

Knowing God

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“Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.”

Job 22:21

“Delight thyself also in the LORD; and he shall give thee the desires of thine heart.”

Psalms 37:4

“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: 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.”

Jeremiah 9:23-24

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

John 17:3

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

II Corinthians 4:6

Preparatory Reading: Job chapters 33-42; Psalms 47; 93; 98; 99; 115; 145; Isaiah chapters 6,40-49; Ezekiel 1; Nahum 1; Hebrews 1; Revelation chapters 4-5.

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Introduction:

- A. This study will be more to whet the appetite for knowing God than it will be to exhaust the subject.
- B. Reject ditches of exalting doctrine over God Himself or making Him so familiar He loses majesty.
- C. Why did God create you (Pr 16:4; Rev 4:11)? Why did God save you by Jesus (Jn 17:3; I Jn 5:20)?

1. The living and true God of the Bible, Jehovah by name, did not need you or any creature to be happy; He was infinitely so, and you cannot add to or take away from Him (Job 22:1-3; 35:6-8).
 2. God was infinitely happy, content, complete, and satisfied before creating you or anything else.
 3. Consider creation – it is designed for your pea brain to be overwhelmed at His glory (Ps 19:1-6).
 4. Consider creation – it is designed to prove to you His eternal power and godhead (Rom 1:18-28).
 5. Consider providence – it is designed to give a witness in the world of His goodness (Acts 14:17).
 6. Consider salvation – it is for the eternal display of the riches of His grace and kindness (Ep 2:7).
 7. You were created for Him and His pleasure, and He will obtain that pleasure one of two ways.
 8. He is Jealous of His glory, and He will be exalted (I Cor 1:29,31; Eccl 7:14; Ex 34:14; Is 42:8).
 9. Why do you exist? To know God's glory, and to give glory to God! Fulfill your purpose today!
 10. The first commandment is greatest, to love the Lord your God. Do you know Him to love Him?
 11. This is where it is right to thank Him for having life so that you might know Him to love Him.
 12. We reject the notions of the Great Commission and other inventions for the purpose of your life.
 13. Explore Solomon's axiom about God's **creation**.
- D. How great is this subject? It has no peer, and everything spiritually precious is truly subordinate to it.
1. We are not considering delight in scripture, in truth, in the church, in salvation, in heaven, etc.
 2. Even Jesus Christ, King of kings, shall be eternally subordinate to God (I Cor 15:27-28; Ps 16:2).
 3. The Man Christ Jesus, our glorified Redeemer, exists for God's glory (John 12:28; Luke 22:42).
 4. The best use of your life and exercise of your mind is to meditate and delight in God Himself.
 5. The best days and times of the author's life were when involved and transported by this subject.
 6. True and ultimate happiness for those in God's image is only by the enjoyment of God Himself.
 7. He is Origin, Source, Disposer, Means, Preserver, and End of all things; missing Him wastes life.
 8. A spirit part of you can only be rightly satisfied by Him that is spirit, is a Spirit, and is the Spirit.
 9. How much pleasure do you get from God? With God? Learning of God? Thinking upon Him?
 10. This is no dead topic – it is the liveliest – of the Life! It is not dry, but the marrow of doctrine!
- E. There are Bible principles showing the importance of knowing God and learning His great attributes.
1. Men typically glory in three things, but God Himself declares something far better (Jer 9:23-24).
 2. Paul and Peter both exhorted saints to grow in the knowledge of God (Col 1:10; 2:2; II Pet 3:18).
 3. God's judgments reveal Him, which ought to be important to men to please Him (Ps 9:16-17).
 4. Jesus Christ returns soon in flaming fire and vengeance on those not knowing God (II Thess 1:8).
 5. God ranks knowing Him above burnt offerings, the sacrifices of O.T. worship (Hosea 4:1,6; 6:6).
 6. Men can walk with God or be a friend of God; let us exalt God (Gen 5:22; Jas 2:23; Gen 15:1).
 7. Yet theology – the science of God – is neglected today, and the more contemporary the more so!
- F. There are Bible examples showing the importance of the knowledge of God and His great attributes.
1. Pharaoh shows the fatal danger of not knowing God and choosing accordingly (Ex 5:1-2; 7:3-5).
 2. Israel's generation after Joshua earned God's judgment for not knowing Him (Judges 2:7-14).

3. Moses and Paul, two of God's best, sought to know God (Ex 33:13,17-23; De 34:10; Phil 3:10).
 4. Paul knew God and glorified Him with exclamations (Rom 11:33-36; I Tim 1:17; II Tim 1:12).
 5. Do we humbly thirst and mourn for the living God like David did (Ps 42:1-2; 43:4-5; 84:1-2)?
 6. We are to know Him – to better fear Him – better love Him – better glorify Him – serve Him.
 7. There is nothing more important – you were created for this purpose – you were also saved for it.
 8. It made great men in both testaments – who sought God and worshipped and walked with Him.
 9. David likely delighted in knowing God above all others (II Sam 6:12-16; Ps 21:1-7; 62:7; 63:11).
 10. Nehemiah referred to the young generation that came out of Egypt for delight in God (Neh 9:25).
- G. There are Bible principles for men to benefit from knowing God and learning His glorious attributes.
1. The fear of God will cause hatred of sin (Ex 14:31; 20:20; Psalm 4:4; 14:1; 36:1; Pr 14:27; 16:6).
 2. The fear of God, which depends on knowing Him, is the beginning of wisdom (Prov 1:7; 9:10).
 3. The knowledge of God will show Him worthy of reverential worship (Ps 147:11; Heb 12:28-29).
 4. Grace and peace being multiplied in your life comes through knowledge of God (II Peter 1:2).
 5. Hope, invigorating hope, is based on greater knowledge of God (Psalm 43:5; Ephesians 2:12).
 6. No matter what your circumstances might be, Jehovah is changelessly glorious (Hab 3:17-19).
 7. There are blessings and rewards for delighting in God (Job 22:21; Psalm 37:4; Isaiah 58:14).
 8. Peace comes by keeping your mind stayed on Jehovah, regardless of circumstances (Is 26:3-4).
 9. Greater glory for a soul, family, or church can result (Prov 28:12; Ps 34:1-3; 118:15; I Pet 1:8).
 10. It will boost your faith and trust in God to know Him better – for He is fully worthy of total trust.
 11. The greatest joy in life will be meditating on God and what He has done and has in store for you.
 12. Cheerful and obedient service to God will result from a true vision of Him (Is 6:1-8; Acts 9:1-8).
- H. There are Bible examples of men benefitting from knowing God and learning His glorious attributes.
1. Job had a long, painful lesson about the knowledge of God (Job 9:34-35; 38:1; 40:3-5; 42:1-6).
 2. Isaiah's vision of God's glory showed holiness and brought service (Isaiah 6:1-8; John 2:17).
 3. Paul's knowledge of God led to confidence that he could commit his soul to Him (II Tim 1:12).
 4. Daniel prophesied that those knowing their God would be strong and do exploits (Daniel 11:32).
 5. Miriam and Deborah rejoiced in God's judgments (Ex 15:20-21; Ps 66:6; 97:8; Judges 5:1-31).
- I. What will you do with this subject? There are results that should be expected from pursuing Him.
1. If you truly know God, it will change you from sinning to serving (Ps 4:4; Is 6:5-8; I Jn 2:4; 3:6).
 2. Many profess to know God, but their lifestyle and works say otherwise (Tit 3:16; II Tim 3:1-5).
 3. It takes effort to find and know God, so do not give up without effort (Pr 2:5; Je 29:13; Hos 6:3).
 4. If you do not like to keep God in your knowledge, He can give you over to perversion (Ro 1:28).
 5. If you think there is no profit to delight in God, you are like scornful, wicked Job (Job 34:7-9).
 6. If you draw nigh to Him, He will do so to you (Jas 4:7-10; I Chr 28:9; II Chr 15:2; Ps 145:18).
- J. Knowing God must lead to delighting and glorying in Him, drawing forth our adoration and praise!

1. Scripture commends by exhortation and reward to delight and glory in God (Ps 37:4; Je 9:23-24).
 2. These few declarations and explanations of delighting in God could be multiplied several times.
 3. The declarations and explanations come chiefly from Psalms, from David, which is no surprise.
 4. Delight. Highly pleased, take great pleasure, rejoice (Ps 37:4; Is 58:14 cp Ps 147:10; I Sa 19:2).
 5. Glory. To exult with triumph, rejoice proudly, to boast (Psalm 64:10; 105:3; Jer 4:2; I Cor 1:31).
 6. Boast. To extol; to speak of with pride; to brag of; vaunt (Ps 34:2; 44:8 cp Ps 49:6; II Cor 9:2).
 7. Rejoice. To be glad or delighted; to exult (Ps 9:2; 32:11; 68:3; Hab 3:17-19 cp Prov 5:18; 27:9).
 8. Glad. Rejoicing, affected with pleasure by some cause (Ps 21:6; 92:4; 126:3 cp Ps 4:7; Pr 10:1).
 9. Triumph. To rejoice, exult, be elated or glad; to glory (Ps 47:1; 106:47-48; II Sa 1:20; Ex 32:8).
 10. Pleasure. A source or object of delight that causes conscious enjoyment (Ps 111:2 vs Rom 1:28).
 11. Sweetness. Providing sweet pleasure or delight to the mind or heart (Ps 104:34; 63:5; 139:17).
 12. Shouting and Singing. Using your voice (your glory) to glorify Him (Ps 32:11; 47:1,6-7; 68:4).
- K. How do you treat a thing in which you delight and glory? Consider various objects of natural delight.
1. You want to know as much about it as you possibly can so as to further your glorying in it.
 2. You want to share with others the superiority of it so as they can find glory in it along with you.
 3. You want to protect it from any evil report and defend it against those who lightly regard it.
 4. You want to avoid any personal behavior that would possibly offend it or corrupt it to others.
 5. You want to be around it and consider it as much as possible so as to maximize your pleasure.
 6. These thoughts of treating a thing of delight apply to spouses, parents, friends, athletes, cars, homes, children, clothes, jobs, employers, etc.
- L. What will you do starting today to learn more of Him and delight and glory in Him for His pleasure?
1. The creation reveals His glory, eternal power, and Godhead. Think a zoo, planetarium, aquarium.
 2. Shown above, His providence is very good; do you taste and see it for Him (Ps 34:8; 107:1-43)?
 3. There is a need to be quiet and still to focus on God (Psalm 46:10; Hab 2:20; Zech 2:13; Ps 4:4).
 4. Once quiet and still, then meditate and muse (Ps 143:5; 77:11-12; 111:4; Is 63:7-19; Micah 6:5).
 5. God's works, revealing attributes, are to be known (Ps 104:31; 111:2-4; Ec 7:14; I Pet 1:10-12).
 6. Many of His works are found in scripture, and they can be sought out there (Rom 15:4; Ps 46:8).
 7. We can seek Him in the sanctuary where He is seen and worshipped (Psalm 27:4; 63:1-2; 68:24).
 8. Boasting of Him to others works wonders on two parties (Ps 34:2; 70:4; 145:4-12; Mal 3:16-18).
 9. Celebrating the glory of God and His goodness is a principle of religion (De 14:26; Ac 2:46-47).
 10. Praying to know Him is crucial and will be answered (Exodus 33:18; Ps 4:6; Eph 1:17; 3:14-19).
- M. Whether saved or not, whether bound for heaven or hell, knowing and delighting in God is your all.
1. We sing the God-glorifying words of Isaac Watts, "Should sudden vengeance seize my breath, I must pronounce Thee just in death; And if my soul were sent to hell, Thy righteous law approves it well."
 2. Human clay exists for God's glory and praise by vessels of mercy or of wrath (Romans 9:20-24).
 3. Knowing God is a great privilege and pleasure – do you grasp it? Show it? Thank Him for it?

GOD'S GLORY IS OUR DUTY AND PRIVILEGE:

DEFINED & EMPHASIZED IN SCRIPTURE

- A. The Bible emphasizes God's glory as an important part of His being and an object of His worship.
 - 1. Reference everything that has come before this point, for it is all closely related for His glory.
 - 2. Even if we limit ourselves to the New Testament for the sake of a demonstration, it is common.
 - 3. Consider Paul's emphasis on the glory of God (Romans 11:36; 16:27; Galatians 1:5; Ephesians 3:21; Philippians 4:20; I Timothy 1:17; 6:15-16; II Timothy 4:18; Hebrews 13:20-21).
 - 4. Consider Peter's emphasis on God's glory in his two epistles (I Peter 4:11; 5:11; II Peter 3:18).
 - 5. Consider John's emphasis in Revelation (Rev 4:6-11; 5:11-14; 7:9-12; 14:6-7; 15:3-8; 19:1-6).
- B. The Bible teaches the duty to consider and exalt the glory of God more in some places than in others.
 - 1. The Psalms are full of the duty (Psalm 63:1-2; 66:1-9; 72:18-19; 96:3,7-8; 105:1-3; 145:1-13).
 - 2. Other books speak of it (Jer 3:15-16; Mal 2:2; Rom 15:5-6; I Cor 10:31; Phil 1:11; Rev 16:9).
 - 3. God will judge those who ignore it (Lev 10:1-3; Psalm 106:20; Acts 12:23; Romans 1:21-23).
- C. The Bible defines the glory of God for our learning and to distinguish it from the glory we give Him.
 - 1. God's glory is His resplendent beauty and magnificence due to His many infinite perfections.
 - 2. Our exalted praise, honor, and admiration of God is the glory that we can give Him by worship.
 - 3. Scripture compares the glory of God to light (Luke 2:9; Acts 22:11; Revelation 18:1; 21:23).
 - 4. Scripture compares the glory of God to honor (I Corinthians 15:43; I Timothy 1:17; I Pet 2:20).
 - 5. A single inspired verse associates God's glory with majesty, excellency, and beauty (Job 40:10).
 - 6. Glory in Scripture is described and illustrated by devouring fire (Exodus 24:17), Mount Sinai (Deut 5:22-27), the horse (Job 39:19-25), the heavens (Ps 19:1), fathers (Prov 17:6), the strength of young men (Prov 20:29), the rainbow (Ezek 1:26-28), Nebuchadnezzar (Dan 4:36; 5:18,20), Solomon (Matt 6:29), and the world's kingdoms (Luke 4:5-6).
 - 7. David believed God deserved and required an "exceeding magnificent" temple (I Chr 22:5; 29:1).
 - 8. Man's glory cannot be compared to God's (Isaiah 2:10-22; Jer 9:23-24; Rom 3:23; I Pet 1:24).
 - 9. God's glory is above the heavens (Psalm 113:4) and an object for the praise of kings (Ps 102:15).
- D. The Bible means of giving God the glory He deserves is our application of this study in worship.
 - 1. Worshipful praise is the chief means of giving God glory (Psalm 50:23; 29:1-2; 148:7-13; I Chron 16:27-29; Isaiah 42:8-12; Rev 4:8-11).
 - 2. Singing is thus a means of praising God (Psalm 21:13; 30:12; 61:8; 66:2; 108:1; 138:5; 147:1).
 - 3. Giving thanks is a way to glorify Him (Psalm 35:18; 79:13; Luke 17:18; II Cor 4:15; Heb 13:15).
 - 4. Confessing sins and acknowledging His judgments gives Him glory (Joshua 7:19; I Sam 6:5).
 - 5. Obedience is a way to glorify God by showing honor and submission to His will (John 17:4).

THE BEING OF GOD

- A. We do not debate the existence of God, for only hopeless fools reject the obvious evidence of God.

1. All men reason from presuppositions. We reason from the existence of the God of the Bible.
 2. We have evidence of the Bible God, without the Bible, by creation, providence, and conscience.
 3. We have evidence of the supernatural origin of the Bible by the internal and external proof of it.
 4. For proof the Bible is **supernatural**.
 5. All men reason from presuppositions. Worldly men reason from nothing to reject the Bible God.
 6. They have no scientific evidence or rationale for how things originated: the universe, matter, energy, design, life, conscience, reproduction, morality, death, etc., etc.
- B. We do not debate the existence of God, for only hopeless fools reject the obvious evidence of God.
1. The Bible declares that the visible creation is enough evidence of God (Ps 19:1-6; Rom 1:19-25).
 2. When men reject the evidence, God rewires them to profane each other, as today (Rom 1:26-32).
 3. The Bible has no time for those rejecting God, even while it mocks and ridicules all false gods.
 4. Apostolic evangelism never wasted one second on atheists (Acts 17:1-3,10-12,16-18,22-34).
- C. There is only one God, and He but one. Though there is a trinity of persons, there is only one God.
1. Get this fact straight – we are monotheists of the LORD God Jehovah (Deut 4:39; 6:4; 32:39; I Kings 8:21; Psalm 86:10; Isaiah 37:16; 42:8; 44:6,8; 45:5-6; Jer 10:10; Mark 12:29-32; John 17:3; I Cor 8:4-6; Gal 3:20; Eph 4:6; I Tim 1:17; 2:5; Jas 2:19).
 2. The trinity of the Godhead is introduced early and declared late in scripture (Gen 1:26; I Jn 5:7).
 3. We maintain the trinity of God, with Jesus the Son of God outside it, under God (I Cor 15:28).
 4. For adequate proof of the **trinity and Jesus**.
- D. Compare the idolatrous idiocy of the polytheistic Greeks (370), Romans (35), and Hindus (6 billion).
1. They have gods of agriculture, earth and sky, war, love, underworld, beauty, fertility, sea, etc.
 2. The Catholics are not much different by praying to a multitude of saints for all sorts of things.
 3. Though they are the hallucinations of blinded pagans, we should consider the effect of confusion.
 4. How could you get to know any of them very well, since there are so many to try to figure out?
 5. How is the universe or you going to make progress since there are so many contradictory deities?
 6. How do you know which God is closest to you, cares the most about you, or can help the most?
 7. Which one wrote a book with many prophecies that fulfilled perfectly and affected the world?
- E. More could be written for the existence of God, but it is beyond our goal of knowing the Bible God.

