is the unfailing source of comfort and assurance to those who are right with Him, or partakers of His Covenants of Promise.

It was a word of great meaning when Christ said in John 14:6, "**I am the way, and the truth, and the life."**

Truth is what will judge the believer at the Bema Seat Judgment.

Truth is what will judge the unbeliever at the Great White Throne Judgment.

Ps 96:13, "For the Lord is coming to judge the earth; He shall judge the world with righteousness and the people with His Truth."

John 12:48, "He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day."

Heb 4:12, "For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart."

In the Old Testament, the basic Hebrew word for Truth is **EMETH** – אֱמֶת (eh'-meth). EMETH means, "stability, certainty, and trustworthiness." It means, "that which produces faithfulness, stability, and security; therefore, truth is firmness, security, and integrity of mind."

If you lack faithfulness, stability, and security, it is usually because you lack Truth, (i.e., Bible Doctrine in your soul).

Many ask how do I know if I'm learning Truth or receiving Truth? Well, Truth will cause you to be stable, certain, and sure.

The most popular Greek word for Truth is **ALETHEIA** – ἀλήθεια (al-ay'-thi-a) = integrity of character. Joseph Thayer says, "*it is that which frees the mind from pretending, deceitfulness, and hypocrisy.*"

Pro 23:23, "Buy truth, and do not sell it, also buy wisdom and instruction and understanding." (i.e., Bible Doctrine)

Truth is something we must be taught. It does not come naturally.

Psa 25:5, "Lead me in Your Truth and teach me: for You are the God of my deliverance."

John 8:31-32, "If you continue in My Word then are you My disciples indeed. And you will know the Truth and the Truth will make you free."

Truth must be taught! This is why fathers are told in **Isa 38:19** to make Truth known to their children, and in **Mat 22:16** our Lord taught the way of God in Truth.

Truth is something that must be taught. This is why the apostle Paul tells us that God's will for all mankind is to "**be saved and then to come to the knowledge of the Truth.**"

God desires truth to be within us, **2 Cor 11:10, "As the truth of Christ is in me...."**

Without Truth, it is impossible to worship God properly, **John 4:23-24, "Worship in spirit and truth."**

This is why if a Pastor really loves and worships the Lord, he will, **2 Tim 2:15, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. "**

And He will feed the flock of God. **John 21:15-17, "If you love Me, feed My sheep, ... lambs..."** Feed them what? Truth

Truth is that which the Lord brought with Him when He came down from heaven.

John 1:17, "For the law was given by Moses but grace and truth came by Jesus Christ."

John 18:37, "... for this I have come into the world, to testify to the truth."

It is only as He brings us to a knowledge of the Truth that He can deliver us completely from our three enemies; our Old Sin Nature (OSN), the cosmic system, and Satan.

The whole purpose of the Gospel and the object of Salvation is to bring us to the Truth about God.

There are many teaching dogmatically in our country today and around the world that there is no moral truth. The following quote was taken from a book entitled "Why I Am a Christian" edited by Norman Geisler and Paul Hoffman. The quote contains an exchange between a high school teacher and her student that addresses the absurdity that there is no moral truth. The teacher is a proponent that there is *no* moral truth; whereas, her student Elizabeth believes there *is* moral truth....

The teacher instructs her class, "Welcome, students. This is the first day of class and so I want to lay down some ground rules. First, since no one has the truth about morality, you should be open-minded to the opinions of your fellow students." The teacher recognizes the raised hand of Elizabeth, who asks, "If nobody has the truth, isn't that a good reason for me not to listen to my fellow students? After all, if nobody has the truth, why should I waste my time listening to other people and their opinions? What's the point? Only if somebody has the truth does it make sense to be open-minded. Don't you agree?"

The teacher replied, "This should prove to be an interesting semester." Another student blurts out, "Ain't that the truth," provoking the class to laughter.

Psa 40:11, "You, O LORD, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me."

Psa 91:4, "He will cover you with His pinions, and under His wings you may seek refuge; His truth is a shield and bulwark."

Bulwark is the Hebrew word **SOCHERAH** – סֹחֶרָה (so-kay-raw'), used only here in the entire Old Testament. It is something surrounding the believer. Truth protects us and surrounds us.

Truth protects us and keeps us from deception. This is why the apostle Paul warns us that in the last days, Truth will be rejected and deception accepted, **2 Thes 2:10-11; 2 Tim 3:5-8; 4:1-4.**

Truth is always accompanied by God's grace and mercy, **Psa 26:3; 85:10-11; John 1:14.**

Psa 85:10-11, "Lovingkindness and truth have met together; righteousness and peace have kissed each other. ¹¹Truth springs from the earth, and righteousness looks down from heaven."

God's righteousness loves to see His Truth in action, especially in you!

Other Attributes of God in Relation to His Holiness:

Immutability:

1 Sam 2:2, "There is no one holy like the LORD, indeed, there is no one besides You, nor is there any rock like our God."

Because of God's Immutability, His holiness is not subject to change.

