

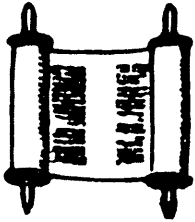
Theology Proper



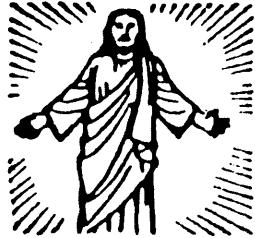
Manfred E. Kober, Th.D.



THE PLACE OF THEOLOGY PROPER IN THEOLOGY



PRODUCER OF
SCRIPTURE
2 TIMOTHY 3:16



PRESENTER OF
CHRIST MT. 3:17, LK. 3:22;
MT. 17:5, LK. 9:35



PROVIDER OF
THE SPIRIT
JOHN 14:16, 15:20



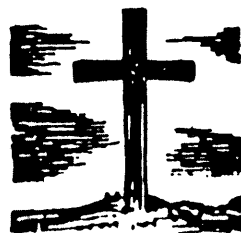
POTENTATE OVER
ANGELS
REVELATION 22:6



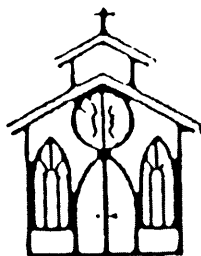
PRESERVER OF
MAN
PSALM 37:38, 36:9



PARDONER FROM
SIN
ISAIAH 53:7



PLANNER OF
SALVATION
EPHESIANS 1:3-6



PROTECTOR OF
THE CHURCH
1 PETER 1:5



PERFECTOR OF
CREATION
REVELATION 21:3-4

THEOLOGY PROPER CONTENTS

1A.	<u>The Existence of God</u>	1
1b.	The possibility of a knowledge of God	1
1c.	False views	1
2c.	Proper view	1
2b.	The rationality of the existence of God	2
1c.	The basic presupposition of God's existence	2
2c.	The reasonable assumption of God's existence	2
1d.	Arguments from the natural order	2
2d.	Evidence from the Scriptures	3
3c.	The modern denials of God's existence	4
2A.	<u>The Nature of God</u>	4
1b.	The essence of God	4
2b.	The personality of God	6
1c.	The inner essence of personality	6
2c.	The external manifestation of personality	7
3b.	The attributes of God	9
1c.	The classification of the attributes	9
2c.	The description of the attributes	9
1d.	The incommunicable attributes	10
2d.	The communicable attributes	15
3A.	<u>The Names of God</u>	19
1b.	Primary Old Testament names	19
1c.	El, Elohim, Elyon	19
2c.	Jehovah	21
3c.	Adonai	22
2b.	Compound Old Testament names	22
1c.	Proper names compounded with El	22
2c.	Proper names compounded with Yahweh	23
3b.	New Testament names of God	23
1c.	Theos	23
2c.	Kurios	23
3c.	Despotes	23
4A.	<u>The Activities of God</u>	24
1b.	The decrees of God	24
1c.	The scriptural outline	24
2c.	The foundational operation	28
3c.	The determined outcome	31
4c.	Some practical observations	32
2b.	The works of God	32
1c.	Creation	32
2c.	Preservation	33
	The Works of God (diagram)	34
3c.	Providence	35

5A. <u>The Triunity of God</u>	40
1b. The unity of God	40
2b. The trinity of God	41
1c. The intimation of the Old Testament	41
2c. The revelation of the New Testament	42
1d. The recognition of three persons as God	42
2d. The relationship between the three persons	44
The eternal generation of the Son	44
The eternal procession of the Spirit	45
3b. The triunity of God	45
1c. The theological definition of the triunity of God	45
2c. The historical errors concerning the triunity of God	45
3c. The biblical evidence for the triunity of God	45
4c. The important features of the triunity of God	46
Schematic representations of the trinity	46
Historical illustrations of the trinity	47

THEOLOGY PROPER

Theology Proper asks and answers the three questions:

(1) Is there a God? (2) What is He like? (3) What does He do?

1A. The Existence of God:

1b. The possibility of a knowledge of God:

1c. False views:

- 1d. Eunomius: 4th century A.D.
- 2d. Scholastics: 11th and 12th centuries
- 3d. Schleiermacher: 1768-1834
- 4d. Barth: 20th century

2c. Proper view:

1d. It is impossible for man to have a knowledge of God that is exhaustive and perfect in every way.

Job 11:7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

Is. 40:18 To whom then will ye liken God? or what likeness will ye compare unto him?

2d. Man can obtain a knowledge of God that is adequate for the realization of the divine purpose in the life of man.

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

1 Jn. 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

3d. This knowledge comes through two channels:

1e. General revelation:

Ps. 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

Rom. 1:19-20 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Rom. 2:15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;

2e. Special revelation:



1A. The Existence of God:

2b. The rationality of the existence of God:

1c. The basic presupposition of God's existence:

1d. This presupposition is not capable of logical demonstration.

2d. This presupposition is not capable of rational argumentation.

3d. This presupposition must be accepted by faith.

Heb. 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb. 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

2c. The reasonable assumption of God's existence:

1d. Arguments from the natural order:

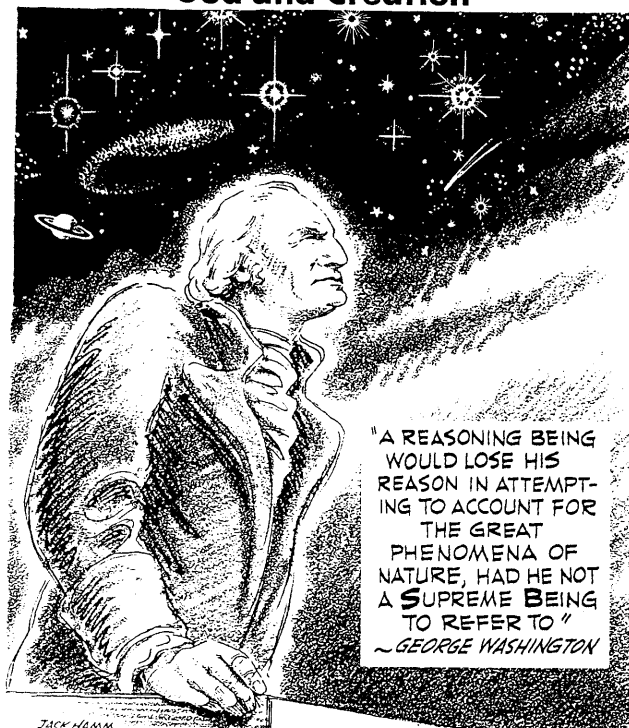
1e. Cosmological--an evidence of causation:

2e. Teleological--an evidence of design:

3e. Anthropological--an evidence of morality:

4e. Ontological--an evidence of infinity:

5e. Historical--an evidence of universality:

God and Creation

1A. The Existence of God:

2b. The rationality of the existence of God:

2c. The reasonable assumption of God's existence:

2d. Evidence from the Scriptures:

1e. Biblical assumption:

Gen. 1:1 In the beginning God created the heaven and the earth.



J. Sidlow Baxter

34

EXPLORE THE BOOK

It is fashionable today to profess disbelief in miracles. Accept this first sentence of Scripture, and there will be little difficulty in accepting all the miracles that follow; for the less are included in the greater. Note, also, that in this first, basal pronouncement of Scripture there is a denial of all the principal false philosophies which men have propounded.

"In the beginning God"—that denies Atheism with its doctrine of *no* God.

"In the beginning God"—that denies Polytheism with its doctrine of *many* gods.

"In the beginning God created"—that denies Fatalism with its doctrine of *chance*.

"In the beginning God created"—that denies Evolution with its doctrine of *infinite becoming*.

"God created heaven and earth"—that denies Pantheism which makes God and the universe identical.

"God created heaven and earth"—that denies Materialism which asserts the eternity of matter.

Thus, this first "testimony" of Jehovah is not only a declaration of Divine truth, but a repudiation of human error.

2e. Christological revelation:

Jn. 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

3e. Prophetic declaration:

Is. 41:21-29 Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. 22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. 23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. 24 Behold, ye are of *nothing*, and your work of nought: an abomination is he that chooseth you. 25 I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. 26 Who hath declared from the beginning, that we may know? and before time, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. 27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. 28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. 29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.

Is. 44:28 That saith of Cyrus, He is my shepherd, and shall perform *all my pleasure*: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

1A. The Existence of God:

2b. The rationality of the existence of God:

2c. The reasonable assumption of God's existence:

2d. Evidence from the Scriptures:

4e. Apostolic proclamation:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

3c. The modern denials of God's existence:

1d. Atheism--the denial of existence:

2d. Agnosticism--the denial of knowability:

3d. Dualism--the denial of unity:

4d. Pantheism--the denial of transcendence:

5d. Deism--the denial of immanence:

6d. Finitism--the denial of absoluteness:

7d. Death-of-God Theology--the denial of eternity: (theothanatology)

8d. Process Theology--the denial of immutability and perfection:

"The fool has said in his heart, there is no God." Ps. 14:1

2A. The Nature of God:

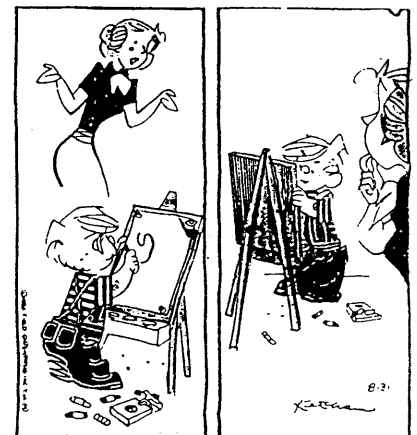
1b. The essence of God:

Jn. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

1c. **Immaterial:** God has none of the properties belonging to matter and He cannot be discerned by the bodily senses.