***** Proceed further in this document for an index of God's attributes and their explanation. *****

Classifying the Attributes of God

- A. We classify God's attributes, without specific Bible example or direction, so we can understand, enjoy, remember, and apply them better than what a long list of differing and disconnected attributes does.
- B. Classifications help us subdivide large subjects to understand them better, as we learned with "Seven Proofs" and "Five Phases," and this method of dividing is what Paul taught Timothy (II Tim 2:15).
- C. God's attributes are classified variously by different theologians and students of the nature of God.

1. They may use classifications of immanent, intrinsic, moral, communicable, absolute, natural, etc.; see J.P. Boyce's systematic theology for further classifications, though comparable in allocation.
2. Reformed theologians traditionally use communicable and incommunicable to allocate and describe the **various attributes of God**.
3. Scripture specifies no classification, except what we derive artificially trying to organize them from the Bible, so any effort here will be but a feeble attempt to organize them, and it will surely include some overlapping confusion and raise questions that the classification may not fully answer.
4. We will move from those attributes more inherent in God Himself to those directly affecting us, in four contrived categories ... inherent ... declarative ... transferable ... and then relational.

INHERENT (Intrinsic or essential in God or belonging to Him only; not shared with any creatures)

- A. Infinite – without boundaries or limits
- B. Incomprehensible – above and beyond human understanding or definition
- C. Incomparable – solitariness – supremacy – transcendence
- D. Independent – aseity – self-existence – self-subsistence – self-reliance – self-willed
- E. Invisible – immateriality – incorporeality
- F. Intelligent – omniscience – all-knowing and all-wise – includes foreknowledge
- G. Immortal – eternity – no beginning – from everlasting to everlasting
- H. Immense – omnipresence – immanence
 - I. Invincible – omnipotence – sovereign – dominion
- J. Immutable – unchangeable – constant – without repentance
- K. Impeccable – cannot sin – free from temptation – see holiness in communicable attributes
- L. Impassible – controls passions rather than influenced by them

DECLARATIVE (Revealing, displaying, or manifesting God to His creatures, especially to man)

- A. Creator
- B. Knowable
- C. Providence
- D. Judgments
- E. Revelatory – public
- F. Names – including personalized names for places or events
- G. Personality – display and revelation of divine disposition
- H. Legislative
 - I. Prophetic
- J. Defining – balance and counterpoints – self-limiting

- K. Conscience – the candle of the LORD
- L. Incarnational – joined human flesh for visual display of image of God

TRANSFERABLE (Shared with creatures, especially man, but varying greatly from God in degree)

- A. Goodness – kindness
- B. Righteous
- C. Just
- D. Holy – impeccable
- E. Terrible – wrath – anger
- F. Gracious – mercy – tender mercies
- G. Hatred
- H. Love
 - I. Humor
- J. Sovereign – dominion
- K. Truth – veracity
- L. Wisdom
- M. Faithfulness
- N. Patience – longsuffering
- O. Glory – beauty – majesty
- P. Joy – delight – pleasure

RELATIONAL (Affecting or assisting God's personal relationship to His creatures, especially man).

- A. Jealous – possessive and expectant
- B. Approachable – knowable and personal
- C. Impartial – no respecter of persons
- D. Divisible – personal – able to personally relate simultaneously to many Himself or by angels
- E. Reconciled – mediated – atoned – propitiated – saving – adoptive
- F. Forgiving
- G. Observant
- H. Vulnerable
 - I. Generous – liberal – bountiful
- J. Encouraging
- K. Prayer – Vulnerable
 - 1. Prayer – Teaching

2. Prayer – Hearing
3. Prayer – Reasoning
4. Prayer – Answering
5. Prayer – Encouraging
6. Prayer – Enhancing
7. Prayer – Exceeding

- L. Initiating
- M. Pursuing
- N. Chastening
- O. Accountable
- P. Reasonable
- Q. Dependable – reliable – trustworthy – faithful
- R. Compatible
- S. Responsive – compassionate – sensitive – pitiful
- T. Doting – pampering – loving – kind
- U. Protective

Inherent Attributes

- A. God, based on His inherent attributes alone, is worthy of all glory, honor, praise, worship, love, and service we can give.
- B. We start with these attributes intrinsic and essential to His unique nature, and only from there do we progress to others.
- C. Though these attributes tend to leave Him conceptional, theological, and distant, they define a beautiful, sure foundation.
- D. To understand God's other attributes, first submit to these in all humility and recognize His infinite superiority and right.

INFINITY

- A. Infinite means without limit or determination, or endless. In quantity, it cannot be numbered; in quality, it cannot be measured or described; in extent, it cannot be limited or known; in time, it is eternal; in morality, it is flawless beyond perfection.
- B. God is immeasurable and undefined in all respects and aspects of being and attributes.
- C. Man cannot rightly describe Him due to immeasurability (Job 9:10; 11:7-9; 36:26).
- D. His greatness is unsearchable (Job 5:9; 37:23; Psalm 145:3; Isaiah 40:28; Rom 11:33).
- E. He does marvelous things without number (Job 5:9; 9:10; 26:14; Ps 40:5; 139:17-18).
- F. Practical application: how can God's infinity help me please Him more in earthly life?
 1. If you think a situation hopeless, it is nothing for God (Gen 18:14; Matt 19:26).

2. If you cannot imagine power above the might of oppressors, think again (Eccl 5:8).
3. Do not put limits or bounds on your salvation, heaven's glory, or any divine thing.
4. If you doubt a holy God's willingness to forgive you again, think again (Is 55:6-9)!

INCOMPREHENSIBLE

- A. God's infinite nature is beyond ordinary comprehension (Job 11:7-9; 36:26; Ec 11:5).
- B. He is and does beyond knowing (Job 5:9; 9:10; 37:5,23; Ps 77:19; 145:3; Rom 11:33).
- C. We can only know what He reveals, and it is only a part (Job 26:14; Ex 33:18-23).
- D. Even in heaven our knowledge of God is limited (Mk 13:32; I Cor 15:28; I Tim 6:16).
- E. Man's natural state of spiritual death rejects knowing God (I Cor 1:21; 8:2; Ro 1:28).
- F. Whether in Hosea's day or Paul's day, men are ignorant of God (Ho 4:1,6; Ac 17:23).
- G. Practical application: how can God's incomprehensibility help me in my earthly life?
 1. Men obsess about mysteries e.g. Shakespeare, Jack the Ripper, JFK's assassin; but there can be no greater object for study than to know God as fully as possible.
 2. If you think religious zeal is vain or wasted, you forget He is past your knowledge.
 3. If you think a situation hopeless, it is nothing for God (Gen 18:14; Matt 19:26).
 4. If you cannot imagine power above the might of oppressors, think again (Eccl 5:8).
 5. If you think to figure Him out by creation to scripture, you need Him (Ep 3:14-21).
 6. If intimidated by not understanding things, recall that you only know parts of Him.

INCOMPARABILITY – SOLITARINESS – SUPREMACY – TRANSCENDENCY

- A. To define things we may compare them to other things, which cannot be done to God.
- B. This is true of living things, animals or men, for we compare to similar living things.
 1. One horse breed is compared to others by ability, size, gait, temperament, use, etc.
 2. Persons may be compared by race, physical traits, education, profession, etc.
- C. God absolutely denies this method for describing Himself (Isaiah 40:18,25; 46:5,9).
- D. He is uniquely God without peer in type, attribute, works, etc. (Exodus 8:10;9:14; 15:11; 20:4; Deut 33:26; I Sam 2:2; Psalm 86:8-10; 89:6,8; 113:5-6; Jer 10:6).
- E. God is great ... greatly to be praised ... and His greatness is unsearchable (Ps 145:3)!
- F. We cannot truly find Him out – this study is doomed to failure in a sense (Job 37:23)!

INDEPENDENCE or ASEITY

- A. God is uncreated and free from others in His being and perfections in and by Himself.
- B. God exists by His own power and will in all that He is and is so named (Exodus 3:14).
 1. This is His most glorious name and forms both LORD (KJV) and Jehovah (KJV).
 2. This is the basis, root, origin, and etymological source for Jehovah (Exodus 6:3).
 3. For more about this **glorious name**.

4. He is not created, derived, affected, influenced, or altered; He is absolutely what and who is He by His own will and power forever without alteration or assistance.
 5. It is opposite pagan gods or idols – the imaginations of blinded and profane liars.
 6. God is absolutely self-existent, self-sufficient, and self-determining for all eternity; He is that He always was and that He shall be, and that He shall be is that He is.
 7. God is necessary, eternal, and unchangeable, opposite of all creatures of any kind.
 8. All creatures are unnecessary, not eternal, changeable, derived, and dependent; so great men, like Paul, must say he was what he was by God's grace (I Cor 15:10).
 9. As the God of Israel's fathers, He was without change, thus all His promises stand.
 10. God's covenants to His church – they stand on God's absolute being and integrity.
 11. God is singularly and only God by Himself – pagan gods are a plurality by men!
 12. There is no uncertainty in the name or in God, so we reject I AM WHAT I AM.
- C. He is not accountable, for sure, to man (Job 33:13; 40:2; Is 45:9; Da 4:35; Mat 20:15).
- D. Never known, taught, or assisted, God is source, means, and end of all (Ro 11:33-36)!
- E. No one gave Him anything in His ownership or government of all things (Job 34:13).
- F. God does not need man: man cannot alter Him by good or evil (Job 22:1-4; 35:5-8).
- G. He does not need anything man can give by forms or places of worship (Acts 17:25).
- H. God does not need angels, nor does He trust them (Job 4:18-19; 15:15-16; 25:5-6).
- I. The nations of men are nothing and less than nothing to Him (Is 40:15-18; Ps 62:9).
- J. Practical application: how can God's independence help me please Him more in life?
1. He is beholden to none, so there is no other influence on Him against you. Glory!
 2. No man can add or take away from Him, so none can influence Him against you.
 3. Satan or devils had to beg God for permission to afflict Job or to even enter swine!
 4. Papal Rome, no matter how fierce in the Dark Ages, and no matter what religious threats they made, could not influence Him at all (Is 65:5-7; Jn 16:2; Rev 6:9-11).
 5. His love for you is so independent no angel or creature can alter it (Rom 8:38-39).
 6. His independence of all creatures has no requirement to love men as most presume.

INVISIBILITY or IMMATERIALITY or INCORPOREALITY

- A. Jehovah God is a spirit: He has no matter for visual reference (John 4:24; Luke 24:39).
- B. He is the invisible God (I Timothy 1:17; 6:16; Col 1:15; Hebrews 11:27; Rom 1:20).
- C. He is the invisible God hiding in darkness or light (Ex 20:21; I Kgs 8:12; I Tim 6:16).
- D. God cannot be seen and preserve life in a man (Exodus 33:20; John 1:18; I John 4:12).
- E. Our great God is seen by faith, in nature, and in Christ (He 11:27; Ro 1:20; Col 1:15).
- F. It is very important to fully appreciate God's hatred of all divine images or likenesses.
 1. Man is so stupid he has always desired pictures over reading from the beginning!

2. They might start with sun, moon, or stars and progress to men, dogs, snakes, or bugs, or they might even take the leftover third of a tree and pray to a totem pole.
 3. God condemned any other gods (Ex 20:3), images (Ex 20:4), or bowing (Ex 20:5).
 4. God declared against images and for words (Deut 4:15-26 vs. Ex 34:3-4; De 4:10; 6:4-9; Ps 12:6-7; Is 30:8; Rom 10:17; I Cor 2:13; II Tim 1:13; II Pet 1:19-21).
 5. Consider – when Moses saw God’s glory, he heard words (Ex 33:18-23; 34:5-8).
 6. Consider – when Job saw God’s glory, he heard words (Job 42:5-6; 33:14-17).
 7. Roman Catholicism hates God and scripture enough to use any conceivable image or likeness they can imagine for genuflecting (religious bowing for worship).
- G. Practical application: how can God’s invisibility help me please Him more in my life?
1. Since God is invisible, no man can tell you even a hint of what He might look like.
 2. Since God is invisible, not even the least concept of His nature is by appearance.
 3. Since God is invisible, we reject anything close to idolatrous images or likenesses.
 4. Since God revealed himself by words, love the more sure word (II Peter 1:16-19).
 5. You cannot see Him, but by His immensity or omnipresence He fills the universe to be close to you (Jer 23:23-24; Jas 4:8) and to dwell in you (John 14:23).
 6. The invisible God has an image to worship, Jesus (He 1:3; Col 1:15; Jn 1:18; 14:9).

INTELLIGENCE or OMNISCIENCE

- A. The attribute describes God’s full knowledge of all things in perfect detail at all times.
- B. Omni = all and science = knowledge: God has all knowledge of anything at anytime.
- C. An elementary text of God’s nature identifies God as the only wise God (I Tim 1:17).
- D. Man cannot search God out (Ps 145:3), but God can easily search man out (Ps 139:1).
- E. God is perfect in knowledge, that is, He is not lacking for any instruction (Job 37:16).
- F. God’s understanding is infinite: it has no limit or definition (Ps 147:5; Isaiah 40:28).
- G. God’s creation manifests great wisdom (Pr 3:19; Ps 19:1; 104:24; Jer 10:12; 51:15), the details of which scripture notes and we have observed are far beyond this study.
- H. His knowledge of everything about us is too wonderful and high for us (Ps 139:1-18; Job 34:21; Gen 16:13; II Chron 16:9; Ps 34:15; Pr 5:21; 15:3; Jer 16:17; 32:19).
- I. His knowledge is unique, for what He knows He has always known without learning.
- J. He possessed all wisdom in the beginning, before He used it to create (Prov 8:22-31).
- K. Man has not and cannot teach Him anything, and He declares it so (Rom 11:33-36).
- L. For more considerations of this exciting and faith-building topic, see these sermons:
 1. **Thou God Seest Me.**
 2. **Be Sure Your Sin Will Find You Out.**
 3. **Dominion of God** for foreknowledge.

- M. Practical application: how can God's intelligence help me please Him more in life?
1. His omniscience knows our every problem and enemy (Ps 19:19; 142:3; Jn 21:17).
 2. Our prayers do not inform God, for He already knows our needs (Matt 6:7-8,32).
 3. It should convict about secret sins (Num 32:23; Ec 12:14; Eze 11:5; Heb 4:12-13).
 4. It should comfort in pain (Ge 16:7-13; Ps 56:8; Mal 2:13; Matt 6:26-31; 10:29-31).
 5. It should comfort you about good works (II Chr 16:9; Ps 18:20-26; Prov 15:3; Mal 3:16; Matt 6:1-6; 25:37-40; Luke 21:1-4; I Tim 5:25; Heb 6:10; 11:32).
 6. It should comfort you in self-examination (Ps 139:23-24; 26:2; 17:3; Job 13:23).
 7. Scripture is knowing God's mind (Ps 119:162; Job 23:12; Neh 8:12; Ex 20:12-17).

IMMORTALITY or ETERNALITY

- A. This attribute describes God's eternal existence without any beginning or any ending.
- B. It is impossible for us to comprehend an eternal Being, since we measure existence by successive units of time, requiring both beginning and ending points of reference.
- C. As an infinite spirit, God is not bound or limited by time as are all His creatures.
- D. Elementary texts about God include the attribute of immortality (I Tim 1:17; 6:15-16).
- E. God's glory is unique from all other creatures in that it endures forever (Ps 104:31).
- F. God is able to confidently swear regarding His absolute immortality (Deut 32:40).
- G. Being from everlasting to everlasting, He is without beginning or end (Ps 90:2; 93:2).
- H. His immortality may be described as an infinite number of years (Job 36:26), inhabiting eternity (Is 57:15), the former of all things (Jer 10:16; 51:19), Whose goings have been of old (Micah 5:2), Who was and is and is to come (Rev 1:8), and living forever and ever (Rev 4:9).
- I. Practical application: how can God's eternity help me please Him more in my life?
 1. Every source of help or strength will end, but not God (De 33:26-27; Is 26:4; 46:4).
 2. Your flesh and heart will fail, but God will be your strength forever (Psalm 73:26).
 3. Anything arising in time that troubles you does not at all alarm a timeless Jehovah.
 4. Since God is King forever and ever, none can arise to hurt you (Ps 10:16; 145:13).
 5. Everything you see in time is merely the result of His eternal counsel (Acts 15:18)!
 6. Appreciate God dying for you ... but how, for He cannot? ... in Christ (Ac 20:28)!

