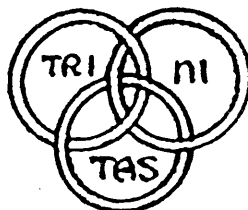
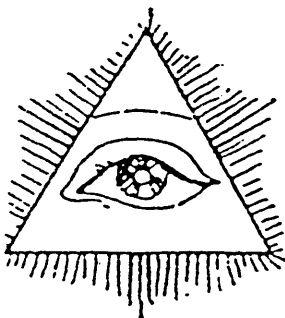
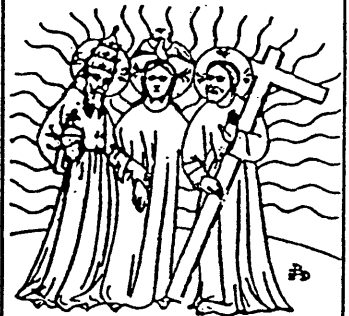
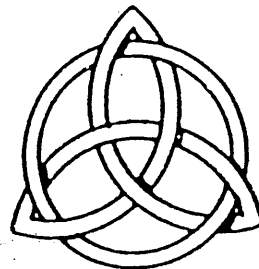
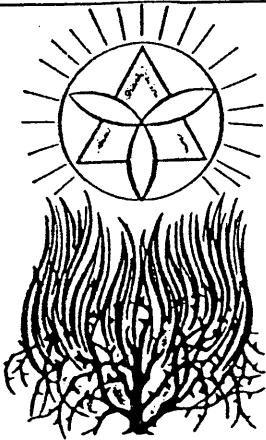
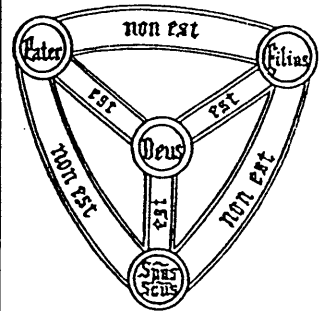
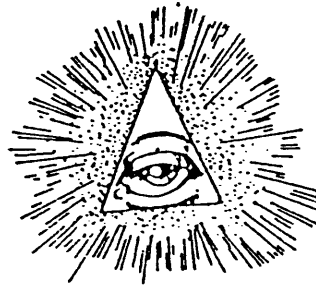
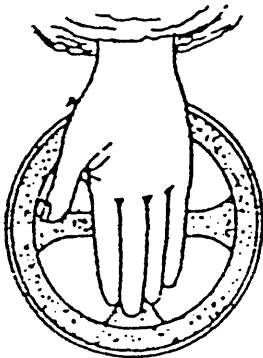
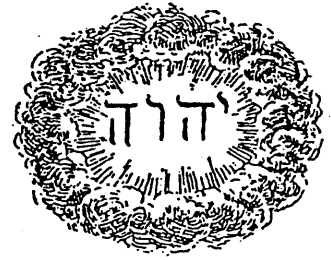


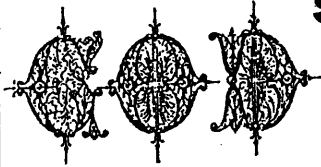
The Truth About God



Manfred
E.
Kober,
Th. D.

The Truth about God

Summer Sunday School Series



August 2003



9:00 A.M.

Sun., Aug 3 THE PROOFS FOR THE REALITY OF GOD: His Eternal Existence

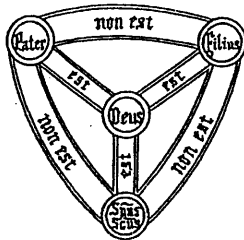
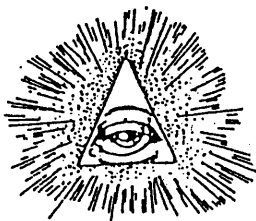
Sun., Aug. 10 THE PERVERSIONS OF THE DOCTRINE OF GOD: Dreadful Denials

Sun., Aug. 17 THE PERFECTIONS OF THE PERSON OF GOD: His Admirable Attributes

Sun., Aug. 24 THE PROMINENCE OF THE NAMES OF GOD: His Defining Designations

Sun., Aug. 31 THE PERVASIVENESS OF THE ACTIVITIES OF GOD: His Wonderful Works

In addition: **THE PROBLEM OF THE TRINITY OF GOD: Transcendent Truth**



**COME AND
HEAR**

Manfred E. Kober, Th.D.

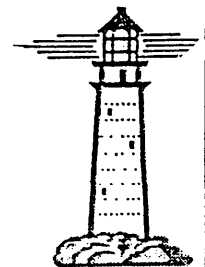
Calvary Baptist Church

Mount Pleasant, Iowa, 52641

Pastor Jeff Crawford

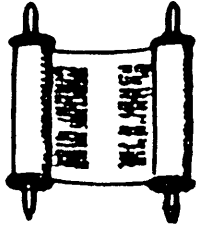
803 E. Mapleleaf Dr.

Phone: (319) 385-3718

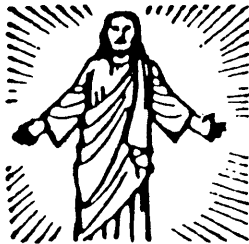


According to the Apostle Paul, the first benefit of Bible study is **doctrine** or **sound teaching** (2. Tim. 3:16). Doctrine gives content and conviction to one's beliefs. Join us for a study of the **doctrine of God**. No questions are more basic for mankind than **Who is God?** And **What is God like?**

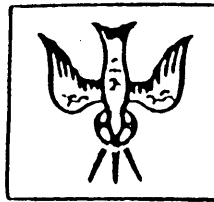
THE PLACE OF THEOLOGY PROPER IN THEOLOGY



2 TIMOTHY 3:16



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



JOHN 14:16,15:20

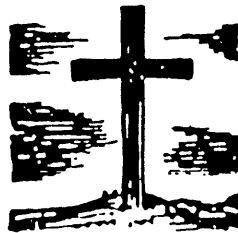


REVELATION 22:6

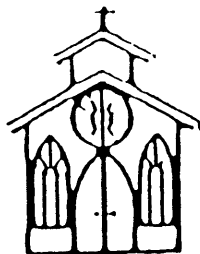
PSALM 37:39, 36:9



ISAIAH 53:6



EPHESIANS 1:3-6



1 PETER 1:5

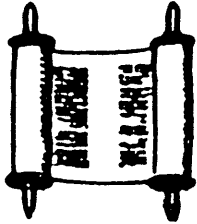


REVELATION 21:3-4

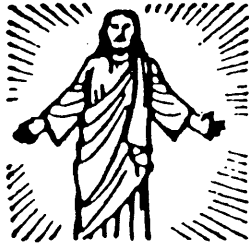
Manfred E. Kober, Th.D.



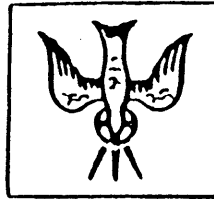
THE PLACE OF THEOLOGY PROPER IN THEOLOGY



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



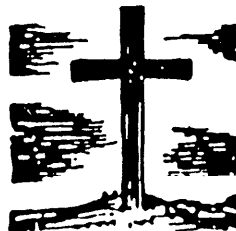
POTENTATE OVER
ANGELS
REVELATION 22:6



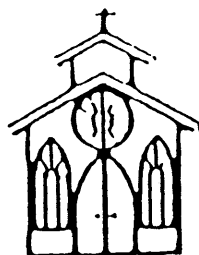
PRESERVER OF
MAN
PSALM 37:39, 36:9



PARDONER FROM
SIN
ISAIAH 53:6



PLANNER OF
SALVATION
EPHESIANS 1:3-6



PROTECTOR OF
THE CHURCH
1 PETER 1:5



PERFECTOR OF
CREATION
REVELATION 21:3-4

Manfred E. Kober, Th.D.



THE PROOFS FOR THE REALITY OF GOD: His Eternal Existence

The Doctrine of God, known as Theology Proper, asks and answers these four questions:

(1) Is There a God? (2) What is He like? (3) What does He do? (4) Can He be known?

1A. The Knowledge of God:



1b. The limitations of the knowledge of God:

- 1c. It is impossible for man to have 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?

- 2c. 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 give 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.

2b. The source of the knowledge of God:

1c. General revelation:

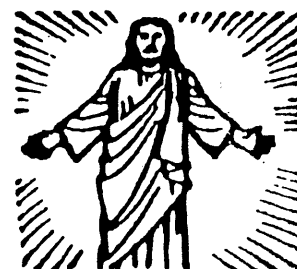
Rom. 1:19-20 Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Acts 14:17 Nevertheless he left no 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.

2c. Special revelation:

The Scriptures and Christ



3b. The presuppositions of the existence of God:

1c. This presupposition is not capable of logical demonstration:

The laws of logic are set up by finite man.

2c. This presupposition is not capable of rational argumentation:

The finite can only reason to the finite. It can never reach the infinite.

3c. This presupposition must be accepted by faith:

This faith is not a blind, irrational 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.

4b. The immediacy of the knowledge of God:

The knowledge of God is a first truth or innate idea which is immediately present in man by virtue of his birth.

George Park Fisher, an American Presbyterian theologian of well over a century ago, said the conviction that God exists arises in quite another way, "...belief in God is not in processes of argument. His presence is more immediately manifest. There is a native [that is, born-in] belief, arising spontaneously in connection with the feeling of dependence and the phenomena of conscience, however, obscure, undeveloped or perverted that faith may be" (*Grounds of Theistic and Christian Belief*, Scribners, 1902, p. 24).

2A. **The Existence of God:**

The Bible both assumes and demonstrates the existence of God.

1b. The evidence from the Scriptures:

1c. Biblical assumption:

Gen. 1:1 In the beginning, God created the heavens and the earth.

1d. The Bible simply begins with the assumption that God exists.
In Genesis 1, the name of God appears 32 times

2d. Men do not need to be told that God exists. They have an intuitive knowledge of Him.

2c. 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.

3c. Prophetic declaration:



Is. 41:21-29 21 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 beforetime, 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.

4c. Apostolic proclamation:

Acts 4:17 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;

2b. The arguments from the natural order:

1c. The cosmological argument—an evidence from causation:

The argument begins with the fact of the universe and asks the question, How did it get here? Then it answers, The universe was created by an adequate cause. The name given to this Adequate or First Cause is God.

2c. The teleological argument—argument from design.

The major premise of this argument is that an orderly arrangement in a system implies intelligence and purpose. Since order and design can be observed in the universe, there must have been at the beginning of the universe an intelligence sufficient to design that order and purpose. A watch necessitates a watchmaker.

A recent forceful case for the existence of God based on the argument from design was made in *The Saturday Evening Post* (Nov/Dec 1999 and Jan/Feb 2000). Dr. David Foster, British mathematician, philosopher and scientist in his book, *Proving God Exists*, states...



Discoveries in molecular biology make a positive case for the existence of God. There are 20 different amino acids in proteins, and their sequential order is always the same. Calculations of improbability can be used as a measure of the complexity of a protein, including the specificity in the sequential order of amino acids. The improbability of the hemoglobin molecule (protein) can be represented by the infinitesimal number 10^{-654} . This number is the improbability of the unique sequence of amino acids occurring by random-chance shuffling. Since this number is virtually absolute zero, it means that such a molecule could never happen by chance. It confirms the Argument From Design at the molecular level, and so GOD MUST EXIST. (See the appendix for the Jan/Feb 2000 article.)

3c. The anthropological argument—an evidence from morality:

It can be observed that men of all races, in all places, and of every social condition, display a sense of right and wrong. The only adequate explanation is that a great Moral Being Who created man, planted in him a moral sense.

4c. The ontological argument—an evidence of infinity:

The medieval scholastic Anselm proposed that since all men possess the idea of a most perfect Being in their minds, where did this idea come from? An imperfect being can never arrive at an idea of a perfect Being, thus some perfect Being must have planted this idea in all men.

5c. The historical argument—an evidence from universality:

Since all men, everywhere, give evidence of a belief in some superior Being, that idea must have its source in a general revelation of God to all individuals at all times and in all places.

3A. The Importance of the Knowledge of God:

1b. The knowledge of God enables eternal life:

1c. Appropriation of the knowledge of God brings salvation:

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

2c. Acceptance of salvation from God brings authentic, endless life:

John 11:25-26 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this?