Psa 102:27, "But You are the same, and Your years will not come to an end."

Heb 13:8, "Jesus Christ *is* the same yesterday and today and forever."

James 1:17, "Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow."

God's unchanging holiness requires Him to treat the wicked differently from the righteous. When the righteous become wicked, His treatment of them must change too, but His holiness remains the same.

The concept that, "the sun is not fickle or partial because it melts the wax but hardens the clay" gives us a good analogy. The change is not in the sun, but in the objects, it shines upon.

The change in God's treatment of men is described anthropomorphically, as if it were a change in God Himself, but that is not the case, His treatment might change as man changes, but God's Holiness never changes.

While God is immutable, he handles different things in different ways consistent with His immutable integrity. God's integrity is perfect; therefore, it is not subject to change or improvement. No one can promote the integrity of God, and no one can subtract from the integrity of God.

Mal 3:6, "For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed."

Isa 30:15, "For thus the Lord GOD, the Holy One of Israel, has said, "In repentance and rest you will be saved, in quietness and trust is your strength." But you were not willing."

Heb 6:17-18, "In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath, ¹⁸so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us."

- The first immutable thing is who and what God is, and what He did for us in eternity past.
- The second immutable thing is what God says or communicates in time (i.e., Bible Doctrine).
- Both are interwoven with His Holiness.

Omnipotence

God is all powerful, infinitely able to do all things, which are the objects of His power within the range of His holy character or essence. Therefore, He will not make right wrong, nor will He act foolishly, **Isa 44:24; 2 Cor 4:6; Eph 1:19-21; 3:20; Heb 1:3**. He will not abuse His power and compromise His justice.

Sanctification and Holiness:

Whether found in the Hebrew of the Old Testament or the Greek of the New Testament, three words arise from the same root, namely; holy, saint, and sanctified.

The Hebrew root word is the noun **QODESH** – קֹדֶשׁ (ko'-desh) and means, "apartness, sacredness, holiness, or separateness. It's a sacred place or thing; rarely abstractly sanctity, that is; consecrated, dedicated, or hallowed."

The Greek word is the verb **HAGIAZO** – ἁγιάζω (hag-ee-ad'-zo) that means, "to make holy, consecrate, purify, sanctify, or to separate from profane things." It comes from the adjective **HAGIOS**- ἅγιος (hag'-ee-os), that means, "sacred, holy, most holy thing, or a saint."

God is eternally sanctified, **Mat 6:9**. Because of infinite holiness, God Himself, (Father, Son, and Spirit), is eternally sanctified. He is classified as distinct, set apart, and separate from sin. He is altogether holy. He is Himself sanctified, **Lev 21:8; John 17:19**.

Lev 21:8, "You shall consecrate him (*the priest*), therefore, for he offers the food of your God; he shall be holy [QADOSH – קָדוֹשׁ] to you; for I the LORD, who sanctifies [QADASH – קָדַשׁ] you, am holy [QADOSH]."

John 17:19, "For their sakes I sanctify [HAGIAZO] Myself, that they themselves also may be sanctified [HAGIAZO] in truth."

The "**saint**" is the one made holy by God, and is therefore sanctified in Christ.

An unusual text appears in the words: "**You shall be holy, for I am holy," Lev 11:45; 19:2; 1 Peter 1:16.**

Therefore, Man is plainly required to be like his Creator. This obligation is unusual and constitutes an inherent or intrinsic law, binding on all created beings.

After we are saved and brought into union with Christ, a new responsibility is given to us, which is to walk worthy of our salvation, and this means to be as He was in this world, which was holy.

Positionally you are holy due to your regeneration and the imputation of God's righteousness from the moment of your salvation, just as Christ was, but experientially you must walk in that holiness which is what we call, Experiential Sanctification.

The holiness of man is subject to a threefold consideration:

- Positional, **Luke 1:70; Acts 20:32; 1 Cor 1:2; 6:11; Eph 4:24; Heb 3:1; 10:10, 14.**

1 Cor 1:2, "To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their *Lord* and ours."

- Experiential, **Rom 6:1-23.**
- Ultimate, **Rom 8:29; Eph 5:27; 1 John 3:1-3.**

Eph 5:27, "He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless."

Personal Love of God the Father

1 John 2:15-17, "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. ¹⁷The world is passing away, and *also* its lusts; but the one who does the will of God lives forever."

"There is no subject more exalted to which the human mind can address itself than contemplating and learning of the person and character of God. While God is one in essence, God has three separate and distinct personalities yet is one God. The three persons of the Trinity are co-eternal, co-infinite, and co-equal in essence and attributes. The "Godhead" is defined as the essence of being God." R.B. Thieme, Jr.

There are several propositions about God that we all must understand in order to have a relationship with Him and love Him. God exists; God reveals Himself; When God reveals Himself, it makes sense; God has a plan and purpose for your life as an individual. If you can say, "I am a human being," then you can conclude that God has an eternal plan for you personally. God is perfect, and His plan is perfect. Perfect God can only create a perfect plan. However, God has created a perfect plan for imperfect persons.

