

The Essence of God

Written and Assembled by Gary Kukis

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Topics		
Preliminary considerations	The Concept of Essence	God Is One In Essence, Three In Persons
The Divine attributes	Sovereignty	Eternal Life
Omnipotence	Omnipresence	Omniscience
Righteousness	Justice	Love
Immutability		
Charts, Graphics and Short Doctrines		
The Essence of God (a graphic)		The Essence Box (a graphic)

Preface: The Essence of God is a doctrine which R. B. Thieme, Jr. has taught many times during his ministry and much of which he probably learned under L. S. Chafer.¹ This simply tells us, *who is God*; or answers the question, *what is God all about?* The material below is mostly unoriginal, taken from other sources, credited at the end of this study.

¹ See Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. 1, pp. 339–342.

Doctrine of Essence of God

Preliminary considerations.

1. The Bible does not begin with arguments seeking to establish or prove the existence of God, or anything about His nature. Creation itself clearly evidences the existence of a Supreme Being of the Universe making culpable any rational human being as to His existence. Psalm 19:1-6; Rom.1:20
2. Instead, the Word of God simply assumes His existence and begins to provide information on the nature and character of God. Gen. 1:1ff
3. Our entire understanding of God, His essence and nature, is derived from the Divine revelation of the Scripture what we may learn from the physical creation, and what we can rationally understand.
4. God has revealed something of what He is in the Word, but only He knows Himself fully. We must rely on what is written in the Bible for any understanding of what God is like.
5. This presupposes that the Bible is the only authentic written revelation from God concerning His Person and His Plan.
6. Finite man cannot define the infinite. The Bible is the Word of God, and as such it reveals those facts about the Creator that He has seen fit to reveal about Himself.
 - 1) Too often, man suppose that God thinks like a man. We think God wants revenge, because when we're insulted, we want revenge. When we are cheated, we want immediate justice and retribution. We are indignant and shocked at the behavior of others, so we expect God to be shocked.
 - 2) But God does not feel insulted. He does not feel cheated - He owns everything. He is not indignant, temperamental, or emotional. He does not throw tantrums (or lightning bolts). He is not surprised or shocked by anything. He is never depressed or moody.
 - 3) God is not arrogant or egotistical. He knows Himself, is self-assured, and is humble.
 - 4) God is a rational, logical, stable-minded, patient; and all of His thinking is backed up by His omniscience. And He approaches every issue from the basis of His perfect character, the subject of this study.
7. The Word of God further and emphatically declares His existence and offers information on His nature and character revealing His essence.
 - 1) This does not mean that there is not a place for exploring the concept of *proofs* for God's existence. That simply is not the focus of this study.
 - 2) Proofs of God's existence would be part of the study of apologetics.
8. Since the essence of God deals with concepts that are beyond the pale of human experience and existence, one should be aware of human limitations when dealing with this subject.
9. At this point, man seeks to comprehend and grasp the infinite nature of God with a finite mind.
10. Independent of divine revelation, man possesses no knowledge of Divinity that qualifies him to understand who or what God is beyond a few basic conclusions which can be drawn from God's creation and laws. This would certainly suggest God's power, sovereignty and knowledge.
11. Beyond the tangible evidence of His existence, one's entire understanding of God's essence is derived from the Divine revelation of the Scripture. This presupposes that the Bible is the only authentic revelation from God concerning Himself and His Plan.
12. Man's rejection of God's revelation through creation results in idolatry (Rom.1:21-25) and is behind the theory of the false doctrine of evolution in the last days (1Peter 3:3-6).
13. God approaches every issue regarding human beings out of His love for all men. His thinking toward man takes all of His attributes into consideration - but Love is always present. It is God's

thinking about us, in love, that is His perfect Grace thinking. He is always gracious, always thinks Grace.

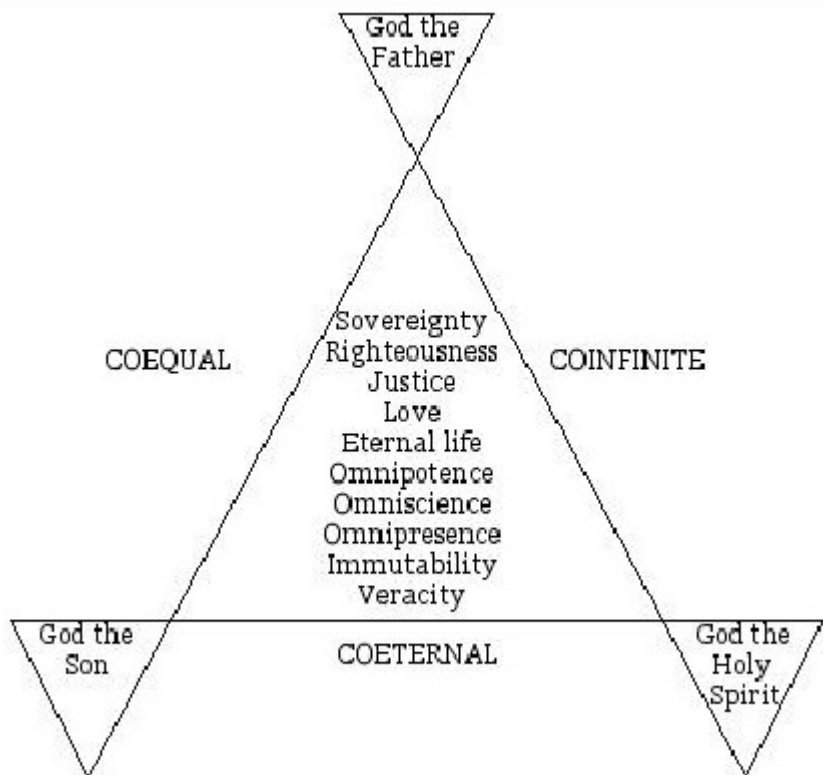
14. Spirituality is one of God’s primary attributes. God is immaterial, in a universe that is made up of both material and immaterial.
15. There is no subject more exalted to which the human mind can address itself than the contemplation and cognition of the person and character of God. This is not an incomprehensible subject.
16. You are designed as a royal priest to understand the thoughts and functions of God.
17. The difficulty in the study of divine essence is that it brings the finite human mind to contemplate and concentrate on the infinite.
18. However, the Holy Spirit makes these things clear enough for our existence here on earth. Therefore, we will study who and what God is—His attributes which are both inherent to His eternal glory and related to mankind.