2b. The knowledge of God involves knowledge of ourselves:

1c. This knowledge is humbling:

Isaiah 6:5 Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

2c. This knowledge is reassuring and satisfying:

Gen. 1:26: Man's dignity and worth

Rom. 5:8: God's love and concern



3b. The knowledge of God gives us knowledge of this world:

1c. The reason for its existence:

Colossians 1:16 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:

2c. The description of its destiny:

Revelation 1:19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

4b. The knowledge of God is the only way to personal holiness:

Jeremiah 9:23-24 23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 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.

THE PERVERSIONS OF THE DOCTRINE OF GOD: Deplorable Denials

1A. The Description of God

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

1b. The centrality of the passage: Christ's doctrine of the Father

2b. The significance for the doctrine of God:

1c. God is 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 15 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. God is incorporeal:

The idea of spirituality necessarily excludes the ascription of anything like corporeity (bodily form) to God.

Sometimes human characteristics are attributed to God so that man might apprehend the infinite. When the Bible speaks of God's hands (Is. 65:2), His eyes (1Ki. 8:29) and His ears (Neh. 1:6), it does so that man might better understand Him. These expressions are called **anthropomorphisms** (human form attributed to God).



THE ANGEL SPEAKS TO HAGAR.



MOSES AT THE BURNING BUSH.

If God is immaterial, He cannot be seen, and yet God has temporarily assumed a visible form for the purpose of communion and fellowship. The person of the Godhead thus manifesting Himself was undoubtedly the pre-incarnate Christ:

John 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.

3c. God is a spirit-being:

He is free of all corporeal and spatial limitations.

4c. God is a personal being:

1d. He possesses intellect:

Psalms 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.

2d. He possesses emotions:

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

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.

3d. He possesses will:

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

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

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?

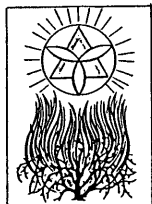
2A. The Definition of God:

1b. The problem of a definition:

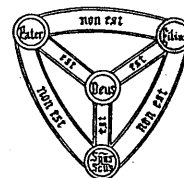
Since the biblical God is unique and incomparable, no exhaustive definition of God is possible:

Isa. 40:25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

2b. The attempt at a definition:



THE DEFINITION OF GOD



Westminster Shorter Catechism (Q. 4)

"God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth."

GOD IS A SPIRIT

infinite
eternal
unchangeable

in his

1. BEING
2. WISDOM
3. POWER
4. HOLINESS
5. JUSTICE
6. GOODNESS
7. TRUTH

3A. The Denials of God:

1b. Atheism—the denial of existence:

The Scriptures consider atheism a moral rather than an intellectual problem.

Psa. 14:1; 53:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

The Scriptures further recognize the possibility of a willful, and therefore culpable suppressing of the knowledge of God.

Rom. 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness

2b. Agnosticism—the denial of knowability:

There may be a God, but it is impossible to know for certain.

3b. Dualism—the denial of unity:

Based on ancient Zoroastrianism, there are two eternal forces, one good and evil, in constant conflict.

4b. Pantheism—the denial of transcendence:

God is not a being separate from His creation, but an integral part of everything in creation. God is everything. The modern ecological movement is pantheistic.

5b. Deism—the denial of immanence:

God created the world but then deserted it, leaving it to operate on its own laws. No direct revelation is possible, no prayers to that “absentee landlord” will be answered.

6b. Finitism—the denial of absoluteness:

God is not in sovereign control of His creation. This view is espoused, for example, by Rabbi Harold S. Kushner in his book, *When Bad Things Happen to Good People*, 1981. God would like to stop evil and suffering in this universe, but is impotent to do so.

7b. God-is-Dead Theology—the denial of eternity:

This view is also known as theodanatology. The position was espoused by Thomas J. J. Altizer, associate professor of religion at Emory University, Atlanta, Georgia. He boldly proclaimed, “Christian theology must proclaim the death of God. . . God has disappeared from history. . . He is truly dead. . . We must recognize that the death of God is an historical event; God has died in our time, in our history, in our existence.”

The same view is taught by Episcopal Bishop John A. T. Robinson in his book, *Honest to God*.

8b. Process theology – the denial of immutability and perfection:

Alfred North Whitehead, famed mathematician-philosopher developed this view in his book, *Process and Reality*, in 1929.

Charles Hartshorne developed further the concept that God is *in process*: “His life consists of an everlasting succession of divine events or occasions.” God is daily growing in knowledge of His being and of the future and is *in process* of becoming what He will eventually be. *In short*, this view espouses the evolution of God.

9b. The openness of God—the denial of His foreknowledge:

This seriously defective view of God, known as “openness theology” is espoused by evangelicals such as Clark Pinnock and Gregory Boyd. The main element of this theology is the conviction that God does not infallibly foreknow all that shall come to pass. God created each person with total freedom and God graciously waits for man to make a decision before readjusting His plan. This is called a “genuine give-and-take relationship.” It means that God may have to adjust His plans based on our choices.

How sad that evangelicalism enters the 21st century in total disarray concerning the bedrock of Christian theology, the doctrine of an all-knowing sovereign God.

10b. The feminization of God—the denial of His Fatherhood:

The “Christian” feminist movement generally holds to the view that God should not be spoken of in terms of a Father. Some refer to a mother-father god, others, in what is called “Re-Imagining God,” worship the Greek goddess of earth, Gaia, or the goddess of wisdom, Sophia. Mainline denominations have sponsored these worship conferences magnifying Gaia and Sophia. An even more radical departure is the insistence by some avant-garde theologians that Jesus Christ was actually a woman.

Gaia

Γαῖα



“Christ was also a woman” Dr. Edward L. Kessel argued in the September, 1983 *Journal of the American Scientific Affiliation*. The November 15, 1983 CN published the conclusion of this absurd ASA article. The ASA claims to be an “evangelical” group. However, it does allow for the theory of evolution and abortion. One of the articles in the ASA Journal backed the NIV translation of Exodus 21:22-25 to support the murder of unborn infants.

The August, 1984 *Christian Challenge*, a conservative Episcopal publication, included this item by Lester Kinsolving:

“WAS JESUS CHRIST REALLY A WOMAN?”

“According to Dr. Virginia Mollenkott, professor of English at New Jersey’s William Patterson College, there is ‘a lot of evidence’ that Jesus Christ was really a woman. Dr. Mollenkott is an Episcopalian who is a member of the National Council of Churches (NCC) committee that produced a highly controversial lectionary, which neutered most of the nouns and pronouns in a selection of recommended Bible readings.

“During a news conference at the NCC’s governing board meeting on November 10, Dr. Mollenkott said:

“‘You might be interested to know that in the most recent issue of the *Journal of American Scientific Affiliation*, which is an evangelical group of scientists, the lead article is by Edward Kessel, biologist, arguing that Jesus was born in parthenogenesis; that parthenogenetic births are always female; that in some cases, therefore, he would be willing to refer to Jesus as “she” — up until the last minute of sex reversal, in which case Jesus remains chromosomally female throughout life, but functions as a normal male and looks like a normal male.’”

“When asked by this column if she agrees with this theory, Dr. Mollenkott replied:

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.

J. Sidlow Baxter



THE PERFECTIONS OF THE PERSON OF GOD: His Admirable Attributes

1A. The derivation of the attributes of God:

The God of the Bible is described in a multiplicity of ways, allowing man to form at least a partial composite picture of the infinite divine being. While the discussion at hand relates primarily to the first person of the Godhead, any of the perfections characterize the Son and the Spirit as well.

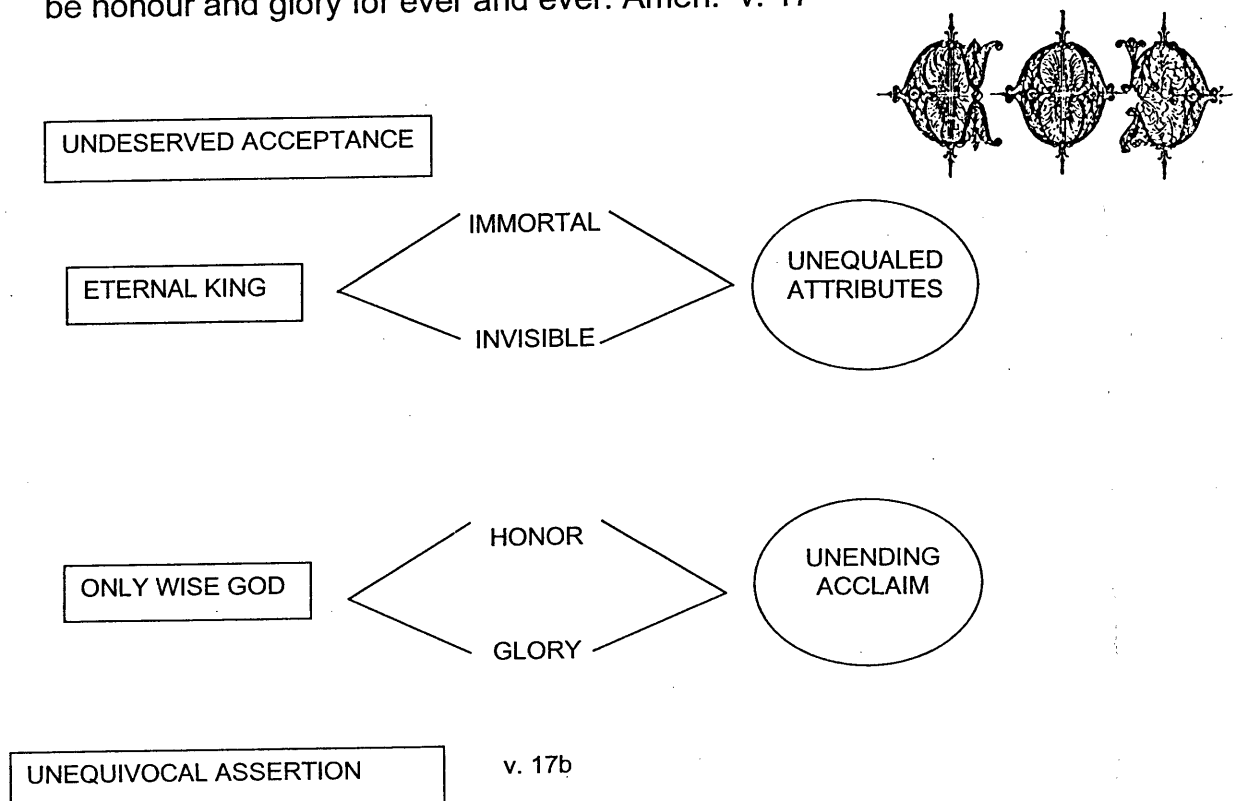
The passage of 1 Timothy 1:15-17 affords a classic case study of the enumeration and exaltation of the attributes of God. The Scriptures are replete with specific references to God's superlative attributes.