With an understanding of these basic facts and concepts about God, you are prepared to enter into a personal relationship with Him. Yet if we ignore these facts and instead concentrate on our relationship with the world, as noted in **1 John 2:15-17**, we will not have the foundation to personally love Him.

Personal love means you love because the object of your love is lovable. You are focused on the object of your love and its virtue.

Therefore, Personal Love for God the Father is first based on His Divine perfection, integrity, righteousness, and justice.

Secondly, we love God because of the fact that He loved us first, before we ever loved Him.

Rom 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died as a substitute for us."

1 John 4:19, "We love, because He first loved us."

God the Father is lovable because of who He is and His actions toward us – His virtue.

Whether you are a winner or loser believer, there is no greater security than the Personal Love of God for the believer. You have never been and never will be abandoned by God. **Heb 13:5; Deut 31:6; Josh 1:5**

Since God has loved us from eternity past and has done everything necessary so that we could enter into relationship with Him, we should have a sense of obligation to reciprocate His love by loving Him back. But how do we do that?

First and foremost, it is through our love for Jesus Christ. Believe it or not, when you express your love towards Jesus Christ, you are expressing your love towards the Father.

John 8:42, "Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me." See also John 14: all and 15:9-11.

When we express our love towards Jesus Christ, we are expressing our love towards the Father. Likewise, when we express our love towards the Father, we are expressing our love for Jesus Christ.

So, you might ask the question, "How do I express my love towards Jesus Christ?"

First, we learn to love the Lord through metabolized Bible doctrine circulating in the stream of consciousness in the soul. Bible Doctrine is the Word of God, the mind of Jesus Christ. **John 1:1; 1 Cor 2:16**

Second, we learn to respect the Lord through Divine discipline from the Divine love found in the integrity of God. **Heb 12:6, 10; Rev 3:19**

Heb 12:10b, "He disciplines us for our good, so that we may share His holiness."

Through God's Word and His parental discipline, we come to learn about and love Him.

1 John 2:5, "But whoever guards His word, truly in him the love for God has been perfected. By this we know that we are in Him."

1 John 5:2, "By this we verify the fact that we keep on loving the children of God, when we love God and execute His mandates."

Rev 3:19, "Those whom I love, I reprove and discipline; therefore be zealous and repent." See also Psa 119:75; Heb 12:5-11

Zealous is the Present Active Imperative of **ZELEUO – ζηλεύω** and means, “to have warmth of feeling for.” So even through Divine discipline, we come to a closer relationship with the Father in love.

Repent is the Greek word **METANOEO – μετανοέω** in the Aorist, Active, Imperative. It means, “to change your way of thinking.” In other words, change your way of life and thinking, from sin and cosmic living, to personal love for God by keeping His commandments. **John 14:15, 21; 15:10; 1 John 5:2-3; 2 John 1:6**

1 John 5:3, “For this is the love of God, that we keep His commandments; and His commandments are not burdensome.”

Principles:

We learn to love the Father through metabolized Bible doctrine, (the mind of Christ, **1 Cor 2:16b**), circulating in the stream of consciousness.

We learn to respect the Father through Divine discipline from that Divine love found in the integrity of God.

In addition to our love being based on the Father and the Son, our love for God exists because of the ministry of God the Holy Spirit.

Rom 5:5, “And confidence does not disappoint us, because the love for God has been poured out in our hearts [stream of consciousness] through the agency of the Holy Spirit who was given to us for our benefit.”

Therefore, all three members of the Trinity are involved in our Personal Love for God the Father. This tells us that we have 100% availability of Divine power residing in and leading us to have and express Personal Love for God the Father.

Likewise, we are exhorted to love each member of the Trinity.

2 Cor 13:14, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with all of you.”

In addition, our capacity for loving God the Father does not come from emotional streaks of gratitude, but from the mechanics of the spiritual life.

Capacity for Loving God is Based on:

- Knowledge of Bible doctrine, rather than emotion.
- Application of Bible doctrine through the Problem-Solving Devices, rather than emotional stimulation in the sphere of self-gratification.

The appropriate mechanics for loving God includes an emotional response to the Word of God resident in your soul, as a result of the teaching and leading ministry of God the Holy Spirit.

Our emotions should never lead in worship; they must always follow. This means we respond to the Word through the leading and guiding ministry of God the Holy Spirit.

- Emotion without knowledge is neither worship nor a demonstration of love; it is self-gratification.
- Emotion, as a result of knowledge is worship and demonstrates love for God; it is propitiation.
- Love for God includes gratitude, but gratitude does not necessarily imply love for God.

The Church Age believer cannot have Personal Love for God the Father or a true perspective of the spiritual life, unless he becomes cognizant of the potential for true love for God in his own soul. This is only accomplished through the consistent intake and application of God's Word in faith.