The Concept of Essence

1. The phrase "Essence of God" is a theological term used to refer to God’s personal characteristics, or to the facets of His personality. Sometimes the term "Attributes of God" is used to refer to God’s essence.
2. The *attributes*, or the *essence*, of God are His primary characteristics, so they cannot be completely communicated to man. They can be described to a degree, but they cannot be fully defined.
3. The term essence parallels the Greek noun phusis (φύσις) [pronounced *FOO-sihs*], meaning substance or inner nature. This word is found in Scripture in Rom.1:26 2:14,27 11:21,24 1Cor.11:14 Gal.2:15 4:8 Eph.2:3 Jam.3:7 2Pet.1:4
4. This term denotes the sum of the innate properties and powers by which one person differs from another, each one having distinct characteristics.
5. Essence indicates being and existence, and so refers to the qualities and/or attributes of God.
6. God’s possesses all the attributes of His essence at all times, yet not all are necessarily manifest at the same time.

The Essence of God (a graphic); from **Westbank Bible Church**; accessed April 4, 2021.

7. The essence of God is composed of His attributes, which are ten in number, and the characteristics that are inherent in Him by virtue of those attributes.
8. Since the grace of God and the work of God are



manifestations of His essential attributes, it is important to understand the divine attributes, and to understand the thoughts and functions of God.

9. The glory of God often refers to either His entire essence or some specific attribute of His essence. Rom. 1:23 3:23
10. God's inherent glory looks to the manifestation of His essence or some aspect of it as being clearly revealed. Cp. Rev.21:10-11,23
11. That God is perfect and self-existing in Person and actions, His essence is absolute as to its character, nature and existence. Deu.32:4 Psalm19:7 Isa.25:1 Jam.1:17
12. His essence therefore cannot be improved upon nor diminished in any way.

God Is One In Essence, Three In Persons.

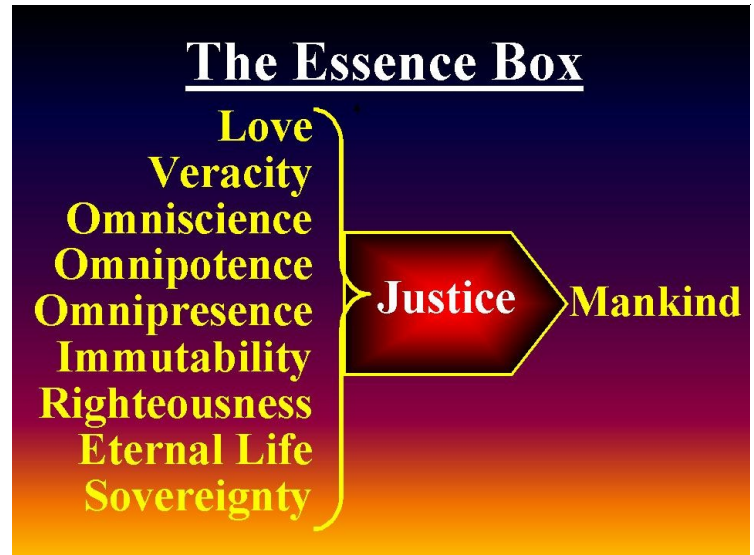
1. While God is one in essence, there are three Coequal, Coeternal, and Coinfinite persons in the Godhead. All possess identical essence or substance.
2. However, this does not imply there are three gods or three modes of God. Trinity is used to express three individuals in one Godhead.
3. There is one divine nature or being which is tripersonal, making distinction between the Father, Son, and Spirit. The three persons in the Godhead are joint partakers of exactly the same substance, the same nature, and the same majesty of God.
4. Therefore, God is one in essence and Three Coequal, Coeternal, and Coinfinite persons with one essence.

The Divine attributes.

1. There are at least 10 Divine attributes revealed in Scripture. These are qualities that are inherent in God, and are objectively real.
2. While these attributes exist at all times, no one of God's attributes can function independently, or in opposition to any other attribute.
3. The attribute of righteousness is the attribute by which all other attributes must check their function. God can do nothing that is in conflict with His righteousness, the primary attribute that governs the other attributes of God's essence.
4. These attributes are divided into two groups of five: the moral attributes and the non-moral
5. The non-moral attributes include sovereignty, eternal life, omnipotence, omnipresence and omniscience.
6. The moral attributes include righteousness, justice, love, immutability and veracity.
7. Theology recognizes two categories of divine attributes.
 - 1) The absolute attributes of God are inherent and intransitive.
 - (1) They are primary and incommunicable (they cannot be related to something we understand.) We do not come into contact with these.
 - (2) These attributes are most important in God's relationship to God; they are not related to man.
 - 2) The relative attributes of God are related to mankind.
 - (1) They are transitive (expressing an action which is carried from the subject to an object) and anthropopathic.
 - (2) Relative attributes are secondary and communicable (we can define and understand them).

- (3) By anthropopathic is meant that God often reveals Himself in terms of man's experience and activities.
 - (4) For example, anthropopathic terms used in the Bible to describe God include integrity, love, faithfulness, happiness, and grace.
8. All of the characteristics of the divine essence are present in God at all times, but not all are manifest at the same time, just as while all colors are present in a ray of white light, the individual colors can be seen only under certain conditions of reflection or refraction. Various attributes of God can be seen in certain situations. For example:
- 1) In salvation, God's love and eternal life are apparent.
 - 2) In judgment, His righteousness and justice are manifested.
 - 3) In God's faithfulness, His immutability and veracity are shown.
 - 4) In God's Plan, His omniscience and sovereignty are seen.
 - 5) In God's will, sovereignty is paramount.
 - 6) In God's revelation, veracity, love, and omniscience are obvious.

The Essence Box (a graphic); from gbible.org accessed March 31, 2014. The concept being shown here is, our primary point of contact with God is His justice.