IMMENSITY or OMNIPRESENCE or IMMANENCE

- A. God is always present anywhere and everywhere at all times no matter circumstances.
- B. Being an infinite Spirit, God is not bound by space as are all other of His creatures.
- C. God fills heaven and earth by infinite Presence, so there is no escape (Jer 23:23-24).
- D. Given His immensity, a temple cannot contain Him (I Kgs 8:27; Is 66:1; Ac 7:48-49)?
- E. He is not a God far off to Whom we must travel; He is near all of us (Acts 17:27-28).
- F. Jesus in His divine nature was both with Nicodemus and in heaven at once (Jn 3:13).

- G. David grasped well that wherever He might flee, God would be there (Ps 139:7-10).
- H. God is not watching us from a distance, as foolish singers presume in their babbling.
- I. Practical application: how can God's immensity help me please Him more in my life?
 - 1. You are never alone, no matter how lonely you may feel or think, vain measures!
 - 2. His promise to never leave you nor forsake you does not depend on your location!
 - 3. His immensity is so unique, He can be in heaven, with you, and in you (Jn 14:17).

INVINCIBILITY or OMNIPOTENCE

- A. God has unlimited ability or power at all times to do anything at all with infinite ease.
- B. Omni = all and potent = ability or power: God is almighty with strength for anything.
- C. An elementary text declares God to be the "blessed and only Potentate" (I Tim 1:17), consistent with being the Almighty God (Gen 17:1; Ex 6:3;).
- D. God is known for His great power (Ps 21:13; 62:11; 68:34-35; Isaiah 26:4; Rom 1:20).
- E. An omnipotent being can say nothing is too hard (Gen 18:14; Jer 32:17,27; Rev 19:6).
- F. His almighty power is such that none can restrain or question His actions (Dan 4:35).
- G. The stars remain in their places and are even named by His great power (Isaiah 40:26).
- H. He is able – with His power – to do exceeding more than you can think (Eph 3:20-21).
- I. Scripture describes God's infinite power as being glorious (II Thess 1:9; Col 1:11).
- J. Consider the sun (Gen 1:3-5,14-19; Josh 10:12-14; II Kgs 20:8-11; Matt 27:45).
- K. For more considerations of this exciting and faith-building topic, see these sermons:
 - 1. "What a Word Is This!".
 - 2. "Dominion of God".
 - 3. "Famous Last Words" ... not in electronic format at this time.
- L. Practical application: how God's invincibility helps me please and glorify Him more.
 - 1. Every source of help or strength is limited, but God, your loving heavenly Father.
 - 2. Enemies may seem to have great strength, but God your Father is infinitely greater, so recall Abraham's 318 to David and Goliath to Nebuchadnezzar to the martyrs.
 - 3. Your needs may seem insurmountable, but God can solve the situation very easily.
 - 4. It is folly to seek God's kingdom AND worry about efforts to help (Matt 6:25-34).
 - 5. Do no more than your reasonable best – trust His power for the rest (Ps 127:1-2).

IMMUTABILITY or UNCHANGEABLE

- A. God is absolutely and perfectly resistant to any change and unable to change in nature.
- B. God's perfection precludes change, since He must either change from or to perfection.
- C. God's name, I AM THAT I AM, precludes change, for then its words must be altered.
- D. God is unchangeable (Psalm 90:2; 102:12,25-27; Hebrews 1:10-12; 13:8; Rev 1:4,8).

- E. God's unchangeableness is so certain there is not even a shadow of turning (Jas 1:17).
- F. God is not like men, who over-commit or lie and then repent (Nu 23:19; I Sam 15:29).
- G. God has one mind (Job 23:13), and therefore His counsel stands forever (Ps 33:11).
- H. God does not change, and faith rests on this attribute (Mal 3:6; Rom 11:29; Tit 1:2-4).
- I. God gave two immutable assurances to Abraham – a promise and oath (Heb 6:17-19).

IMPECCABLE or His Holiness in Participatory attributes

IMPASSIBLE or His Reasonableness in Relational attributes

Declarative Attributes

- A. God, based on His inherent attributes above, is worthy of all glory, honor, praise, worship, love, and service we can give.
- B. Many stop with those attributes intrinsic in His unique nature, but they have hardly started the full study of God's nature.
- C. How can He be known much beyond concept or theory, and that distant, by only the incommunicable attributes above?
- D. Now we consider the attributes or acts that reveal, display, or manifest Him for creatures to know Him, especially men.
- E. What He reveals about Himself will be emphasized as attributes later, but His choices and means to reveal are also attributes, for they spring from a nature of self-expression, holiness to regulate, and paternal affection to communicate.
- F. He could exist as Deists and others think, apart and distant from other rational beings. But the following attributes, distinct from the inherent ones preceding and the transferable and relational ones following, prove otherwise.
- G. Though this class of attributes may not seem crucial or exciting, it actually can and should be, because without it you could not know God, and in it you can see a great deal of design and effort on His part for you to know Him in detail.
- H. Consider our Lord's explanation to the apostles that His open revelation was truly indicative of friendship (John 15:15).

CREATOR

- A. We call this a declarative attribute for it is the basic and first manifestation to men.
 - 1. Note carefully the language used here for God's knowledge, especially manifest.
 - 2. The gospel explains God's wrath against men for rejecting this truth (Ro 1:18-19), just as Paul explained to the Greek philosophers on Mars' Hill (Acts 17:22-31).
 - 3. This clear and understandable knowledge leaves men without excuse (Ro 1:20-21).
 - 4. Once darkened, they progressed in depravity to insane idolatry (Rom 1:22-23).
 - 5. Corrupting the knowledge of God, beware reader, God rewired them (Ro 1:24-28).

6. For extensive details on this passage, consult the author's outline on Romans 1.
- B. Our rational lives with spirit and dominion intentionally reflect Him (Gen 1:26-28).
- C. Creation reveals God in such a way to know Him by general traits and specific details.
 1. Men are without excuse for knowing His eternal power and Godhead (Rom 1:20).
 2. The heavens declare God's glory in every language and dialect (Psalm 19:1-6).
 3. We must stand in fear of Him by created things we see (Ps 33:6-9; Job 26:13-14).
 4. Great saints walking with God still saw Him as Creator (II Kgs 19:15; Acts 4:24).
 5. When God addressed a man that knew Him best (Job), He detailed creation to him.
 6. When Paul addressed men not knowing Him, he used creation (Acts 14:15; 17:24).
 7. We can learn many details of His glory, wisdom, power, and rule by His creatures.
 8. But this vast library of knowledge must be explored and considered to be of value.
 9. There are things difficult to explain and yet wonderful to behold (Pr 30:18-19).
 10. Little things teach – ants, conies, locusts, spiders (Pr 30:24-28)? A teaching Father!
 11. Comely things are majestic in movement, and we can enjoy and learn (Pr 30:29-31).
 12. A great sunrise or sunset should cause your heart to rejoice after fear (Psalm 65:8).
 13. Grasp His lessons, thus His personality, from peacocks to eagles (Job 39:13-30).
 14. What should you discern from the baboon? That God forgot something? Or humor!
 15. The number of stars or sand of the sea remind us (Gen 15:5; Ps 147:4; Jer 33:22).
 16. Do you appreciate salt for helping flavors, especially with egg whites (Job 6:6)?
 17. Yet another part of your tongue appreciates honey that enlightens (I Sam 14:27).
 18. The Lord knows the fat and sweet are good, especially to celebrate (Neh 8:12).

KNOWABLE

- A. After only a brief look at Creator, we stand amazed that God would disclose so much.
- B. The LORD Jehovah is knowable, and better than that, He desires men to know Him!
 1. The infinite, independent, invisible, and incomprehensible God can be known, wants to be known, and made means for it. He will even dwell in you (Jn 14:23)!
 2. Consider two examples – Moses with God and God answering (Ex 33:11; Is 58:9)!
 3. This is as incredible as Paul's prayer, terminology, and conclusion (Eph 3:14-21)!
 4. David darkly knew God sought him (Ps 27:8). We know it well (Jas 4:8; Heb 1:2).
 5. It is a commandment and blessed privilege (I Chr 28:9; II Chr 12:14; 19:3; 30:18-19; Ezra 7:10; Ps 105:4; Isaiah 45:19; 55:6-7; Hos 5:15; Amos 5:4-6; Zeph 2:2-3).
 6. It is an error of theology to focus too much on incomprehensibility and miss Him.
 7. Do not say you do not know Him or that He is hard to know. It is your sinful fault, your inputs are not right, you have grieved the Spirit, or you are lazy or rebellious.
 8. Wicked men do not seek God, for depravity hates Him (Ps 10:4; 14:2-3; De 32:15).

9. Eternal life is His gift to the elect to know Him (John 17:3; I John 5:20; Heb 8:11), and He is the means after regeneration (Jn 14:6; 6:37; Matt 11:27; Heb 10:19-22).
 10. The means of revelation to know God listed elsewhere are His efforts to be known.
- C. Pagans and Christians err about knowing God, so preachers make war (II Cor 10:4-6).
1. God mocks idolaters for asininity (I Kgs 18:25-29; Isaiah 41:24,29; 42:17; 44:9-20; 45:16,20; 46:1-8; Ps 115:1-8; 135:15-18; Jer 2:26-28; 10:2-15; Hab 2:18-20).
 2. Paul indicted Gentiles for folly about God (Rom 1:18-32; I Cor 8:4-6; 10:19-20).
 3. Paul even corrected Athenian philosophers for their superstition (Acts 17:22-31).
- D. If you even modestly know God, you know more to trust about Him than anyone else.
1. Who do you think you know the best? You know little of value of the best of them.
 2. You know your spouse? But you cannot answer for them: their spirit is their own, they change daily by events and moods, and they are faulty, selfish, sinful humans!
 3. Any question you answer about them today may have a different answer tomorrow.
 4. They cannot communicate clearly, with certainty, and change includes their death.
 5. Ask about God; I know for sure with total certainty, to an infinite degree, forever!
 6. Human relationships are faulty, variable, superficial, and inferior due to the humans, yet you think you know them so well, when the living God is before you.
 7. Is this well-known person kind? List all his kindnesses, and I will show you God's!
 8. Is this well-known person forgiving? List your offences, and I will provoke them!
 9. By any attribute you know God far better than you know the most trusted person.
 10. God has written a library about Himself, and He never exaggerates or changes.
 11. Why do you love any person? By any measure God is worth loving infinitely more.
 12. Why do you trust a person? By any measure God's faithfulness is infinitely better.
- E. Paul rebuked the Greek philosophers in Athens for not knowing God (Acts 17:22-31).
1. Another study, this chapter shows Paul's prudent evangelism (17:1-4,16-17,22-34).
 2. Here was the world's most intellectual and educated audience to hear about God, and he did not quote the Bible but rather their poet and reasoned philosophically, and they would have approved his reasoning as valid until his shocking conclusion.
 3. He clearly declared here these pagans could and should have known God better.
 4. He exposed their superstition and ignorance; he confidently declared he knew God.
 5. He had kindly observed their religious rituals and saw they admitted ignorance.
 6. He assumed the existence of a single, male, personal, Creator God beyond them.
 7. He assumed the total sovereignty of this God over all things in heaven and in earth.
 8. The Creator God and sovereign ruler of all could not be limited to human temples.
 9. His glorious God by creation and providence proved Himself above their religion.
 10. God denied their superiority by making barbarians and their nations equal to them.

11. God was sovereign in determining national success and boundaries of all nations.
12. God expects all men everywhere to seek Him for He is close and easy to find.
13. God's providence is close and personal with all by sustaining and preserving them.
14. Man's existence reflects the true God by similarity to Him as their poet had said.
15. Since these are facts about the Creator God, why in the world your idiotic idols!
16. God had ignored Gentile ignorance for 4000 years but now demanded repentance.
17. Because the eternal power and Godhead of creation had a Judge in Jesus the Christ.

PROVIDENCE

- A. This attribute is God's daily involvement in universe events from largest to smallest.
- B. He is active and/or immanent in the universe and earth, contrary to Deistic profanity.
- C. His providential government of the universe reveals various aspects of His person.
 1. Good food and resulting gladness from God's rain show His goodness (Ac 14:17).
 2. Some men obviously hate God, but He shows benevolence anyway (Matt 5:43-48).
 3. Confidence to terror to joy to prosperity – God is good (Ps 65:5-13; Jonah 1:5-7).
 4. The whole creation waits on God's kind provision, and it comes (Ps 145:15-16).
 5. There is the ordinary providence provided to all men showing His gentle kindness.
 6. There is the extraordinary providence of storms and exceptional displays of power.
 7. There is the regular provision and ruling of things for creatures, seasons, crops, etc.
- D. You know His providence, and thus His nature, by His dealings in your life by faith.
- E. His providence is so true that He is the Saviour of all men, especially us (I Tim 4:10)!
- F. His providence is strongest for saints: consider Joseph (Gen 45:5; 50:20), Ruth (Ruth 2:1-3), Esther (Esther 2:7), Mordecai (Esther 2:21-23), David (I Sam 17:29), Ahab (I Kgs 22:34), and in general (Ps 40:5; 107:21-30,31-43; 111:4; Is 63:7; Rom 8:28).

JUDGMENTS

- A. This attribute is God's perfect method of judging sinners and saints to reveal Himself.
- B. The LORD's judgments are one of His ways to manifest Himself to us (Ps 9:15-17).
 1. Notice judgment in kind (Ex 1:16 cp 12:29-30; Jdgs 1:7; I Sam 2:20-21; II Sam 12:11-12; Esth 7:9-10; 9:25), creativity to return folly on a man's head (Ps 7:16).
 2. Notice what God will do to the nations that neglect His knowledge (Ps 83:1-18).
 3. Note the connection between knowing God and His judgments (Psalm 46:8-10).
 4. Judgments are one reason for praise to the LORD Jehovah (Psalm 48:11; 66:1-7).
- C. How do we know His judgments to know Him? By scripture (Ps 98:2; 103:7; 147:19)!
- D. His judgments manifest Him to men (Ex 7:5; 8:10,22; 14:4,18,31; Deut 29:22-28; Josh 2:10-11; I Sam 6:19-20; 17:46; II Kings 19:19; Ps 58:10-11; Ezek 25:17; 36:23).

- E. His judgments include chastening, even severe chastening, but they are done in love.
 - 1. Chastening is different: remember it as different (Pr 3:11-12; Ps 119:67,71,75).
 - 2. David was severely chastened for his sins, but he died gloriously in the Lord.
 - 3. Corinth was severely chastened, but it proved God's salvation (I Cor 11:29-32).
 - 4. You should not think about His judgments without His longsuffering (Ex 34:6-7).
- F. What can we learn by His judgments, as they are part of His manifestative attributes?
 - 1. His jealousy for His people brought the Flood for marrying unbelievers (Ge 6:1-7).
 - 2. He exalted Pharaoh to destruction for His power and name (Ex 9:16; Rom 9:17).
 - 3. God laughs at those who set themselves against Him (Ps 2:4; 37:12-13; Pr 1:26).
 - 4. God's wrath may be slow, but He remembers the wicked (I Sam 15:2-3; Ac 13:20).
 - 5. God judges for a perpetual reproach on sinners (Ps 78:58-66 cp I Sam 5:6; 6:4-5).
 - 6. Rejecting God's good laws bring very bad ones, even to His own (Ezek 20:23-26).
 - 7. Those in authority are bound by a higher standard of righteousness (Nu 20:12-13).
 - 8. God judges things said in haste (Nu 14:2,28-32; Matt 23:34-36; 27:25; Acts 5:28).
 - 9. Jealousy against idols in your heart will cause Him to deceive you (Ezek 14:7-11).
 - 10. His particular love for His people is seen by sacrificing others (Deut 4:34; Is 43:3).
 - 11. After saving Lot's wife, He expected complete obedience (Gen 19:26; Luke 17:32).
 - 12. His prophets are dear to him, even when 42 children are involved (II Kgs 2:23-24).
 - 13. His fury against Israel resulted in earth's greatest woes (Lam 2:20-22; Matt 24:21).
 - 14. The greatest king was reduced lower than the lowest man for pride (Dan 4:33).
 - 15. Integrity in God's house is crucial, as Sapphira discovered too late (Acts 5:1-11).
 - 16. Anything you have is from God, and you at your best are not God (Acts 12:23).
 - 17. God's care for details is seen via Cain, Moses, Nadab and Abihu, Uzzah, Uzziah.
 - 18. Rather than view judgment as a personal threat, see it as protection (Ps 105:14-15).
 - 19. Noah and family did not get wet other than bathing, though the Flood was terrible!