1 TIMOTHY 1:15-17

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. vv. 15-16

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

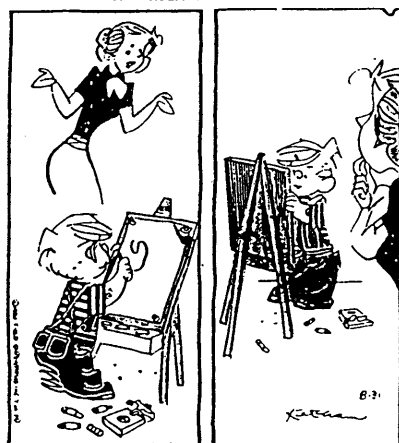


2A. The Classification of the Attributes:

- 1b. Incommunicable and communicable
- 2b. Absolute and relative
- 3b. Constitutional and personal
- 4b. Natural and moral

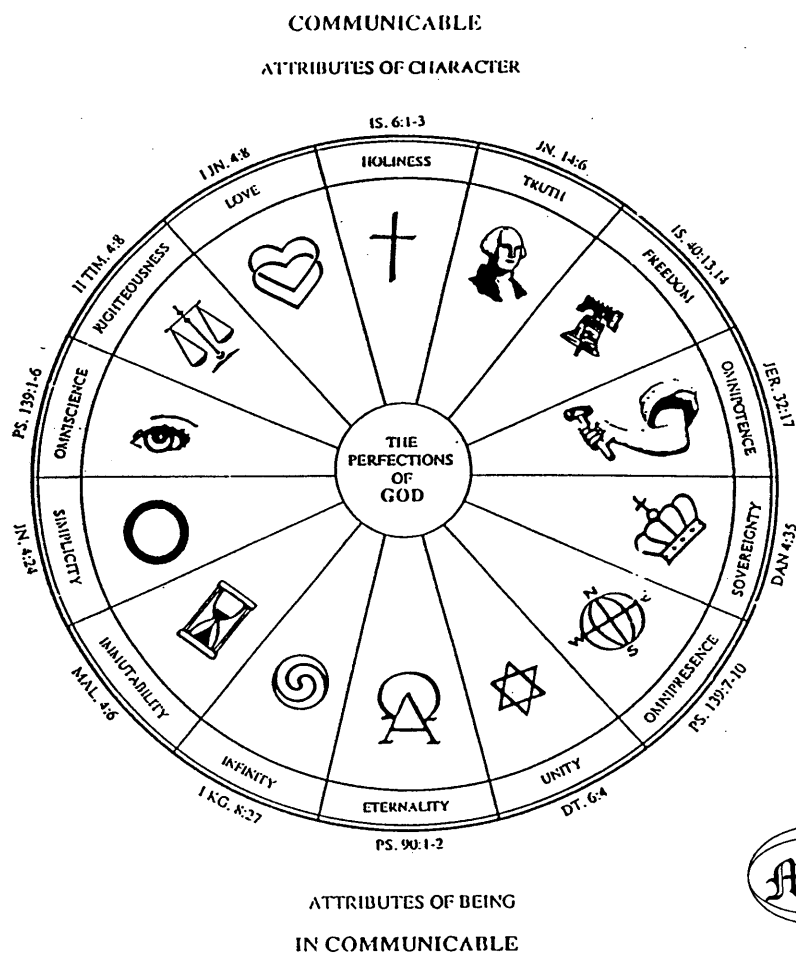
God is a spirit, and they that worship him
must worship him in spirit and in truth.
JN 4:24

DENNIS THE MENACE



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

"They will now."



3A. The Descriptions of the Attributes:

- 1b. 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.
- 1c. Simplicity

1d. Meaning: God is not compounded.

2d. Proof:

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

3d. Relevance:

2c. Unity:

1d. Meaning: Oneness.

2d. Proof:

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

3d. Relevance:

3c. Infinity:

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

2d. 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.

3d. Relevance:

4c. Eternity

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

2d. Proof:

Psalm 90:1-2 LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Isaiah 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.

3d. Relevance:

5c. Immutability:

- 1d. 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."



- 2d. Proof:
Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

James 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.

- 3d. Problem: Apparent changes in God.
1 Sam. 15:10-11 Then came the word of the LORD unto Samuel, saying, 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.

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

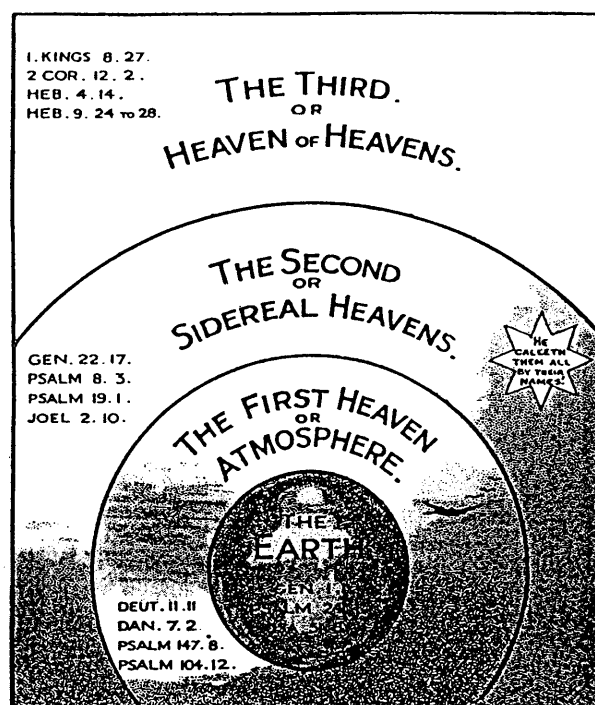
Jonah 3:10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.

4d. Relevance:

- 1e. He gives only good and perfect gifts.
- 2e. His counsels stand forever.
Psalm 33:11-12 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD: and the people whom he hath chosen for his own inheritance.
- James 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.
- 3e. His promises will be fulfilled.
2 Tim. 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.
- 4e. His covenant will be securely kept.
Malachi 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

- 5e. He will never condone sin.
- 6e. He will never be coaxed or lowered to man's level.
- 7e. He will never be unholy or unloving.
- 6c. Omnipresence:
- 1d. 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."

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

2d. Proof:

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

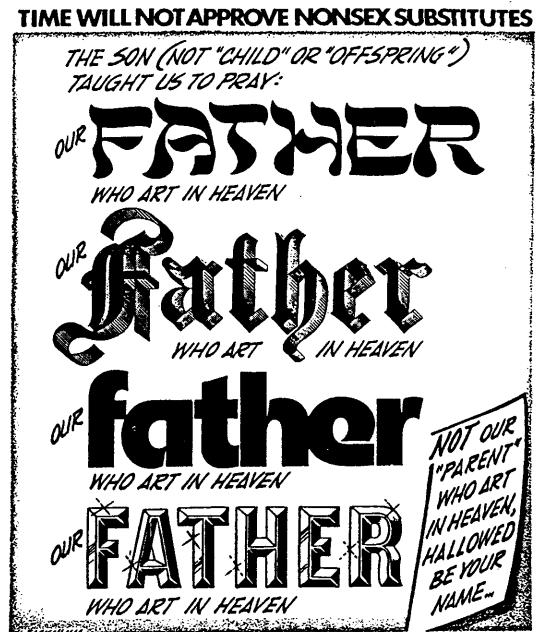
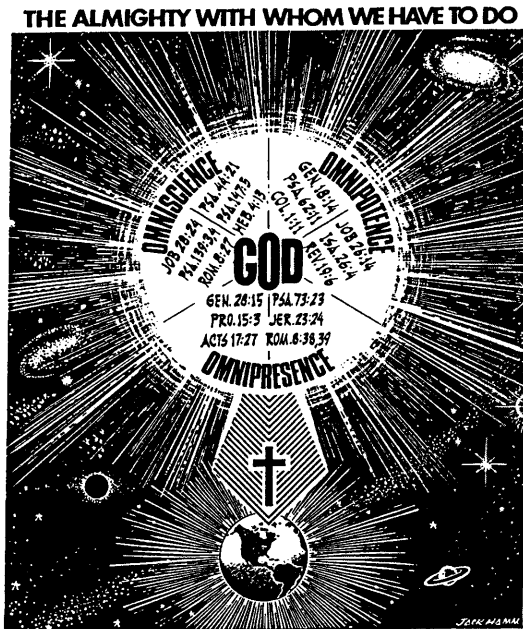
Acts 17:27-28 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

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 built?

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

--there are varying degrees of His presence.

3d. Relevance:



7c. Sovereignty:

1d. Meaning: Two ideas are involved in sovereignty: (1) God is the ultimate ruler who is in control of everything (2) He is number one in position and power.

2d. Proof:

Daniel 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.

3d. Relevance:

2b. Attributes of character (communicable attributes):

1c. Omniscience:

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

2d. Proof:

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

Psalms 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)

3d. Relevance:

1e. Eternal security:

2e. Human tragedy:

3e. Christian life:

2c. Holiness:

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

2d. Proof:

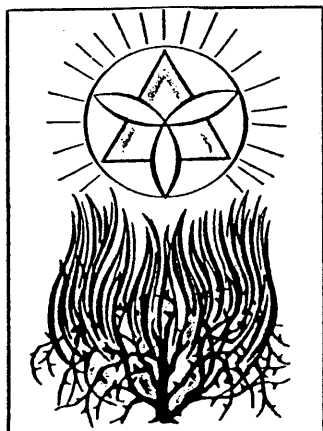
Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

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

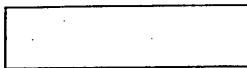
1 Jn. 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.



WHY HOLINESS IS GOD'S MAIN ATTRIBUTE



1. IT IS THE ATTRIBUTE

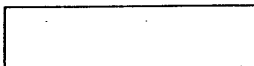


**BY THE
ANGELS.**

ISAIAH 6:2-3

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

2. IT IS THE ATTRIBUTE TO BE



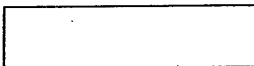
BY MAN.

1 PETER 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.

(LEV. 11:45-46)

3. IT IS THE ATTRIBUTE



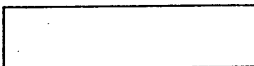
**BY
MORTALS**

1 SAMUEL 2:2

There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.

(EX. 15:11)

4. IT IS THE ATTRIBUTE



**IN THE
MILLENNIUM.**

ZECHARIAH 14:20-21

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. 14 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

"HOLY, HOLY, HOLY LORD."

FATHER, glorious with all splendor,
But with holiness most bright!
Son, in whom all sweet and tender
Dwelt on earth that blessed light!
Spirit, through whose grace the sweetness
Into sinful souls is poured!
In this strain what mighty meetness,
"Holy, holy, holy Lord!"

Holy One, who sin abhorrest,
Awful sin-consuming flame!
Holy One, our sin who borest,
Through our sin whose passion came!
Holy One, who takest sorrow
When we touch the thing abhorred!
Dare our lips this dread strain borrow,
"Holy, holy, holy Lord!"

Father, thine own Son who gavest
For the overthrow of sin!
Lamb of God, who sinners savest,
Through whose blood our peace we win!
Dove divine, who yearnest ever
Till our sin-bound souls have soared
Give us grace this strain to endeavor,
"Holy, holy, holy Lord!"

Father, thine elect who lovest
With an everlasting love!
Saviour, who the bar removest
From the holy home above!

Spirit, daily meetness bringing
For the glory there upstored!
List to thy glad people singing,
"Holy, holy, holy Lord!"

In this strain what fulness dwelleth!
How it makes the Godhead known!
Of thy deepest deep it telleth,
Everlasting Three in One!
Fullest praise thy saints thus bring thee,
Meetliest thus art thou adored;
This the song they ever sing thee,
"Holy, holy, holy Lord!"

Lord! with sin-bound souls thou bearest,
Struggling towards this strain divine;
Glad on mortal lips thou hearest
That thrice-awful name of thine.
But thou listenest, oh, how sweetly!
When from holy lips outpoured
Rings through heaven this strain full meetly,
"Holy, holy, holy Lord!"

Shall we, Lord, meet voices never
Bring to that eternal hymn?
Hallow us to help the endeavor
Of thy pure-lipped seraphim!
Hark! their own high strain we bring thee;
Listen to the full accord!
Sweet the song we ever sing thee,
"Holy, holy, holy Lord!"

THOMAS HORNBLLOWER GILL.

1860.

Manfred E. Kober, Th.D.



- 3d. 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 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).
- 3c. Justice or righteousness:
- 1d. Meaning: Moral equity or no respect of persons in His dealings with men.
- 2d. Proof:
Psalm 19:9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

Psalm 145:17 The LORD is righteous in all his ways, and holy in all his works.
- 3d. Relevance:
- 1e. 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.
- 2e. In connection with salvation:
God can be righteous because Christ paid the price for sins.
- 4c. Love:
- 1d. Meaning: "that which seeks the highest good in the object loved, which is the will of God."
- 2d. Proof:
1 Jn. 4:8 He that loveth not knoweth not God; for God is love.
- 3d. Relevance:
God's love includes, among other things, His mercy and grace.

MERCY

GOD DOESN'T GIVE US WHAT WE DESERVE

Man is pitiable: and thus in need of help

GRACE

GOD GIVES US WHAT WE DON'T DESERVE

Man is guilty: and thus in need of forgiveness

God's unmerited
illmerited
unmeritable favor

5c. Truth:

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

2d. 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, who thou hast sent.