Sovereignty

- 1. The sovereignty of God is His eternal, infinite, unchangeable will expressed in the doctrine of divine decrees in eternity past.
 - 1) The doctrine of divine decrees is the eternal, unchanging thinking of God regarding you, and the infinite number of decisions God has made about you; His decisions are based on His
 - 2) God has never made a bad decision.
 - 3) God is a personality and personality indicates self-consciousness and self-determination God recognizes Himself as a person.
 - 4) As such, He functions with perfect integrity and rationality.
 - 5) The decisions that God makes are based on his own essence.
 - 6) God's perfect integrity or holiness combines with His self-determination to reveal, to define, and to communicate His plan, His will, and His purpose for mankind.
- 2. God's volition is sovereign because He is not subject to review by any other being. Daniel 4:35 *all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"* (ESV; capitalized) See also Psalm 115:3 Rom. 13:1
- 3. In this doctrine, we assume the fact and nature of God's volition, which is divine sovereignty. He is said to be King of heaven and earth. Psalm 83:18 *that they may know that you alone, whose name is the LORD, are the Most High over all the earth.* (ESV; capitalized). See also Psalm 47:2 Heb. 8:1 Rev. 4:2,3
- 4. Since God possesses volition, He makes decisions, plans, policies, etc. 1Sam. 2:6-8 *The LORD kills and brings to life; He brings down to Sheol and raises up. The LORD makes poor and makes rich; He brings low and He exalts. He raises up the poor from the dust; He lifts the needy from the*

- ash heap to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the LORD's, and on them He has set the world. (ESV; capitalized) See also Gen. 1:3, 26
5. Due to His nature, God has no equals; He rules over everyone and everything. There is nothing outside His jurisdiction. Deut. 4:39 **know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other.** (ESV) See also 1Chron. 29:11 Psalm 83:18 93:1-2 Isa. 45:5-6
 6. As the absolute authority in the universe, He is the supreme authority as a part of His essence, which He may or may not exercise as He sees fit. Job 34:13-15
 7. All other authorities, angelic and human, are delegated by God. Dan. 4:17, 32,35 Rom. 13:1-7
 8. God's sovereignty allows for human and angelic volition to adjust or maladjust to His decisions.
 9. It is God's sovereign will for all men to make the salvation adjustment and the maturity adjustment to the justice of God. 1Tim. 2:3-4
 10. Three applications of Divine sovereignty include:
 - 1) God's directive will-What God desires.
 - 2) God's permissive will-What God allows or tolerates.
 - 3) God's overruling will-God's intervention in judgment when His directive will has been rejected.
 - 4) God's geographical will - Where God wants us to be.
 11. God is sovereign and there will come a time at the 2nd Advent when the Father will say to the Son: "now is Your time, implement operation footstool." Until then however the Lord laughs from heaven at how seriously man considers himself. Psalm 2:1-4 **Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, "Let Us burst their bonds apart and cast away their cords from Us." He who sits in the heavens laughs; the Lord holds them in derision.** (ESV; capitalized)
 12. God as our sovereign Creator: Psalm 104:17-31 **The trees of the LORD are watered abundantly, the cedars of Lebanon that he planted. In them the birds build their nests; the stork has her home in the fir trees. The high mountains are for the wild goats; the rocks are a refuge for the rock badgers. He made the moon to mark the seasons; the sun knows its time for setting. You make darkness, and it is night, when all the beasts of the forest creep about. The young lions roar for their prey, seeking their food from God. When the sun rises, they steal away and lie down in their dens. Man goes out to his work and to his labor until the evening. O LORD, how manifold are your works! In wisdom have you made them all; the earth is full of your creatures. Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great. There go the ships, and Leviathan, which you formed to play in it. These all look to you, to give them their food in due season. When you give it to them, they gather it up; when you open your hand, they are filled with good things. When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust. When you send forth your Spirit, they are created, and you renew the face of the ground. May the glory of the LORD endure forever; may the LORD rejoice in his works.** (ESV) See also John 1:1-4 Acts 17:24
 13. Jesus Christ controls history. 1Sam. 17:47 Psalm 27:1-5
 14. At the end of the Tribulation, all will bow before Jesus. Isa. 45:23 **By Myself I have sworn; from My mouth has gone out in righteousness a word that shall not return: 'To Me every knee shall bow, every tongue shall swear allegiance.'** (ESV; capitalized) See also Rom. 14:11 Philip. 2:10-11 This is because God has given all authority to His Son. Matt. 28:18 John 10:17-18 17:1-3

Eternal Life

1. God has no beginning and no end to His existence, which extends from eternity past into eternity future. God is absolute existence. Deut. 33:27a **The eternal God is your dwelling place, and underneath are the everlasting arms.** (ESV) Isa 48:16 **Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there."** And now the Lord GOD has sent me, and his Spirit. (ESV) Col. 1:17 **And He is before all things, and in him all things hold together.** (ESV; capitalized) See also Job 36:26 Psalm 9:7 90:2 Isa. 43:13 Lam. 5:19 1Tim. 1:17 Rev. 1:8
2. God is the creator of time, and organizes the ages of time (or worlds) for His purposes. Psalm 135:13 Heb. 1:2 11:3
3. He preexisted all creation and will continue to exist after the dissolution of this creation. Gen. 1:1 Deut. 32:40 2Peter 3:10-13
4. God remains the same throughout eternity. Psalm 102:27
5. God devised a plan whereby He could impart His life to mankind. John 3:16 4:14 8:51 14:1-3 1John 5:11
6. God is the first and the last, the Alpha and the Omega, Rev. 1:8, 11 21:6
7. The life of God has no beginning and no ending. God is eternal. The Christian shares God's eternal life, but since his eternal life has a beginning at the time he accepted Jesus Christ as Saviour, his eternal life is properly called "everlasting life". John 3:16 10:28-29
8. The unbeliever will suffer everlasting punishment. Matt 25:46 **And these will go away into eternal punishment, but the righteous into eternal life."** (ESV)

Omnipotence

1. This word is derived from the Latin term "all powerful", and indicates that God is able to do all things that He desires to do. Isa 46:9-10 **Remember the former things of old; for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all My purpose,'** (ESV; capitalized)
2. God speaks and it comes to pass. Psalm 33:9 Heb. 1:3
3. When He is called the *Almighty* (Gen. 17:1 Rev. 19:6), it is a reference to His omnipotence.
4. God's great power is revealed by His creation. Jer. 27:5
5. God's power and authority are often closely linked. Psalm 93:1-2 Isa. 40:26-31 Jer. 27:5
6. His power and authority are limitless. Isa 55:11 **So shall My word be that goes out from My mouth; it shall not return to Me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.** (ESV; capitalized) Job 42:2 **"I know that You can do all things, and that no purpose of Yours can be thwarted."** (ESV; capitalized) See also 1Chron. 29:11 Psalm 147:5
7. Nothing is too hard for God. Job 26:7 Jer. 32:17, 27 Gen. 18:14
8. Nothing is impossible with God. Isa. 50:2 Matt. 19:26 Mark 14:36 Luke 1:37
9. God can lift up or cast down. 2Chron. 25:8
10. God has the power to forgive sins and to heal. Matt. 9:1-6
11. Although it is true that God can do all the things He wants to do, He does not will to do all the things He can do.
12. God limits the exercise of His power to remain consistent with His essence and plan.
13. There are some things God cannot do, due to His nature:
 - 1) He cannot deny Himself. 2Tim. 2:13
 - 2) He cannot lie. Heb. 6:18
 - 3) He cannot tempt anyone to sin. James 1:13
 - 4) He cannot be tempted with evil. James 1:13