Every believer is responsible for the success or the failure of his or her own spiritual life. God has provided everything necessary for your success in your very own Portfolio of Invisible Assets.

Therefore, Personal Love for God the Father in your soul cannot co-exist with the arrogance complex of sins.

- To the extent that you entertain bitterness, you have no respect for God.
- To the extent you have guilt in your thinking, you have no respect for God. This includes fear, worry, anxiety, jealousy, vindictiveness, vilification, malice, and revenge.
- To the extent you enter into these sins, you enter into irrationality and do not have respect for God. You destroy any possibility of fulfilling the spiritual life. Irrational people do not love. **1 John 4:7-21**

1 John 4:8; "The one who does not love does not know God, for God is love....¹¹Beloved, if God so loved us, we also ought to love one another.... ¹⁸There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love. ¹⁹We love, because He first loved us. ²⁰If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. ²¹And this commandment we have from Him, that the one who loves God should love his brother also."

With Personal Love for God the Father, everything else in the spiritual life will fall into place.

Personal Love for God the Father (PLfGtF) as a Problem-Solving Device:

As we have previously noted, a Personal Sense of Destiny [Problem Solving Device (PSD) number seven] operating within your soul is the dividing line between spiritual childhood and spiritual adulthood. A Personal Sense of Destiny is analogous to Spiritual Self-Esteem, entrance into the adult spiritual life. Then Personal Love for God the Father is the first adult Problem-Solving Device.

As we move from spiritual childhood to spiritual adulthood, we realize more and more of what God the Father has done for us and with that knowledge, we love Him more and more every day.

Therefore, PLfGtF is based on your understanding and assurance of the common questions you found answers to as a growing believer, including:

- How did the love of God solve the most devastating problem in life; the spiritual death of man, which occurs at physical birth the moment God breathes human life to your soul? How did God solve that problem?

He solved that problem through the substitutionary spiritual death of Jesus Christ on the Cross. **John 3:14-21; Rom 5:8**

John 3:14-21, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵so that whoever believes will in Him have eternal life. ¹⁶For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. ¹⁷For God did not send the Son into the world to judge the world, but that the world might be saved through Him. ¹⁸He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. ²⁰For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed. ²¹But he who practices the truth comes to the Light, so that his deeds may be manifested as having been wrought in God."

- If God was able to solve the biggest problem in your life, your spiritual death, is He able to solve any other problems that comes along?

Through the death and resurrection of our Lord, He demonstrated His love for us regarding the biggest problem. That same demonstration of love is available to solve all our other problems in life. **Luke 12:22-34; Rom 5:9-11, 17**

Luke 12:28, "But if God so clothes the grass in the field, which is *alive* today and tomorrow is thrown into the furnace, how much more *will He clothe* you? You men of little faith!"

Rom 5:9-11, 17, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we

were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation....¹⁷For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

- How am I going to have a love for an invisible God?

There is only one way; we have to know God.

Our spiritual life is related to the thinking of God as mentioned in **1 Cor 2:16**, "**But we have the mind of Christ.**"

The whole system of love and the spiritual life is a system of thinking Bible doctrine. **Rom 5:5; Eph 3:14-19; Col 2:2-3**

Rom 5:5 NLT, "**And this expectation (hope 2) will not disappoint us. For we know how dearly God loves us, because He has given us the Holy Spirit to fill our hearts with His love.**"

Col 2:2, "**That their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, *that is, Christ Himself*, ³in whom are hidden all the treasures of wisdom and knowledge."**

You cannot think what you do not know. If you don't know, you can't have Personal Love for God.

- How does God enable us to understand what is normally beyond our comprehension?

His spiritual phenomena; the doctrine of the inerrant word of God.

- How does God accomplish the seemingly impossible task of communicating to the finite minds of mankind those perfect Divine attributes related to the integrity of God?

God has revealed Himself to our finite minds through the ministry of the Holy Spirit in verbal plenary inspiration, resulting in the infallible word of God. **Psa 138:2; 1 Cor 2:13; 2 Tim 3:16; 2 Peter 1:20-21**

2 Tim 3:16, "**All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; ¹⁷so that the man of God may be adequate, equipped for every good work.**"

2 Pet 1:20-21, "But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, ²¹for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."

1 Cor 2:13. "Which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual with spiritual."

The infallible word of God, known to us as the Bible, contains the mind, the faculty of thinking of Christ.

1 Cor 2:16, "For who has known the mind (thinking) of the Lord that we should instruct Him? But we have the thinking of Christ."

The thinking of Christ is equivalent to Bible doctrine, but to us in the dispensation of the Church, it is a specific kind of Bible doctrine. In **Eph 3:3-10; Col 1:26-27; Eph 5:32** and **1 Tim 3:16**, it is called "the Mystery Doctrine" or "this mystery."

Rom 16:25-26 gives the definition of mystery doctrine, "**Now to Him who is able to establish you according to my gospel, the preaching of Jesus Christ on the basis of the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith; ²⁷to the only wise God, through Jesus Christ, be the glory forever. Amen."**

This mystery doctrine is part of your Portfolio of Invisible Assets, your spiritual heritage.