REVELATORY

- A. We call it an attribute, which is closely related to His knowability and approachability.
- B. Without revelation, He is above, beyond, and far out of reach by an infinite measure.
 - 1. You cannot even know the name or phone number of a man unless given, let alone personal things such as origin, abilities, character, love, hate, goals, fears, etc.
 - 2. Unless God chooses to reveal Himself and gives the means, you cannot know Him.
- C. But God has made choice by His own will to reveal Himself to men different ways.
 - 1. Consider His choice to reveal more to Moses than to Abraham (Exodus 6:3; 3:14).
 - 2. Consider Samuel's change in status from not knowing to knowing (I Sam 3:7,21).
 - 3. Consider His choice to reveal more in the New Testament by Christ (Heb 1:1-3).

- D. His works in scripture, history, or your life testify of Him (Ps 77:11; 107:24; 111:2).
 - 1. From the Flood to Hannah, from Solomon's much to the widow's mites, see Him.
 - 2. From Dunkirk to Midway, from a tractor's PTO to chain saws to Internet, see Him.
 - 3. David knew things of God by experience (Ps 13:6; 18:19; 28:6; 38:3; 41:11; etc.).
 - 4. Consider His blessings, chastening, conviction, fellowship, answered prayers, etc.
- E. Changed lives of saints living for Him reveal Him (II Pet 1:4; II Cor 3:18; Gal 1:24).
- F. God is revealed in the scriptures (Ps 103:7; 147:19-20; Lu 24:27; Jn 5:39; I Jn 1:1-4).
- G. The ministry of the word by ministers is to reveal God (II Cor 4:6; 10:5; Eph 4:13).
- H. You will never know the true God unless He reveals Himself to you by His power.
 - 1. Creation and the things listed above are corrupted by sin in man (Rom 1:18-32).
 - 2. Eternal life is His gift to the elect to know God (John 17:3; I John 5:20; Heb 8:11).
 - 3. You must be born again to grasp God's kingdom or Spirit (Jn 3:3; I Cor 2:10-14).
 - 4. God is a Spirit and revealed by the Spirit (John 4:24; 6:63; Eph 1:17; 3:14-19).
 - 5. The power of God's Spirit within us can lead to the fullness of God (Eph 3:14-19).
 - 6. Your role by obedience and walking in the Spirit is key (John 7:17; Eph 4:30).
- I. Jesus Christ has the work of revealing God to the elect (Matt 11:27; John 9:35-39).
 - 1. Jesus Christ chooses to whom He will reveal the Father: it is whomsoever He will!
 - 2. Some adore the human will, but God's will is first of all (Eph 1:3-12; Ro 9:15-16).
 - 3. Jesus reveals God in His Person (Jn 1:18; 14:6-10; Col 2:9; I Tim 3:16; Heb 1:1-3).
 - 4. Jesus by the Holy Spirit reveals more of the Father to His regenerate saints (John 6:46; 17:2-3,6,25-26; Ephesians 1:17; 3:14-21; I John 2:23; 5:20; II John 1:9).

NAMES

- A. God's names are a declarative attribute, for they manifest Him by their meanings.
- B. Bible names, especially of God, are more than just verbal identifiers, as woman, Eve, Nabal, Jedidiah, and Jesus (Gen 2:23; 3:20; I Sam 15:25; II Sam 12:25; Matt 1:21).
- C. Consider how scripture exalts the name of God (Ex 34:5-6; Deut 28:58; Neh 9:5; Psalm 8:1; 72:17-20; 148:13; Proverbs 18:10; Isaiah 42:8; Matt 6:9).
- D. God knows your name. Do you know His name? What is your favorite name of God?
 - 1. Do you prefer Almighty God or LORD of peace or the LORD my Shepherd?
 - 2. Do you prefer LORD Jehovah or the LORD will provide or God our Father?
- E. Hebrew and Greek names for God are sufficiently vague to not merit too much study.
 - 1. God gave His word in Hebrew and Greek, but we seek to help English believers.
 - 2. Elohim may be a plural emphatic name for supreme being and creator of all things.
 - 3. Adonai may be a name meaning lord and ruler of creation, with man his servant.
 - 4. El Shaddai may be a name meaning omnipotent and supreme God over all things.

5. Theos, Greek, is generally used for Elohim as the essential supreme divine being.
 6. Kurios, Greek, is generally used for Adonai as the mighty power and ruler of all.
 7. Pater, Greek, as father is not a new name, as the O.T. had it (Deut 32:6; etc.).
 8. For Greek lovers, Rev 4:8 – Lord (Kurios) God (Theos) Almighty (Pantokrator)!
- F. The greatest name of God by far is Jehovah, or LORD by the translators, meaning I AM THAT I AM (Exodus 3:14-15; 6:3; Psalm 68:4; 83:18; Isaiah 12:2; 26:4).
1. God exists by His own power and will in all that He is and is so named (Ex 3:14).
 2. This is His most glorious name and forms both LORD (KJV) and Jehovah (KJV).
 3. It is the most used name of God and occurs in the King James Bible 6,519 times.
 4. This is the basis, root, origin, and etymological source for Jehovah (Exodus 6:3).
 5. For more about this glorious **name**.
 6. It means He is not created, derived, affected, influenced, or altered; He is absolute.
 7. It is opposite pagan gods or idols – the imaginations of blinded and profane liars.
 8. God is absolutely self-existent, self-sufficient, and self-determining for all eternity.
 9. God is necessary, eternal, and unchangeable, opposite of all creatures of any kind.
 10. All creatures are unnecessary, temporal, very changeable, derived and dependent.
 11. As the God of Israel's fathers, He was without change, thus all His promises stand.
 12. God's covenants to His church – they stand on God's absolute being and integrity.
 13. God is singularly and only God by Himself – pagan gods are a plurality by men!
 14. There is no uncertainty in the name or in God, so we reject I AM WHAT I AM.
- G. English names for God do English-speaking saints more good than foreign languages.
1. Almighty God is how Jehovah revealed Himself to Abraham (Gen 17:1; Ex 6:3).
 2. Everlasting God is another way He was known to Abraham (Gen 21:33; Je 10:10).
 3. Thou God Seest Me is the name that a touched Hagar gave to God (Gen 16:13).
 4. Jealous indicates His great hatred for idolatry (Ex 34:14) or the world (Jas 4:4).
 5. Holy indicates total freedom from sin (Isaiah 57:15; Job 6:10; Ps 99:3; 111:9).
 6. King Eternal is a glorious name that manifests Him two ways (I Timothy 1:17).
 7. Blessed and Only Potentate, King of kings and Lord of lords (I Timothy 6:15-16).
- H. There are names in the Bible given by God or prophets to manifest Him to men.
1. Jehovah-Jireh from Gen 22:14, the LORD will provide (a ram instead of Isaac).
 2. Jehovah-Nissi from Ex 17:15, the LORD our banner (God's war against Amalek).
 3. Jehovah-Shalom from Judges 6:24, the LORD our peace (Gideon saw an angel).
 4. Jehovah-Tsid-Kenu from Jer 23:6; 33:16, the LORD our righteousness (Christ).
 5. Jehovah-Shammah from Ezek 48:35, the LORD is there (Is 60:19-20; Rev 21:3).
 6. Jehovah-Sabaoth from Ps 46:7, the LORD of hosts (angels of heaven), which glorious name that should comfort believers in His pavilion is used 285 times.

7. Jehovah-Raah from Ps 23:1, the LORD our shepherd (as caretaker of sheep).
 8. Jehovah-Rapha from Ex 15:26, the LORD our healer (as from Egypt's diseases).
 9. Jehovah-M'kaddesh from Ex 31:13, the LORD who sanctifies (sign of Sabbath).
- I. The names of Jesus, in particular those exclusive to His divine nature, manifest God.
1. God considers the name of Jesus to be above every name (Phil 2:11). How so!
 2. Know first that the name of your Lord is Joshua or Jehoshuah. That should help!
 3. Jesus is the Hebrew to Greek to English name of Joshua (Acts 7:45; Hebrews 4:8).
 4. It means, Jehovah is Salvation, or Jehovah is the Saviour, as indicated (Matt 1:21)!
 5. For a list of the **names of the Lord Jesus**.
 6. Names specific to Jesus of Nazareth e.g. Lion of the tribe of Judah study carefully.
 7. Alpha and Omega: the beginning and the end, the first and the last, applied to Jesus and God (Rev 1:8,11,17; 2:8; 21:6; 22:13; Is 44:6).
 8. Everlasting Father: a wonderful name for the deity of Jesus Christ (Isaiah 9:6).

PERSONALITY

- A. Men and women differ from each other by their unique combination of personal traits.
- B. Personality is essentially the expression of character, thoughts, and traits of a person.
- C. God has expressed Himself, which is what this larger section of attributes is about.
- D. For further consideration of **personality**.

LEGISLATIVE

- A. This attribute is God's disposition to reveal His nature and will to men by His commandments.
 1. God did not have to reveal His nature or will by commandments; He could have seen what we would do; He could have left us in the ignorance and lies that we chose in Eden.
 2. Known unto God are His works from the beginning (Acts 15:18), so this is part of His nature.
 3. We know the character of legislators and judiciaries in our government by their voting record.
 4. How often did God connect a law to these words: "I am the LORD"? About 70! (Lev 18:4; etc.)
 5. We consider this an attribute, because it is His nature to reveal His will to creatures and children.
 6. He has secret things in His counsel He does not reveal, but He does reveal much (Deut 29:29).
 7. What He revealed in His law showed His and its superiority (Deut 4:5-8; Ps 19:7-10; 119:96).
 8. What He revealed in His law showed His nature and how to worship Him (Mic 6:6-8; Hos 6:6).
 9. He discriminates in this attribute: He limited His word to Israel, which revealed His great wisdom (Neh 9:13-14; Ps 78:1-8; 147:19-20; 33:1-4; Ezek 20:10-14; Rom 2:18; 3:2; 9:4).
 10. Scripture is of great value to know Him (Pr 29:18; I Tim 3:15; II Tim 3:16-17; II Pet 1:19-21).
 11. Not only did He give commandments, but He also rewards for keeping them (Ps 19:11; Jas 1:25).
 12. The first, greatest commandment reveals its important role as serving the jealous nature of God.

- B. There are general characteristics and traits of God's law that reveal in general the character of God.
 - 1. Jesus taught that coming to Him and taking His yoke would be easy and light (Matt 11:28-30).
 - 2. God's commandments are not grievous – neither design nor effect is hard or painful (I Jn 5:3).
 - 3. What nation's laws require pleasure, and reward you for keeping them (Deut 14:26; 24:5; etc.)?
- C. A full study is well beyond the scope of God's attributes, but here are a few varied illustrations.
 - 1. The Jewish Sabbath shows consideration for rest and refreshment for all (Exodus 23:12; 31:17).
 - 2. Laws of gleaning show the welfare of a God that requires work even for poor (Lev 19:9-10).
 - 3. God's tough love shows true love by boldly keeping others from sin (Lev 19:17; Pr 23:13-14).
 - 4. The test of jealousy shows protection, judgment, and vindication in marriage (Num 5:11-31).
 - 5. Not muzzling the ox is compassion and fairness to animals and pastors (Deut 25:4; I Cor 9:6-11).
 - 6. His beloved sleeping is because He hates you stressed or and worried about life (Psalm 127:1-2).
 - 7. Obedience to civil authority to parental authority is emphasized and defended in heart and deed.
 - 8. His priority of mercy over sacrifice (Matt 12:7) and love over apostleship (I Cor 12:31) is grand!
 - 9. He is a God of order, as He expects assemblies to be orderly and edifying (I Cor 14:26,33,40).
 - 10. Time would fail to explain the character-revealing aspects of cities of refuge, deadly force at night, polygamy provisions, definition of charity, shunning of fools and punishment of scorners, church exclusion and recovery, dowries, commandments with rewards, widows indeed, protection of unborn, required vacations for worship, dares in giving, philosophy of enjoying life before it is too late, hates sexual infidelity, commands sexual frequency your way, measures heart over ceremony, one-year honeymoon, hates sodomy and divorce, bird dam with young, or kid in mother's milk, or only-if-you-want-to draft.

PROPHETIC

- A. Prophecy is a declarative attribute, as God discloses to men some of His plans affecting the universe.
 - 1. Amos, by a string of rhetorical questions, shows prophecy a declarative attribute (Amos 3:7-8).
 - 2. When God chooses to act and affect His people, He may reveal it to His prophets for retelling.
 - 3. Most of God's secret will He keeps to Himself (Deut 29:29), but He does reveal some to us.
 - 4. Consider further examples of God revealing secrets to men (Gen 6:13; 18:17; 41:15-16; I Kgs 22:19-23; II Kgs 22:13; Ps 25:14; Dan 2:27-30; 9:22-27; 10:21; 11:2; Rev 1:1,19; 4:1; 6:9-11).
 - 5. Only God can declare future events and fulfill them; only our God does so to prove Himself God.
 - 6. Prophecy is not for future speculation, as futurists, but proof of divinity (Jn 13:19; 14:29; 16:4).
 - 7. It is also for repentance to avoid judgment or for personal precaution to avoid danger or loss.
 - 8. Only an omniscient God knows the future for sure; only an omnipotent God can bring it to pass.
 - 9. He includes creation beside prophecy showing their similarity (Is 42:5-9; 45:18-21; 48:12-15).
- B. Fulfilled prophecy is the greatest proof and declaration of God's personal existence and His nature.
 - 1. If you love the creator God of heaven, Jehovah of the Bible, you will love fulfilled prophecy.
 - 2. The fulfillment of prophecy is one of the things that God Himself delights in and boasts about.

3. Jehovah calls upon us to be His witnesses, for fulfilled prophecy declares Him alone to be God.
 4. The JW's, groupies of Charles Taze Russell and Judge Rutherford, are the greatest deniers of Jehovah by their Legion of failed prophecies and their denial of Jehovah in the flesh! God forbid!
 5. When God reasons with men of His unique existence and nature, He uses fulfilled prophecy.
 6. God boasted almost continuously of His unique divine ability in Isaiah chapters 40-48 (Isaiah 41:21-26; 42:8-9; 43:8-13; 44:6-8,24-28; 45:1-7,11-13,18-21; 46:9-11; 47:11-13; 48:3-8,12-15).
 7. Creation, providence, and other declarative attributes are not as obviously divine as this one.
 8. God, infinite and independent, reassures you of Himself and His promises by fulfilled prophecy.
 9. More on fulfilled **prophecy**.
- C. If God can perfectly fulfill His future predictions, you may fully trust Him to keep all His promises!
1. His future predictions depend on many choices and actions of men that hate Him and His word, as in the case of Sennacherib of Assyria, who thought entirely opposite His will (Isaiah 10:5-15).
 2. His future promises for you depend only on His will and power to keep His covenant and oath, as few or no other men are involved in opposing His will for your life, so take great confidence!
 3. With a God that controls nations and leaders like puppets, you should never fear government.
 4. He declares the greatest events are His will being done, so accept the small events in your life.
 5. If the Bible states His will for you is love and eternal glory, what in heaven or hell can stop it?

DEFINING

- A. By this attribute we intend God's declared self-limiting balance and counterpoints of His attributes.
- B. It is our duty to find the truth about God between opposing ditches of man's **distortions about God**, to which men run very quickly.
- C. The only balance we want of the true Jehovah God of the Bible is the one He has given of Himself.
 1. Man has no integrity, but rather a perverse and rebellious bias, to even consider the Most High.
 2. Many made idols of moon, trees, or bugs, in spite of creation truth clearly shown (Rom 1:18-23).
 3. Man thinks God is like himself, for he worships his ideas of right and wrong (Pr 16:2,25; 21:2), and he worships circumstances as God's will and approval on his life (Ps 50:21; Eccl 7:14).
 4. The arrogance and depravity of man cause him to think God must conform to his own ideas.
 5. Test this depravity by talking of the Flood, the Potter, election, or lake of fire; they will kill you.
 6. You will hear very quickly, "If God is like that, then I want nothing to do with Him." Good-bye!
 7. Rather than get confused or frustrated by counterpoints that scripture reveals, revel in the exercise of putting them together and the incredible Being that results from the combination.
- D. God is the only perfect Being in the universe and fully worthy of your eternal confidence and trust.
 1. His dreadful fury and vengeful justice are against sin and His enemies. Rejoice! This great God is on your side for right and truth against wrong and error! Any judgment is loving chastening!
 2. If you truly believe on Him, He poured out His wrath on His Son instead of you, and He has viewed you as legally sinless since before He created Adam and Eve!