14. The application of God's omnipotence and sovereignty to the spiritual life:
- 1) We know that the battle is the Lord's. 1Sam. 17:47 Psalm 27:1-5
 - 2) We may trust in God as the everlasting Rock. Isa. 26:3-4
 - 3) We know that, even when we are weak, God is strong. Isa. 40:28-31
 - 4) Jesus makes intercession for us, even when we fail. Heb. 7:25-26
 - 5) We may call out to the very Creator of all things in time of need. Jer. 33:2-3
 - 6) In the Church Age, we have the power of the Holy Spirit. Acts 1:8
 - 7) In time, God can give us the power for every good work. 2Cor. 9:8
 - 8) God can do far more than we could either ask or think. Eph. 3:20
 - 9) We can do all things in Christ who strengthens us. Philip. 4:13
 - 10) God can preserve all that He has promised to us. 2Tim. 1:12 1 Peter 1:5
 - 11) When we are raised again, we will be raised imperishable. 1Cor. 15:42-45

Omnipresence

1. This word is derived from the Latin "all present", indicating that God is personally present everywhere, both within and outside the material creation. Psalm 139:7-12
2. This is not to be confused with the doctrine of pantheism, which says that God is identical to the creation and denies His person.
3. God's essence penetrates and fills the universe, without diffusion, division, multiplication, etc.
4. God is both immanent and transcendent. 1Kings 8:27 Job 1:6-7 2:1-2 Acts 17:24-28
5. Therefore, God is not limited by time or space.
6. He is both in Heaven and on the earth simultaneously. Deut. 4:39 Isa. 66:1 Acts 7:49
7. God is with 2 or 3 believers who are praying or learning Bible doctrine. Matt. 18:20
8. God dwells within the believer. 1Cor. 3:16
9. You cannot escape the presence of God. He therefore does not ever leave you, even in times of great distress. Jer. 16:17 *For my eyes are on all their ways. They are not hidden from me, nor is their iniquity concealed from my eyes. (ESV) Jer. 23:23-24 "Am I a God at hand, declares the LORD, and not a God far away? Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD. (ESV)*
10. This is a source of great comfort to the adjusted. God, speaking to Jacob, said: "Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you." (Gen. 28:15; ESV) Ex. 33:14 Joshua 1:9 Heb. 13:5
11. God's omnipresence is very disconcerting to the maladjusted. Job 34:21-22 Prov. 15:3 Matt. 28:20 Heb. 4:13

Omniscience

1. This term is derived from the Latin, "all knowing".
2. This simply means that God knows all things. Psalm 147:4-5 *He determines the number of the stars; he gives to all of them their names. Great is our Lord, and abundant in power; his understanding is beyond measure. See 1Sam. 2:3 Job 37:16 Heb. 4:13 1John 3:20.*
3. God's knowledge of all things is infinite, beyond what we can imagine. Rom. 11:33-34 *Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! "For who has known the mind of the Lord, or who has been His counselor?" (ESV; capitalized)*

4. God knows the end and the beginning as we have seen, nothing has been hidden from Him. Every detail of history is before God at all times. He knows the end as well as the beginning. Isa. 41:26 42:9 43:9 46:10 John 19:28 Acts 2:23 15:16–18
5. God knows even the most obscure things. Psalm 147:4 Job 31:4
6. God knows everything about us. 1Sam. 16:7 **But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart."** (ESV) See also Psalm 44:21 Jer. 16:17 17:10 Ezek. 11:5 Matt. 6:8 9:4 10:29–30 John 2:24
7. God's wisdom is closely associated with the creation and maintenance of the earth. Prov. 3:19–20 **The LORD by wisdom founded the earth; by understanding he established the heavens; by His knowledge the deeps broke open, and the clouds drop down the dew.** (ESV; capitalized) Jer. 51:15–16 **"It is He [God] who made the earth by his power, Who established the world by His wisdom, and by His understanding stretched out the heavens. When He utters His voice there is a tumult of waters in the heavens, and He makes the mist rise from the ends of the earth. He makes lightning for the rain, and He brings forth the wind from His storehouses.** (ESV; capitalized)
8. While this attribute is closely associated with omnipresence, God's knowledge is not restricted to "being there."
9. He does not learn, forget, remember, or acquire knowledge; He knows all things perfectly. There is no information which God may be taught. Isa 40:13–14 **Who has measured the Spirit of the LORD, or what man shows Him His counsel? Whom did He consult, and who made Him understand? Who taught Him the path of justice, and taught Him knowledge, and showed Him the way of understanding?** (ESV; capitalized) See Rom. 11:35.
10. God's knowledge eternally preexisted all things. 1Peter 1:20
11. Omniscience knows all that was, is, or can ever be. God knows that which is actual, probable, or possible. Matt. 11:21-24
12. This includes all creatures, both human and angelic; He knows what they think, say or do, even before they think, say, or do it. Psalm 33:13-15 139:1-6 Rom. 8:27
13. While He possesses omniscience, His knowledge is not causative. What He foreknows and what He determines or predetermines are not that same. Rom. 8:29-30
14. The application of God's omniscience to our lives:
 - 1) God knows what we need even before we ask Him. Matt. 6:8
 - 2) Therefore, we do not need to be worried about things which God will provide for us, such as food and clothing. Matt. 6:31-33
 - 3) God tests our hearts. Job 23:10 Prov. 17:3
 - 4) He knows those who have put their trust in Him. Nahum 1:7
 - 5) We may ask God for wisdom. James 1:5

Righteousness

1. Righteousness is the principle of God's integrity; justice is the application or the execution of God's integrity.
2. God is righteous. Deut. 32:4 Daniel 9:14 John 17:25
3. God's righteousness is absolute. 1Sam. 2:2 Psalm 119:137 145:17 Isa. 6:3 Rev. 3:7, 4:8, 6:10
4. He is absolutely free from sin in every way. 1John 1:5, 3:5
5. He is perfect in person and character. Deut. 32:4 Psalm 11:7, Psalm 111:3
6. He is righteous in His attitudes and actions. 2Sam. 22:31 Psalm 11:7 Rev. 19:2,11
7. God has no interest in activity or people who are less than righteous. Psalm 5:4-6
8. Angels proclaims God's righteousness. Psalm 97:6