Lk. 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a **spirit hath not flesh and bones**, as ye see me have.

1 Tim. 6:15-16 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

2c. **Incorporeal:** The idea of spirituality necessarily excludes the ascription of anything like corporeity (bodily form) to God.**DENNIS THE MENACE**

"How can you draw a picture of God? Nobody knows what he looks like."

"They will now."

2A. The Nature of God:

1b. The essence of God:

2c. **Incorporeal:**

- 1d. Anthropomorphisms: Ascriptions of human form to God in order to bring the infinite within the apprehension of the finite.

Is. 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

1 Kings 8:29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.

Neh. 1:6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

- 2d. Theophanies: God temporarily assuming a visible form for the purpose of communion and fellowship.

Gen. 3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Gen. 16:7-14 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.

Ex. 3:2-5 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.



THE ANGEL SPEAKS TO HAGAR.



MOSES AT THE BURNING BUSH.

2A. The Nature of God:

1b. The essence of God:

2c. **Incorporeal:**3d. **Incarnation:**

Jn. 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Ex. 24:9-11 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. 11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

(Moses saw the pre-incarnate Christ)

3c. **Living:**

Josh. 3:10 And Josh. said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

1 Sam. 17:26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

1 Thess. 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

4c. **Personal:** Spirit in the New Testament is that which

loves (Rom. 15:30) Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

knows (Rom. 8:27) And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.,

wills (1 Cor. 12:11) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.,

purposes (Acts 19:21) After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

God is not an impersonal force or influence but a personal being.

2b. The personality of God: This aspect of biblical theism deals with the totality of the Godhead. Later attention will be given to the fact that God subsists in three persons.

1c. The inner essence of personality:

1d. **Self-consciousness:** "Self-consciousness is the act or state of being aware of oneself."

1e. God is a self-conscious being:

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

1 Cor. 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2e. God is a completely self-conscious being:

1 Cor. 2:10-11 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

2A. The Nature of God:

2b. The personality of God:

1c. The inner essence of personality:

1d. **Self-consciousness:**

2e. God is a completely self-conscious being:

1 Jn. 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

Jn. 6:6 And this he said to prove him: for he himself knew what he would do.

God reflects continuously upon the totality of His self and the realm of creation. He is consciously thinking about me every moment of every day.

2d. **Self-determination:** "Self-determination is the power by which a being from an act of his own free will determines his acts from within." The animal determines his actions on the basis of environment and instinct. Man is able to rise above these, but is still bound by his nature. God alone is totally free.

1e. God is a self-determining being:

Job 23:13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

1 Cor. 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

Eph. 1:11 In whom also we have obtained an inheritance, **being predestinated according to the purpose of him** who worketh all things after the counsel of his own will:

2e. God is an absolutely self-determining being:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him **who worketh all things after the counsel of his own will:**

Ps. 135:5-9 For I know that the LORD is great, and that our Lord is above all gods. 6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. 7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures. 8 Who smote the firstborn of Egypt, both of man and beast. 9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

2c. The external manifestation of personality:

1d. God is declared to possess **intellect:**

Ps. 147:5 Great is our Lord, and of great power: his understanding is infinite.

Acts 15:18 Known unto God are all his works from the beginning of the world.

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

1e. Immediate: does not come through sense or imagination.

2A. The Nature of God:

2b. The personality of God:

2c. The external manifestation of personality:

1d. God is declared to possess **intellect**:

- 2e. Simultaneous: He does not acquire knowledge by successive observation or through reasoning.
- 3e. Distinct: it is free from all vagueness or confusion.
- 4e. True: it corresponds to the reality of all things.
- 5e. Eternal: it is eternally present; there is no process of growth. God has not learned a thing from eternity past.
- 6e. Exhaustive: it embraces all things past, present and future.

2d. God is declared to possess **emotions**:

1e. Moral sensibility:

Jer. 9:24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.

Is. 65:12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

Is. 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

God has a devotion to that which is good and an abhorrence of that which is evil.

2e. Aesthetical sensibility:

Gen. 1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

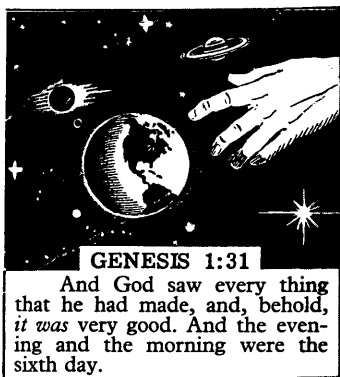
God delights in the beauty of His creation.

3e. Emotional sensibility:

Jn. 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Jer. 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

Mal. 1:2-4 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, 3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.



2A. The Nature of God:

2b. The personality of God:

- 2c. The external manifestation of personality:
- 2d. God is declared to possess **emotions**:
- 3e. Emotional sensibility:

God's love is a rational and voluntary affection grounded in perfect reason and emotional choice.

3d. God is declared to possess **will**:

Will is that faculty of God which puts into effect all that has been designed by Him.

Jn. 1:13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

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

Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

1e. Freedom: The will of God is exercised only in relation to His righteous purposes and is independent of all His creatures as well as their actions.

Mt. 11:26 Even so, Father: for so it seemed good in thy sight.

2e. Omnipotence: The power of God is employed in the realization of all that He wills.

Mt. 28:18

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

3b. The attributes of God: God's **attributes** are His **perfections**.

"An attribute is a property intrinsic to its subject."

1c. The classification of the attributes:

1d. Incommunicable and communicable

2d. Absolute and relative

3d. Constitutional and personal

4d. Natural and moral

2c. The description of the attributes:

"God is a Spirit, infinite, eternal and unchangeable, in His Being, wisdom, power, holiness, justice, goodness and truth."-- Westminster Confession

1d. Attributes of being (incommunicable attributes): Since God is completely distinct from His creatures, these attributes are those which can never be possessed by a created being, no matter how exalted.

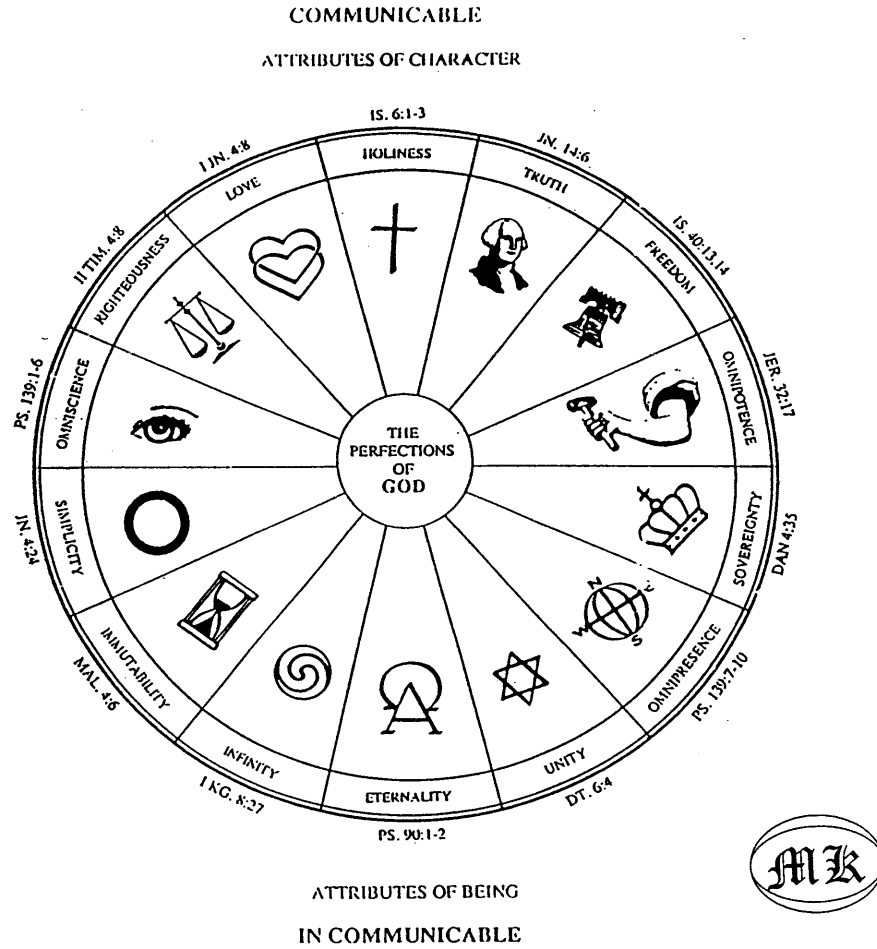
2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

God is a spirit, and they that worship him
must worship him in spirit and in truth.
JN 4:24



1e. Simplicity:

1f. Meaning: God is not compounded.