Now that we have understood God's love for us and His provisions enabling us to love him; we have to ask ourselves a few more questions.

- If you can't love the children of God who you see every day, how can you love an invisible God?

1 John 4:11-5:2

Answer: You cannot. You cannot love someone you have not seen, when you cannot even love someone you have seen.

God gives us instruction and power to love His children. Yet, if we do not know His Word and how to utilize His power to love, we are hopeless to love others, never mind God Himself.

One of the major attributes of God is love; therefore, He is love, **1 John 4:8, 16**. All that He does is based on love, (Just as everything He does is based on the combination of all of His attributes.).

Everything He thinks is related to love. Therefore, the mind of Christ is the thinking of love.

So, how can you love God without His thinking in you? How can you love anyone without getting to know them? You cannot.

Therefore, it is vital to know the mind of Christ so that we can truly understand how to love, both God and His children.

- God loves you. Do you love God?

In relation to the right man and right woman in marriage, there are two categories of love. Understanding both of these categories teaches us how to love God.

The man is commanded to love His wife. **Eph 5:25-33; 1 Peter 3:7**

Col 3:19, "Husbands, love your wives and do not be embittered against them." ("embittered" is the Present, Passive, Imperative of **PIKRAINO** – **πικραίνω** [pik-rah'ee-no] = "sharp, i.e. caustic, harsh or crass.")

In this command, he is to bring an aggressive love called enduring devotion to the marriage.

The word aggressive means, "a vigorous initiative."

In relation to God, the man's vigorous initiative is shown by his persistence in the perception, metabolization, and application of Bible doctrine through the function of the two power options, (the filling of the Spirit and metabolization of Bible doctrine).

His aggressiveness is focused on the vigorous pursuit of God.

The woman then brings a responding love called respect to the marriage. **Eph 5:22-24, 5:33b; Col 3:18; Titus 2:4; 1 Peter 3:1-6**

Col 3:18, "Wives, be subject to your husbands, as is fitting in the Lord."

To have submissiveness and respect toward your husband who may not be respectable takes a tremendous amount of humility. This genuine humility can only be accomplished when she has adorned her heart with the Word of God.

Now, not to leave the children out; children are commanded to obey their parents. **Eph 6:1-3; Col 3:20**

Col 3:20, "Children, be obedient to your parents in all things, for this is well-pleasing to the Lord."

So, the aspect of simple adherence to what is said is how a child demonstrates his love towards his parents and towards God.

But, getting back to the right man and right woman categories of love, we (male and female believers) have to have both categories of true love in order to love God.

We must have an enduring devotion toward God as an aggressive function of our soul.

We must also have respect for God, because respect is our response to His grace, which is the ultimate expression of God's love directed toward us. Therefore, respect is our response to that part of Divine integrity called God's love.

True love must always be related to integrity, God's and ours.

- If we do not respond to God's integrity, we do not love Him.
- If we do not personally possess integrity through aggressive perception, metabolization, and application of Bible Doctrine, there is no true love for God or anyone else.

Since the believers' response to the love of God (as expressed by His grace) is the passive part of our love for God, our respect demands the fulfillment of **1 Peter 5:5-6**. Compare with **James 4:6**.

James 4:6, "But He gives a greater grace. Therefore, it [Prov 3:34] says, 'God makes war against the arrogant, but gives grace to the humble.'"

1 Peter 5:5-6, "You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble. ⁶Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, ⁷casting all your anxiety on Him, because He cares for you."

We only learn to love God in the status quo of humility. Arrogance in our soul resists the truth of His Word and defeats any expressions of true love. **1 Peter 3:8-12**

1 Peter 3:8-12, "To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; ⁹not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. ¹⁰For, "The one who desires life, to love and see good days, Must keep his tongue from evil and his lips from speaking deceit. ¹¹"He must turn away from evil and do good; He must seek peace and pursue it. ¹²"For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil.'"

What causes the believer to get all fouled up in his life, when in the past he has been very clear in his understanding of Bible doctrine?

It begins with reaction to something in fear or bitterness, leading to reversionistic focus on his situation or status.

When focus becomes on self, he then begins a frantic search for happiness. The frantic search for happiness leads to greater frustration and further unhappiness. If unchecked, you

continue to spiral downward in reversionism being further away from your personal love and relationship with God.

That's why we are exhorted to wait anxiously on the Lord. Waiting anxiously is your soul response to the love of God.

Jude 21, "Keep yourselves in the love of God, waiting anxiously for the mercy of our Lord Jesus Christ to eternal life."

Rom 8:28, "For we know that to those who love God, He causes all things to work together for good, to those who are elected on the basis of a predetermined plan."

Jam 1:12, "Blessed is the person who perseveres under testing; because when he becomes approved, he will receive the crown of life, which God has promised to those who love Him."