9. Like all of God's attributes, he righteousness is forever. Psalm 111:3
10. That which is opposed to His righteousness is called wickedness, evil, sin, or iniquity.
11. This attribute occupies the foremost position among all God's attributes, and is the watchdog of God's essence.
12. All other attributes must check their function against +R.
13. Applications to the unbeliever:
 - 1) No one can attain to the standard of absolute righteousness. Psalm 14:3 Rom. 3:23
 - 2) Man's works are not sufficient for salvation. Our righteousnesses are as filthy rags in God's sight. Isa. 64:6
 - 3) We cannot stand on our own righteousness. Rom. 10:3
 - 4) God recognized this problem in eternity past and made provision for the problem through the sacrifice of Christ on the cross. Rom. 3:22 2Cor. 5:21
 - 5) Therefore, God's righteousness is free to all those who believe in His Son. Titus 3:5 Rom. 3:22
 - 6) His righteousness becomes our righteousness. Jer. 23:6 2Cor. 5:21
 - 7) The only way to obtain absolute righteousness and be accepted before God is to believe in Christ. 2Cor. 5:21
14. Applications to the believer:
 - 1) Once you acquire +R you cannot lose it. 1Cor. 1:2
 - 2) While we are positionally righteous in Christ, we are exhorted to live in a manner consistent with the character of God. Eph. 4:22-24
 - 3) It is because of God's righteousness that we are able to produce works of righteousness. 1John 2:29
 - 4) Absolute experiential righteousness is not possible for even the greatest believer in this life. Eccles.7:20 1John 1:8,10
15. This attribute is often referred to by the term holiness, which denotes God's separation from that which is not compatible with His norms and standards. Isa. 6:3-5; Rev. 15:4

Justice

1. God is just. He cannot be unfair. Psalm 89:14 Rev. 15:3
2. The holiness (integrity) of God is made up of His Righteousness plus His Justice. God's justice is the function of his integrity. Justice administers the penalty that righteousness demands.
3. This attribute is that aspect of God's character that demands that He deal with all creatures based on His attribute of righteousness. His justice demands that disobedience against His laws be punished.
4. Justice is not arbitrary, but is based strictly on the perfect standard of right that God possesses. Rev. 15:3
5. God's justice cannot be unfair or discriminating in any way. Gen. 18:25 2Chron. 19:7 Psalm 19:9 89:14
6. Due to perfect justice, God is no respecter of persons and does not show partiality. Deut. 10:17 Job 34:19 Eph. 6:9
7. Man's primary point of contact with God is His justice.
8. Justice demands that all sins and all sinful conditions be judged at some point in the angelic conflict. Rom. 5:12-14 Heb. 10:30-31
9. Mankind stands before God without excuse.
10. All human sins were judged in the person of Christ; this satisfied the demands that the righteousness of God had against the human race. Rom. 3:21-28 1Peter 2:24

11. God's justice is satisfied because of His grace provision of redemption. The Lord Jesus Christ, through his substitutionary, effective death on the Cross, transferred the guilt of the sinner onto Himself, thus satisfying the justice of God. God is now free to pardon the sinner and justify the one who accepts His saving grace. God is equally free to justly condemn all who reject salvation. The basis of their indictment is their works, not their sins. John 3:18, 36 Rom. 6:23 8:1
12. God brings this salvation to all men. Titus 2:11
13. This is theologically known as propitiation; it deals specifically with the fact that justice was satisfied by the sacrifice of Christ. Rom. 3:25 1John 2:2 4:10
14. Because of the efficacious sacrifice of Christ on the cross, God is free to deal with us as family. This because his Righteousness was satisfied and therefore His Justice must execute what His Righteousness demands. Rom. 4:4–5
15. Grace always precedes judgment.
16. Justice acts in two ways-remuneration and retribution:
 - 1) Remuneration. Deut. 7:9,12-13 Matt. 25:21 Rom.2:6, 7 1Pet. 1:7-9
 - 2) Retribution. Gen. 2:17 Ex. 34:7 Ezek. 18:4 Rom.2:6, 8-9 2Thess. 1:6-8
17. There are two laws of God which come from his Righteousness as relates to the believer's discipline.
 - 1) The Law of Volitional Responsibility - God permits natural results of sin. Hosea 8:7a **For they sow the wind, and they reap the whirlwind.** (VW) Gal. 6:7 **Don't delude yourself: God is not to be fooled; whatever someone sows, that is what he will reap.** (NJB) Prov. 5:1–10 Rom. 1:28 2:1 13:1–7
 - 2) The law of Divine Corrective Action - God corrects to improve. Heb 12:11 **Of course, any discipline is at the time a matter for grief, not joy; but later, in those who have undergone it, it bears fruit in peace and uprightness.** (NJB) Prov. 5:11–15 1Cor. 11:31–32 Heb. 5:8 1Peter 1:6–7
18. God is just to forgive us when we name our sins to Him. 1John 1:9
19. God's justice is certain; God will apply His justice to all things. 2Peter 3:9–10 **The Lord is not being slow in carrying out his promises, as some people think he is; rather is he being patient with you, wanting nobody to be lost and everybody to be brought to repentance. The Day of the Lord will come like a thief, and then with a roar the sky will vanish, the elements will catch fire and melt away, the earth and all that it contains will be burned up.**

Love

1. Divine love is compatible with all the other attributes of God.
 - 1) God is sovereign; therefore, His love is self-motivated and compatible with all His divine
 - 2) God is eternal; therefore, God's love exists eternally.
 - (1) There never was a time when God was not love.
 - (2) This love is not conditioned by God or any other source, in contrast to human love which must be sustained by something.
 - (3) God's love never had a beginning, but has always existed.
2. The attribute of love is equally present among all three members of the Godhead. 1John 4:8
3. This attribute is eternal and unchanging. Jer. 3:23 Micah 7:18-20
4. Although man has not always loved God, He has always loved mankind. John3:16 1John 4:10
5. This attribute does not spring from an emotional source, but acts in accord with righteousness and the best interest of the objects of love.
6. God's love is not emotional, sloppy or maudlin, but is the expression of His care and concern for the best interests of those with whom He deals.