2f. Proof:

Jn. 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

3f. Relevance:

2e. Unity:

1f. Meaning: Oneness.

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

2e. Unity:

2f. Proof:

Deut. 6:4 Hear, O Israel: The LORD our God is one LORD:

3f. Relevance:

3e. Infinity:

1f. Meaning: God is wholly without limits except those which are self-imposed.

2f. Proof:

1 Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

3f. Relevance:

4e. Eternity:

1f. Meaning: God exists in one indivisible present, elevated above temporal limits.

2f. Proof:

Ps. 90:1-2 A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations. 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Is. 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Heb. 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1 Tim. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

3f. Relevance:

5e. Immutability:

1f. Meaning: "that perfection of God by which He is devoid of all change, not only in His being, but also in His perfections, and in His purposes and promises.

2f. Proof:

Mal. 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

2A. The Nature of God:

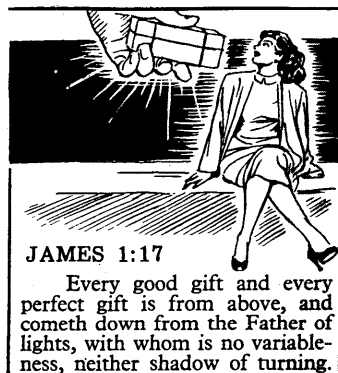
3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

5e. Immutability:

2f. Proof:



Js. 1:17 Every good thing bestowed and very perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow. ASV

3f. Problem: Apparent changes in God.

1 Sam. 15:10-11 Then came the word of the LORD unto Samuel saying, 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel and he cried unto the LORD all night.

Gen. 6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

Jon. 3:10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4f. Relevance:

1g. He gives only good and perfect gifts.

2g. His counsels stand forever.

Ps. 33:11-12 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. 12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

Js. 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

3g. His promises will be fulfilled.

2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

4g. His covenant will be securely kept.

Mal. 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

5g. He will never condone sin.

6g. He will never be coaxed or lowered to man's level.

7g. He will never be unholy or unloving.

6e. Omnipresence:

1f. Meaning: "that perfection of God by which He transcends all spatial limitations and yet is present in every point of space with His whole being."

2A. The Nature of God:

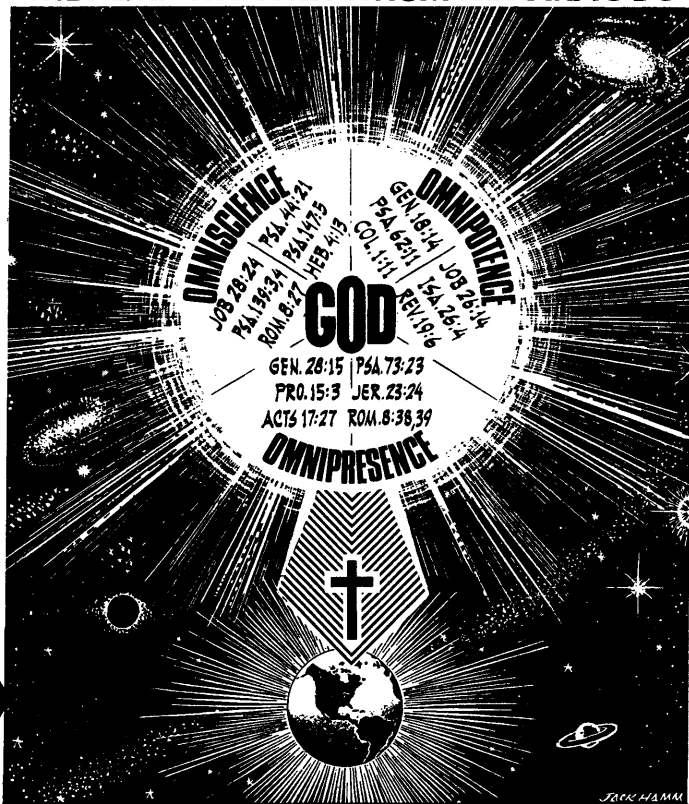
3b. The attributes of God:

2c. The description of the attributes:

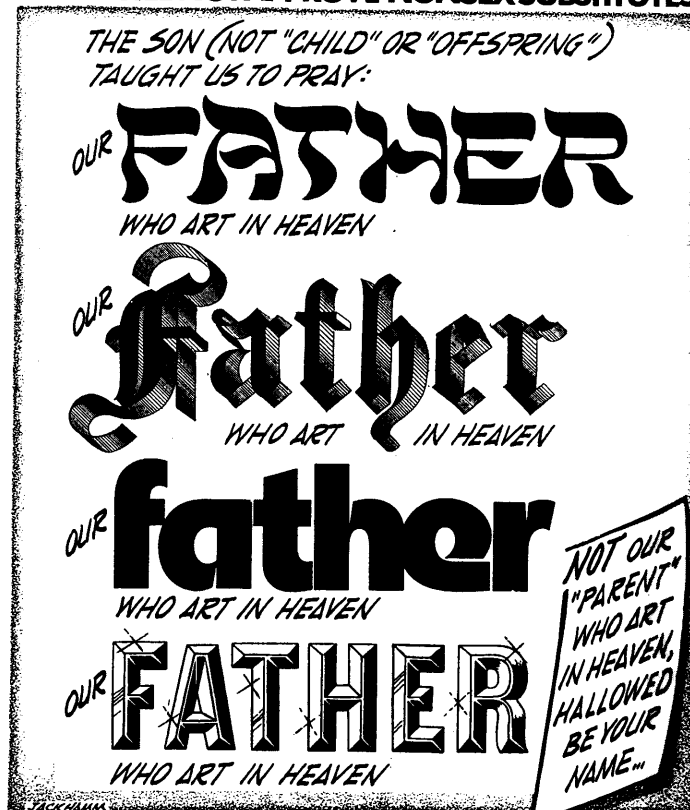
1d. Attributes of being (incommunicable attributes):

6e. Omnipresence:

THE ALMIGHTY WITH WHOM WE HAVE TO DO



TIME WILL NOT APPROVE NONSEX SUBSTITUTES



2f. Proof:

Ps. 139:7-10 Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me.

Acts 17:27-28 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from everyone of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

1 Kings 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

--the place where God primarily manifests Himself is known as His resident locality

--there are varying degrees of His presence

3f. Relevance:

2A. The Nature of God:

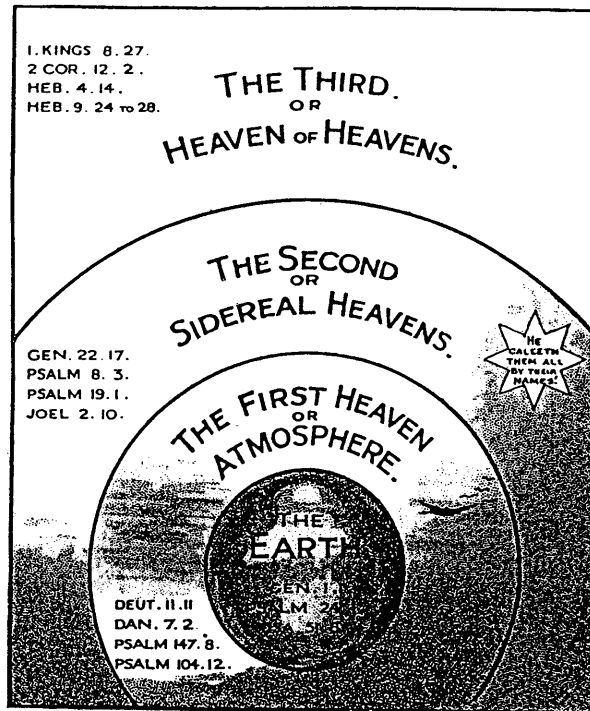
3b. The attributes of God:

2c. The description of the attributes:

1d. Attributes of being (incommunicable attributes):

Heaven and Earth in the Light of Scripture.

The Heavens and the Earth.



Henry Clark
The Faith and The Book
 London: Charles J. Thynne, 1920

7e. Sovereignty:

1f. Meaning: God is the ultimate ruler who is in control of everything.
 He is number one in position and power.

2f. Proof:

Dan. 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

Rom. 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom. 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will

3f. Relevance:

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character (communicable attributes):

1e. Omniscience:

1f. Meaning: God knows all things actual and possible. He knows everything equally well and without effort.

2f. Proof:

Prov. 15:3 The eyes of the LORD are in every place, beholding the evil and the good.

Ps. 147:4 He telleth the number of the stars; he calleth them all by their names.

Mt. 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

Mt. 10:30 But the very hairs of your head are all numbered.

Mt. 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

(cf. Mt. 10:15)

3f. Relevance:

1g. Eternal security:

2g. Human tragedy:

3g. Christian life:



2e. Holiness:

1f. Meaning: The absence of evil and the possession of positive righteousness as measured by God.

2f. Proof:

Is. 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

1 Pt. 1:15-16 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.

1 Jn. 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

3f. Relevance: Holiness is God's main attribute.

God's holiness is the attribute (a) recognized by the angels (Is. 6:1-3), (b) to be

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character (communicable attributes):

2e. Holiness:

3f. Relevance:

reflected by man (Lev. 11:45-46; 1 Pet. 1:15), (c) revered by mortals (Ex. 15:11; 1 Sam. 2:2) and (d) radiated in the Millennium (Zech. 14:20-21).