3d. 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:

6c. Freedom:

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

2d. Proof:

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

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.

3d. 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.

7c. Omnipotence:

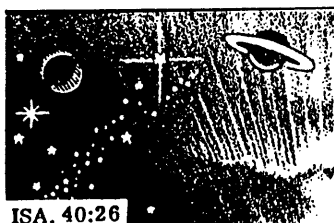
1d. Meaning: God is all-powerful.

2d. 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



3d. Relevance:

1e. 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.

James 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:

2e. 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;

TO THE EVERLASTING FATHER.

"Alpha et Omega, Magne Deus!"

Hildebert, archbishop of Tours, was born at Lavardin, France, in 1057, and died at Tours, December 18, 1134.

FIRST and last of faith's receiving,
Source and sea of man's believing,
God, whose might is all-potential,
God, whose truth is truth's essential,
Good supreme in thy subsisting,
Good in all thy seen existing;

Over all things, all things under,
Touching all, from all asunder;
Centre thou, but not intruded,
Compassing, and yet included;
Over all, and not ascending,
Under all, but not depending;
Over all, the world ordaining,
Under all, the world sustaining;
All without, in all surrounding,
All within, in grace abounding;
Inmost, yet not comprehended,
Outer still, and not extended;
Over, yet on nothing founded,
Under, but by space unbounded;
Omnipresent, yet indwelling,
Self-impelled, the world impelling;
Force, nor fate's predestination
Sways thee to one alteration;
Ours to-day, thyself forever,
Still commencing, ending never;
Past with thee is time's beginning,
Present all its future winning;
With thy counsel's first ordaining
Comes thy counsel's last attaining;
One the light's first radiance darting
And the elements' departing.

Translated from the Latin of HILDEBERT DE LAVARDIN,
by HERBERT KYNASTON.

THE PROMINENCE OF THE NAMES OF GOD: His Defining Designations

1A. The Significance of Personal Names:

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.

In many instances of the Old Testament, no specific name of God is employed but *the name* of God is used. Abraham called on *the name* of the Lord (Gen. 12:8; 13:4). The Lord proclaimed His own *name* before Moses (Ex. 39:19; 34:5). The *name* of the Lord was not to be taken in vain (Ex. 20:7; Deut. 5:11).

2A. Primary Old Testament Names:

אל אלהים

1b. El, Elohim, Elyon:

1c. Frequency: Approximately 2,310 times. In Gen. 1 32 times.

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

3c. Usage:



1d. 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?

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:

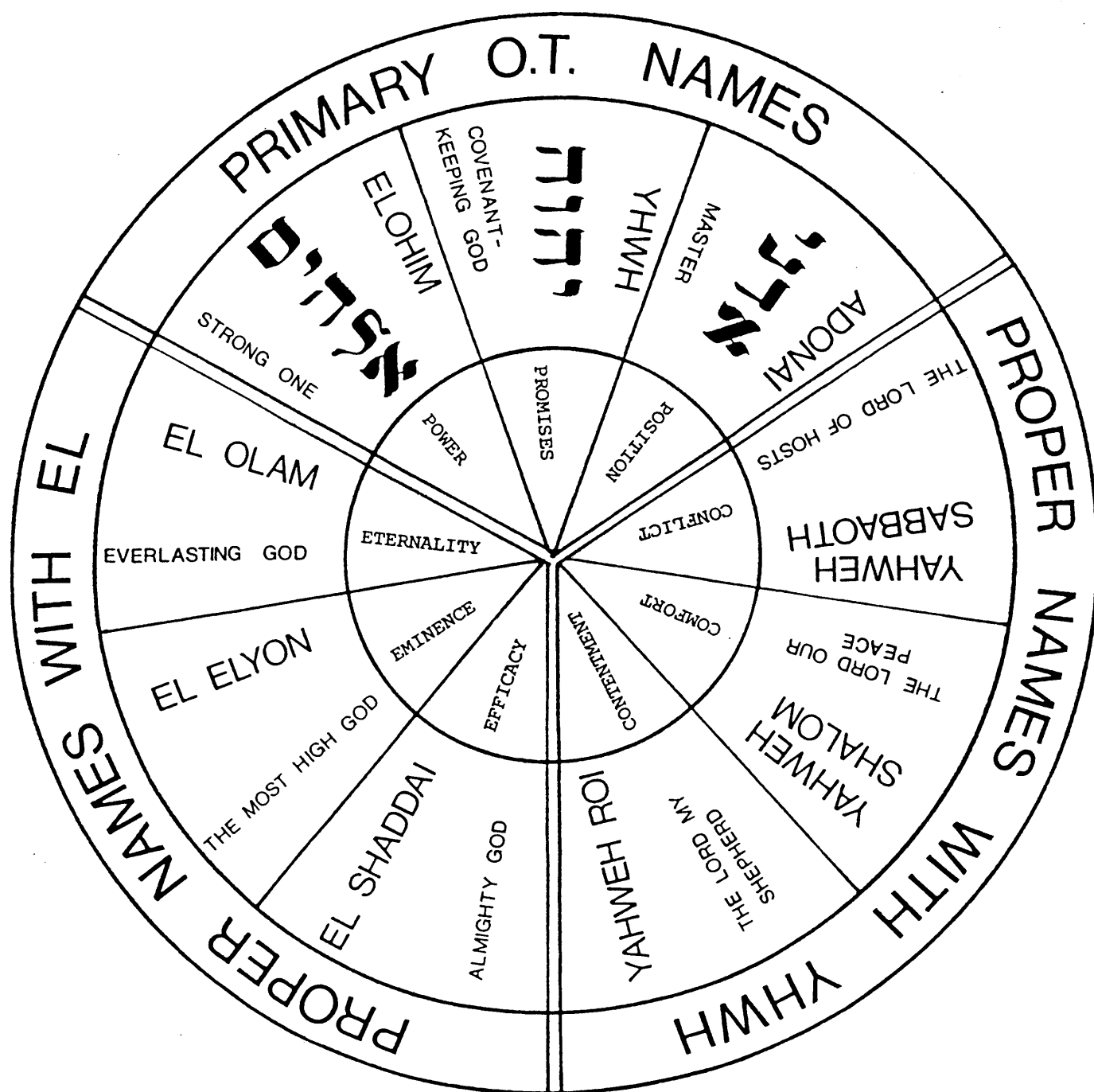
2d. Used both of men and angels.

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

4c. Characteristics:

1d. 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.



NAMES OF GOD	PERFECTIONS OF GOD
1. Elohim	1. Omnipotence
2. El Shaddai	2. Love and grace
3. El Elyon	3. Omniscience (also the sovereignty of God)
4. El Olam	4. Eternity and immutability
5. El Roi	5. Omnipresence and omniscience

Manfred E. Kober, Th.D.



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.

- 2d. 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**.

2b. Jehovah:

- 1c. Frequency: Approximately 5,325 times.

יהוה

- 2c. 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.

- 3c. 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.

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.

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

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

4b. Adonai

- 1c. 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;

אדני

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

3c. 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?

Psalms 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.

4c. Characteristics:

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

2d. He expects that we obey Him.

3A. Compound Old Testament Names:

1b. Proper names compounded with El:

שֵׁדַי

1c. 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.

2c. 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

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

3c. El Olam—"the everlasting God"

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

2b. Proper names compounded with Yahweh:

1c. **Yahweh Sabbaoth**—"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.

2c. **Yahweh Shalom**—"the Lord our peace"

Judges 6:24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abi-ezrites.

3c. **Yahweh Roi**—"the Lord my shepherd"

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

Psalms 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.

4A. **New Testament Names of God:**

1b. **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;

2b. **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.

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

2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

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:

- ① 1 Kings 1:7
7 And he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they following Adonijah () helped him.
- ② 1 Kings 17:1
1 And Elijah () the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
- ③ 1 Samuel 7:1
1 And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar () his son to keep the ark of the LORD.
- ④ Joshua 17:2
2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, () and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hephher, and for the children of Shemida: these were the male children of Manasseh the son of Joseph by their families.
- ⑤ 1 Chronicles 2:24
24 And after that Hezron was dead in Calebephratah, then Abiah () Hezron's wife bare him Ashur the father of Tekoa.
- ⑥ Numbers 1:9
9 Of Zebulun; Eliab () the son of Helon.
- ⑦ Genesis 15:2
2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer () of Damascus?

- ⑧ Ruth 1:2
2 And the name of the man was Elimelech, () and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah...
- ⑨ 1 Samuel 1:17
17 Then Eli () answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.
- ⑩ Zechariah 1:1
1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, () the son of Berechiah, the son of Iddo the prophet...
- ⑪ Genesis 12:8
8 And he removed from thence unto a mountain on the east of Bethel, () and pitched his tent...
- ⑫ Daniel 1:21
21 And Daniel () continued even unto the first year of king Cyrus.

Hebrew

- ab - father
- dan - judge
- ezer - help
- ebed - servant
- melek - king
- zedek - righteous
- zacher - remember
- beth - house
- (i) - possessive, my

DANIEL 9

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;

DECODING THEOPHORIC NAMES

THE PRIORITY OF THE PLAN OF GOD: His Determining Decree

Theologians generally list under God's activities His comprehensive **plan** or **decree** for the universe, as well as His major works, including **creation**, **preservation**, and **providence**.

The events in the universe are neither a surprise nor disappointment to God. They are not the result of an arbitrary will but are the outworking of a definite plan and purpose of God.

1A. The Definition of the Decree of God:

"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.

2A. The Fact of the Divine Plan or Decree:

1b. Old Testament words:

1c. 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. 27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Isaiah 14:26-27

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.

2c. 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;

2b. New Testament words:

1c. 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.

2c. 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.

3c. 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:

4c. 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 Pet. 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.

5c. 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;)

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:

6c. 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.

7c. 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,

3A. **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.

1b. **Stability of the universe:**

Psalms 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.

2b. **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;

3b. **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.

4b. **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;

5b. **Circumstances of each life:**

James 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.

6b. **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.

7b. **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.

8b. **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.

9b. **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:

10b. **Perdition of the ungodly:**

1 Pet. 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.

11b. **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.

12b. **Most trivial circumstances:**

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

4A. **The Basis of the Divine Decree:**

1b. **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.

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

2b. **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, ¹¹According to the eternal purpose which he purposed in Christ Jesus our Lord:

3b. **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! ³⁴For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵Or who hath first given to him, and it shall be recompensed unto him again? ³⁶For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

5A. **The Distinctions of the Divine Decree:**

1b. **Efficacious decree: what God causes**

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

Luke 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.

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

Psa. 135:6-12 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. 10 Who smote great nations, and slew mighty kings; 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: 12 And gave their land for an heritage, an heritage unto Israel his people.

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

Psa. 147:15-17 He sendeth forth his commandment upon earth: his word runneth very swiftly. 16 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?

2b. Preceptive will of God: **what God commands**

God desires certain actions for his creatures who are obligated to fulfill His desire, though they often fail.

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.

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

1 Pet. 1:13-15 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

3b. Permissive decree: **what God condones**

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

Acts 14:16 Who in times past suffered all nations to walk in their own ways.

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

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 4:24-28 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: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 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.

Gen. 46:3-4 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

6A. The Purpose of the Divine Decree:

- 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.

1Tim. 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.

Psalms 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 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.

cf. v. 12, 14

7A. Some Practical Observations:

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

1b. The doctrine of the decree of God does not violate human freedom.

1c. God has created 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.

2c. 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.

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Psa. 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

2b. The doctrine of the decree of God does not remove the necessity of human effort:

1c. 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.

- 2c. 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 alway, even unto the end of the world. Amen.




- 3b. The doctrine of the decree of God is the basis for Christian assurance:
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 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:

- 4b. The doctrine of the decree of God gives importance to all of life:

Everything is in God's decree. If everything is included in God's decree, everything is important to God and should be important to the believer.

THE WORKS OF GOD

CREATION	PRESERVATION	PROVIDENCE
GOD'S BRINGING INTO EXISTENCE EVERY-THING 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



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 WITH HIS
PLAN

WHO WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL... EPH. 1:11

THE PRECEPTIVE WILL

HOLY ACTS

COMMANDED

THE PERMISSIVE 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
(Psalms 135:6-12; 148:8)

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

Manfred E. Kober, Th.D.