The frantic search for happiness is analogous to children at Christmas time. Their parents love them and buy presents to give to them on Christmas morning. The children anxiously wait with excitement and anticipation for that morning to open the presents from their parents. When they finally receive the presents, they are filled with joy, love, and appreciation towards their parents who gave them the gifts. (Well at least it happens that way in the movies!) Now what happens when the child does not patiently wait for Christmas morning and goes hunting for the hidden presents and finds them. Well, he is excited initially upon the discovery but come Christmas morning, he is tremendously disappointed, because he already knows what he is receiving and the usual built up excitement is not there. So, the moral of the story is, if we try to find happiness on our own, we will have it for only a moment. But that happiness pales in comparison to waiting anxiously on the Lord and receiving in His timing. When we do, the exhilaration and appreciation is much greater.

This is the point in **Mat 7:7-11** and **Luke 11:9-13**.

Luke 11:9, "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰"For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it will be opened. ¹¹"Now suppose one of you fathers is asked by his son for a fish; he will not give him a snake instead of a fish, will he? ¹²"Or *if* he is asked for an egg, he will not give him a scorpion, will he? ¹³"If you then, being evil, know how to give good gifts to your children, how much more will *your* heavenly Father give the Holy Spirit to those who ask Him?"

We get all fouled up in this life when we try to achieve our own success and happiness instead of petitioning our Father in love and waiting anxiously on His timing and answers.

Even though in the past we have been very clear in our understanding of Bible doctrine and God's plan for our lives, we can easily lose our focus and revert back to satisfying ourselves in our own time and in our own way.

You can do that, but the results will be greatly diminished from what God had planned for you.

And when you endeavor under the frantic search for happiness, you are saying to the Father in essence, "You do not love me; therefore, I'm going to accomplish this on my own." And that is a demonstration that you do not have personal love for God the Father.

Through the simple reminder of Problem-Solving Device number eight, you can catch yourself in times of frustration, before you go out and frantically search for happiness on your own.

In conclusion of our study of PLfGtF, there are five concepts of virtue-love that we can apply to understand our Personal love towards God the Father.

Motivation. Motivation for all true love comes from having personal love for God the Father.

The more you know Him (through His Word) the more motivation you will have as appreciation for what He has done, is doing, and will do for you.

Capacity. All true love must have a capacity.

The capacity is mental or perceptive ability.

Capacity for true love depends on Bible doctrine metabolized and circulating in the six compartments of the heart of your soul.

There is no capacity for love until you have Bible doctrine circulating in your stream of consciousness and you are functioning under the filling of the Spirit.

Verification. Verification confirms the authenticity and accuracy of your motivation based on your capacity to love God.

With the filling of the Holy Spirit and the Word of God resident in your soul, you should assess your motivation to love God to determine if it is pure and based on the capacity within your soul.

There are many un-pure, self-motivated individuals running around in the Church today professing to love God. Yet if you ask them a biblical question regarding their faith and actions, they will not be able to respond. In that type, there is no capacity to love and their motivation is self-motivated.

Your capacity for love and motivation depend on the filling of the Spirit, Bible doctrine circulating in the stream of consciousness, your utilization of the three spiritual skills, and the deployment of the Eleven Problem Solving Devices (PSD's).

When you deploy and use the 11 PSD's, there is verification of your love towards God.

Validity. Validity is advancing in the adult spiritual life, having maximum glorification of God.

When you advance through the three stages of Spiritual Adulthood (*Spiritual Self Esteem, Spiritual Autonomy, and Spiritual Maturity*), you have demonstrated your motivation, capacity, and verification of Love towards God.

In the third stage of the adult spiritual life, you join the Lord Jesus Christ as witnesses for God against Satan in Satan's appeal trial.

Reality. Reality is the doctrinal principle that Christians can love God the Father personally and each other impersonally.

This is the function of virtue-love as a Problem-Solving Device.

Rom 5:5, "Hope does not disappoint us, because the love for God has been poured out in our hearts by means of the Holy Spirit who was given to us."

The fantastic things provided for those who attain personal love for God the Father are absolutely beyond description.

Rom 8:28, "We know, therefore, that to those who love God, He works all things together for good to those who are elected according to a predetermined plan."

1 Cor 2:9, "But just as it stands written, 'Things which the eye has not seen, and it has not entered into the right lobe of mankind all that God has prepared for those who love Him.'"

Personal Love for God the Father provides motivation for the advancement in the spiritual life.

Rom 14:19; Gal 5:7 (pursuing, running after God)

Personal Love means positive volition towards God, applying enforced and genuine humility, objectivity, and teachability.

Will of God

Divine guidance is the doctrine of determining the will of God for your life, related to both specific and general things, by the function of your own thinking in the application of Bible doctrine. It is the communication of God's Divine will through the Divine revelation of His Word resident in your soul.

- **Today** God's revelation is confined to the Canon of Scripture and through the pain of discipline for the reversionist in the cosmic system.
- **In the ancient world**, Divine guidance included direct communication from God through dreams, visions, dialogues, the Canon which then existed, discipline, and the teaching of angels.
- **During the Church Age**, the only way to know positively what the will of God is for your life is to understand Bible doctrine and metabolize it. You cannot know the will of God apart from knowing the Word of God.