3e. Justice or righteousness:

1f. Meaning: Moral equity or no respect of persons in His dealings with men.

2f. Proof:

Ps. 19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

Ps. 145:17 The LORD is righteous in all his ways, and holy in all his works.

3f. Relevance:

1g. In connection with judgment:

--a comfort to those who have been wronged

--a warning to those who think they are getting away with their sins

2g. In connection with salvation:

God can be righteous because Christ paid the price for sins.

4e. Love:

1f. Meaning: "that which seeks the highest good in the object loved, which is the will of God."

2f. Proof:

1 Jn. 4:8 He that loveth not knoweth not God; for God is love.

Eph. 2:4-5 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;

3f. Relevance:

God's love includes, among other things, His mercy and grace.

--**mercy**: God doesn't give us what we deserve—we are pitiable and need help.

--**grace**: God gives us what we do not deserve—we are guilty and need forgiveness.

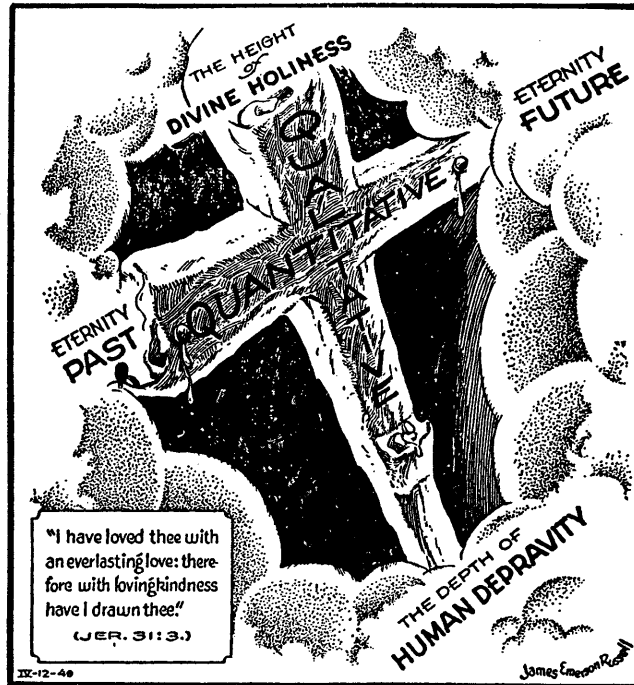
2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character:

HOW GOD DEFINES THE *LIMITS* OF HIS LOVE!



5e. Truth:

1f. Meaning: God is consistent with Himself and conforms exactly to the highest possible ideal of what God ought to be.

2f. Proof:

Jn. 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Rom. 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

3f. Relevance:

2 Cor. 1:20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

His promises can never be doubted.

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

His revelation must be true.

6e. Freedom:

1f. Meaning: God is independent of all outside constraints and controls all of His creatures.

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character:

6e. Freedom:

2f. Proof:

Is. 40:13-14 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

Rom. 9:15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Rom. 9:18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

3f. Relevance: As far as God's person is concerned, He is not obligated to do anything. What He did, He did out of love, not obligation.

7e. Omnipotence:

1f. Meaning: God is all-powerful.

2f. Proof:

Jer. 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:

Mt. 19:26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

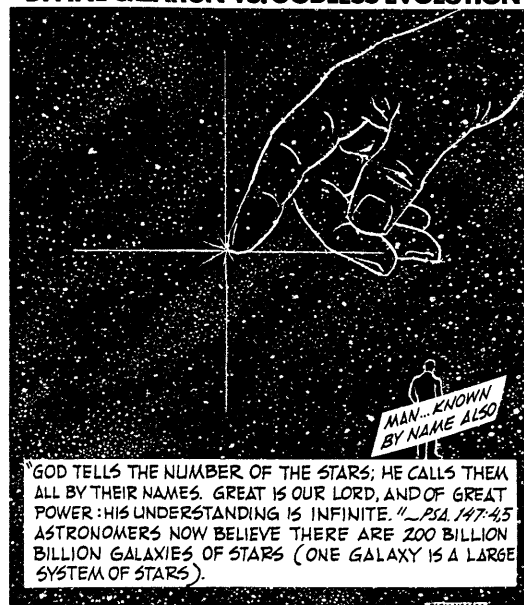
Is. 40:28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.



ISA. 40:26

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

DIVINE CREATION VS. GODLESS EVOLUTION



"GOD TELLS THE NUMBER OF THE STARS; HE CALLS THEM ALL BY THEIR NAMES. GREAT IS OUR LORD, AND OF GREAT POWER: HIS UNDERSTANDING IS INFINITE." ~PSA 147:4-5
 ASTRONOMERS NOW BELIEVE THERE ARE 200 BILLION BILLION GALAXIES OF STARS (ONE GALAXY IS A LARGE SYSTEM OF STARS).

3f. Relevance:

2A. The Nature of God:

3b. The attributes of God:

2c. The description of the attributes:

2d. Attributes of character:

7e. Omnipotence:

3f. Relevance:

1g. God cannot do certain things:

Hab. 1:13 Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

Heb. 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

Js. 1:13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

2g. God is almighty in every area:

Rom. 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1 Pt. 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Gen. 1:1 In the beginning God created the heaven and the earth.

Heb. 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

3A. The Names of God:

The name is an expression of the nature of the person designated. Each divine name reveals certain aspects concerning the nature or character of God.

Jn. 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

1b. Primary Old Testament names:

1c. El, Elohim, Elyon:

1d. Frequency: Approximately 2310 times. In Gen. 1 32 times

2d. Meaning: elevation, power, "strong one"

3d. Usage:

1e. Used both of heathen gods and the true God.

Gen. 31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

3A. The Names of God:

1b. Primary Old Testament names:

1c. El, Elohim, Elyon:

3d. Usage:

1e. Used both of heathen gods and the true God:

Ex. 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Deut. 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

3e. Used both of men and of angels.

Ps. 82:6 I have said, Ye are gods; and all of you are children of the most High.

4d. Characteristics:



1e. Elohim is a genuine plural name.

Gen. 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen. 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen. 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

2e. The name allows for a subsequent revelation of the trinity.

In the O.T. the trinity is found by **intimation**, in the N.T. by **revelation**.

2c. Jehovah:

1d. Frequency: Approximately 5325 times.

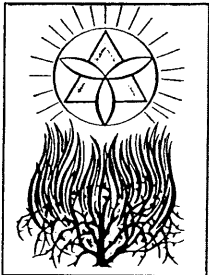
2d. Meaning:

(1) the self-existent one

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

(2) the covenant-keeping God

Ex. 6:6-8 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.



3d. Usage:

Lev. 24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

3A. The Names of God:

1b. Primary Old Testament names:

2c. Jehovah:

3d. Usage:

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Jn. 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

4d. Characteristics: The Hebrew word LORD is comprised of the consonants YHWH and is known as the tetragrammaton.



3c. Adonai

1d. Frequency: Approximately 434 times. (Adon – 334 times)

Dan. 9:1-27 v. 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

2d. Meaning: God is the almighty Ruler and everything is subject to Him.

3d. Usage: used of men and God, emphasizing the master-servant relationship.

Ex. 21:5-6 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Mal. 1:6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

Ps. 123:2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

4d. Characteristics:

1e. We can expect Him to take care of us.

2e. He expects that we obey Him.

2b. Compound Old Testament names:

1c. Proper names compounded with El:

1d. El Shaddai--"the almighty God"

Gen. 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

2d. El Elyon--"the most high"

Gen. 14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,
cf. v. 18

3A. The Names of God:

2b. Compound Old Testament names:

1c. Proper names compounded with El:

2d. El Elyon—"the most high"

Is. 14:14 I will ascend above the heights of the clouds; I will be like the most High.

3d. El Olam--"the everlasting God"

Gen. 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

2c. Proper names compounded with Yahweh:

1d. Yahweh Sabaoth--"the Lord of hosts"

1 Sam. 1:3 And this man went up out of his city yearly to worship and to sacrifice unto the **LORD of hosts** in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

2d. Yahweh Shalom--"the Lord our peace"

Jud. 6:24 Then Gideon built an altar there unto the LORD, and called it **Jehovahshalom**: unto this day it is yet in Ophrah of the Abiezrites.

3d. Yahweh Roi--"the Lord my shepherd"

Ps. 23:1 **The LORD is my shepherd**; I shall not want.

Ps. 80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

Is. 40:10-11 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

Ez. 34:11-16 For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. 13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. 14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel 15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD. 16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

3b. New Testament names of God:

1c. **Theos**--used for God and heathen gods.

1 Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

2c. **Kurios**--used for God and man:

Rom. 10:9-10 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3c. **Despotes**--absolute, sovereign dictator:

2 Pt. 2:1 But there were false prophets also among the people, even as there shall be false teachers among

3A. The Names of God:

3b. New Testament names of God:

3c. **Despotes**—absolute, sovereign dictator:

you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

4A. The Activities of God:

1b. The decrees of God:

The events in the universe are neither a surprise or disappointment to God. They are not the result of an arbitrary will but are the outworking of a definite plan and purpose of God.