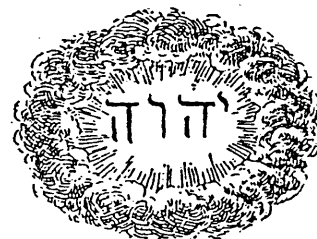
THE PROBLEM OF THE TRINITY OF GOD: A Transcendent Truth

*Although not itself a biblical term, "the Trinity" has been found a convenient designation for the one God self-revealed in Scripture as Father, Son, and Holy Spirit. It signifies that within the one essence of the Godhead we have to distinguish three "persons" who are neither three gods on the one side, nor three parts or modes of God on the other, but coequally and coeternally God. (Walter A. Elwell, Ed., *Evangelical Dictionary of Theology*, 1984, 1112).*

1A. The Unity of God:

monotheism

There are three monotheistic religions: Christianity, Judaism, Islam



1b. The errors concerning the unity of God:

1c. Polytheism: a plurality of gods.

2c. Tritheism: three gods

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

2b. The evidence for the unity of God:

1c. 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.

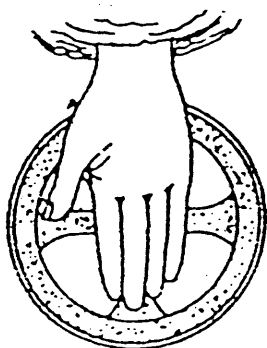
Ex. 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

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

2c. Numerical oneness: **singularity**

Ex. 20:3 Thou shalt have no 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.



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

2A. The Trinity of God:

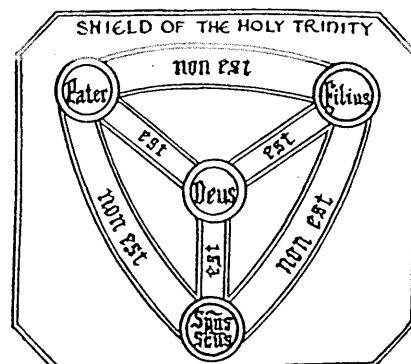
1b. The **intimation** of the Old Testament:

1c. The use of plural expressions:

1d. The plural noun ELOHIM:

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

THE HOLY TRINITY



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:

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.

2c. The distinctions between the divine persons:

1d. 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.



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.



ABRAHAM OFFERS UP ISAAC.

2d. 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:

Ex. 3:2-6 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. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Judges 13:21-22 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God.

3d. 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;

3c. 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 GHOST



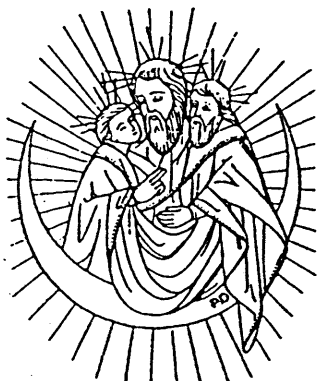
2b. The **revelation** of the New Testament:

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.

"This is the first clear expression of the concept of the Trinity."--C. C. Ryrie

1c. The recognition of three persons as God:

1 Pet. 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.



1d. The Father is God:

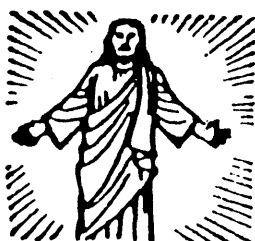
Jn. 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Eph. 4:6 One God and Father of all, who is above all, and through all, and in you all.

2d. The Son is God: (discussed under the doctrine of Christ)

1e. 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.

2e. 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 always, even unto the end of the world. Amen.

3e. His works:

Mark 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.

3d. The Spirit is God: (discussed in detail under the doctrine of the Holy Spirit)

1e. His names:

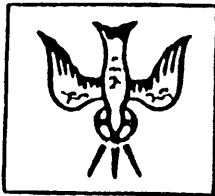
Acts 5:3-4 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast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

2e. 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 and death.

3e. 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 Pet. 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.

2c. The relationship between the three persons:

1d. 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 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

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.

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

1e. 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, by whom are all things, and we exist through Him.
NASV

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:

2e. Subordination: (never inferiority)

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

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

(cf. Heb. 10:7)

3d. There is an eternal relationship within the trinity:

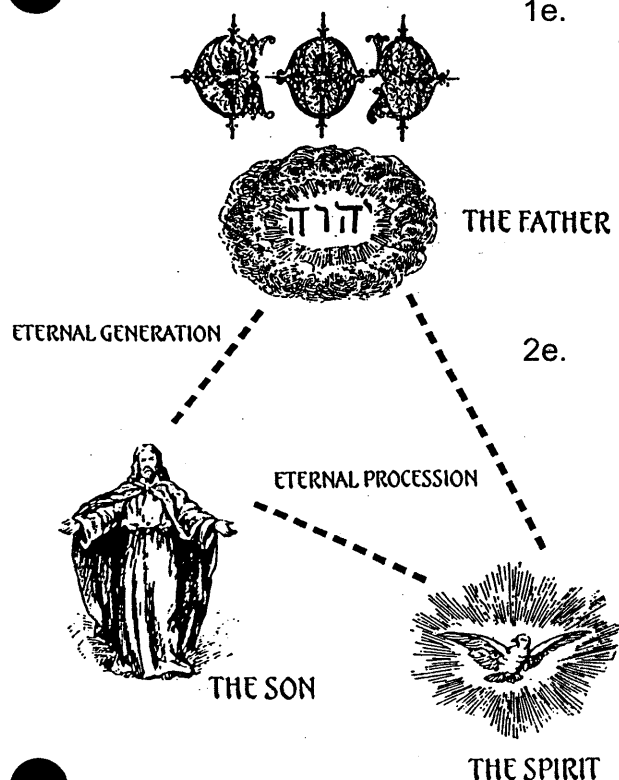
1e. Between the Father and Son: **eternal generation**, thus eternal sonship.

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.

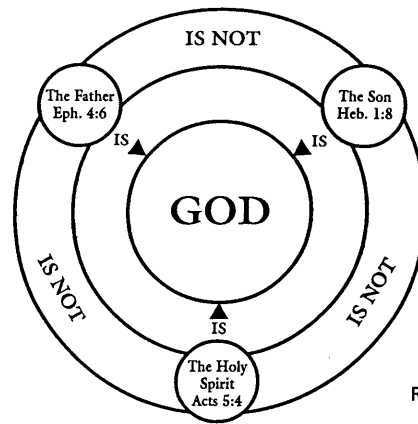
2e. Between the Spirit and the other two persons: **eternal procession**

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:



ST. JOHN 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:



Robert P. Lightner

3A. The Triunity of God:

1b. The theological definition of the triunity 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

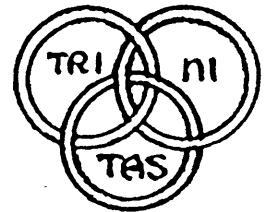
2b. The historical errors concerning the triunity of God:

1c. Tritheism:

2c. Sabellianism:

3c. Subordinationism:

4c. Unitarianism:



3b. The biblical evidence for the triunity of God:

1c. The triunity 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.

2c. The triunity 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: 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.

3c. The triunity 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.

4b. The important features of the triunity of God:

- 1c. There is in the divine being but one indivisible essence.
- 2c. In the divine being there are three personal distinctions.
- 3c. The whole undivided essence of God belongs equally to each of the three persons.
- 4c. The operation of the three persons in the divine essence is marked by a certain definite order.
- 5c. The Church confesses the triunity of God to be a mystery beyond the comprehension of man.

THE TRINITY INVOKED.

COME, thou almighty King!
 Help us thy name to sing,
 Help us to praise :
 Father, all-glorious,
 O'er all victorious,
 Come, and reign over us,
 Ancient of days !

Jesus, our Lord, arise ;
 Scatter our enemies,
 And make them fall :
 Let Thine almighty aid
 Our sure defence be made ;
 Our souls on thee be stayed
 Lord, hear our call.

Come, thou incarnate Word !
 Gird on thy mighty sword ;
 Our prayer attend :
 Come, and thy people bless,
 And give thy word success ;
 Spirit of holiness,
 On us descend !

Come, holy Comforter !
 Thy sacred witness bear,
 In this glad hour :
 Thou, who almighty art,
 Now rule in every heart,
 And ne'er from us depart,
 Spirit of power !

To the great One in Three,
 The highest praises be,
 Hence, evermore !
 His sovereign majesty
 May we in glory see,
 And to eternity
 Love and adore !

CHARLES WESLEY.

LITANY TO THE TRINITY.

JOHN MARRIOTT, a clergyman of the Church of England, was born near Lutterworth, in 1780, and died March 31, 1825. He was educated at Oxford, where he gained honors.

THOU, whose almighty Word
 Chaos and darkness heard,
 And took their flight ;
 Hear us, we humbly pray,
 And where the Gospel-day
 Sheds not its glorious ray,
 Let there be light !

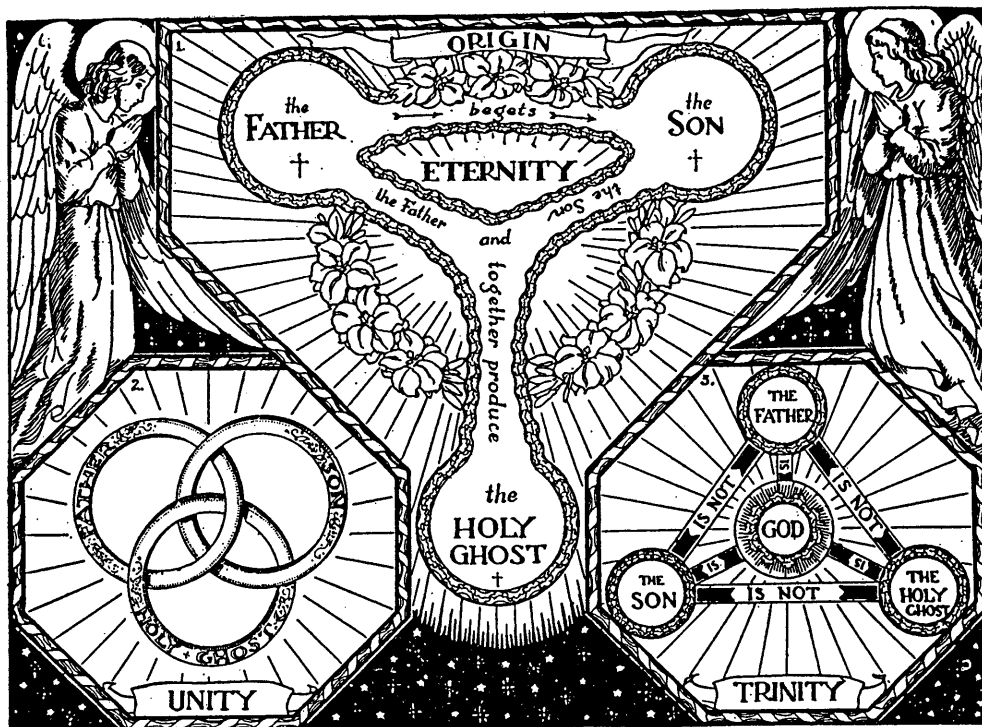
Thou, who didst come to bring
 On thy redeeming wing
 Healing and sight,
 Health to the sick in mind,
 Sight to the inly blind,
 Oh, now to all mankind
 Let there be light !

Spirit of truth and love,
 Life-giving, holy Dove,
 Speed forth thy flight !
 Move on the waters' face
 Spreading the beams of grace,
 And in earth's darkest place
 Let there be light !

Holy and Blessed Three,
 Glorious Trinity,
 Wisdom, Love, Might !
 Boundless as ocean's tide
 Rolling in fullest pride,
 Through the world, far and wide,
 Let there be light ! Amen.