3. He has and knows eternal love that you cannot imagine in your wildest fantasies, for He has loved you forever, though you were an enemy, and paid His Son's life to prove it!
 4. His faithfulness and integrity are far beyond your ability to know, for He has a nature and operates by laws perfect in righteousness. He is fair and better than fair!
 5. Sin is an infinite offence, yet He forgives and pardons beyond what you can fathom (Is 55:6-9).
 6. You know of no one else even close to Him in a single aspect, let alone all of them combined.
 7. U.S. Constitutional provisions like "innocent until proven guilty" or no "double jeopardy" are jokes in comparison, for they are weak in comparison and are violated every day by U.S. judges.
- E. All attributes of God work together forming and limiting His overall Being to be seen in truth.
1. If you have distorted Him (any ditch is bad), it is your fault for rejecting the Bible, or exalting your own thoughts, or being so lazy as not to sincerely seek Him out.
 2. God is love (I Jn 4:8,16), but He only loves holy objects (Ps 5:5; 11:5; Hab 1:13); if this causes doubt or fear, you are forgetting He chose you in Christ to be holy before the world began!
 3. God is longsuffering (Ex 34:6), but for two purposes (II Pet 3:9,15; Rom 2:1-11), so repent!
 4. God is merciful and forgiving (Ex 34:6-7), but only by bruising Christ (Rom 3:26), for the elect!
 5. The same God that drowned the whole earth with a flood also found and comforted base Hagar!
 6. He that demanded death for both parties in adultery blessed David and Bathsheba with Solomon!
 7. God that killed for picking sticks prefers mercy over sacrifice (Nu 15:30-36; Hos 6:6; Mat 12:7)!
 8. Fools speak of unconditional love: God fulfilled the condition for love by His Son, and on this basis, and by changing your nature, He has and always will love you, in spite of you personally!
 9. If you have distorted Him (any ditch is bad), it is your fault for rejecting the Bible, or exalting your own thoughts, or being so lazy as not to sincerely seek Him out.
 10. Use this study to consider **which ditch** you are in.
- F. There are things God cannot do; He cannot acquit (Nah 1:3; Ex 34:7), die (De 32:40), lie (Tit 1:2), repent (Nu 23:19), deny Himself (II Tim 2:13), fail (Is 42:4; Jn 6:38-29), or shortchange the elect (Rom 8:32)! Do you know Him? Love Him? These things He cannot do are for your assurance!

CONSCIENCE

- A. We call this a declarative attribute of God, though it is truly an attribute and possession of man, for it is actually a gift to man from God, which reflects God as a Spirit in man and His attributes to man.
1. God is a Spirit, and He gave man a spirit; God thinks within Himself, and He made man to do so.
 2. Man is not an animal. God gave man something to separate him from animals – a conscience.
 3. Your conscience allows you to reason back and forth inside about the virtue of vice of anything.
 4. God's natural laws are known by most consciences, which are reflected in laws of the Gentiles.
 5. God Himself is known through creation and other means by man's conscience (Rom 1:18-23).
- B. Your conscience is God's candle to help you know His will with right or wrong decisions (Pr 20:27).
1. For more information about the **conscience**.

2. Even the unregenerate have one, though it may be ignorant, seared, ignored, weak, despised, etc.
 3. Even men with knowledge of the truth can have their consciences seared to truth (I Tim 4:2).
 4. Jesus delivered an adulteress from death through her accusers' smitten consciences (John 8:9).
 5. Romans 1:32 and 2:14-15 are rightly grasped by conscience and natural law condemning men.
- C. You are liable for knowledge by conscience (Rom 14:22-23; Tit 1:15-16; Jas 4:17; Acts 14:15-17).

INCARNATIONAL

- A. The ultimate declarative attribute is the infinite God described above becoming a man in the flesh!
1. How can we, mere sinful mortals, with all the inherent handicaps, most fully see and know God?
 2. The LORD God Jehovah revealed Himself in the unique Person of Jesus Christ of Nazareth.
 3. The union between God and man created a unique Godman born of the virgin Mary (Lu 1:35).
 4. He is so truly God as to bear God's names and have God's works ascribed to Him, yet He is so fully human as to bear all human attributes except a sin nature and sins. See and know your God!
- B. This is the great mystery of godliness, and it must not be underestimated for its glory (I Tim 3:16).
1. The Word of God, Maker of all things, became flesh for us to behold His glory (John 1:1-3,14).
 2. A name of our Saviour Jesus Christ is Immanuel, which means God with us (Is 7:14; Matt 1:23).
 3. His condescension trumps all profane or sacred history (Phil 2:5-8; Ps 113:5-6; Is 57:15; 66:2).
 4. Much, much more could and should be said on this transcendent subject, but not all in this study.
- C. No man has seen or can see God, but we can and will see Jesus, from God's presence (John 1:18).
1. The great God no temple can hold entered a human body for us to see and consider (Col 2:9).
 2. Note John's words: we beheld God's glory in Jesus, and He declared God to us (John 1:14,18).
 3. Two transferable attributes, grace and truth, part of God's glory, are visible in Christ (John 1:14).
 4. Jesus of Nazareth, at the right hand of God, in His metaphorical bosom, declares Him (Jn 1:18).
 5. No wonder Jesus explained to Philip that he had seen and known the Father in Himself (Jn 14:9).
 6. The invisible God has an image to see and know Him, Jesus (He 1:1-3; II Cor 4:4; Col 1:15-16).
- D. There are two aspects or parts of this declarative attribute of God revealing Himself in Jesus Christ.
1. The subjective aspect is how God reveals His character and nature by His design and reason for sending Jesus Christ e.g. His manifestative glory, wisdom and power, love for His elect, etc.
 2. The objective aspect is how God reveals Himself by the character and conduct of Jesus Christ e.g. wisdom refuting the Pharisees, forgiving mercy to sinners, and tender love of His own, etc.
 3. For this distinction, see the difference between the love of I John 4:7-12 and that of John 13:1,34.
- E. If you want to see and know God, then view His greatest declarative attribute or act – His Son Jesus.
1. His eternity? Jesus said, Verily, verily, I say unto you, Before Abraham was, I am (John 8:58).
 2. His immutability? Jesus Christ the same yesterday, and to day, and for ever (Hebrews 13:8).
 3. His omnipotence? He easily fed 5000, cast out devils, calmed storms, and raised the dead.
 4. His righteousness? Consider purging the temple, exposing the Jews, and damning their religion.

5. His sovereignty? Consider sheep and goats, those the Father gave Him, blind leading blind, etc.
 6. His grace? Do we go to the synagogue in Nazareth or the thief on the cross (Luke 4:22; 23:43)?
 7. His truth? See a woman of Samaria, Pilate, or a mount (Jn 4:20-24; 18:37-38; Matt 7:28-29)?
 8. His holiness? Watch Him in the desert with Satan or in Gethsemane with God (Heb 4:15; 2:18).
 9. His mercy? See a great sinner, an adulterous woman, sleeping apostles, His executioners, Peter.
 10. His vulnerability? Consider a Canaanite woman, a woman with an issue of blood, two mites, etc.
- F. The wisdom and prudence of God in Jesus Christ was crucial for the atonement of your soul to God.
1. See here clearly the wisdom and power of God through Jesus Christ (Eph 1:8; 3:10; I Cor 1:24).
 2. The wages of sin is death, but who could die to undo Adam's legal sins and your countless sins?
 3. How could God be just and the justifier of the believing elect? Freely in Christ (Rom 3:23-26)!
 4. How could He be satisfied Who alone is perfectly holy? By His righteous servant (Is 53:10-11)!
 5. So much does this show God's nature and will that it speaks of the blood of God (Acts 20:28)!
 6. We agree with Charles Wesley, "Tis mystery all! Th'Immortal dies!" God manifest in the flesh!

Communicable or Participatory Attributes

- A. God, based on merely His inherent attributes above, is worthy of all glory, honor, praise, worship, love, and service.
- B. Thankfully, and all glory to God, His declarative attributes studied after the inherent reveal and manifest Him to us more.
- C. These attributes we here call participatory have traditionally been called His communicable attributes by theologians.
- D. These participatory attributes may be shared with creatures, especially man, but vary greatly from God in their degree.
- E. We choose to call them participatory attributes, for we partake of the divine nature in such limited respects (II Pet 1:4).
- F. Each category of attributes brings us closer to God, and now we consider those traits that we ourselves know firsthand.
- G. For example, Genesis 1 shows God's omnipotence (inherent), creation (declarative), and His goodness (participatory).
- H. Lengthy studies could be made of each one of these attributes, but we must limit ourselves due to limited space and time.
- I. We appreciate what God does in us by regeneration and sanctification to make us His children (Rom 12:1-2; 13:14; I Cor 2:14-16; II Cor 3:18; 5:17; Gal 6:15; Eph 2:10; 4:22-24; Phil 2:12-13; Col 3:10; I Thess 4:9; II Pet 1:2-4; I John 3:9).
- J. For these attributes of God, we must (a) prove them such, (b) draw benefits from them, and (c) practice them ourselves.

GOOD

- A. The goodness of God here is His benevolent kindness and generous blessings toward His creatures.
1. Moral goodness of holiness or righteousness we will consider under those respective attributes.
 2. Already seen as providence under declarative attributes, God witnesses His goodness (Ac 14:17).
 3. God is so benevolent and good by nature that judging His people is His strange work (Is 28:21).
 4. How can a dreadful and terrible God be good? By being dreadful and terrible to bad and evil!
 5. We speak of good bosses, fathers, judges, and rulers without diluting their great authority at all.
 6. When God revealed Himself to Moses, He declared His abundant goodness (Ex 33:19; 34:6).
 7. David praised God for His goodness (Psalm 86:5; 100:5; 106:1; 107:1; 118:1,29; 135:3; 136:1).
 8. Rejoice at God's great goodness, which the NIV, NASB, and NKJV versions deny (Zech 9:17).
 9. Blessing and success in life is due to God's good hand upon you (Ezra 7:9; 8:18,22; Neh 2:8,18).
 10. God is good, and He does good (Psalm 119:68). Every good gift comes from Him (James 1:17).
 11. The earth is full of God's goodness (Ps 33:5), and His goodness reaches all (Ps 145:9; 104:28).
 12. He is good even to His wicked enemies (Matt 5:44-45; Luke 6:35; 16:25; Job 22:18; Ps 17:14).
 13. The natural creation reflects God's goodness everywhere (Genesis 1:4,10,12,18,21,25,31; 2:9).
 14. God in His goodness created the woman for the man (Gen 2:18; Prov 18:22; 19:14; 31:10-12).
 15. Consider Israel (Ex 3:8; 18:9; Deut 6:11; 28:11-12; Josh 21:45; Neh 9:25,35; Ps 68:10; Is 63:7).
 16. Even rebellious Israel was regathered by God's goodness (Jer 24:4-7; 29:10; 31:10-14; 33:9).
 17. His greatest goodness is for the faithful (Ps 31:19; 34:10; 65:4; 73:1; 84:11; 106:4; Lam 3:25).
 18. Consider God's goodness in Jesus Christ and His kingdom (Luke 2:14; 10:21; 12:32; Eph 1:5,9).
 19. God is not bound to show goodness equally among men, in spite of their thoughts (Matt 20:15).
 20. God can reverse circumstances to show His goodness to the good and bad (Gen 30:20; 50:20).
- B. Knowing God's goodness creates confidence and trust in Him as a benevolent Creator and Father.
1. Why a seven-day week, with God requiring Israel to fully rest on one of them (Ex 23:12; 31:17)?
 2. Why would God through Solomon define mercy as showing good to yourself (Proverbs 11:17)?
 3. Hezekiah appealed to God's goodness when altering the Passover laws (II Chron 30:2-3,17-20).
 4. God instructs you to taste His goodness and celebrate (Ps 34:8; Deut 8:10; 14:26; 26:10-11; Ps 63:5-6; 143:5; I Kgs 8:66; II Chr 6:41; 7:10; Ps 21:1-7; 103:1-5; 107:8,9,15,21,31; 145:7)!
 5. When you pray, God's greater goodness should be the basis for your confidence (Matt 7:7-11).
 6. This most benevolent Being shows us to pray for goodness (Ps 4:6; 51:18; 125:4; I Chron 4:10).
 7. His greatest goodness is to the obedient, so we should guard our lives (Deut 6:24; Psalm 84:11).
 8. His goodness leads to repentance, lest we forfeit it for judgment (Josh 24:20; Rom 2:4; 11:22).
 9. We can be confident in affliction (Ps 23:4-6; 27:13), leading to a much more cheerful outlook on life due to God's goodness (Pr 15:15; 17:22), and we can even remind Him of it (Gen 32:11-12).
 10. Be ready and eager to share God's goodness in reality or remembrance (Nu 10:29-32; Ps 34:1-3).
 11. Even the four reasons for **bad things in a Christian's life** are all good, when they are viewed in light of

their cause, purpose, and effect.

12. God commands and commends **mirth**.

- C. We show God's character and nature by exercising the goodness He puts in us by regeneration.
 - 1. We should strive to show the same attribute in our lives by His Spirit (Gal 5:22-23; Eph 5:9).
 - 2. Do your actions show your goodness – how generous are you with others (Ps 112:5; Pr 13:22)?
 - 3. Are you able like your Father to do good to those that hate you (Matt 5:43-48; Luke 6:27-36)?
 - 4. It is this goodness, benevolent kindness, that proves election (Gal 6:10; I Tim 6:18; Heb 13:16).
- D. While kindness could be made an independent attribute, we include it here under God's goodness.

RIGHTEOUS

- A. God is righteous in our sense here by always doing, expecting, and enforcing that which is right; it is uprightness, rectitude; conformity to the requirements of the divine or moral law; virtue, integrity.
 - 1. Deuteronomy 9 showed God righteous to the Canaanites and Israelites, but how with the latter?
 - 2. The Bible declares God righteous and just (Ps 92:15; John 7:18; Ps 11:7; 45:7; 145:17; Heb 1:9).
 - 3. Preaching includes reminding men of the righteous acts of the LORD (I Sam 12:7; Rom 1:17).
 - 4. He will judge the world in righteousness (Psalm 9:8; 97:1-9; 129:4; Rev 16:5-6; 19:1-2,11).
 - 5. God will render to every man the righteous judgment for his sins (Rom 2:5-6; II Thess 1:6).
 - 6. It is right and righteous for God to judge men for their sins (Ps 9:4-5; Dan 9:14; Acts 17:31).
 - 7. Election is just and right (Romans 9:14,20; Isaiah 45:9-10; Matthew 20:1-15; Deuteronomy 9).
 - 8. The Lord Jesus Christ is coming as Judge (Heb 10:30; I Pet 4:17; Jude 1:15; II Peter 3:7,11).
- B. Knowing God is righteous, we may trust Him fully and reject any human thoughts to the contrary.
 - 1. No matter the difficulty or results of your circumstances, God is always and only, fully righteous.
 - 2. If you sin, He will be just (Neh 9:33). If you sow righteousness, you will reap it (Hosea 10:12).
 - 3. There is great comfort learning about God's true righteousness (Psalm 73:1-28 cp Heb 12:6-11).
 - 4. Israel's poor saints heard the Lord Jesus blast the hypocrisy of the Pharisees (Matt 5-7; 23:1-39).
 - 5. He plainly identified the real measure of practical religion – the heart of man (Matthew 15:1-20).
 - 6. God will righteously judge those that persecuted saints (II Thess 1:6; Rev 16:5-6; 19:1-2,11).
 - 7. Lot was very carnal, and his family worse, but God would have saved all for ten (Gen 18:23-33)!
 - 8. Fainting sinner, never forget God has always viewed you righteous in Christ (II Cor 5:10-11,21).
- C. We show God's character and nature by exercising the righteousness He puts in us by regeneration.
 - 1. The fruit of the Spirit, the conduct of a man walking by the Spirit, is righteousness (Eph 5:9).
 - 2. The new man, created in the image of God, is created in righteousness (Eph 4:22-24; Col 3:10).
 - 3. We seek God's righteousness first along with His kingdom (Matt 6:33; I Cor 15:34; I Jn 2:29).
 - 4. We avoid any unequal yokes or fellowship with the unrighteousness of this world (II Cor 6:14).
 - 5. The earth has corrupted God's way, so you must choose and stand against them (Gen 6:11-12).