1c. The scriptural outline:

1d. The definition of the decree of God:

1e. The definition: "His eternal purpose according to the counsel of His will, whereby for His own glory He hath foreordained whatsoever comes to pass."--Westminster Shorter Catechism.

2e. The distinctives of the decree:

1f. The time:

2f. The motivation:

3f. The purpose:

4f. The comprehensiveness:

5f. The procedure:

2d. The fact of the divine plan:

1e. Old Testament words:

1f. Intellectual element: Purpose

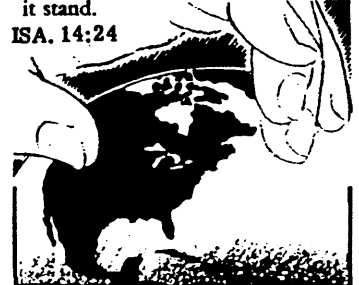
Is. 14:26-27 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. 27For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Is. 46:11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

Jer. 4:28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.

Jer. 51:12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake

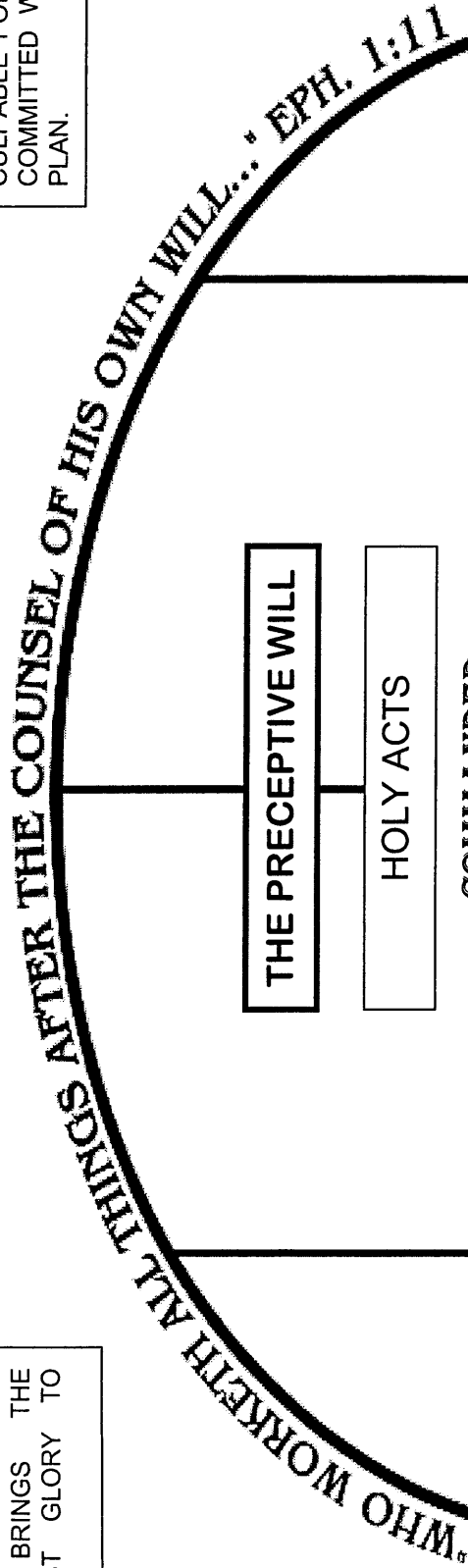
The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.
ISA. 14:24



GOD'S PLAN OR DECREE

GOD HAS SOVEREIGNLY SELECTED THE PLAN WHICH BRINGS THE GREATEST GLORY TO HIMSELF.

GOD IS NOT MORALLY CULPABLE FOR ANY SIN COMMITTED WITHIN HIS PLAN.



THE PERMISSIVE WILL

HOLY ACTS

COMMANDED

THE DECRETIVE WILL

SINFUL ACTS

CONDONED

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
Ephesians 2:10
(Philippians 2:13)

GOD DECREES CERTAIN ACTIONS FOR HIS CREATURES WHO ARE OBLIGATED TO FULFILL HIS DESIRE, THOUGH OFTEN FAIL

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
Acts 2:23
(Acts 4:24-28; 14:16)

GOD DOES NOT ACTIVELY PROMOTE THE EXECUTION OF THE DECREE BUT DETERMINES NOT TO HINDER THE COURSE OF ACTION WHICH HIS CREATURES PURSUE

THE DECRETIVE WILL

DETERMINED EVENTS

CAUSED

When he made a decree for the rain, and a way for the lightning of the thunder:
Job 28:26

(Psalm 135:6-12; 148:8)

THAT DECREE WHICH DETERMINES OCCURRENCES DIRECTLY BY PHYSICAL CAUSES OR SPIRITUAL FORCES



4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural *outline*:

2d. The fact of the divine plan:

1e. Old Testament words:

1f. Intellectual element:

against the inhabitants of Babylon.

2f. Volitional element: Pleasure

Is. 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

Is. 49:8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.

2e. New Testament words:

1f. Boule--counsel

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

2f. Thelema--will

Eph. 1:11 In whom also we have obtained an Inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Gal. 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

1 Tim. 2:4 Who will have all men to be saved, and to come unto the knowledge of the truth.

3f. Eudokia--good pleasure

Mt. 11:26 Even so, Father: for so it seemed good in thy sight.

Eph. 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Eph. 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

4f. Prognosis--foreknowledge

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

5f. Ekloge--election

Rom. 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural outline:

2d. The fact of the divine plan:

2e. New Testament words:

5f. Ekloge--election

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

6f. Proorismos--foreordination

Acts 4:28 For to do whatsoever thy hand and thy counsel determined before to be done.

Rom. 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

7f. Prothesis--purpose

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

3d. The extent of the divine decree:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose

1e. Stability of the universe:

Ps. 119:89-91 For ever, O LORD, thy word is settled in heaven. 90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. 91 They continue this day according to thine ordinances: for all are thy servants.

2e. Seasons and boundaries of nations:

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

3e. Rise and fall of rulers:

Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

4e. Duration of man's life:

Job 14:5 Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass;

5e. Circumstances of each life:

Js. 4:13-15 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural outline:

3d. The extent of the divine decree:

6e. Manner of man's death:

Jn. 21:19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

7e. Good acts of men:

Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

8e. Evil acts of men:

Acts 4:27-28 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

9e. Salvation of the believer:

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

10e. Perdition of the ungodly:

1 Pt. 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

11e. Crucifixion of Christ:

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

12e. Most trivial circumstances:

Prov. 16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

4d. The certainty of the divine decree:

1e. The proof of certainty:

Job 23:13-14 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. 14 For he performeth the thing that is appointed for me: and many such things are with him.

Js. 1:17 Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. NIV

2e. The problem of immutability:

Gen. 6:5-7 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. 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

4A. The Activities of God:

1b. The decrees of God:

1c. The scriptural outline:

4d. The certainty of the divine decree:

2e. The problem of immutability:

Jon. 3:9-10 Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? 10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

5d. The time of the divine decree:

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

2 Tim. 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

1e. The establishment of the decree is eternal:

Rev. 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Eph. 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

2 Thess. 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

1f. This decree is not characterized by chronological succession.

2f. The totality of the plan was present in the divine mind in eternity.

3f. The execution of the decree is temporal:

Rom. 8:29-30 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

2c. The foundational operation:

The decrees of God are not inconsistent with free agency.

They do not take away all motive for human exertion.

They do not make God the author of sin.

1d. The basis of the divine decree:

1e. The decree of God did not originate in necessity:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

4A. The Activities of God:

1b. The decrees of God:

2c. The foundational operation:

1d. The basis of the divine decree:

1e. The decree of God did not originate in necessity:

Ps. 135:6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

2e. The decree of God did not originate in arbitrariness:

Eph. 3:10-11 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

3e. The decree originated in His most wise and holy counsel:

Rom. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Rom. 11:33-36 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

2d. The nature of the divine decree:

1e. The decree was not conditional:

Is. 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Eph. 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2e. The decree of God was not based upon prior knowledge: Some claim that the free acts of men are not determined by God but God has knowledge beforehand of that which the creature will do. However, it would be impossible for God to foreknow unless this act or event were already certain. That which makes it certain is the sovereign decree of God.

3e. The decree of God was based upon sovereign predetermination: God both designed and willed all things before He acted, and all His actions are in harmony with His perfect character and attributes.

4A. The Activities of God:

1b. The decrees of God:

2c. The foundational operation:

2d. The nature of the divine decree:

3e. The decree of God was based upon sovereign predetermination:

1f. The distinctions in the decree:

1g. Efficacious decree (decretive will of God):

Phil. 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Eph. 2:8-10 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Eph. 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Job 28:26 When he made a decree for the rain, and a way for the lightning of the thunder:

That decree which determines occurrences directly by physical causes and spiritual forces.

2g. Permissive decree (preceptive will of God):

Acts 14: Who in times past suffered all nations to walk in their own ways.

Ps. 78:29 So they did eat, and were well filled: for he gave them their own desire;

Ps. 106:15 And he gave them their request; but sent leanness into their soul.

God does not actively promote the execution of the permissive decrees but determines not to hinder the course of action which His creatures pursue.