7. Unlike man's love, which is often directed toward that he finds attractive, desirable, or amenable to his person, God's love is equally directed toward His enemies. Rom. 5:8,10
8. God's love motivated Him to offer His own Son in the place of His enemies. Jn. 3:16 2Cor. 5:21
9. Once one becomes a son of God by virtue of faith in Christ and the new birth, he cannot be separated from the love of God. Rom. 8:35-39
10. Both overt blessing and Divine discipline are expressions of the love of God. Matt. 6:4,6 Heb. 12:5-13
11. Variations in blessing among believers are not due to a lack of love on God's part; they are due to variations in the assigned niche, in positive and negative volition, variations in obedience, and variations in spiritual growth.
12. There are two kinds of love:
 - 1) Agape love is love based upon the character of the person with the love. God's love toward us is agape love. John 3:16 is agape love.
 - (1) Husbands are to have agape love toward their wives. Eph. 5:25
 - 2) Phileo love is a response love because of what the object of love is. Phileo love is an emotional response.
13. Now, this is how some of God's attributes interact: God, in His sovereignty, decided to treat man in grace. It is His love that motivates His grace. Righteousness and Justice stood in the way because of the sin barrier between man and God. In Love, God the Father sent His Son to the cross to die for the sins of the whole world. Righteousness and Justice are thus satisfied, the barrier is removed, and love and grace can be given to men.

Immutability

1. This attribute deals with the fact that God cannot change in His essence. God is neither capable of nor susceptible to change. Psalm 102:26-27 Mal. 3:6 Heb. 1:12 James 1:17
2. Sometimes God's immutability is described by the word *faithful*.
3. God is absolutely stable. He cannot become better or worse than what He already is. You cannot improve upon perfection.
 - 1) God's attributes cannot be changes.
 - 2) His Word is absolute. Isa 40:8 *The grass withers, the flower fades; but the Word of our God shall stand forever.* (MKJV) See also Psalm 119:89.
 - 3) His Works stand forever. Eccles. 3:14 *I know that whatever God does, it shall be forever; nothing can be added to it, nor anything taken from it; and God does it so that they fear before Him.* (MKJV)
4. This attribute is absolute and is the glue that binds all of the other attributes together.
5. God's faithfulness stems from His immutability. Num. 23:19-20 Psalm 36:5 89:33 119:90 Lam. 3:22-23 Mal. 3:6
6. Jesus Christ, being God, is faithful in all things. Heb. 3:1,2 13:8 Rev. 1:5 19:11
7. God is faithful to:
 - 1) Save and keep saved. Jn. 3:16 2Tim. 2:13
 - 2) Forgive. 1John 1:9
 - 3) God is faithful to keep His promises. Num. 23:19 1Kings 8:56 2Cor. 1:20 Titus 1:2 Heb. 10:23 11:11
 - 4) Protect us in temptation. 1Cor. 10:13
 - 5) He is faithful to keep us saved. 2Tim. 2:12,13
 - 6) Complete His plan for the believer. 1Cor. 1:8-9 1Thess. 5:23-24
 - 7) He is faithful to deliver in times of pressure. 1 Cor. 10:13

- 8) He is faithful in suffering. 1Peter 4:19
- 9) He is faithful to provide in eternity. 1Thess. 5:24
- 10) He is faithful to stabilize the believer. 2Thess. 3:3
8. God's word, which comes from His essence, is immutable and faithful. Person singular. 119:86,89
Isa. 40:8 Rom.3:4
9. God's immutability and mankind:
 - 1) We are totally unstable and desperately in need of the stability of His Mind.
 - 2) God is faithful to always deliver us from pressure and testing.
 - 3) God is faithful in the administration of His Plan for us and in His provision for us.
1Thess. 5:24 **Faithful is He who called you, who also will do it.** See also 1Peter 1:25

Veracity

1. This attribute deals with the fact that God is the only source of truth. Psalm 31:5, 117:2
2. The words *wisdom, truth, doctrine, Bible doctrine, and veracity* are roughly synonymous.
3. All Members of the Trinity are truth:
 - 1) God the Father. Psalm 31:5 Isa. 65:16 Jer. 10:10 John 3:33 17:3 Rom. 3:4
 - 2) Jesus Christ is filled with grace and truth. John 1:14 8:32 14:6 1 John 5:20 Rev. 16:7
19:11
 - 3) God the Holy Spirit. John 14:17 15:26 16:13 1 John 5:6
4. God's Word is truth. John 17:17
5. God's wisdom came first, and then He creation. Prov. 8:22–29
6. This attribute means that it is impossible for God to lie, or ever do anything in contradiction to the truth. Titus 1:2 Heb. 6:18
7. He does not acquire truth; He is truth and manifests this in His:
 - 1) Ways. Psalm 25:10 86:15 Rev. 15:3
 - 2) Works. Psalm 19:9 111:7-8 Daniel 4:37
 - 3) God's Word is true. 2Sam. 7:28 1Kings 17:24 Psalm 19:9 119:142,151 138:2 John 8:45
17:17 2Cor. 6:7 Eph. 1:13
8. As a corollary, He expects His creation to deal in the realm of truth, just as He does. Psalm 51:6;
Jer. 5:1-3
9. Since His Word proceeds from His essence, it is absolutely trustworthy and reliable. 2Sam. 7:28;
1Kings17:24 Psalm 119:151
10. The Word of truth is the basis for our salvation.
 - 1) Ph1 salvation. Col. 1:5 James 1:18
 - 2) Ph2 salvation (sanctification) Jn. 17:17 2Thess. 2:13
 - 3) Ph3 salvation (SG3) Col. 1:5 2Thess. 2:14
11. God's veracity and man.
 - 1) God expects His creation to deal in truth, just as He does. Psalm 51:6 Jer. 5:1-3
 - 2) We are commanded to learn Bible doctrine (the Word of God, wisdom). Prov. 8:33–34
 - 3) The man who hates wisdom loves death. Prov. 8:36
 - 4) As truth, God hates those who lie. Prov. 6:16,17
 - 5) A pastor needs to focus on studying the truth. 2Tim. 2:15