JUST

- A. God is just in our sense here by conformity to reason, truth, or fact; rightfulness; fairness; correctness; propriety; it also includes vindication of right by assigning rewards or punishments.
 - 1. The Bible declares God righteous and just (Gen 18:25; Deut 32:4; Job 34:17; Ps 33:5; Rev 15:3).
 - 2. Even Pharaoh acknowledged Israel's LORD Jehovah to be righteously fair with Egypt (Ex 9:27).
 - 3. Jesus Christ was so just in His dealings that He was called Just (Ac 3:14; 7:52; 22:14; I Pet 3:18).
 - 4. God not only does right Himself; He enforces all other creatures to do the same as well, or else.
 - 5. It is men that are not just, yet they fault God for injustice, which is a lie (Ezek 18:29; Is 55:8-9).
 - 6. Because of God's justice, He cannot acquit or clear the wicked (Ex 34:6-7; Nu 14:18; Nah 1:3).
 - 7. God's justice was exalted at Calvary by punishing Christ for us (Matthew 26:39; Romans 3:26).
 - 8. He is a God of judgment – not of punishment – but rather of equity and justness (Is 30:18-26).
- B. Knowing God is just, we may trust Him fully to be fair and right and to perform according to justice.
 - 1. No matter the difficulty or results of circumstances, God is always and only just toward you.
 - 2. God's righteousness and justice should not cause ungodly fear (II Tim 1:12; I Peter 2:23; 4:19).
 - 3. You likely prefer man's justice, but David knew better, so He chose God's justice (II Sa 24:14).
 - 4. God's justice stands or falls with Christ – in Whom He always viewed you (Rom 3:26; 5:15-19).
 - 5. Take comfort in how Jesus forgave and defended a great sinner against hypocrites (Lu 7:36-50).
 - 6. Take comfort in how Jesus defended the woman taken in adultery from hypocrites (John 8:1-11).
 - 7. Practical forgiveness does not depend on God's mood, as with men, but on His justice, which punished our sins legally in the death of Jesus Christ for them (I John 1:9 cp Isaiah 55:8-9).
- C. We should show God's character and nature by being just, morally fair, in our dealings with men.
 - 1. Masters are to be just and fair with their employees, similar to their Master (Eph 6:9; Col 4:1).
 - 2. Total fairness and rightness in business transactions is just and righteous (Deut 25:13-16).

HOLY

- A. God is holy, and this attribute is one of beautifying glory and emphasis throughout the scriptures.
 - 1. The holiness of God can be taught or received as a terrifying doctrine, but it is rather beautiful!
 - a. It is terrifying in His absolute freedom from sin and hatred for sin, since we are sinners!
 - b. But it is His distinguishing and beautifying trait, and He made us holy for Himself in Christ!
 - c. Holiness is moral, religious, and spiritual perfection and purity, which you have never seen!
 - d. The purest person you have ever met, though impressive to you, does not compare at all.
 - e. It makes His goodness better! His power purer! His love perfect! His presence incredible!
 - f. What makes gold best? 24k? A complexion best? Chastity beautiful? Character delightful?
 - 2. Holiness. Spiritual perfection or purity. 1. Kept or regarded as inviolate from ordinary use; set apart for religious use or observance; consecrated, dedicated, sacred. 2. Free from all contamination of sin and evil, morally and spiritually perfect and unsullied, possessing infinite moral perfection as found in God. 4. Conformed to the will of God, entirely devoted to God. Morally and spiritually unstained;

free from sinful affection; of godly character and life; sanctified; saintly; sinless.

3. Holiness is God's infinite freedom from and infinite hatred for any and all evil from any quarter.
 - a. God is totally free from any and all evil (Deut 32:4; Hab 1:13; I Jn 1:5; Heb 7:26; Jas 1:13).
 - b. He has infinite hatred for sin and sinners (Heb 1:9; Pr 6:16-19; 8:13; Ps 5:5-6; 7:11; 11:4-6).
 - c. Sanctification is the act or process by which something is made holy i.e. saint or sanctuary.
 - d. Righteousness is legal correctness; holiness is moral or spiritual perfection relating to God.
 - e. Holiness is extreme and intolerant! It hates any and all evil or any moral imperfection at all.
 - f. Heaven is not clean in His sight, as angels learned to eternal shame (Job 15:15; II Peter 2:4).
4. The Bible emphasizes God's holiness over His other attributes by several different measures.
 - a. The first occurrence is Moses hearing the Lord and His great name (Ex 3:5; Josh 5:13-15)!
 - b. Consider holy for Spirit, Scriptures, angels, people, place, covenant, hill, temple, name, etc.
 - c. Where did God dwell in the worship of the Old Testament? In the holiest of all (Heb 9:3,8)!
 - d. God is named the "Holy One" at least thirty times in Isaiah alone (Isaiah 1:4; 60:14; etc.).
 - e. What other attribute was worthy of special creatures to gloriously repeat it three times perpetually? Consider it well. Love-love-love? Mercy-mercy-mercy? I trow not.
 - f. God takes this attribute as His own name (Isaiah 57:15; Daniel 9:24; John 17:11; I John 5:7).
 - g. The written word of God is referred to as the Holy Scriptures (Romans 1:2; II Timothy 3:15).
 - h. What makes God glorious? There are several, but God says holiness (Ex 15:11; Rev 15:4).
 - i. For the high priest, Aaron's miter had gold on blue lace for holiness (Exodus 28:36-38).
 - j. The four beasts surrounding His throne perpetually praise His holiness (Isaiah 6:3; Rev 4:8).
 - k. The devil and his angels surely know about His holiness (Mark 1:23-24; Luke 4:33-34).
 - l. The LORD swears by His holiness, which makes His oaths solemn (Ps 89:35; Amos 4:2).
 - m. Power quickens God's perfections; holiness beautifies them (Psalm 29:2; 96:9; II Chr 20:21).
5. After Aaron's compromise with a golden calf, the Levites killed sons, brothers, companions, and neighbors that had been involved in order to consecrate themselves to the LORD (Ex 32:26-29).
6. After Aaron's sons' compromise with strange fire, God would not allow either Aaron their father or Eleazar and Ithamar their brothers to mourn or leave the tabernacle (Lev 10:1-7).
7. A blue fringe for Israel's garments was a reminder of the LORD God's holiness (Num 15:30-41).
8. Isaiah the prophet, though a great prophet of God and blessed with a very special vision of God in heaven, was certain of destruction in the presence of God's holiness (Isaiah 6:1-8).
9. When Peter saw the draught of fishes the Lord arranged, he saw his sinfulness (Luke 5:1-8).
10. John viewed God's holiness in heaven, and he was as dead before Christ (Rev 1:17; 4:8-11).
11. The Lord verbally crushed Job twice, and he repented and abhorred himself (Job 40:3-5; 42:5-6).
12. David was afraid of the Lord and His holiness after He killed Uzzah in a parade (II Sam 6:9).
13. Consider the fatal consequences of the profane unholiness of Ananias, Sapphira, and Corinth!
14. God's holiness is seen in judgment (Ps 145:17; Amos 4:2). Consider Adam, Moses, Uzzah, etc.

15. God's holiness is exalted at Calvary (Ps 22:1-3). It regulates the other attributes of His nature.
 16. You cannot serve God acceptably without holiness (Joshua 24:19; Ezek 20:39; Rom 12:1-2).
 17. You cannot see God now or in heaven without holiness (Heb 12:14-17; Rev 20:6; 21:27).
 18. God will only hear the prayers of holy men (I Tim 2:8; Psalm 66:18; Isaiah 59:1-8; Jas 5:16).
 19. Some may describe it as God's impeccability, for He is so holy that He cannot sin.
- B. The holiness of God should cause us to humble ourselves, rejoice in His purity, and have zeal for it.
1. Let us humbly take shoes off before His holy presence to worship acceptably (Heb 12:28-29).
 2. Let us gloriously rejoice in song and praise of His holiness (Ex 15:11; Isaiah 6:3; I Chron 16:29).
 3. Let us see the cross and our Lord's suffering there as the price of our holiness (Heb 10:10-14).
 4. Let us make use of the true holiness in our new man to live holy lives (Eph 4:24; Heb 12:10).
 5. Let us oppose this generation of Christians that dislike a holy God (Isaiah 30:11; II Tim 3:1-5).
 6. This holy God chose you before time to be holy (Eph 1:3-6; Rom 8:29; Col 3:12; II Tim 1:9)!
 7. This holy God has made you holy without blemish by Christ (Eph 1:4,6; 5:27; Col 1:22; Re 20:6).
 8. This holy God has given you a holy nature acceptable to Him (Eph 4:24; II Pet 1:2-4; Ps 86:2).
 9. This holy God is going to change your vile body into a holy body (Phil 3:20-21; I John 3:2).
 10. The death of Jesus should be redoubled to you by considering God's holiness fully satisfied!
- C. We must have holiness in our lives to show we are His children and to have evidence of eternal life.
1. Holiness is a transferable attribute: we are legally and vitally holy; we are to be practically holy.
 2. God repeatedly called on His children to be holy because He is holy (Lev 19:2; I Pet 1:15-16).
 3. Walking with God can only be done with a holy life, because God is holy (I John 1:3-7).
 4. We live in an unholy generation of Christians; we will be strange in comparison (II Tim 3:1-2).
 5. We are holy eternally, legally, vitally, and finally by God's grace; but we are also called to it!
 6. God is holy, so therefore He has called His people to be holy (Lev 11:44-45; I Peter 1:13-16).
 7. God's mercies call us to holy lives without conforming to the world at all (Romans 12:1-2).
 8. Since all shall be melted at Christ's coming, we should be holy and spotless (II Peter 3:9-14).
 9. God's will for your life is sanctification unto holiness without fornication (I Thess 4:1-8).
 10. Pure religion involves widows and orphans, but is to be free from the world (James 1:26-27).
 11. The gospel of the grace of God calls us to deny ungodly lusts and live godly (Titus 2:11-14).
 12. Satan will viciously attack it, for he loves carnal and unholy Christians, for they are fruitless.
 13. It is a painful subject, for it demands sacrifices and denial from pleasant habits you enjoy.
 14. Instead of popularity, it will make you strange to others when you practice it (I Pet 4:1-5).
 15. Since it is extreme, compromisers hate it, for it exposes their damned compromising religion.
 16. It exactly opposes the liberal, lascivious, undisciplined, and worldly Christianity of today.
 17. Both education and entertainment forces are bent on destroying personal and public holiness.
 18. They say holiness is extreme, hateful, intolerant, impractical, divisive, old-fashioned, etc.

19. They laugh about sin, joke about it, mock it, and watch it. Only the very strong can resist.
20. Condemning sin is called intolerant, fanatic, hateful, legalistic, controlling, self-righteous, etc.
21. There is nothing sacred or holy anymore; everything is profaned: from unborn to sodomy.
22. The carnal Christianity of Paul's perilous times (II Tim 3:1 – 4:4) include unholy (3:2), despisers of those that are good (3:3), lovers of pleasures more than lovers of God (3:4), and having a form of godliness without any authority (3:5). Their chosen teachers will never preach it (4:3-4).
23. Jeremiah warned of compromising pastors of his day in light of God's holiness (Jer 23:9-11).
24. We should not be surprised, for a warning of such was given often (II Pet 2:18-19; Jude 1:18-9).
25. Holy living is an ancient landmark of our faith in an unholy generation of so-called Christians.
26. God rightfully and repeatedly requires practical holiness of us (I Pet 1:15-16; Heb 12:10-14; I Cor 7:34; I Thess 4:3,7; I Tim 2:15; Titus 2:3; Rom 12:1; II Cor 6:14 – 7:1; II Pet 3:11).
27. It is impossible to serve and worship God with compromise (Joshua 24:19; Ezekiel 20:39).
28. It is complete separation from sin and sinners (II Cor 6:14 – 7:1; Jas 1:27; II Pet 3:14; Jude 1:23).
29. Jesus died for us and saved us from sin legally, so we can be holy practically (Romans 6:19-22).
30. Seven great promises are for those perfecting holiness (II Cor 7:1 cp 6:14-18; Ps 18:26; 50:23).
31. You must have a true vision of God and His holiness to know it (Ps 4:4; 33:8; Isaiah 6:1-8).
32. Christ's coming ... for us ... and to burn the world ... works (I John 3:1-2; II Pet 3:10-14)!

- D. For more about the holiness of God and our duty.
- E. For more about the holiness of God and our duty.
- F. For more about the holiness of God.

TERRIBLE

- A. God is terrible, the great and dreadful God, and this attribute should be appreciated and emphasized.
 1. Terrible. Exciting or fitted to excite terror; such as to inspire great fear or dread; frightful, dreadful. Terror. The state of being terrified or greatly frightened; intense fear.
 2. God will be known as terrible (Ps 9:16-20; Ex 7:1-5; 9:16; 14:1-4; I Sam 17:46; II Kgs 19:19).
 - a. Paul used the Lord's terror in evangelism (II Cor 5:9-11; Rev 20:11-15; I Thess 1:10; 5:9).
 - b. If God's angels are terrible, what of God Himself (Judges 13:6; Num 22:31; I Tim 6:15-16)?
 - c. Part of God's terribleness lies in His infinite being; we cannot find Him out (Job 37:22-24).
 - d. The saints pray remembering God's terribleness, not just His love (Neh 1:5; Jer 32:17-21).
 - e. God is not beyond reducing men to a state of terror to accomplish His will (Genesis 35:5).
 3. Natural man does not want a terrible God, so he makes one to his own liking (Romans 1:21-23).
 - a. God may react slowly sometimes to evil, so men dream God is like them (Psalm 50:16-22).
 - b. Men cavil over "humane" or "inhumane" behavior. Only divine behavior truly matters.
 - c. God ordained rulers to be a terror to evil works, but where are they (Romans 13:3-4)?
 - d. Men hate and refuse the God of the Bible or His followers to disturb them (Luke 4:16-29).

- e. Preaching is effeminate today: God is love ... no fear, no holiness ... all casual, all cool.
4. When considering a “negative” attribute like this, remember He is perfect in holiness (De 32:4).
 5. The natural creation provides the irrefutable revelation that God is terrible and very fearful.
 - a. Creation provides clear evidence that God exists and He has eternal power (Rom 1:18-20).
 - b. Children are born deformed; natural calamities destroy many; and gross evil often prevails.
 - c. God sends thunder, lightning, tornadoes, hurricanes, tsunamis, and other natural disasters.
 - d. God makes great differences between men causing greater or lesser abilities (I Cor 4:7).
 - e. Animals live in a world of violence, deception, fear, suffering, ignorance, survival, etc.
 6. The scriptures of both testaments teach us plainly that God is terrible and is to be feared as such.
 - a. Men foolishly dream the O.T. God no longer exists and has been replaced by a loving one.
 - b. The N.T. has the same God of the O.T., except He is more severe (Heb 10:26-31; 12:25-29).
 - c. The N.T. emphasizes eternal judgment, while the O.T. was primarily and merely temporal.
 - d. Jesus said physical death was not terrible, but that eternal death surely was (Luke 12:4-5).
 - e. He assumed He had the absolute right to do what He chose with His own (Matthew 20:1-15).
 - f. He described Himself as grinding to powder any who would not submit to Him (Matt 21:44).
 - g. He required all the blood from Abel to Zacharias from His generation (Matthew 23:34-36).
 - h. He mocked His generation with names and warnings of irremediable hell (Matthew 23:31).
 7. God’s terribleness is by His own infinite nature and being that views certain things certain ways.
 - a. God’s holiness requires terrible hatred of evil and all evildoers (Psalm 5:4-6; 68:35; 99:1-9).
 - b. God’s righteousness requires terrible retribution of wickedness (Ps 11:4-6; 7:11; Ezek 18:4).
 - c. The just should be able to discern between themselves and the wicked (Ps 11:7; I Cor 11:32).
 8. Consider the works and judgments of God He uses to cause terror and reveal His terribleness.
 - a. The reservation of the fallen angels to eternal judgment is terrible (II Peter 2:4; Jude 1:6).
 - b. Eternal damnation of an entire race of creatures for a single offence is terrible (Rom 5:18).
 - c. The judgment of the world by a great flood is terrible (Gen 7:20-23; I Pet 3:20; II Pet 2:5).
 - d. The ruin of Egypt and Canaan was terrible (De 4:34; Ex 34:10-16; Jos 9:9-11; II Chr 17:21).
 - e. The judgment of fierce nations was terrible (Isaiah 10:12; 13:11; Ezek 32:9-32; Zeph 2:8-11).
 - f. The judgment of Israel was terrible (Deut 28:56-57; 32:19-25; Joel 2:11,31; Matthew 24:21).
 - g. Leaving to believe lies is terrible (I Kgs 22:19-23; Is 44:9-20; Ezek 14:6-9; II Thess 2:11-12).
 - h. Leaving to personal terror is terrible ((Job 6:4; 7:13-15; 4:12-17; 9:27-35; 18:11-14; 24:17; 27:20; Lev 26:16; De 32:25; Ps 55:4-5; 73:19; 88:15-17; Is 19:11-17; Jer 20:4-6; Eze 21:12).
 - i. He is terrible to kings (Ps 76:12), Pharaoh (Rom 9:17), Adoni-bezek (Judges 7:4-7), Absalom (II Sam 18:9), Asa (II Chron 16:7-13), Jezebel (II Kgs 9:30-37), Jehoram (II Chr 21:12-20), Sennacherib (II Kgs 19:35-37), Nebuchadnezzar (Dan 4:28-35), Herod (Ac 12:21-23).
 - j. He is terrible in punishing “minor” sins, as Adam (Rom 5:18), Cain (Gen 4:1-5), Lot’s wife (Gen 19:26), Moses (Num 20:7-13), Saul (I Sam 15:17-23), David (II Sam 6:1-11), Bethshemesh (I Sa

6:19-20), forty-two children (II Kgs 2:23-24), and Sapphira (Ac 5:1-11).

k. He is terrible in the way He treated His only begotten Son for our sins (Mk 14:33; Ps 22:1-3).

l. He is terrible in personal and unconditional election (Ro 9:6-24; 11:1-8; II Pe 2:17; Jude 1:4).

m. He is terrible in the perversions He turns men and women over to in judgment (Ro 1:18-32).

n. He is terrible in judging sinners “in kind” for their wickedness (Ps 9:16; Num 5:27; Pr 7:23).

o. He is terrible in physical judgments (I Sa 5:9; II Kgs 5:27; II Chr 21:12-20). Consider AIDS.