2f. The causation of events: Predetermination and causation are not the same. God predetermines all things but does not cause all things.

Virgin Birth:

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.--**causal decree**

Death of Christ:

Acts 2:23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: --**permissive decree**

3f. The certainty of events:

Certainty does not necessarily infringe on freedom. God would violate man's freedom only if He were to compel man to act in a predetermined way.

4A. The Activities of God:

1b. The decrees of God:

2c. The foundational operation:

1d. The basis of the divine decree:

3e. The decree of God was based upon sovereign predetermination:

4f. The responsibility of God:

God is responsible only for what He causes but not directly responsible for what He merely allows.

5f. The free will of man:

1g. God has decreed the free acts of men:

Gen. 50:19-20 And Joseph said unto them, Fear not: for am I in the place of God? 20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Acts 4:27-28 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done.

2g. Man is conscious of a freedom of choice:

Mt. 27:4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

(See references to Judas: Jn. 17:12; Ps. 41:9)

3c. The determined outcome:

1d. The purpose was not primarily the happiness of the creature:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

1 Tim. 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

2d. The purpose was not primarily the holiness of the creature:

Eph. 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Lev. 11:44 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Rom. 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

3d. The purpose was primarily the glory of God:

To glorify God is to display any or all of His attributes.

Ps. 19:1 The heavens declare the glory of God; and the firmament sheweth his handywork.

Is. 48:11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.

Eph. 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
(cf. v. 12,14)

4A. The Activities of God:

1b. The decrees of God:

3c. The determined outcome:

3d. The purpose was primarily the glory of God:

Rev. 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

4c. Some practical observations:

Either God is sovereign in all things or everything is conditional and uncertain.

1d. The doctrine of the decrees of God is the basis of Christian assurance and confidence.

Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

2d. The doctrine of the decrees of God does not remove the necessity of human effort:

1e. God has decreed the goal but also the means by which the goal will be attained:

Rom. 10:14-17 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God.

1 Cor. 3:10-15 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

2e. God has ordained that the good news of salvation must be proclaimed throughout the world:

1 Cor. 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Mt. 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

3d. The doctrine of the decrees of God gives importance to all of life. If everything is in God's decree, everything is important to God and should be to the believer.

“Your heavenly Father is too wise to make mistakes and too good to be unkind.”

--R. T. Ketcham

2b. The works of God:

1c. Creation:

1d. The principles of creative activity:

4A. The Activities of God:

2b. The works of God:

1c. Creation:

1d. The principles of creative activity:

1e. There was a time when the universe did not exist:

Ps. 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Jn. 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

2e. Each person of the trinity had a definite and distinctive part in this creative work:

1 Cor. 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Jn. 1:3 All things were made by him; and without him was not any thing made that was made.

Job 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

3e. The method of creation was by the exercise of God's wisdom and word:

Jer. 10:12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

Ps. 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

(cf. v. 9; Heb. 11:3)

4e. The present imperfect state of creation is due to the entrance of moral evil:

Deut. 32:4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

Rom. 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

2d. The interpretation of creative activity:

1e. The day-age theory:

2e. The original creation theory:

3e. The primal catastrophe theory:

2c. Preservation:

"That continuous work of God by which He maintains the things which He created."




THE FAMILY CIRCUS



11-26
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"When God made the universe,
where was he standing?"

- 4A. The Activities of God:
 - 2b. The works of God:
 - 2c. Preservation:

THE WORKS OF GOD		
CREATION	PRESERVATION	PROVIDENCE
GOD'S BRINGING INTO EXISTENCE EVERYTHING OUTSIDE OF HIMSELF BY THE WORD OF HIS POWER	THAT CONTINUOUS WORK OF GOD BY WHICH HE MAINTAINS THE THINGS HE CREATED.	THE EXERCISE OF DIVINE CARE AND FORESIGHT IN PROVIDING FOR THE WORLD'S MOVEMENT TO A PREDETERMINED GOAL.
		
COMMENCEMENT	CONTINUATION	CONSUMMATION
GOD AS POWERFUL SOURCE	GOD A PERSONAL SUSTAINER	GOD AS PURPOSEFUL SOVEREIGN
NO EVOLUTIONARY DEVELOPMENT	NO ECOLOGICAL DISASTER	NO FATALISTIC DESTINY

WILFRED E. KOBER, TH.D.

- 1d. The erroneous conceptions of divine preservation:
 - 1e. The self-sustaining mechanism theory:
God created the world with certain laws and powers and then ceased all relationship to the world. -- English Deism.
 - 2e. The continuous creation theory:
Creation is continuing today as every moment God creates the world.
- 2d. The biblical conception of divine preservation:
 - 1e. The fact of divine preservation:
Col. 1:17 And he is before all things, and by him all things consist.

Heb. 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

Ps. 104

4A. The Activities of God:

2b. The works of God:

2c. Preservation:

2d. The biblical conception of divine preservation:

2e. The extent of divine preservation:

1f. The operation of the laws and processes of nature:

Jer. 51:16 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

Ps. 104:28-30 That thou givest them they gather: thou openest thine hand, they are filled with good. 29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. 30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

Ps. 104:19-22 He appointed the moon for seasons: the sun knoweth his going down. 20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. 21 The young lions roar after their prey, and seek their meat from God. 22 The sun ariseth, they gather themselves together, and lay them down in their dens.

Job 12:10 In whose hand is the soul of every living thing, and the breath of all mankind.

2f. The maintenance of man's existence:

Deut. 30:20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

3c. Providence:

"The exercise of divine care and foresight in providing for the world's movement to a predetermined goal."

1d. Misconceptions concerning the nature of divine providence:

1e. Partial providence: God controls the crucial events of world history but is not concerned with the minor events.

2e. Chance: There is no divine providence. Nothing in all of this life is certain.

3e. Fatalism: Everything happens in accordance with inevitable and impersonal fate.

2d. The objects of divine providence:

Nothing in the universe lies outside God's providential control since nothing has self-existence. We subscribe not to fatalism but to personal determinism.

1e. The physical universe:

Ps. 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

4A. The Activities of God:

2b. The works of God:

3c. Providence:

2d. The objects of divine providence:

Ps. 66:7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

Job 9:5-7 Which removeth the mountains, and they know not: which overturneth them in his anger. 6 Which shaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the sun, and it riseth not; and seaeth up the stars.

1 Sam. 7:10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

Ps. 147:16-18 He giveth snow like wool: he scattereth the hoarfrost like ashes. 17 He casteth forth his ice like morsels: who can stand before his cold? 18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

Who says Iowa is not mentioned in the Bible?

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

2e. Animal creation:

Mt. 10:29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

Jon. 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

3e. The nations of the earth:

Ps. 22:28 For the kingdom is the LORD'S: and he is the governor among the nations.

Dan. 4:25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

4e. All individual life:

Jer. 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Is. 45:5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Gal. 1:15-16 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Ps. 75:6-7 For promotion cometh neither from the east, nor from the west, nor from the south. 7 But God is the judge: he putteth down one, and setteth up another.

4A. The Activities of God:

2b. The works of God:

3c. Providence:

2d. The objects of divine providence:

4e. All individual life:



God's Care

The God who made the firmament,
Who made the deepest sea,
The God who put the stars in place
Is the God who cares for me.

The God who governs galaxies
And makes the thunder roar
Gently guides my little craft
With safety to the shore.

The God who made the sun and moon,
Divided night from day,
Directs my faltering, wayward steps,
If I should lose my way.

My heart is filled with wonder,
Planets bow at His command,
Yet He's my loving Father,
And He gently guides my hand.

—Viola Jacobson Berg

Lk. 1:52 He hath put down the mighty from their seats, and exalted them of low degree.

Prov. 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Prov. 16:33 The lot is cast into the lap; but the whole disposing thereof is of the LORD.

Mt. 10:30 But the very hairs of your head are all numbered.

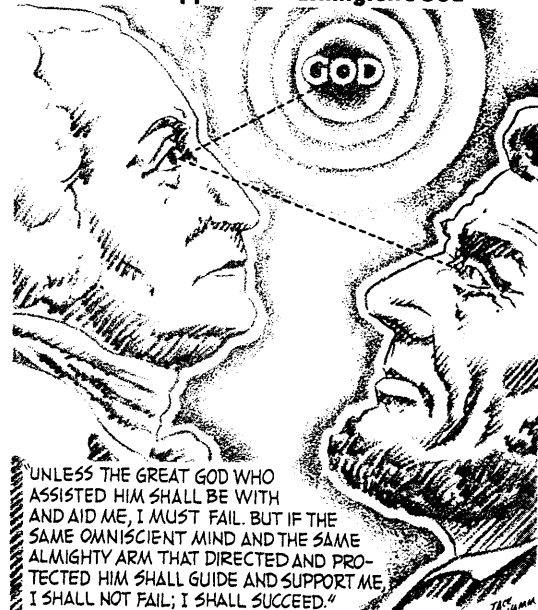
Rom. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Phil. 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Ps. 73:24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

Ps. 11:6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

Lincoln Appraises Washington's God



"UNLESS THE GREAT GOD WHO ASSISTED HIM SHALL BE WITH AND AID ME, I MUST FAIL. BUT IF THE SAME OMNISCIENT MIND AND THE SAME ALMIGHTY ARM THAT DIRECTED AND PROTECTED HIM SHALL GUIDE AND SUPPORT ME, I SHALL NOT FAIL; I SHALL SUCCEED."