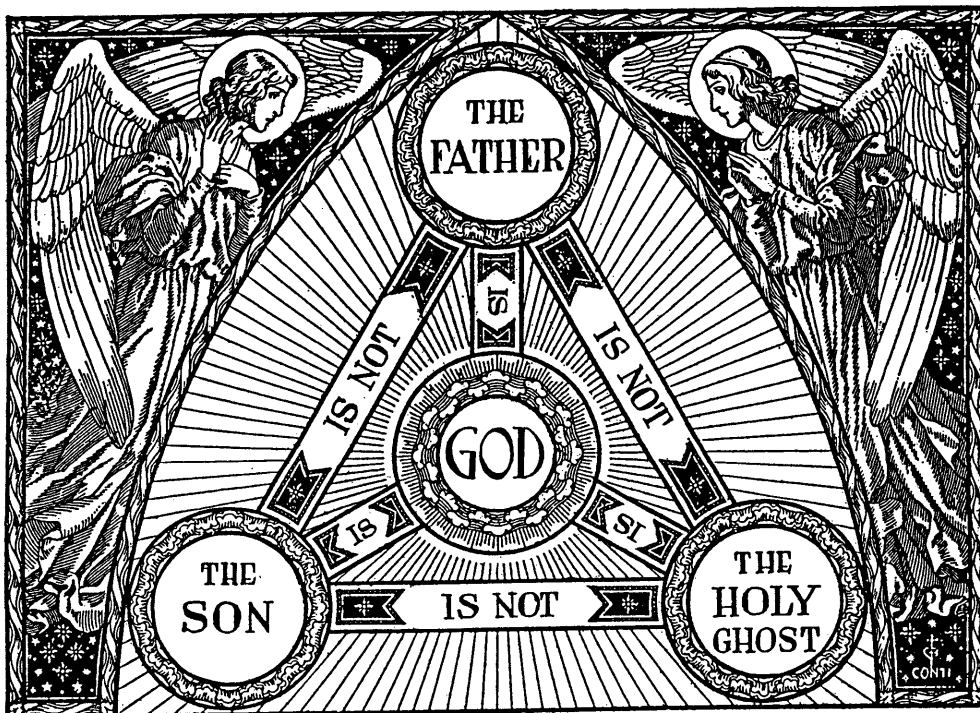
JOHN MARRIOTT.

1813.



"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

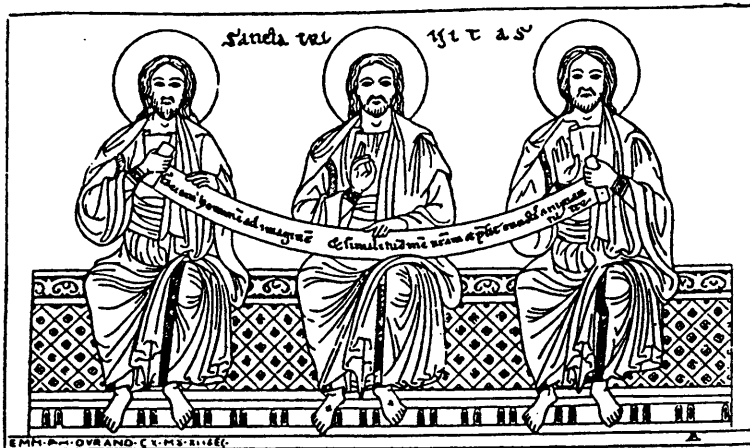


Figure 231. The Trinity as three identical men

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

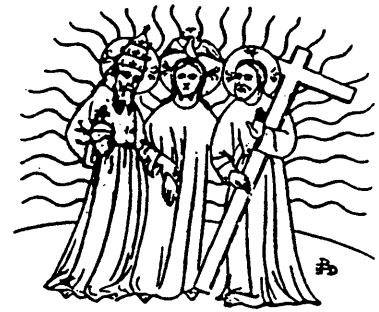


Figure 232. The Trinity as three men distinguished



Figure 233. The Trinity as one body, three heads



Figure 234. The Trinity as one head, three faces

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ADVENTURES OF THE MIND

PROVING GOD EXISTS

Part Two: The Case Against Atheism DR. DAWKINS' FIRST LOGICAL FLAW: "TARGET PHRASE"

Today there is a major battle in the world of ideas between religion and atheism. This new rise of atheism is due to new books, such as The Blind Watchmaker by Richard Dawkins of New College, Oxford, based on arguments that life can be explained entirely by Darwin's theory of natural selection. Dr. Dawkins puts forward a new theory of automatic evolution, which he calls cumulative selection. I next show that this theory is flawed.

The Processes of Organic Life

Dr. Dawkins applies his principle of cumulative selection to organic life, such as our own human bodies. But just what is the basic nature of organic life as understood by modern biological science? It is the concept that organic bodies depend upon their constituent cells and that such cells in turn depend upon their inhabitant protein molecules of great variety and organizing power. However, those proteins also depend upon a controlling programming system encapsulated in even smaller chemicals known as genes of DNA (deoxyribonucleic acids). It is all an astonishing system. Thus, when Dr. Dawkins writes about cumulative selection, he is essentially referring to such modifications in the DNA-gene chemical system which might improve the vital survivability of a particular species, such survivability process being governed by the natural selection of Charles Darwin.

Dr. Dawkins' Cumulative Selection Applied to Organic Life and Its Evolution

The basic data from which I shall argue that Dr. Dawkins makes a serious logical flaw is contained in his writing on page 27 of his book The Blind Watchmaker:

"It now breeds from this random phrase. It duplicates itself repeatedly, but with a certain chance of random error--mutation--in the copying. The computer examines the mutant nonsense phrases, the 'progeny' of the original phrase, and chooses the one which, however slightly, most resembles the target phrase."

I next explain how the logical flaw relates to the words "target phrase."

Explaining Dr. Dawkins' "Logical Flaw"

To exactly understand the nature of Dr. Dawkins' logical flaw, one must study the literary analogy that he uses as a model. This model system is based upon two features:

- (a) Cumulative selection depends upon a succession of small steps of genetic improvement, each of which is of a random nature.
- (b) Dawkins postulates a parallel model system involving the nature of literacy in which a meaningful statement in alphabetical letters can be developed (evolved) from a meaningless jumble of such letters (as in the game Scrabble). I agree that this is a legitimate sort of model.

Dr. Dawkins sets out two alternative arrays of alphabetical letters: WDLMNLT DJBKWIRZREZLMQCO, a random series, and METHINKS IT IS LIKE A WEAZEL—a meaningful statement from Hamlet. Dr. Dawkins assumes that the meaningful statement can be derived from the random set of letters by substitution or replacement one at a time, perhaps 40 times.

Of course it can, providing one knows the ultimate target phrase (METHINKS, etc.) at each step of substitution. That is not allowed in a random sorting system. But that is just the flaw which Dr. Dawkins employs. He permits himself to have seen and known the answer before he has started to answer the question.

At the risk of repeating myself, let us be quite clear about the nature of the Dawkins logical error. Dawkins' cumulative selection requires that the components of an organic system (organs and molecules) shall develop in such a direction and fashion as will enhance the survivability of the whole organic body and species. However, he assumes that the desirable endpoints of the development process (his "target phrase") are known before that process is started.

That, incidentally, is the concept of final cause, which is basic to all teleological processes in which a process proceeds to an ideal endpoint because that endpoint is known all the time and thus directs the process. Thus, Dawkins has done a very strange thing in that his writings elsewhere seem to outlaw any question of using final cause, but that is the very thing he adopts under the guise of "target phrase." Dr. Dawkins has simply reinvented God under a different name and through the back door.

DR. DAWKINS' SECOND LOGICAL FLAW: "IRREDUCIBLE COMPLEXITY"

In writing this section, I am indebted to a recent book by Professor M. J. Behe, a member of the biochemistry faculty at Lehigh University in Pennsylvania. The book is entitled Darwin's Black Box and states a number of ideas as follows:

- (1) The first notion is that it strictly follows the ideas in William Paley's "Argument From Design" and comes to the conclusion that the creation of life requires an intelligent designer or God. This conclusion is similar to my own.
- (2) In considering the Argument From Design, he shifts the field from observation of the ordinary and familiar (as I also do) to the molecular sphere, where observation is possible through the electron microscope.
- (3) The idea of irreducible complexity is really very simple. If one has an operating system which includes a number of vital functional components, then such components taken individually are limited as to the reduction in their effectiveness, which can be tolerated before that reduction imperils the operation of the total system. A good example would be a three-legged table. Such a table with legs of equal length can be quite stable and preserve a level and useful table surface. But if one of the three legs is missing, the table will fall over. Furthermore, even the shortening of one of the three legs will cause the table to lean over and therefore invalidate the effectiveness of a level tabletop.

The power of this argument relates to Darwin's theory of natural selection. According to a modern version sometimes described as neo-Darwinism, evolution can take place in very small steps, each of which has the system in a state of effective and inheritable operation. Those modern scientists advocating neo-Darwinism, such as Dr. Richard Dawkins, typically take the example of the human eye and consider that although it might have started millions of years ago in the form of a light-sensitive single cell, nevertheless it could develop through successive small stages,

each of which conveys inheritable utility. Then, in due course, one can arrive at a full-fledged human eye. This "small jump" process of evolution was favored by Darwin, but Professor Behe considers it to be wrong (as I do) and cites against it the principle of irreducible complexity.

The Principle of Irreducible Complexity

Earlier I have given an example of this illustrated by a three-legged table, which will be of use only on three legs but of no use on two legs. Now I think my reader will agree that a three-legged table is "complex" compared with a two-legged table and that it is just that extra leg which enables it to function correctly. The question is whether such an analysis also applies to the world of organic nature and living things. But the fact is that irreducible complexity can be applied to any system. For example, consider a motorcar. A motorcar will not go unless it has an engine with a carburetor, an ignition system, a crankshaft, pistons, valves, and a camshaft. Take any one away or have one component behave in a substandard fashion, and the engine will not go; it is a victim of irreducible complexity!

It is obvious that this principle applies to all systems, whether man-made or of nature. Therefore, it will apply to the contents of micromolecular systems. Professor Behe goes on to illustrate his principle with examples taken from the field of molecular biology, and such I will not recount (they are very complicated). However, I will note that I was completely convinced by them.

The Impact of Irreducible Complexity on Darwinism

The conclusions in the previous issue were based on my earlier book *The Philosophical Scientists and related to the Argument From Design*. They stressed the complexity we find in the organic molecular world, a complexity which can be measured. The chance probability of the occurrence of the hemoglobin molecule, for example, can be represented by the infinitesimal number 10^{-654} .

That analysis impinged upon the subject of "Does God exist?" inasmuch as it tends to be against the possible truth of neo-Darwinism and its theory that the evolution of life could be the result of chance processes as distinct from a process calling for intelligent design. But my reader may not be convinced by that argument from the last issue, and so we next turn for support to the new principle of irreducible complexity as developed by Professor Behe. Darwin himself stated,

"If it could be demonstrated that any complex organ existed which could not possibly have formed by numerous, successive, slight modifications, my theory would absolutely break down."

It has broken down, since the principle of irreducible complexity shows that the early steps of a so-called multistep evolution are unable to evolve a multicomponent system and are noninheritable.

Let us consider in greater depth this remarkable principle of irreducible complexity. The following describes the working out of that principle and why it totally negates neo-Darwinism and

Darwin's statement that if multistep evolution is untenable, then his theory of natural selection is bankrupt.

(1) Refer to Fig. 1. This illustrates the idea of evolution's progress by a series of steps. Note, however, that the steps are divided into halves. There is a lower initial phase leading up to the critical level of irreducible complexity, and this is followed by an upper-level phase of steps.

(2) But note that the lower section of steps below the critical level are notional steps existing only in the imagination and are bogus in that they are nonselectable for evolution and because, by definition, they are below the critical level.

(3) The upper steps above the critical level (shown as real steps) would be selectable for evolution in principle but not in practice, since the lower steps are absent in reality and only present in the imagination.

(4) Thus, neo-Darwinism breaks down under the operation of the principle of irreducible complexity, and it can be said that neo-Darwinism can only operate in the field of imagination, but not in the real world.

So Darwin is hoisted by his own petard in having insisted that small-step evolution was basic to his theory of natural

selection. Darwin's small-step theory, therefore, must be consigned to oblivion, as must also the atheistic ideas of Dr. Dawkins.

GOD EXISTS! THE QUANTUM ARGUMENT FROM DESIGN

In the orientation of my ideas, I have been greatly impressed by one of Britain's recent great scientists, Sir Charles Sherrington. In his book *Man on His Nature*, he quotes Lord Bacon's famous definition of natural theology:

"... that spark of knowledge of God which may be had by light of nature and the consideration of created things."