B. We can benefit by knowing and remembering the attribute of terribleness of God our Father.

1. If we know God’s terrible nature, we will stand in awe and sin not (Ps 4:4; Heb 10:31; Ex 20:20; Deut 4:32-40; 10:12-21; II Pet 3:5-7; Ex 14:31; Dan 4:37; Heb 4:11-14; Pr 29:1; II Cor 5:11).

2. It should provoke us to reverent worship, since that is what He requires of us (Heb 12:28-29).

3. It will cause joy when we realize there is finally Someone that will terribly wreck vengeance (Pr 30:31; Jer 9:23-24; Ps 47:1-2; Ps 66:1-7; 145:1-6; 48:11; 9:16-17; 83:13-18).

4. If we remember God’s terrible nature, our faith that God rewards will increase (Ps 58:10-11; Deut 7:21; Neh 4:14; Jer 20:10-13; Deut 20:3; Ps 91:5; Phil 1:28; I Pet 3:14).

5. It is only by comprehending God’s terribleness that we can fully appreciate His mercy.

C. We consider this attribute as transferable, participatory, or communicable by our need for some of it.

1. Everyone in a position of authority should be terrible to the degree God expects it of their office.

2. We should expect and respect those in authority that wield their authority with terrible justice.

3. The Law of Moses showed His terrible nature, as it required a just compensation for all sin.

a. Just the giving of the Law was a terrible event (Heb 12:21; Exodus 19:16-21; 20:18-19).

b. Killing evil sons shows terrible respect for authority and disdain for youth (Deut 22:18-21).

c. The punishment did not meet our modern “humane” standards (Deut 25:2; 22:21; Josh 7:15).

d. Physical maiming was actually required for certain crimes God hated (Deut 25:11-12).

ANGER and WRATH

A. The God of the Bible, the LORD Jehovah, has anger, fierceness, fury, wrath, and indignation.

1. Of course, this attribute is hardly known, defended, taught, or honored in any pulpit today.

2. This attribute or character of trait could be developed in great detail as other traits around it.

B. His anger should cause us godly fear and also comfort us about our enemies and all the wicked.

1. We are convicted and fearful to offend husband, father, boss, or judge if angry against us.

2. But the anger of God should cause even greater desire and effort to avoid offending Him at all.

C. We participate in His anger and wrath by righteously having the same emotions against His enemies.

GRACE and MERCY and TENDER MERCIES

A. Mercy and grace are two glorious attributes of God that explain His forgiveness and favor to sinners.

1. Our purpose with this attribute is not to study salvation but rather the character of God Himself.

2. This attribute, like many, is so broad and so emphasized in scripture we must limit the study, but if you want more Biblical evidence, see the sermon outline, "The Tender Mercies of God."
3. While the two words are similar and often used as synonyms in the Bible, consider a difference.
 - a. Mercy. Forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness; kind and compassionate treatment in a case where severity is merited or expected. [OED].
 - b. Grace. Favour, favorable or benignant regard or its manifestation; favour or goodwill, in contradistinction to right or obligation, as the ground of a concession. [OED].
 - c. Tender. Of persons, their feelings, or the expression of these: Characterized by, exhibiting, or expressing delicacy of feeling or susceptibility to the gentle emotions; kind, loving, gentle, mild, affectionate.
 - d. If there is a subtle difference between mercy and grace, it may be the difference between demerited forgiveness and demerited favor, respectively. With this distinction, mercy is more acquittal or pardon from a deserved punishment; grace is more gifts or privileges undeserved.
 - e. It is a shame that so many define grace as unmerited favor, when our situation was far worse.
 - f. Scripture rules out any works or merit associated with grace (Ruth 2:10; Romans 4:4; 11:6).
 - g. God's dealings with Israel illustrate tender mercies (Ex 32:14; II Kings 13:23; Ps 78:38-39).
 - h. Scripture associates mercy and grace with compassion and longsuffering (Ps 86:15; 103:8).
4. It is a significant part of God's nature, as scripture reveals, in which we should glory (Jer 9:24).
5. Not only does God have mercy, He delights in it, which should cause great trust (Mic 7:18-20).
6. In the face of God's holiness, righteousness, and terribleness, we have great need for His mercy!
7. Since God is the Dispenser of justice and judgment, He is the one to show mercy (Psalm 62:12).
8. God's great works we remember include His grace and great mercy (Ps 111:4; 119:156; 145:8).
9. God inspired Isaiah to write some wonderful words of praise for God's mercies (Isaiah 63:7-9).
10. God saved you to display for eternity the exceeding riches of His grace (Eph 1:7; 2:4,7; 3:8).
11. Jonah fled to Tarshish and avoided Nineveh for He knew God would have mercy (Jonah 4:2)!
12. It is no vain repetition to repeat – his mercy endureth for ever (Ps 136:1-26; II Chron 20:21).
13. God's law revealed His tender mercies toward the poor, widows, birds, etc. (Ex 22:22-27; etc.).
14. When God revealed Himself to Moses, he heard of God's grace and mercy (Ex 33:19; 34:6-7).
15. Consider the revealed dimensions of God's mercies (Ps 57:10; 69:13; 103:17; 108:4; 119:64).
- B. All men are sinners, including His children, but they may take great comfort in His mercy and grace.
 1. Even if you sin heinously, you can go to God with this attribute in prayer (Psalm 51:1; 86:5,15).
 2. Even when we sin as a family or church, we can beg God's mercies and forgiveness (Dan 9:9).
 3. Bless the LORD, O my soul! Why do you bless the LORD? Consider His grace (Ps 103:8-14).
 4. Confess any sin, believe it forgiven, and go on carefree! His mercy is far above you (Is 55:6-9)!
 5. No matter how great your sins, or of all the elect, God's grace is much more (Rom 5:20-21).
 6. Salvation to eternal life is entirely a matter of God's choice for grace (Rom 9:23; II Tim 1:9).

7. Have you sinned worse than Saul of Tarsus? God's grace was exceeding abundant (I Tim 1:14)!
8. God's grace and mercy should give confidence and delight (Ps 21:7; 94:18; 69:16; 84:11; 116:5).
9. You trust others to forgive, but God is better (II Sam 24:14). How long before forgiving David?
10. According to our Lord, there is rejoicing, not begrudging, over repenting sinners (Luke 15:7,10).
11. If you sense God's mercy withdrawn, it is His gracious way (Ps 77:7-9; Is 30:18-21; 54:7-10).
12. His mercy should motivate to service (Phil 2:1; I Pet 2:1-3), to perseverance (II Cor 6:1; Heb 12:15; Job 5:11), to righteousness (Rom 6:1-2; 12:1; Titus 2:11; Jude 1:4), to trust and hope (Ps 130:7; 147:11; Heb 4:16), to worship (Ps 5:7; 23:6), and to joy (Ps 31:7; 90:14).
13. You may even reason with God of His grace and mercy (Num 14:17-19; Is 63:15-19; Dan 9:18).
14. Consider just a few of many personal examples in the Bible of God's great grace and mercy.
 - a. Why did God create Eve for Adam and ordain the Sabbath for Israel (Gen 2:18; Ex 23:12)?
 - b. God would have spared Sodom and Gomorrah for merely ten righteous souls (Gen 18:32).
 - c. God had to show grace and mercy to Lot to get him out of the city he loved (Gen 19:16,19).
 - d. God graciously gave Abraham's servant quick success in finding a great spouse (Gen 24:27).
 - e. God graciously turned hopeless despair for a mother into paying joy and help (Ex 2:1-10).
 - f. God graciously directed Ruth's life from Moab to the field of Boaz and more (Ruth 2:1-3).
 - g. Should Hannah have been content with God and no children? God did not think so! Glory!
 - h. David and Bathsheba were blessed with Solomon after their adultery (II Samuel 12:24-25)!
 - i. Two of the worst kings, Ahab and Manasseh, obtained mercy (I Kgs 21:29; II Chr 33:12-13).
 - j. Israel in the wilderness was about bad as possible, but read about God's mercy (Neh 9:17).
 - k. Saul of Tarsus was as bad as could be in some respects, but God made him His great apostle!
15. Greatest demonstration of God's grace and mercy are in Jesus Christ redeeming us from sin.
 - a. Sending Jesus Christ to atone for our sins was a tender mercy of God (Luke 1:78).
 - b. The substitutionary atonement of Christ was by the grace of God (Rom 5:15,17,20).
 - c. Jesus Christ became poor in this world by the grace of God for you (II Cor 8:9).
 - d. God designed and ordained Jesus to be High Priest so as to be merciful (Heb 2:17).
 - e. His resurrection from the dead for justification was God's sure mercies (Acts 13:34).

C. Mercy and grace in our lives prove our regeneration and give evidence of being the children of God.

1. A favorite verse of many teaches that God wants us to love mercy (Mic 6:8; Ps 37:26; 112:4).
2. We are to be merciful as our Father is merciful, or we are Pharisees (Matt 5:38-48; Luke 6:36).
3. True Christianity includes much mercy toward others (Luke 10:37; Col 3:12; James 3:17).
4. A righteous man is merciful in general and toward even beasts and himself (Prov 12:10; 11:17).
5. God considers mercy so great He ranks it above ceremonial commandments (Matt 12:7; 23:23).
6. Graciousness is the art and practice of grace, especially in speech (Pr 22:11; Ec 10:12; Col 4:6).
7. Showing mercy is necessary to get mercy (II Sam 22:26; Psalm 18:25; Matt 5:7; James 2:13).
8. God gloriously overlooks our faults, so we should do so to others (Proverbs 19:11; I Cor 13:4-7).

9. Your mercy will bring happiness, preservation, and forgiveness (Pr 14:21; 41:1-3; Matt 6:14).

HATRED

- A. God's hatred of sin and sinners among creatures clears Him of compromise and purifies His love.
1. Hate. trans. To hold in very strong dislike: to detest; to bear malice to. The opposite of to love.
 2. Hatred. The emotion or feeling of hate; active dislike, detestation; enmity, ill-will, malevolence.
 3. This doctrine is hated and rejected, for, "Smile, God loves you!" is what men want to believe.
 - a. They say, "God cannot hate anyone," and, "If God hates, I want nothing to do with Him."
 - b. It is not for God's character, but selfish presumption He must love them, yet not the devil.
 - c. The consequences of this heresy in false doctrine and corrupt practices needs another study.
 - d. Hate crimes are now despised, as if murder can be worse, but only for blacks or sodomites.
 - e. Hate is a good and holy thing, when that hatred is directed against evil and evildoers.
 4. God's hatred is a matter of revelation, not rationalization, popularization, romanticization (Is 8:20).
 - a. The subject evokes strong emotions, because so many stake their faith on the folly of this lie.
 - b. The topic evokes wild fantasies – God hates the sin, but loves the sinner. Insane accusation!
 - c. He will cast sinners, not sin into hell! Hell is wrath, torment forever in the presence of God!
 - d. God hates wicked things (Is 1:13-14; 61:8; Am 5:21; Zec 8:17; Rev 2:6,15; Prov 6:16-19).
 - e. God hates persons (Pr 6:16-19; Ps 5:4-6; 10:3; 11:4-7; Le 20:23; Matt 7:23; 25:41; Ro 2:8-9).
 - f. God hated Esau (Rom 9:13 cp Mal 1:2-4). Does indignation forever sound like less love?
 - g. God hated Amalek forever (Exodus 17:13-16; Num 24:20; Deut 25:17-19; I Sam 15:1-3).
 - h. God taught David to hate the wicked (Ps 139:21-22; 26:5; 31:6; II Sam 5:8; Acts 13:22).
 - i. God punished men that befriended God-haters (II Chr 19:1-3; 18:1; Deut 7:9-10; Ezra 9:14).
 - j. God is angry with the wicked every day, different from the just (Ps 7:11; 21:8-13; Matt 7:23).
 - k. Further study can be made of God's abhorring, abominating, loathing, anger, wrath, fury, etc.
 - l. Examples: Eden, Flood, Canaanites, vessels of dishonor/wrath, Jews, deluded, devil, etc.
 5. God's hatred, as His anger and wrath, flows from His holiness and righteousness (Ps 45:7; 11:7).
 - a. It is because of His impeccable holiness that He hates evil, for holiness is the hatred of evil.
 - b. His hatred, as His wrath, is purely without any iniquity (James 1:13; Eph 4:26; Titus 3:3).
 - c. God cannot love anyone or anything unholy (Hab 1:13; Ps 22:1-3; 34:15-16; Job 15:15).
 - d. If you love God's holiness, then only inconsistency keeps you from also loving His hatred.
 - e. If you love something or someone, you must hate its opposite (Ps 97:10; Pr 8:13; Am 5:15).
 6. We do not deny there is absolute and relative hatred in the Bible, but we are careful to apply.
 - a. God saw Leah was hated, when in fact she was loved less (Ge 29:30 cp 29:31; De 21:15-17).
 - b. Jesus called men to hate wives and love wives (Luke 14:26 cp Eph 5:25). Rightly divide!
 - c. In both of these examples of relative love, there is no active loathing of those loved less.
 - d. If God loves some more and some less, what made the difference in Him? how many He loved

less will get to heaven for eternity? how many He loved more will spend it in hell?

- e. If God loves those in hell a little less, why is He tormenting those inseparable from His love?
- f. If God or the godly do not hate, then we must question their love, for one requires the other.

7. For more, “Bible Proof that God Hates Sinners,” and, “Does God Love Everybody?”

B. God’s hatred of the wicked exalts and glorifies Him to us and enhances His particular love for us.

- 1. We appreciate a glorious King that hates His enemies and a Creator that despises rebel sinners.
- 2. Every time you see compromise in authority or character, remember Jehovah has perfect hatred.
- 3. Every time you see human good or evil, God rewards them both (Ps 31:23; 58:10-11; Pr 26:10).
- 4. God’s hatred enhances His love, for if He loves those in hell, His love is frivolous and impotent.
- 5. God can abhor or hate on a practical level (De 32:19; Je 12:8; Hos 9:15; Zec 11:8; Mat 5:43-48).

C. Election and regeneration, truly God’s love, are evidenced in our lives by hatred of things God hates.

- 1. If you are holy as God is holy, then you will hate sin and sinners considered as such (Pr 8:13).
- 2. To be like David, we must hate His enemies (Ps 139:21-22; 31:6; 101:3-8; II Ch 19:2; Re 2:2,6).
- 3. Making our calling and election sure should be our highest priority to confirm God’s love of us.

LOVE

A. God is love, but His active and eternal affection for their good is only true of God’s elect children.

- 1. Love. Benevolent affection of active and sacrificial desire for the highest benefit of another.
- 2. The Bible declares, God is love (I John 4:8,16). But what else does the Bible say about it, for most jump to the heretical and idiotic conclusion that He must love everything and/or everyone?
- 3. Before learning the love of God, make sure you understand His hatred of sin and sinners above.
- 4. The love God shows the wicked is only earthly kindness and brings judgment (Matt 5:43-48).
- 5. The love God shows us is extreme earthly and eternal kindness (Ps 11:7; 34:15-16; I Tim 4:10).
- 6. God’s love is based in His sovereign election (Eph 1:3-5 cp Rom 9:11-15; 11:28; Deut 7:7-8).
- 7. God eternally loves those in Jesus Christ (Romans 8:38-39 cp Eph 1:3-6; Rom 5:8-10; I Jn 4:9).
- 8. God’s love is by His covenant to His people (Is 38:17; Heb 8:10-12; 10:16-17; Ezek 16:1-14).
- 9. God loves those that He knows (Matt 7:23 cp Rom 8:29; II Tim 2:19; John 10:14-15 cp 15:13).
- 10. God loves His children only (Heb 12:6-8; Rev 3:19; Prov 3:12; 13:24; Eph 1:5; Gal 4:4-5).
- 11. God loves His church that Jesus Christ died for, not all men generally (Eph 5:25-27; Titus 2:14).
- 12. It is God’s particular love for His people that is meaningful – promiscuous love is that of whores.
- 13. Bible evangelism does not include God’s universal love (see the book of Acts and II Cor 5:9-11).
- 14. What about John 3:16? God loved the world of elect Gentiles, thus whosoever, as in Rom 11:12.
- 15. What about Romans 5:8? We had no legal, vital, or practical merit for His love or Christ’s death.
- 16. For more about God’s love, see the author’s sermon, “Does God Love Everybody?”
- 17. For more about John 3:16, see the author’s sermon, “John 3:16 Reclaimed.”
- 18. For more about problem texts, see the author’s sermon, “Salvation Problem Texts.”