4A. The Activities of God:

2b. The works of God:

3c. Providence:

3d. The accomplishment of divine providence:

1e. The media of operation:

1f. By God's own supernatural and miraculous works:

1 Kings 18:38ff Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

Jn. 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

2f. By the laws and the energies of nature:

Ps. 148:8 Fire, and hail; snow, and vapour; stormy wind fulfilling his word:

3f. By the acts of free moral agents:

Acts 3:17-18 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Ps. 76:10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

2e. The manner of operation:

1f. Preventative:

Gen. 20:6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

Ps. 19:13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

Gen. 31:24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

2f. Permissive:

Rom. 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Acts 14:17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

3f. Directive:

Prov. 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

Gen. 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

4A. The Activities of God:

2b. The works of God:

3c. Providence:

3d. The accomplishment of divine providence:

2e. The manner of operation:

4f. Limitative:

Job 1:12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

1 Cor. 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Rev. 20:2-3 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4d. The problems of divine providence:

1e. The relationship of providence to freedom:

2e. The relationship of providence to prayer:

1f. God has determined that some things will be done only in answer to prayer:

Js. 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

2f. God has determined to do other things quite apart from the exercise of prayer:
e.g. the rising of the sun, the rapture

3f. God has determined to do some things contrary to the prayers which have been offered:

2 Sam. 12:16-18 David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. 17 And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them. 18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

3e. The relationship of providence to physical evil:

1f. God upholds the laws and forces of nature which bring about such disasters:

Is. 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

2f. God is able to prevent such disasters and has done so in the past:

Lk. 8:22-25 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being

4A. The Activities of God:

2b. The works of God:

3c. Providence:

4d. The problems of divine providence:

3e. The relationships of providence to physical evil:

2f. God is able to prevent such disasters and has done so in the past:

afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

3f. God does have a special purpose in allowing natural disasters:

Lk. 13:4-5 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

5A. The Triunity of God:

1b. The unity of God: monotheism

There are 3 monotheistic religions: Christianity, Judaism, Islam

1c. The errors concerning the unity of God:

1d. Polytheism: a plurality of gods

2d. Tritheism: three gods

3d. Dualism: two eternal divine beings, one good, the other evil

2c. The evidence for the unity of God:

1d. Qualitative oneness: **uniqueness.**

Deut. 6:4 Hear, O Israel: The LORD our God is one LORD:

Zech. 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Ex. 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

Jn. 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

2d. Numerical oneness: **singularity**

Ex. 20:3 Thou shalt have no other gods before me.

Deut. 5:7 Thou shalt have none other gods before me.

1 Cor. 8:4-6 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

5A. The Triunity of God:

1b. The unity of God:

2c. The evidence for the unity of God:

2d. Numerical oneness:

1 Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

2b. The trinity of God:

1c. The **intimation** of the Old Testament:

1d. The use of plural expressions:

1e. The plural noun ELOHIM:

2e. The term ELOHIM with plural verbs and pronouns:

Gen. 1:26-27 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

Gen. 11:7-8 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city

Gen. 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

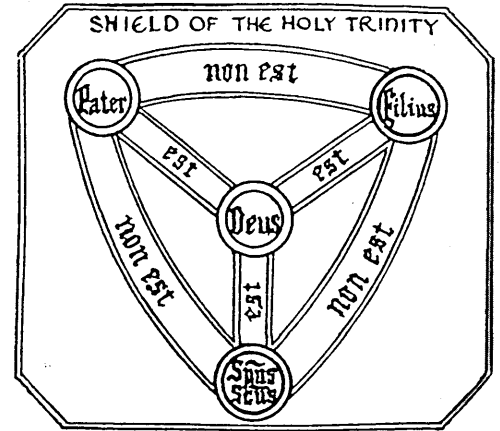
Is. 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

2d. The distinctions between the divine persons:

1e. The Messiah and God:

Is. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

THE HOLY TRINITY



For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.



2b. The trinity of God:

1c. The **intimation** of the Old Testament:

2d. The distinctions between the divine persons:

2e. The Angel of Yahweh and Yahweh:

Gen. 22:15-16 And the angel of the LORD called unto Abraham out of heaven the second time, 16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

3e. All three members of the trinity:

Is. 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

Is. 63:9-10 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. 10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

cf. Is. 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

3d. The usage of threefold ascriptions:

Is. 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

Num. 6:24-26 The LORD bless thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace.

The benediction of Num.6:24-26 is very similar to that of 2 Cor. 13:14

2 Cor. 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

KUDZU



IDENTIFY THE HOLY TRINITY:

(A) FATHER, SON,
HOLY GHOST2c. The **revelation** of the New Testament:

1d. The recognition of three persons as God:

1e. The Father is God:

Jn. 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

1 Pt. 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

2b. The trinity of God:

2c. The **revelation** of the New Testament:

1d. The recognition of three persons as God:

2e. The Son is God: (discussed fully under Christology)

1f. His names:

Jn. 20:28 And Thomas answered and said unto him, My Lord and my God.

1 Tim. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Heb. 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

2f. His attributes:

Heb. 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Mt. 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Mt. 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

3f. His works:

Mk. 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

Jn. 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made.

Col. 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.

3e. The Spirit is God: (discussed in detail under Pneumatology)

1f. His names:

Acts 5:3-4 But Peter. said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

2 Cor. 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty.

2f. His attributes:

1 Cor. 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

Rom. 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin

2b. The trinity of God:

2c. The **revelation** of the New Testament:

1d. The recognition of three persons as God:

3e. The Spirit is God:

2f. His attributes:

and death.

3f. His works:

Jn. 16:8-11 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

Jn. 3:5-6 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

2 Pt. 1:19-21 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

2d. The relationship between the three persons:

1e. Each of the three persons is clearly distinguished from the other two:

Lk. 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Jn. 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Mt. 3:16-17 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2e. There exist certain distinctions of priority and subordination among the three persons:

1f. Priority:

Eph. 2:18 For through him we both have access by one Spirit unto the Father.

1 Cor. 8:6 yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, through whom are all things, and we exist through Him.
ASV

Gal. 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

cf. Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

2f. Subordination: (never inferiority)

Phil. 2:6 Who, being in the form of God, thought it not robbery to be equal with God:

3A. The Trinity of God:

2b. The trinity of God:

2c. The **revelation** of the New Testament:

2d. The relationship between the three persons:

- 2e. There exist certain distinctions of priority and subordination among the three person:
- 2f. Subordination:

Ps. 40:7-8 Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

(cf. Heb. 10:7)

3e. There is an eternal relationship within the triunity:

1f. Between the Father and Son: **eternal generation**, thus eternal sonship

Is. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Ps. 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

2f. Between the Spirit and the other two persons: **eternal procession**

Jn. 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

3b. The trinity of God:

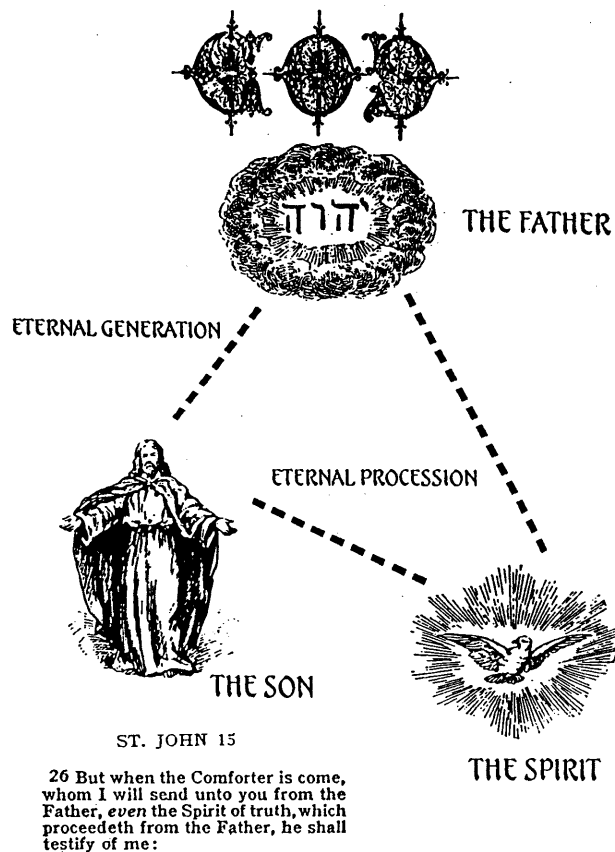
1c. The theological definition of the trinity of God:

"The doctrine that there is only one true God, but in the unity of the Godhead there are three eternal and co-equal persons, the same in substance but distinct in subsistence."
--B. B. Warfield.

2c. The historical errors concerning the trinity of God:

- 1d. Tritheism:
- 2d. Sabellianism:
- 3d. Subordinationism:
- 4d. Unitarianism:

3c. The biblical evidence for the trinity of God:



3b. The trinity of God:

3c. The biblical evidence for the trinity of God:

1d. The trinity at Christ's baptism:

Lk. 3:21-22 Now when all the people were baptized, it came to pass, that **Jesus** also being baptized, and praying, the heaven was opened, 22 And the **Holy Ghost** descended in a bodily shape like a dove upon him, and a **voice came from heaven**, which said, Thou art my beloved Son; in thee I am well pleased.