In my view this is still the most fundamental and rational proof that God exists and is the basis of this present argument. But perhaps William Paley's original *Argument From Design* from 1802 will not satisfy a scientist because it is based on logical inference rather than fact. It is true that the inference is very striking, but in this modern age, only a belief based on facts will satisfy either the scientist or the man in the street.

The Source of My Quantum Ideas: Professor Sanger at Cambridge

When working on my book *The Philosophical Scientists*, I came up against a mental brick wall. This came about when (although a mere engineer) I was delving into molecular biology and was puzzled by some extraordinary biological facts which had religious significance, but no one, apparently, had drawn any theological or philosophical conclusions from them. Accordingly, I wrote off to Professor Frederick Sanger, who was head of the molecular biology laboratory at Cambridge, and I asked him if he knew of anyone who had written about the theological or philosophical significance of the new biological ideas.

Professor Sanger is an extraordinary man, being a double Nobel Laureate (and Order of Merit) and virtually "the father of molecular biology." He had been the first to identify the sequence of amino acids in a protein, pig insulin. However, he was very kind and considerate to me and told me that the most interesting book was *The Eighth Day of Creation* by H.F. Judson, who was a sort of journalist-naturalist. Indeed, it was a remarkable book, and Judson appears to have been the first to realize that a main feature of modern molecular biology is its specificity, its physical and numerical exactness. That fact is an engineer's paradise, for we engineers like everything to be specific and exact, so no wonder I latched onto Judson's book as though it were pure gold.

My reader may well wonder why I was so impressed by discovering specificity at the heart of molecular biology, so I will try to explain. When faced with a difficult subject, the main problem is how to avoid woolly or vague thinking. This can be avoided only if the data we employ is specific (i.e., clear and exact, like an accurate photo). This is what I was astonished to find at the heart of molecular biology. Not only was it all in focus as a subject, but also in terms of mathematical precision and integer numbers. In my earlier studies, I had never hoped to have such luck. But I had the luck, and so it was up to me to make the most of it. That I did in my book *The Philosophical Scientists* (1985).

God Exists! The Proof From the Quantum Argument From Design

Let me first declare my intent. It is to accept Paley's *Argument From Design* based upon my common sense and instinctive judgment (and not upon any scientific point of view) and then to add to this an exact, specific, numerical proof based strictly upon the science of molecular biology. That proof is:

(a) Development of the electron microscope has enabled us to look inside organic cells. The cells are the primary body units, and we have seen just what they contain and how the various functions interact with each other. The cells, formerly black boxes, became white boxes. What is transparently clear is that the bodily cells are full of extremely complex and exact (specific) chemical functions. This complexity, to which specific numerical levels can be attached, is far more complex and apparently "intelligent" than anything suggested by Paley related to the familiar macroscopic world. Design is everywhere in molecular biology, and thus the need for a molecular designer—a God who can operate at the molecular level—is clear. Thus we note an expansion of the *Argument From Design* into the field of molecular biology. But can we put figures to its specificity?

(b) The approach to specificity in molecular biology relates to the exact sequence of amino acids in a protein, and it was Professor Sanger who was the first to show the actual sequential order of the 20 different amino acids in the pig insulin protein.

This he did in 1955 and for it was awarded his first Nobel Prize three years later. It was Sanger who proved that the sequential order of the 20 different amino acids in proteins is always the same. Whilst that is a very improbable fact, nevertheless it is true; and thus calculations of improbability can be used as a measure of the complexity of a protein, including the specificity in the sequential order of its amino acids.

So next I turn to my own detailed investigations as reported in my book *The Philosophical Scientists* (see "Proving God Exists" in the previous issue for details), where I show that the improbability of the hemoglobin molecule (protein) can be represented by the infinitesimal number 10^{-654} . This number is the improbability of the unique sequence of amino acids occurring by random-chance shuffling. Since this number is virtually absolute zero, it means that such a molecule could never happen by chance. It confirms the Argument From Design at the molecular level, and so GOD MUST EXIST.

So in this modern, scientific age, we can improve upon and strengthen Paley's original Argument From Design by adding studies from the microscopic field of molecular biology where, to our astonishment, we can put numerical figures to the design argument. For that reason I add slightly to Paley's title, calling it the Quantum Argument From Design.

The Case Against the Atheists

The above is a simple positive case that GOD Exists, based on Paley's Argument From Design and brought up to date by the findings of molecular biology. These findings reveal zero probability of the occurrence of life by random chance as illustrated by the specific sequence of amino acids in proteins—thus the Quantum Argument From Design.

But that positive approach needs to be supported by a corresponding negative attack against atheism, particularly as presented by Dr. Dawkins in *The Blind Watchmaker*. Those views can be refuted in two ways (see the previous sections of this article for detailed refutation):

1. The "Target Phrase" Logical Flaw Dr. Dawkins' variety of small-step evolution he calls cumulative selection is flawed by his introduction of "target phrase" (equal to "final cause") throughout that process. Such teleological cumulative selection is illegitimate.
2. Irreducible Complexity The principle of irreducible complexity brought to our notice by Professor Behe in his book *Darwin's Black Box* makes it clear that small-step natural selection is impossible, since the earlier steps in such a process must be (by definition) below the critical level as to irreducible complexity and thus are noninheritable.

So the addition of these two antiatheistic proofs—both based upon good logic and without "belief" or "conviction"—to the two earlier positive proofs that God exists establishes the Quantum Argument From Design.

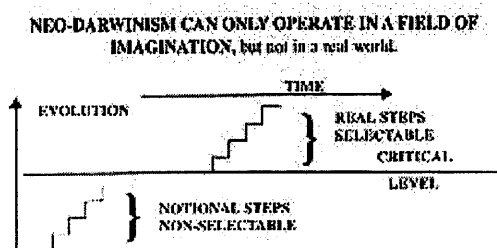


Fig. 1. Irreducible Complexity

PHOTO (COLOR): CHARLES DARWIN

By David Foster, Dr.

Adapted by Dr.

Though Dr. David Foster's diabetes now restricts him to doing little more than "shuffle around the house," the 91-year-old mathematician, scientist, and engineer notes, "I can still ponder." His latest pondering about the ultimate question has led to his eighth published book, *Does God Exist?* He answers that question in the affirmative, but hastens to add that his scientific evidence for a supreme being is based on "good logic" rather than on "speculation or belief." Nevertheless, he found being in the same issue with Dr. Billy Graham (Nov./Dec. '99 SatEvePost) a winning combination. "The only common enemy is atheism," he says. "I would tell my readers that my 'belief' is that of Lord Haldane: 'The universe is queer/And queerer than you can imagine.'"

The Amino Acid Sequence of Hemoglobin

To illustrate the foregoing, let us consider hemoglobin, which is the main protein in red blood. It is a string of 574 amino acids of the 20 varieties, and the number of each variety is as follows:

Legend for Chart:

A - Amino Acid Type
B - Number in Hemoglobin

A	B
Gly	36
Ala	68
Ser	31
Tyr	30
Pro	25
Val	56
Ile	1
Leu	69
Phe	28
Thr	14

Try	4
Cys	5
Mys	6
Asp	47
Glu	29
Gln & Asn	38
Arg	12
His	32
Lys	43

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Why Hemoglobin Content Couldn't Happen by Chance

The specificity of hemoglobin is described by the improbability of the specific amino acid sequence occurring by random chance. Such specificity is capable of exact calculation in the permutation formula:

$$P = N! / (n_1! \times n_2! \times n_3! \dots \text{etc.})$$

where... N is the total number of amino acids in hemoglobin (574); n_1 , etc., are the number of separate kinds of amino acids; and ! means that the given separate numbers are subjected to "factorial" expansion. Thus: $5! = 5 \times 4 \times 3 \times 2$.

In the case of hemoglobin, and substituting in the above formula the specific numerical value of the solution, $P = 10^{654}$. This is an immense number, 10 multiplied by itself 654 times.

Large Numbers From Science

FROM THE
NOV/DEC
ARTICLE

To appreciate the immensity of the value of $P = 10^{654}$, one may consider some large numbers found by science:

- a) Number of seconds since life on earth began (2,500million years ago) ... 10^{17}
- b) Number of seconds since the date of the Big Bang (5,000 million years ago)... 10^{18}
- c) Number of stars in the universe... 10^{22}
- d) Number of atoms in the universe ... 10^{80}

So we note that the permutations comprising hemoglobin improbability at 10^{654} are far larger than any of the numbers encountered in science.

The Numerical Improbability (Specificity) of Hemoglobin

What we have noted above is that there are 10^{654} different ways of arranging the amino acids in the hemoglobin protein in default of any specific organization program. But hemoglobin is specific in that its amino acids are only arranged in one specific sequential series. Thus we can state that the improbability of hemoglobin occurring by random selection can be represented by the infinitely small number 10^{-654} , which means 10 divided by itself 654 times: as near to zero as one could consider.

Miracles and Improbability

We have seen that the probability (specificity) of the hemoglobin molecules can be represented by the infinitesimal expression 10^{-654} . This raises the question as to whether such very low probabilities are of a miraculous nature when they occur in factual situations such as the protein hemoglobin—whether such extremely improbable events are relevant to the question "Does *God* exist?"

STANDING UP WHAT IT LOOK TO MEET THE CHALLENGE TO A market system - little better than Mr. Gorbachev's.

ON HOW MATTERS WERE SUPPOSED TO WORK. The Gaidar Government also failed. It's primary reformers.

The Odds on God

If He understands mathematical physics, He exists.

THE PHYSICS OF IMMORTALITY

Modern Cosmology, God and the Resurrection of the Dead.
By Frank J. Tipler.
528 pp. New York: Doubleday. \$24.95.

By George Johnson

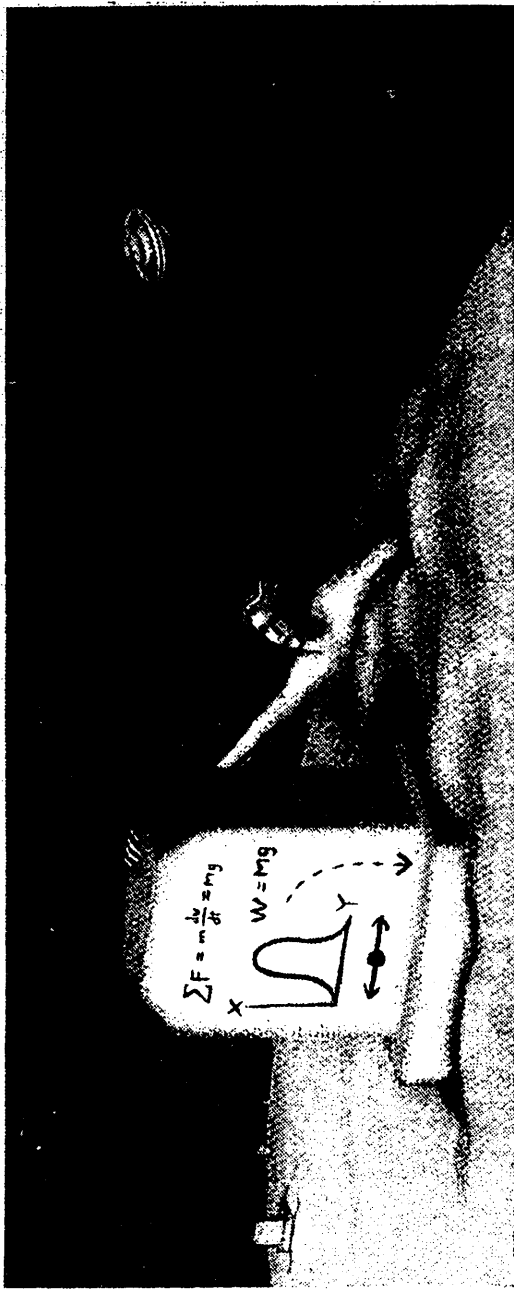
EVEN more than the separation of church and state, the separation between church and laboratory is supposed to be absolute. Science is to concentrate on describing how the universe works, leaving questions of who or what created it and why it exists to the dens of the metaphysicians. Once they agree to play by these rules, scientists the world over can worship different gods while contemplating the same equations.