The Trinity

1. The concept of the trinity is based solely on the Divine revelation, which is recorded in the Word of God.
2. This doctrine of the Trinity, like nearly all doctrines, is revealed in fragmentary units, which is the nature of progressive revelation.
3. God is one in essence, undivided and indivisible; it is clearly taught in the Old Testament that there is one true God, as opposed to a plurality of gods. Deut. 4:35,39, 6:4 1Kings 8:60 Isa. 45:5-6
4. This teaches a strict monotheism as opposed to other views of God such as pantheism or polytheism. The same truth is taught in the New Testament. Mk. 12:29-32 John 17:3 1Cor. 8:4-6 1Tim. 2:5
5. And yet, it is clear in the Old Testament that is not singular in person:
 - 1) YHWH is distinguished from YHWH. Gen. 19:24 Hos. 1:7
 - 2) YHWH has a son. Psalm 2:7
 - 3) The Holy Spirit is distinguished from God. Gen. 1:2, 6:3 Psalm 51:11
 - 4) Plural pronouns are used of God. Gen. 1:26-27 11:7
 - 5) Three distinct persons are in view in Isaiah 48:16 and 61:1.
 - 6) The angel of YHWH is YHWH. Gen. 16:7-13, 22:15-19 Ex. 3:1-4
 - 7) The angel of YHWH is distinguished from YHWH. Gen. 24:7 Ex. 23:20 Num. 22:31 Zech. 1:12
6. One of the fascinating things about the Trinity is, it is taught in the Old Testament, but no one in the Old Testament appears to be fully aware that God is a Trinity. There are no pre-Christian Old Testament commentaries which support the doctrine of the Trinity. See the **Doctrine of the Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)) for a more detailed examination of this topic. And yet Isa 48:16 reads: [Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there.](#) And now the Lord GOD has sent Me, and His Spirit. (ESV; capitalized)
7. There are three distinct Persons of the Godhead, each possessing the entire essence of deity. The three Persons comprise what the Scripture represents as the One True God. In the unity of the Godhead (Acts 17:29 Rom. 1:20 Col. 2:9) there are three Persons on one substance, power and eternity (Isa. 48:16 Luke 3:22 John 14:16 Rom. 15:30 1 Cor. 12:4-6 1 John 4:13,14)
 - 1) This is known as the Trinity, a word not found in the Bible. However, this term communicates that the concept that eternal God exists in 3 Persons.
 - 2) God is One in essence; 3 in personality.
 - 3) Jesus is clearly presented as Deity in Col. 2:9 **For all of the fullness of Deity lives in His body,...** (AUV-NT)
8. God is One in Essence, i.e. the divine essences are resident in each Member of the Godhead. There are three Personalities but One in Essence, such Essences are shared equally.
 - 1) Jesus affirms this unity of purpose and essence in John 10:30 (**"I and the Father are One."**)
 - 2) God's eternal power and divine nature can be understood by His creation, so that men are without excuse. Rom. 1:20
 - 3) Each Member of the Trinity can be shown to be sovereign, righteous, just, love, eternal life, omniscient, omnipresent, omnipotent, immutable and truthful.
 - 4) The attributes and actions of deity are ascribed to the Father, Son, and the Holy Spirit.
9. The full title of God is "God the Father, God the Son, God the Holy Spirit". Matt. 28:19 2Cor. 13:14
10. In the New Testament, the concept of the Trinity is clearly taught, but without using the word *Trinity*. John 17:3 1Cor. 8:4-6 1Tim. 2:5
11. Therefore, this is monotheism as opposed to polytheism. Orthodox Jews, Muslims, Unitarians, and Jehovah's Witnesses all reject this truth.
12. The Father is often viewed as the planner (Gen. 1:26), the Son as the executor (Gen. 2:4), and the Holy Spirit as the revealer and the power of the plan (Luke 2:26 1Cor. 2:10).

13. These personality distinctions are eternal and they do not in conflict with the unity of God.

False Notions of God:

1. Many have advocated systems of belief that are in contradiction to the truth of strict trinitarian
2. All of these systems are satanic viewpoint, human viewpoint that proceeds from the sin nature, or a combination of the two.
3. They are designed to delude man, destroy him, and rob God of the glory due to Him.
4. Atheism.
 - 1) This system advocates the outright lie that there is no God.
 - 2) One logical corollary of this system is evolution, since one has to explain physical existence.
 - 3) Those who espouse this theory often move into nihilism, which is the doctrine that nothing exists and there is no truth.
 - 4) Others move into hedonism, which is the teaching that pleasure is the sole purpose for
 - 5) Atheism leads to anarchy in morals and ethics.
5. Agnosticism
 - 1) This is the theory that suggests that one cannot know anything with absolute certainty about God's existence or His person ; this is based on the belief that the metaphysical is beyond the limits of reason.
 - 2) This theory denies the inspiration of the Divine revelation found in the Bible, and refuses to address evidence that is available.
 - 3) This results in a lack of objective standards concerning what is right or wrong; again, anarchy is one of the logical results.
6. Monotheism is the belief that there is only one person in the Godhead, in contrast to the existence of the Father, Son and Spirit. This is the belief of Judaism, Islam, and of Sikhism.
7. Polytheism
 - 1) This theory advocates the belief that there exists a plurality of gods.
 - 2) Polytheism distributes the perfections and functions of the eternal God among a plurality of limited gods.
 - 3) This system must result in confusion and a complete lack of objective confidence, since one could never really know if they had a relationship with the correct god.
 - 4) Nor could they ever be secure in the belief that their god could not somehow be beaten or overpowered by another god.
8. Pantheism
 - 1) This is the belief that God and the universe are one.
 - 2) It denies the transcendence of God, as well as denying His personality.
 - 3) This false, theological system claims that God is simply the sum total of all that exists.
 - 4) The Hindu religion is predicated upon this belief.
9. Deism
 - 1) This belief system admits that God is personal, infinite, and holy.
 - 2) It advocates the idea that God created the universe, as a self-sustaining entity, governed by certain natural forces that would cause it to remain self-sustaining and self-perpetuating by forces which are resident in it.
 - 3) He then abandoned the universe to its fate, determined to remain transcendent, and has not revealed Himself in any way.
 - 4) Deism rejects the Scriptures or any suggestion that God is present throughout the universe.
 - 5) Although God has not provided mankind any revelation with respect to His person and will, He will finally judge all men in the end.