Classification of the will of God:

There are three classifications of God's will. The story of Balaam in **Numbers 22-24**, communicates this well.

- The **Directive Will of God**, which is the same as the desire of God, **Num 22:12**. These are direct commands like, "do not do such and such," or "do such and such" as we have in **Eph 5:17**, where we are commanded to "**not be foolish**," but instead, "**understand the will of God**," which means we will not be foolish.
- The **Permissive Will of God**, where God allows certain things to happen, but they are not His desire, **Num 22:20, 35**.
- The **Overruling Will of God** is that Jesus Christ controls history, **Num 23:5, 8, 23, 25-26; 24:13**, in that God will or will not allow certain things to happen, even though man or angels have chosen to do the opposite.

Therefore, the will of God can be declared under four principles:

- The will of God is **directive**. God has a plan for your life.
- The will of God is **determinative**. God has permitted non-meritorious volition to bring us to the place of blessing or discipline.
- The will of God is **permissive**. Negative volition to Bible doctrine is permitted, but Divine justice provides discipline.
- The will of God is **preventative** providing doctrine, establishment laws, and discipline to keep human volition in the will of God.

Besides God's sovereign will that is manifested in three ways towards angels and man, and is consistent with His attributes, there are **two other categories of will:**

- Angelic will or volition.
- Human will or volition.

Both are sovereignly bestowed by their Creator God as part of the Angelic Conflict.

The will of God is manifest in the decree of God; His sovereign plan for angels and man. The decree teaches us the will of God.

- The decree of God is His eternal, holy, wise, and sovereign purpose, comprehending at once all things that ever were or will be in their courses, conditions, successions, and relations, and determining their certain futurity.
- The contents of His one eternal purpose is perceived by us in partial aspects and in both logical and revealed relations, because of the limitation of our mentality and faculties, **Isa 55:8-9**.

Isa 55:8-9, "For My thoughts are not your thoughts, neither are your ways My ways," declares the LORD. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

- The decree of God is His eternal and immutable will regarding the future existence of events which happen in time, and the precise manner and order of their occurrence.
- Therefore, the decree expresses the eternal plan and will of God by which God has rendered certain all events of history in the past, present, and future.
- As such, the will of God is the sovereign choice of the Divine will and mentality inherent in the essence of God by which all things are brought into being, controlled, made subject to His pleasure, and producing His glorification.
- It is the pleasure of God to permit creature volition in both angelic and human beings. This explains why man and angels have free will.

The will of God. There is one all-inclusive will and purpose of God concerning all that ever was or is or ever will be among creatures. This will and purpose originates within God himself without any outside influences. The will and plan of God were objectively designed for His pleasure, glory, and satisfaction in eternity past.

All creatures have been placed in space and time, and all events relating to space and time were simultaneously and instantly decreed. These simultaneous decrees result in all Divine action. Divine action falls into two categories.

- Within the Godhead, the interaction between the members of the Godhead is called immanent, intrinsic, and subjective.
- Actions related to creation are the actions of God which are called extrinsic (outside of God), transient (they function in human history chronologically), and objective (the function of Divine justice in human history).

God's decrees are efficacious. They determine all that ever was, is, or will be. Efficacious refers to the directive will of God. Efficacious is used in a technical sense for that which is the direct work of God, in contrast to permissive will, which is the will of God accomplished through man's free will and through the action of God's creatures. There is a distinction between the decrees of God in eternity past and the actions of God in time. The action of

God in time is the execution of the decrees of eternity past. The execution is not the decree, but logically follows the decree. One follows the other, but they are not the same.

As part of God's will, there is a **distinction between what could have happened and what does happen**. God knows both, but only puts what is going to happen in the decrees.

Regarding God's Will, there is a **difference between God's decrees and God's laws**. God's decrees occurred in eternity past; God's laws function in time. The decrees are the action and plan of God. God's laws regulate human conduct and function, so that the decrees can be fulfilled by the action of God in time. The laws of God are completely revealed in the Scripture, while the decrees of God are only partially revealed. The laws of God can be broken by human volition or frustrated by man's volition, but the decrees of God cannot be broken or frustrated by man's volition, because the decrees already existed before volition was ever created by God.

God's decrees do not originate from His foreknowledge. In the logical order of things, the function of the foreknowledge of God makes nothing certain. God's decrees originate from God's omniscience, not his foreknowledge. The order is: omniscience – decrees – foreknowledge. The foreknowledge of God merely perceives the things that are certain. It is the decree of God that makes all things certain. The decrees are from omniscience; foreknowledge only confirms what has been decreed. Therefore, all things depend on God's will, and nothing is certain apart from God's will, **Rom 8:28-30**.

Rom 8:28-30, "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. ²⁹For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; ³⁰and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified."