The one area of science where this fire wall most often threatens to crumble is cosmology. Scientists almost all agree that the universe began with a "Big Bang." But what detonated the explosion? And why did the primordial mass unfold into this particular universe, with furnaces called stars cooking hydrogen into the carbon needed to make astronomers and theologians who can contemplate the meaning of it all?

If the expansion rate of the universe were a little slower, the Big Bang would have been stillborn. A little faster and there would not have been the leisure for any kind of matter to coalesce. If something called the fine structure constant (the square of the charge of the electron divided by the speed of light multiplied by Planck's constant) were slightly different, atoms would not exist. Our very existence seems to be either a miracle or a fluke.

Why should we be so lucky? Some cosmologists propose that there are actually an infinity of universes, each of which was created with slightly different initial conditions. Finding ourselves in one that happens to support life would be no more amazing than the fact

George Johnson is the author of "In the Palaces of Memory." His book "Fire in the Mind: Science, Faith and the Search for Order" will be published next year.



PAUL COZZOLINO

that cities tend to arise on the banks of rivers. There are still vast deserts where no life blooms. Followers of the so-called strong anthropic principle argue that life is not incidental but necessary, that a universe must have observers in order to exist.

Theoretical extravaganzas like these have become so commonplace that one expects popular books on cosmology to read like science fiction. Even so, it is startling to pick up a book by a respected cosmologist who promises to explain the miracle of human existence by providing no less than "a testable physical theory for an omnipresent, omniscient, omnipotent God who will one day in the far future resurrect every single one of us to live forever in an abode which is in all essentials the Judeo-Christian heaven."

Frank J. Tipler reassures us in "The Physics of Immortality: Modern Cosmology, God and the Resurrection of the Dead" that "if any reader has lost a loved one, or is afraid of death, modern physics says: 'Be comforted, you and they shall live again.'"

It's tempting to close the book at this point and dismiss it as a self-conscious effort to manufacture a best seller: Science offers new hope for the dead. But by the time I finished the first chapter, I was surprised to find myself succumbing to Mr. Tipler's strange charm. As farfetched as they seem, his ideas are propounded with such deadpan earnestness that it is hard not to keep on reading. What finally emerges is a wonderfully ambitious, painfully sincere tour de force — an attempt, sometimes brilliant, sometimes absurd, to

stretch scientific reasoning to its breaking point. "Either theology is pure nonsense, a subject with no content," Mr. Tipler writes, "or else theology must ultimately become a branch of physics."

In some regards, the effort brings to mind Roger Penrose's book "The Emperor's New Mind." Begin with a gut feeling of what you know must be true (Mr. Penrose: the brain cannot be a digital computer; Mr. Tipler: life is everlasting), then try to rationalize it with an elaborate superstructure of physics and mathematics. Ultimately the authors may succeed in convincing no one but themselves, but along the way the reader is taken on a thrilling ride to the far edges of modern physics.

MR. TIPLER'S argument begins with the familiar warning that the earth itself is doomed, fated to be burned to a cinder with the inevitable expansion of the sun. The only hope is to embark on a mammoth project to colonize other worlds. Robotic space vehicles equipped with antimatter engines can travel to the nearest star systems at nine-tenths the speed of light, the author calculates, homesteading the planets or, where there are no planets, constructing orbiting space stations. Using information from the Human Genome Project, the robots can create living inhabitants and simulate human minds with artificial intelligence.

Once these outposts have been established, they

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-Philadelphia Inquirer



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—Washington Post

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WHEREVER BOOKS ARE SOLD
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The Odds on God

Continued from preceding page

can be used as bases to build more robots to colonize more star systems, and from there still more automated expeditions can fan out. Through an exponential explosion of exploration, life will take over more and more of the universe.

Sounding sometimes like a dutiful Government accountant for the Office of Technology Assessment, Mr. Tipler estimates, in overwhelming detail, that the necessary expertise (including the ability to simulate the human brain) will be available by the middle of the next century. After that, we will take about 600,000 years to make the Milky Way as dense with life as the suburbs of Los Angeles. Then it's off to Andromeda, which can be taken over in three million years, then to the Virgo Cluster, which will require 70 million years to subdue. By the time 10,000,000,000,000,000,000 (10 billion billion, or 10 to the 19th power) years have passed, life will have seized control of the whole universe.

AND just in the nick of time. By the time the entire universe is colonized, Mr. Tipler estimates, the Big Bang will be running out of steam, and the universe will begin collapsing into what is sometimes called the "Big Crunch." This, it might seem, would spell doom for any kind of creature, real or artificial. But remember: life is now ubiquitous. It is no longer simply along for the ride. Having filled every nook and cranny of the cosmos, we can control its destiny.

The equations governing the expansion and contraction of the universe are chaotic, Mr. Tipler tells us, making them hypersensitive to the slightest nudge. Using the famous butterfly effect (a flapping of wings in Rio sets off a hurricane in Bangladesh), we can steer the course of the collapse with strategically placed explosions. If the universe contracts faster in some directions than in others, the result will be a vast reservoir of potential energy (in the form of temperature differentials) that can be tapped as we surf the waves of the great implosion.

What do we use the energy for? To bring about the Resurrection. By the time the universe is contracting, Mr. Tipler calculates, it will have enough computing power to perfectly simulate — to emulate — every creature that ever existed or could conceivably exist. As the universe continues to collapse to a final singularity of infinite density and infinite temperature (the Omega Point, he calls it, borrowing from the French theologian Pierre Teilhard de Chardin), all creatures great and small can be brought back to life inside computers, along with all their memories.

Even though there is a finite amount of time until the Omega Point — the final crunch — is reached, enough energy can be tapped to perform an infinite amount of information processing, Mr. Tipler says. Viewed from outside, the universe would seem finite in duration, but from within, the simulated life forms would have the subjective sense of lasting forever.

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There you have it. Resurrection and life everlasting. Since this bounty flows from the Omega Point, we can think of it as God. "The Omega Point loves us," Mr. Tipler writes (precisely defining love by appealing to sociobiological theories of altruism and economic game theory). With its omnipotent computational powers, the Omega Point will create for each of us the best possible world. In fact, Mr. Tipler writes, "it would be possible for each male to be matched not merely with the most beautiful woman in the world, but merely with the most beautiful woman who has ever lived, but to be matched with the most beautiful woman whose existence is logically possible." And vice versa.

All this would be small comfort if the author were simply describing something that might happen if we only had the technological resolve to pull it off. After all, Congress won't even finance the

Superconducting Supercollider, whose abandoned tunnels are being considered for use as a commercial mushroom farm. But Mr. Tipler does not simply argue that it is conceivable life could take over the universe and bring about the Resurrection. He says that it is inevitable.

Why? Because life must take these steps in order to survive the Big Crunch and live forever. O.K. But why must life survive? Here the argument depends on Mr. Tipler's version of the strong anthropic principle, which he outlined in the book he wrote with John D. Barrow, "The Anthropic Cosmological Principle" (1986): There are an infinite number of possible universes that can conceivably exist, depending on how the knobs were set at the time of the Big Bang. But while all these universes can be said to exist logically, for them to exist physically, Mr. Tipler argues, they must contain observers to behold and appreciate them. Our universe obviously exists, so it must — by his definition — behave in a way that sustains life forever.

This rather circular argument might sound about as convincing as the attempts of medieval theologians to deduce the existence of God from first principles. As a reminder that we are to take this as science, not religion, Mr. Tipler declares that his theory has certain testable consequences. To allow for the kind of information processing necessary to sustain the computational Resurrection, such hypothetical particles as the long-sought Higgs boson and the top quark must have certain masses. The Omega Point Theory also predicts that the universe must be found to contain enough mass to collapse eventually and not go on expanding forever, as some cosmologists believe it will.

It's left for Mr. Tipler's fellow cosmologists to evaluate these claims. To make his book as accessible as possible, he has relegated the mathematical proofs of many of his assertions to a 123-page, equation-filled "Appendix for Scientists." It is here that he shows, for example, how an infinite amount of information can be processed in a finite amount of time. To really appreciate this section, Mr. Tipler concedes, one must have the equivalent of at least three Ph.D.'s — in global general relativity, theoretical particle physics and computer complexity theory. The author has a doctorate in the first of these fields; getting up to speed in the other two, he says, took 15 years. Mr. Tipler sounds like a trustworthy sort, and we can believe that he has done his calculations carefully. But finally we must trust in the wisdom of the high priests.

"THERE is nothing supernatural in the theory," he insists, "and hence there is no appeal, anywhere, to faith." But all of mankind's grand systems are ultimately built on a platform of belief. At some point we must stop calculating and take the Kierkegaardian leap. Even the few who can thoroughly understand the equations are being asked to assume, as a postulate of the theory, that a fundamental feature of the universe is the ability to sustain life forever. What makes Mr. Tipler so very sure?

His book is dedicated to his wife's grandparents, who were killed in the Holocaust. In the first chapter he tells how a visit to a Nazi death camp reinforced his conviction "that there is nothing uglier than extermination."

For a moment the curtains are pulled back and we see what motivates this herculean effort. "We physicists know that a beautiful postulate is more likely to be correct than an ugly one," he writes, taking another leap of faith. "Why not adopt this Postulate of Eternal Life, at least as a working hypothesis?"

Would finding the wrong mass for the Higgs boson or the top quark really overturn so unshakable a conviction? One imagines Mr. Tipler would find a way to tweak a variable here or add a postulate there, as he strains to find a rationale for the one thing he, and all of us, want so desperately to believe. □

PAUL HARVEY

Time for scientists to reconsider

OCTOBER 20—Over much of the world are fantastic ruins and improbable objects that cannot be explained by conventional theories of archeology, history or religion.

How could an ancient Sanskrit text contain an account of a journey in a spaceship with a graphic description of the force of gravity?

What possible explanation is there for a huge block of rock the size of a four-story house, weighing some 20,000 tons, complete with steps, ramps and decorations? What titanic forces could possibly have turned it upside down?

AND WHAT DO YOU SAY of the stone figures with human heads on tiny Easter Island in the South Pacific?

What would you say to the notion that the God of creation is thus challenging us?

For each generation, the Hand of Divinity appears to have parted the curtain a fraction farther on the mysteries of the infinite.

Or has He rather allowed us, with the refining of our intellect, to part that curtain for ourselves — thus to find our way back to Him?

Professor Frank Tipler was a typical scientist nitwit and an atheist. As a physicist, he could not accept as fact anything that he could not prove. But

when he began to calculate the ultimate end of the universe — wow!

He discovered God!

Using the most advanced and sophisticated methods of modern physics, he proved the existence of God.

His new book is called *The Physics of Immortality*. The first half of the book is in lay language for you and me. The second half of the book is in language detailed and technical for the purpose of intercepting critics among his colleagues.

Tipler has satisfied himself that every human being who ever lived will be resurrected from the dead. And he says it can be proven mathematically as surely as we can calculate the properties of the electron.

He has new tools: Computer speeds have increased by a factor of 1,000 over the past 20 years. Physics is no longer limited to the finite.

TIPLER NOTES THAT THE mathematical techniques to analyze the global structure of the universe did not exist until 25 years ago. So, almost all physicists have ignored the future of the physical universe. The God hypothesis was refuted or ignored.

There was a tacit consensus that only the present and the past are real and the future is incalculable. Tipler is not alone

in reconsidering some long-rejected theories. Copernicus knew that he was resurrecting a theory that had been rejected by astronomers for 2,000 years when he pronounced the sun-centered solar system.

Louis Pasteur encountered ridicule and open hostility when he introduced physical chemistry to medical science.

"It is time," says Tipler, "for scientists to reconsider the God hypothesis, to absorb theology into physics, to recognize that heaven is as real as is the electron."

If only as intellectual calisthenics, *The Physics of Immortality* is worth reading.

Tipler, at no small risk to his own reputation among his peers, is daring to say that the Omega Point Theory is a tested, physical theory for an omnipresent, omniscient, omnipotent God who will one day resurrect every single one of us to live forever in an abode that is, in all essentials, the Judeo-Christian Heaven."

IS THE HUMAN RACE, following a high-tech bread crumb trail, finding its way home?

PAUL HARVEY

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