- 6) This system denies God's immanence, and casts doubt on His righteousness and love.
 - 7) But it contends that God purposely abandoned His creation when He completed it with the intent that it would be self-sustaining and self-promoting.
 - 8) Deism was subscribed to by such people as Thomas Paine, Hume, Gibbon, and Voltaire; this belief was very popular in the eighteenth century.
10. Materialism
- 1) This is a form of atheism that denies the existence of God, and states that all things may be explained by material means.
 - 2) This theory advocates the notion that matter is eternal, and life is only a product of matter.
 - 3) One belief that arises from this system is that material well-being should rule in matters of conduct.
 - 4) Some results that have arisen from this materialistic view are communism and monetary reversionism.
11. Idealism
- 1) This theory contends that the mind or reason is the only entity of consequence.
 - 2) The material world is no more than an impression or illusion that is created by the mind.
 - 3) Some that embrace this theory believe that there is a God, but that He did not create material things.
 - 4) This leads to the notion that matter is evil, since it is not mind.
 - 5) The earliest forms of Gnosticism and modern Christian scientists have subscribed to this satanic viewpoint.
12. Evolution
- 1) Under this satanic doctrine, two viewpoints may be observed.
 - 2) The first is atheistic evolution, which states that there is no God, and all that exists simply evolved over time.
 - 3) Several problems exist with this theory:
 - (1) The law of cause and effect demands an original cause.
 - (2) The first law of thermodynamics teaches that neither matter nor energy can be created or destroyed (it is always conserved and remains constant merely changing from one form to another). This is in harmony with the completed creation as clearly taught in the Word of God. Gen. 2:1-2 Heb. 4:3.
 - (3) The second law of thermodynamics affirms that entropy increases (in all energy exchanges, if no energy enters or leaves the system, the potential energy will always be less than the initial state). This completely contradicts the idea that a closed system can become more complex.
 - (4) If one takes the Bible seriously, the massive amounts of time required for this theory never existed.
 - i There is plenty of biblical evidence that mankind has not resided on planet earth for more than about 6000 years.
 - ii While the Genesis record is silent with respect to the timing of original creation, there is significant evidence that our universe is not nearly as ancient as posited by those promoting evolution.
 - iii All carbon dating theories are flawed since they are based on the necessity of a closed system that operates under uniform conditions.
 - iv These dating systems reject the Divine revelation with respect to catastrophes, and tend to reject the belief that the earth was created with an illusion of age. 2Peter 3:4-6; Gen. 1:2, 7:18-24

- 4) The second theory is theistic evolution, which suggests that God created the original materials from which the universe evolved, teaching that evolution is the method by which all development occurred. Problems include:
 - (1) The lack of time.
 - (2) A lack of understanding with respect to the nature of the essence of God, He never created anything that was less than perfect. Gen. 1:2 Isa. 45:18 Ezek. 28:12-15
 - (3) Complete lack of scriptural documentation and scientific proof.
 - (4) The scripture refutes any suggestion of upward evolution on the fifth day of restoration. Gen. 1:20-23
 - (5) Add to this all of the problems that are germane to atheistic evolution.

The Nature of God.

1. Beyond the attributes that God possesses, the Word of God also establishes certain truths about the nature of God.
2. He possesses certain characteristics that further help us to define and understand Him. These characteristics include:
 - 1) Personality. God is a person, He possesses the attributes and manifests all that one would expect of a person.
 - 2) He has self-consciousness. Isa. 45:5-6
 - 3) He has self-determination. Job 23:13 Rom. 9:11 Eph. 1:11 3:11.
 - 4) He executes His decisions. Dan. 4:24,33
 - 5) He is alive. Josh. 3:10 Matt. 16:16
 - 6) He uses the normal pronouns when referring to Himself, including I, Me, Mine, etc.
 - 7) He is discriminating and discerning. Gen. 1:4,7
 - 8) He chooses those with whom He will associate and those with whom He fellowships. John 14:21-23
3. Spirituality.
 - 1) God is immaterial, invisible, and yet real. Jn. 4:24 Rom.1:20 1Tim. 1:17
 - 2) Man is not capable of seeing God in His absolute essence and remaining alive. Ex. 33:20
 - 3) No one has ever seen the divine essence. Jn. 1:18
 - 4) Only in phase 3 will the believer be able to see God. Rev. 22:4
 - 5) This is why the Jews-and everyone else for that matter-were told not to make images. Deut.
4. Infinity.
 - 1) God created both space and time for His purposes. Jn. 1:3 Col. 1:16
 - 2) God is without boundary or limitation of any kind.
 - 3) God's infinity in relationship to space is called immensity.
 - 4) God is not confined by space, but all finite space depends on Him. This is also known as transcendence.
 - 5) God's infinity in regard to time is called eternity.
 - 6) He is free from the succession of time, and functions outside of the constraints of time.
 - 7) God created both space and time for His purposes. Joh.1:3 Col.1:16
 - 8) Since God has no beginning or end, He is called the eternal God. Gen. 21:33

Figures of speech and the essence of God.

1. Since God is a spirit, which means that He is immaterial, invisible, eternal, and infinite, the Bible employs some figures of speech in order to describe God in terms that are easier for humans to understand. This is known as language of accommodation. John 1:18 Rom. 1:20 Col. 1:15 1Tim. 1:17, 6:16
2. All figures of speech are simply language of accommodation used to communicate some truth with respect to God's attributes.
3. The first figure of speech most commonly used concerning the essence of God is an anthropomorphism, which is applying to God some human bodily part that God does not possess.
4. Some of the most common anthropomorphisms (and what they portray) include:
 - 1) Hand-Omnipotence. 1Sam. 5:11 Job 19:21
 - 2) Arm-Omnipotence. Ps 89:21 Isa. 51:5
 - 3) Eyes-Omniscience-Omnipresence. Gen. 6:5,8 2Chron. 16:9
 - 4) Face-Righteousness. Isa. 54:8, 65:3
 - 5) Breasts-Omnipotence. Gen. 17:1 28:3
 - 6) Finger-Omnipotence. Ex. 8:19 Lk. 11:20
 - 7) Mouth-Veracity. Deut. 8:3 Jer. 23:16
 - 8) Heart-Love. Jer. 31:20 48:36
 - 9) Nose-Satisfaction of Righteousness/propitiation. Gen. 8:21 Ex. 29:18
5. The second figure of speech commonly used to communicate some aspect of God or His plan is an anthropopathism, which involves ascribing to God some human emotion, passion, or weakness, which He does not possess. The most common among these include:
 - 1) Hate, anger-Righteousness. Prov. 6:16 Num. 22:22
 - 2) Jealousy-Righteousness and justice. Ex. 20:5 Josh. 24:19
 - 3) Repent or change the mind-Righteousness and Justice. Gen. 6:6 Jer. 26:3
 - 4) Upset, grieved-Righteousness and justice. Gen. 6:6 Psalm 78:40
 - 5) Searching-Omniscience. 1Chron.. 28:9 1Cor. 2:10
 - 6) Remembering-Omniscience/Divine timing. Gen. 8:1, 19:29
 - 7) Coming or going-Omnipresence. Gen. 11:5 Ex. 19:20
 - 8) Not repent-Immutability. Num. 23:19

Topics

Charts, Maps and Short Doctrines

The Abbreviated Doctrine of the Essence of God

Chapter Outline

Charts, Graphics and Short Doctrines

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These were all accessed March 31, 2014 and probably originally attributable to R. B. Thieme, Jr. (and based, in part, on the teaching of L. S. Chafer). Some of the doctrines were very similar in their points and how these points were laid out.

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Topics

Kukis Homepage

Charts, Graphics and Short Doctrines

Doctrines