The decrees of God and the desires of God. Sin, suffering, reversionism, death, human good, and evil are not the desires of God, but they are in the decrees of God. God desires His perfect will, but both human and angelic volition, using Divinely-created free will, violate the desires of God, **1 Thes 4:3-8**. This is how sin and evil come into the world.

When human will equals God's desires, this equals Divine guidance, cf. **Eph 5:10-17**. For example:

- God does not desire to throw creatures into the Lake of Fire, but that judgment is decreed for all who reject Christ as Savior.
 - God does not desire to discipline believers, but that punishment is decreed for all believers in reversionism under the influence of evil or persistent carnality.
- Therefore, it is the justice of God which reconciles desire and decree. And it is the justice of God to which we adjust when we obey, do, or function under the will of God.

The Divine objective is the preservation and deliverance of believers to the point of maturity. To achieve this, God works to mold all events into the fulfillment of His eternal purpose, (which is often called Divine Providence). Preservation continues the existence of things, but Providence directs their progress. Advancing believers progress to the Divine objective. Therefore, the will of God is:

- **Directive.** God has a plan for each of our lives communicated in His Word.
- **Determinative.** God has permitted non-meritorious volition to bring us to the place of blessing or cursing.
- **Permissive.** Negative volition to Bible doctrine is permitted, but Divine justice provides a horrible life and death.
- **Preventative.** Providing Bible doctrine, establishment laws, and discipline to keep human volition inside the will of God.

The axiom for Divine guidance is found in:

1 John 3:23, "And this is His commandment, that we believe in the person of His Son, Jesus Christ, and love one another, just as He has commanded us."

This verse is the desire of God. It reduces the will of God to its utmost simplicity; i.e., that the entire human race believes in Jesus Christ; and that all believers function under impersonal love of the Royal Family Honor Code toward all other members of the human race. So, the chief principle of Divine guidance; for the unbeliever, salvation; for the believer, spirituality.

God's will for your life is found in three categories. These three categories are discovered by the believer who is consistently taking in and applying Bible doctrine while growing in spiritual maturity. They include:

- The **viewpoint will of God** is what God wants you to think.
- The **operational will of God** is what God wants you to do.
- The **geographical will of God** is where God wants you to be.

Each of these revolve around the three wills of God; directive, permissive, and overruling, as God has given free will to man, so that man would be a rational creature who would resolve the Angelic Conflict.

You can know the viewpoint, operational, and geographical will of God for your life only by having maximum Bible doctrine in your soul. You receive Divine discipline for not knowing the right answer and being outside of God's will.

All Divine guidance depends on the perception of Bible doctrine and then its application. This principle of Bible Doctrine in the soul is found in **Psa 32:8; Isa 58:11.** The pure thoughts of doctrine, not the deceptive thoughts of man, are the basis for Divine guidance, **Prov 3:1-8; Rom 12:2.**

Psa 32:8, "I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you."

Isa 58:11, "And the LORD will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; and you will be like a watered garden, and like a spring of water whose waters do not fail."

Rom 12:2, "And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."

Acts 11:1-18, gives us the mechanics of knowing and walking in the will of God.

- Guidance through prayer, **vs. 5.**
- Guidance through objective thinking of Bible doctrine, **vs. 6.**
- Guidance through perception and recall of doctrine, **vs. 7-10.**
- Guidance through providential circumstances, e.g. the people we meet, **vs. 11.**
- Guidance through the filling of the Holy Spirit and humility, **vs. 12.**
- Guidance through fellowship and comparison of spiritual data, **vs. 13-14.**
- Guidance through recalling Bible doctrine, **vs. 16.**
- Guidance through doctrinal conclusions, **vs. 17.**
- Guidance through obedience to the Word of God, **vs. 18.**

The principle of Divine guidance is based upon the fact that man possess volition/free-will designed to:

- Resolve the Angelic Conflict.
- To respond to God's purpose.
- To respond to God's will.
- To respond to God's policy.
- To respond to God's law.

That is the basic concept of guidance. We have volition which must become totally subordinate to and compatible with Divine volition. Therefore, we have to know what God's policy is, what His will is, and what God's desire is on any given subject. Then it is simple. All we have to do is do it, and do it in the power of the Spirit. Bible doctrine in the soul, plus free will in man, equals Divine guidance, the execution of the will of God.

Divine guidance reaches its peak in spiritual maturity, as witnessed in the lives of the visible heroes of the Old Testament in **Hebrews 11**. The ultimate in the will of God is found in, **2 Pet 3:18, "But grow by grace and by knowledge of our Lord and savior Jesus Christ. To him be the glory both now and in the day of eternity."**

And as we will see in **Eph 5:18, Divine guidance is achieved through yieldedness.** Yieldedness, is simply a technical term for the filling of the Holy Spirit, as per **Rom 6:13**. It is found in **Rom 12:1, "present,"** which is yieldedness or the filling of the Spirit. Basically, the concept comes from **1 John 1:9**, the mechanics of yieldedness.