2d. The trinity and the Great Commission:

Mt. 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

3d. The trinity and the divine benediction:

2 Cor. 13:14 The grace of the **Lord Jesus Christ**, and the love of **God**, and the communion of the **Holy Ghost**, be with you all. Amen.

4c. The important features of the trinity of God:

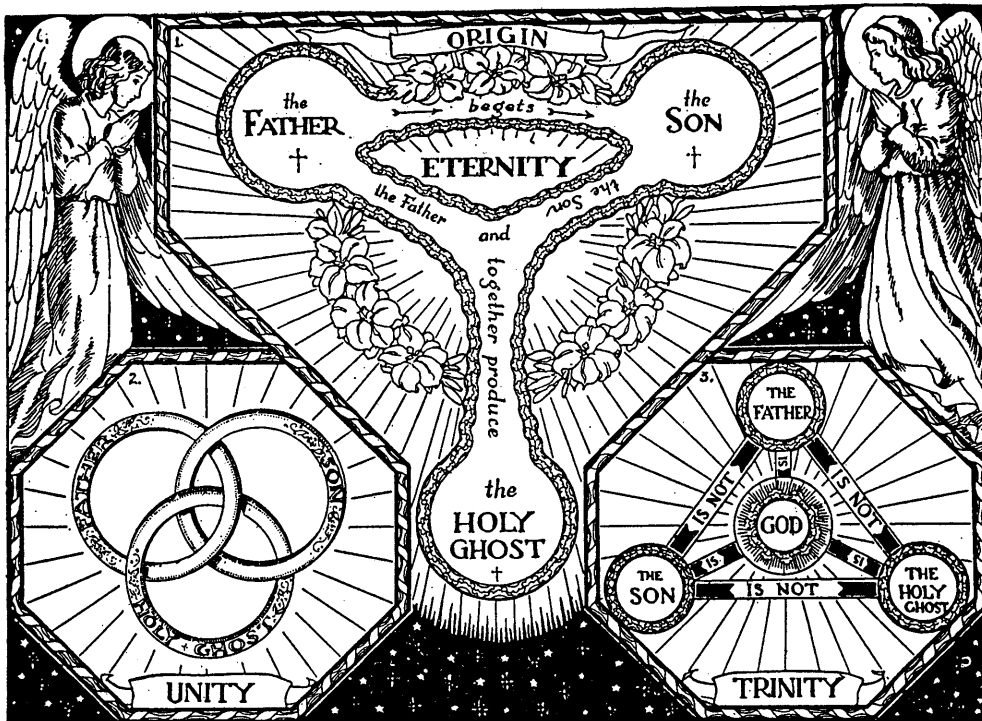
1d. There is in the divine being but one indivisible essence.

2d. In the divine being there are three personal distinctions.

3d. The whole undivided essence of God belongs equally to each of the three persons.

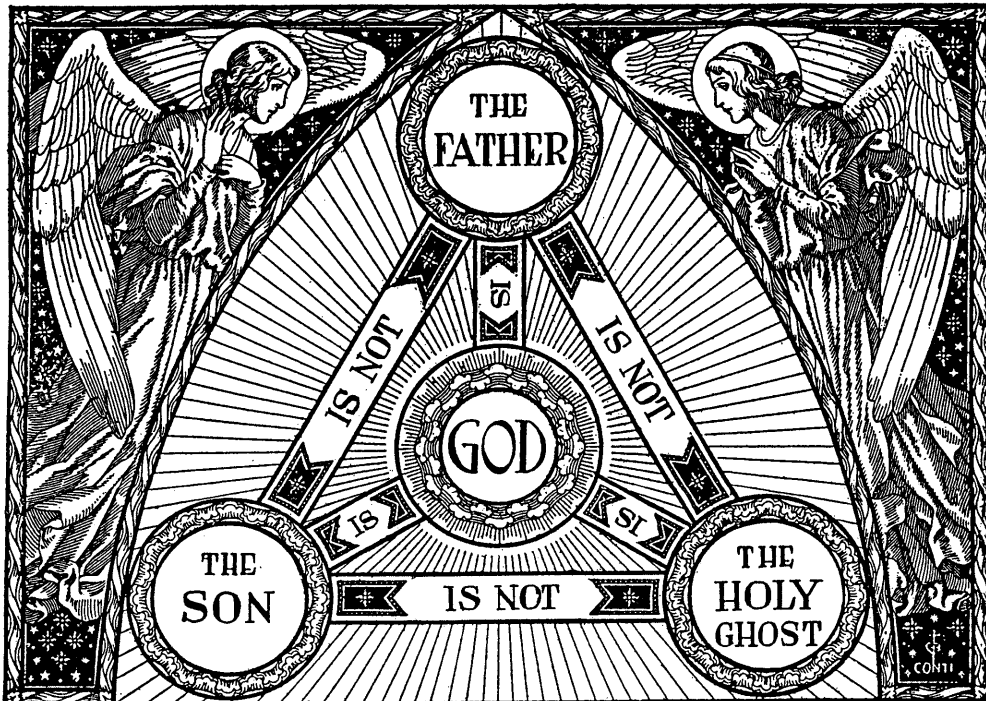
4d. The operation of the three persons in the divine essence is marked by a certain definite order.

5d. The Church confesses the trinity of God to be a mystery beyond the comprehension of man.



"And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity. Neither confounding the Persons, nor dividing the Substance. . . . But the Godhead of the Father, of the Son, and of the Holy Ghost is all One, the Glory Equal, the Majesty co-Eternal. . . . The Father is made of none, neither created nor begotten. The

Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and the Son: neither made, nor created, nor begotten, but proceeding. . . . And in this Trinity None is afore or after Other, None is greater or less than Another, but the Three Persons are co-Eternal together, and co-Equal" (From Athanasian Creed).



A good concrete illustration of the Blessed Trinity is an equilateral triangle. Such a triangle has three sides equal in every way, and yet distinct from each other. There are three sides, but only one triangle. As we see in this illustration, each Divine

Person is different from the other two, but all three are God. Each one is God, distinct from the two others, and yet one with them. The three Persons are equal in every way, with one nature and one substance: three Divine Persons, but only one God.

One God in Three Persons

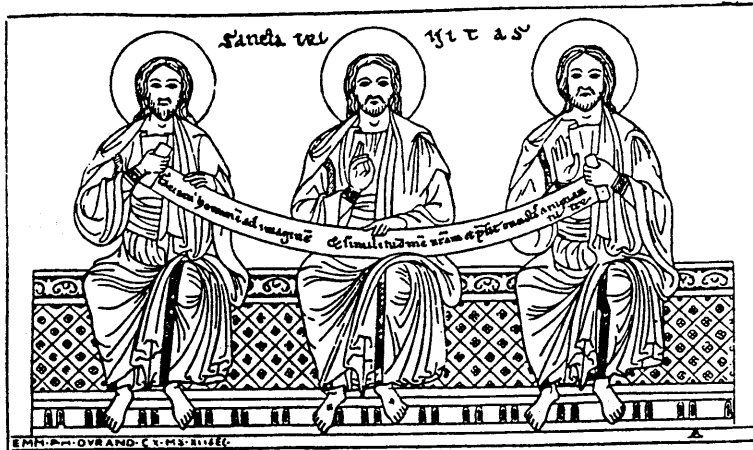


Figure 231. The Trinity as three identical men

equal. If they are to be made equal, poetry must be invoked, not arithmetic.

Consequently, graphic depiction of the Trinity arose but slowly and was always fraught with misgiving. One reason was that to show three beings gave a handle to the charge of the Jews and the Muslims that the Christians worshipped three gods. A deeper reason was the assumed impossibility of depicting God without blasphemy, except by a hand extending from above. Not until the eighth century do we find an extant example of a full, direct portrayal of the Three in one. (We do have a description of a portrayal in a church in the late fourth century, but the church is not extant.) To be sure, the separate parts appear. The depictions of the baptism have the hand above, the dove as the Spirit, and the Son receiving the rite. But there is no suggestion that the three are conjoined. Then there are symbolic representations: in a circle three birds, three men holding each other's heels, three rabbits sharing their ears.

The era of extensive direct depiction begins in the twelfth century. Is this another phase of that materialization of religion which we noted in this period with respect to the crucifixion and the resurrection? The Trinity is shown sometimes as three undifferentiated old men. Other depictions distinguish the Father wearing a papal tiara, the Son carrying the cross, and the Spirit with the dove perched on the halo. The unity is the more emphasized when one body has three heads, or one head has three faces. Another

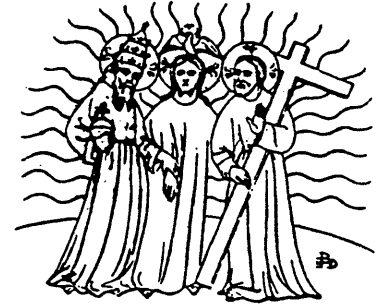


Figure 232. The Trinity as three men distinguished



Figure 233. The Trinity as one body, three heads



Figure 234. The Trinity as one head, three faces