- B. The love of God in saving our souls should bring our greatest praise and our greatest service to Him.
1. Paul saw the love of Christ as the highest blessing and motive (Eph 3:14-19; II Cor 5:14-15).
 2. God's love should motivate obedience (II Cor 5:14; Phil 2:1-2; Rom 5:3-5; Ep 5:1-2; I Jn 3:1-3).
 3. God's love was manifested to us, or made obvious and visible, by sending His Son (I Jn 4:9-10).
 4. It is impossible to rightly comprehend or praise the degree of love in adoption (I Jn 3:1-2), which He bestowed on us by choice, not necessity of His nature or any other reason (Rom 9:15,21-24).
 5. It is different from man's love, in that there was no redeeming virtue in us at all (Rom 5:6-10).
 6. You can never be separated from the love of God (Romans 8:38-39 cp Matt 7:23; Heb 7:25).
 7. God's love results in eternal life (Ephesians 2:4; Titus 3:4-7; I John 3:16; 4:9-10).
 8. God's love is shown and proven by chastening in our lives (Pr 3:11-12; Heb 12:5-11; Ps 119:75).
 9. God's love is everlasting (Jer 31:3; John 15:9; 17:23-24) and results in drawing (John 6:44).
 10. Christ's love is connected with His intercession (Rom 8:34-35 cp Heb 7:23-25 cp Rom 5:9-10).
 11. God's love is revealed by the Holy Spirit in the hearts of saints (Rom 5:5; Gal 4:6; Rom 8:14).
 12. Knowing God's love with an internal witness is by obedience (John 15:9-14; Rom 5:3-5).
 13. Our confidence in the love of God is found in scripture, not experience (Eccl 9:1-2; 7:15).
 14. We divide unchanging love from changing providence (Is 63:9-11; Ps 89:30-33; Heb 12:5-11).
 15. He wants his beloved to sleep, so consider the tenderness of this affection (Psalm 127:1-2).
 16. He can love individual saints specially enough that David could say, "He liked me," (I Chr 28:4).
 17. If others love us or hate us make a huge difference in our response, but what of the great God?
- C. If God is love in the way described above, we ought to be characterized by the same kind of love.
1. If God loved us, we ought to love one another, for that is clearly obvious (I John 4:11; 5:1-2).
 2. Without love, defined by the Bible, there is no evidence of eternal life (I John 3:14-19; 4:7-13).
 3. Love is the more excellent, the greatest, way to serve God and Christ (I Cor 12:31 cp 13:1-13).
 4. For more about our expected love of others, see the author's sermon, "Love Is the Greatest."
 5. Making our calling and election sure should be our highest priority to confirm God's love of us.

HUMOR

- A. The humor of God is a holy and pure attribute that many do not consider part of the nature of God.
1. Humor. The ability to perceive, enjoy, express, or cause what is amusing, comical, or funny.
 2. We do not refer to anything even close to the idiotic, imbecilic folly of cackling sinners and their stand-ups and sitcoms. Nor are we including any preachers telling pulpit jokes like Joel Osteen.
 3. What sinful man perceives as funny does not amuse God (Pr 14:9; 26:19; Eph 5:4; Matt 12:36).
 4. We will delight and glory in God in proportion to our knowledge of Him by scripture (Jer 9:24).
 5. God laughs and enjoys things and events He causes in the universe by creation and providence.
 6. God is able and does laugh and show derision, laughing enemies to scorn (Ps 2:4; 37:13; 59:8).
 7. God's saints under inspiration laugh, write about it, and enjoy it (Gen 21:6; Ps 126:2); made in His

- image and sanctified, they reflect Him – God has humor (Job 8:21; II Kgs 19:21; Is 37:22).
8. Who could have imagined Cyrus defeating Babylon and charging the Jews to return (Ps 126:2)?
 9. God loves to mock idolaters for their asininity in worshiping stumps, etc. (Isaiah 41:24,29; 42:17; 44:9-20; 45:16,20; 46:1-8; Ps 115:1-8; 135:15-18; Jer 2:26-28; 10:1-16; Hab 2:18-20).
 10. God through Lady Wisdom laughs at those in calamity and mocks those in fear (Proverbs 1:26).
 11. They say, “He who laughs last laughs best,” but it is God that laughs now and last (Psalm 37:13); if “laugh” or synonyms are not found, we still see humor by Bible context (Ps 73:1-22; Pr 1:32).
 12. Animals God made ought to cause laughter at His creative genius e.g. elephant, giraffe, anteater, koala bear, skunk, monkey, chimpanzee, dolphin, pig, mockingbird, owl, penguin, kangaroo, otter, duck-billed platypus, albatross, meerkat, sloth, cats chasing tails, horses rubbing backs, etc.
 - a. God created the ostrich without wisdom and then made fun of it Himself (Job 39:13-18).
 - b. God created the baboon and pulled its pants down, exposing a flaming, naked, red rear end!
 - c. A large part of visiting a zoo is to admire the funny parts or antics of God’s brute creation.
 - d. Before traveling to the zoo, just think about the funny antics you have observed in children.
 13. Some of God’s judgments or chastening have a humorous element to them to cause laughter.
 - a. How about the Tower of Babel (Gen 11:1-9)? Why not a prophet with a comet overhead?!
 - b. Consider the humor of plagues on Pharaoh e.g. (1) frogs on his bed, in his ovens, and in his kneadingtroughs! God removed them by death for a terrible stink in Egypt! (2) lice so many that the dust of Egypt became lice in man and beast! (3) swarms of flies so many that they filled their houses and the land! (4) boils breaking forth with blains, an enflamed, ulcerated, puss-filled blister on everyone, later called the botch, including the magicians! (5) hail and fire together! (6) locusts enough to darken the sky and devour every green thing remaining!
 - c. And then God removed the wheels of his chariots before letting him drown in the Red Sea! Moses composed the song and Miriam led the women of Israel in dance over dead enemies!
 - d. God showed humor with hornets against Canaanites (Ex 23:28; Deut 7:20-21; Josh 24:12)!
 - e. God sent an excess of quail, which in His words would come out their nostrils until they hated quail, 3 feet deep in all directions for 20 miles, the least gathered about 100 bushels, but He killed some of them for their sin of greed (Num 11:18-23,31-35; Psalm 106:13-15)!
 - f. God told Miriam she would have been unclean if her father had spit in her face (Num 12:14).
 - g. God addressed Balaam with a dumb ass instead of the angel (Num 22:21-31; II Peter 2:16)!
 - h. God gave great detail about Ehud and Eglon for the usual result of laughter (Judges 3:12-30).
 - i. Jael’s creativity toward Sisera brought her a blessing above women (Jdgs 4:15-24; 5:24-31)!
 - j. God and Samson had the last laugh over the celebrating Philistines (Judges 16:21-30).
 - k. God abused Dagon by His Ark (I Sam 5:1-5) and then sent hemorrhoids in the secret parts of the Philistines (I Sam 5:6-9) and mice in their land; their trespass offering to appease Jehovah was five golden hemorrhoids and five golden mice, jewels in a coffer (I Sam 6:4-5,8,11)! Note Ps 78:66! For [more](#).
 - l. Goliath thought David without armor or weapons a joke, but God laughed (I Sam 17:31-51).

- m. Laugh at how God dealt with Saul and his messengers trying to take David (I Sam 19:18-23).
 - n. Find the humor in the judgment of Samaria, a certain lord, and lepers (II Kgs 6:24 – 7:20)!
 - o. Find it in Jehu's judgment of Jehoram, Ahaziah, Jezebel, Ahab's sons, Baal (II Kings 9-10)!
 - p. You must laugh at Haman in Esther 5-7, (1) at the first banquet, (2) building gallows, (3) honoring Mordecai, (4) new advice from his wife, (5) begging Esther, and (6) hanging!
 - q. We should laugh at the humbling lesson of Nebuchadnezzar out to pasture (Dan 4:28-33)!
14. Some of the recorded history in the Bible has events that cause us pleasant gladness and laughter.
 - a. The way Joseph righteously played his brothers should cause some pleasure (Genesis 42-45).
 - b. Jesus treated a Canaanite woman roughly with full intentions of a blessing (Matt 15:22-28).
 - c. When the Jews confronted Peter about tribute money, where did he get it (Matt 17:24-27)?
 - d. Jesus answered the Jews with a question of His own that left them helpless (Matt 21:23-27).
 - e. Jesus ridiculed the Pharisees for straining at a gnat while swallowing a camel (Matt 23:24).
 - f. Jesus healed blind men by spitting in their eyes or putting mud in them (Mark 8:23; Jn 9:6)!
 - g. Jesus had fun, and some convicting teaching, with two going to Emmaus (Luke 24:13-32).
 - h. Jesus asked a Samaritan woman to call her husband, but she had none and five (Jn 4:16-19).
 - i. Paul preached so long a man went to sleep and fell down from the third story (Acts 20:7-12).
 15. Some of the names in the Bible can be amusing (Judges 6:32; II Kings 18:4; Philippians 3:2).
 16. The book of Jonah is amusing by what God recorded about the events and the prophet's spirit.
 17. There is humor in Solomon's writings (Prov 11:22; 18:2; 19:24; 21:19; 22:13,27; 23:34-35; 25:24; 26:8,14-15,18-19; 30:33; Eccl 9:4; 12:1-7).
 18. The Bible has many amusing examples of sarcasm, irony, and hyperbole (Gen 3:22; Deut 1:28; I Kgs 18:27; Job 12:2; Ps 6:6; Amos 4:4; Matt 9:24; 19:24; I Cor 4:8,10; II Cor 12:13; etc.).
- B. God's humor provides us comfort and encouragement to rejoice in Him and a warning to fear Him.
1. We glory in funny things of scripture, history, creation, but we also know He can humiliate us.
 2. We want to know God and walk with God, and humor is a lightening factor between two friends.
 3. We want Abraham's balance as friend of God that feared Him; the many events of Abraham's life, from laughing about Isaac's birth to bartering for Sodom, show the comfortable relationship.
 4. We do not want to leave God in a black robe with gavel and sword as ferocious Judge and Executioner, for He is our loving God and Father and friend, if we truly know Him as He is.
 5. This study is humor God approves, but there is humor God rejects (Prov 14:9; Eccl 3:1,4; 7:2-6).
 6. We never laugh at God, only with Him at those things He justifies as funny with the scriptures.
- C. God has given the righteous the ability and pleasure to laugh in His goodness and their pleasure.
1. His prophets derisively mocked heresy and punished disrespect in their inspired ministries (Ex 32:20; I Kgs 18:26-27; 22:13-18; II Kgs 1:9-15; 2:23-24; 9:30-35; 10:18-27; Job 12:2; 30:1; Isaiah 20:1-5; 44:9-20; Jer 13:1-11; Ezek 4:9-15; 23:20; etc.).
 2. Note the suave, polished, and refined appearances, which Jesus even used in an amusing way to

- confront and convict Israel about John the Baptist's greatness (II Kings 1:8; 2:9; Matt 3:4; 11:8)!
3. For more about God's prophets ... rude preachers ... instant preaching ... prophets of God.
 4. Saints laugh at the ruin of enemies without pride or self-righteousness (Ps 52:5-7; Job 22:19).
 5. Do you think the songs of Moses (Ex 15:1-21) and Deborah (Judges 5:1-31) are funeral dirges?
 6. Abram and Sarah laughed foolishly, then rightly; so should we (Gen 17:17; 18:12; 21:6; 25:1-2).
 7. David, the man after God's heart, ripped off his royal clothes to dance with zeal (II Sam 6:14).
 8. When the LORD delivers His people or blesses them, it is time to laugh and sing (Ps 126:1-3)!
 9. The most detailed preaching service in the Bible ended with a call to mirth (Neh 8:9-12). Glory!
 10. It is only when His people sin that He takes away their mirth (Jer 7:34; 16:9; 25:10; Hos 2:11).
 11. For more **about mirth**, consider it from the Bible.
 12. God created wine for a good purpose – to make us merry (Ps 104:14-15; Pr 31:6-7; Eccl 10:19).
 13. Solomon prescribed a merry heart for your countenance and health (Pr 15:13,15; 17:22; Ec 9:7)!
 14. We have more to laugh and be glad about than any people for our eternal redemption and more!
 15. Jesus Himself taught in His beatitudes that those now weeping would be laughing (Luke 6:21).

SOVEREIGNTY or DOMINION

- A. God is absolutely sovereign with complete and total dominion over all creatures and the universe.
 1. We place it here, not in inherent, as God gave man dominion, and any classification is imperfect.
 2. This attribute makes Jehovah God the most – the authority and choice to exercise His will on all.
 3. He is the First Cause and Final End and Master Mover of all things without the approval or assent or assistance of any (Genesis 1:1; Proverbs 16:4; Job 33:12-13; 36:22-24; Matt 20:15)!
 4. For **God's dominion** (May, 2007).
 - a. The above document is 21 pages of single-spaced sermon outline preached in nine sermons.
 - b. We cannot study attributes exhaustively here, so our goal is to exalt God and humiliate man.
 - c. We want to see Him in the fullness of His sovereign dominion for proper praise and service.
 - d. We cannot answer all objections, for they have been answered before and they often distract.
 5. This doctrine is hated by men, even Christians; but it cannot and should not be compromised.
 - a. Men despising civil rulers' dominion are brutes to be destroyed (Jude 1:8). What of God's?
 - b. Satan rebelled against God's dominion, and he has been damned to eternal fire (Is 14:13-14).
 6. Our God is entirely different from the God of most Christians, as they face the vagaries of life.
 - a. He did not get into trouble in Eden and have to think of a remedy through the cross of Christ.
 - b. He is not trying to save anyone. He will certainly save everyone He ever intended to save.
 - c. He uses every good or evil act of man for His own praise and restrains any not to His praise.
 - d. He is in total control of all events in history, both large and small, both political and personal.
 - e. He is a glorious and victorious sovereign, whom we gladly love and will save us without fail.
 - f. He got into trouble in Eden, as His dear couple rebelled in sin and brought condemnation.

- g. He loves all men so much He tries to save them all, but He largely fails with most of them.
 - h. Most of those He dearly loves are in hell, and those in heaven are there by what they did.
 - i. He confuses His ignorant worshippers, who cannot understand the place of evil in the world.
 - j. He is a sky-buddy watching from a distance, Who cannot effect His will in time or eternity.
 - k. They say, "God loves you and has a wonderful plan for your life," or, "You have a free will, and God cannot save you against it," or, "God has done all He can do; now it is up to you."
7. Sovereign. One who has supremacy or rank above, or authority over, others; a superior; a ruler, governor, lord, or master (of persons, etc.).
 8. Dominion. The power or right of governing and controlling; sovereign authority; lordship, sovereignty; rule, sway; control, influence.
 9. We will not alter the doctrine of God's total authority, right, control, and rule over the universe.
 - a. He has total dominion; He rules over all: none hinder or question (Da 4:3,35; I Ch 29:11-12).
 - b. His authority is independent of any being or their thoughts of rightness (Ps 66:7; Ex 3:14).
 10. It is not the same as God's omnipotence (all power); it is rather the authority, right, and fact that God chooses to exercise omnipotence in absolute rule of the universe according to His own will.
 - a. Men love to hear about God's omnipotence; they despise and hate to hear about dominion!
 - b. It is one thing to create; it is another thing to create rational creatures for yourself (Pr 16:4)!
 - c. By omnipotence God created the ostrich; by sovereignty He created it without wisdom.
 - d. By omnipotence God made a man blind; by sovereignty He had him born blind for Himself.
 - e. By omnipotence God lifted up Pharaoh; by sovereignty He promoted Him for his destruction.
 - f. Famine or leprosy is nothing before omnipotence, but God sovereignly chose to deliver two!
 11. Sovereignty is God's ruling control of all things and events so nothing surprises or hinders Him.
 - a. He made all things for Himself and His pleasure, not you or any creature (Pr 16:4; Rev 4:11).
 - b. He works all things after the counsel of His own will (Isaiah 46:9-11; Dan 4:35; Eph 1:11).
 - c. God does what He pleases (Ps 135:6; 115:3; Job 23:13; Is 14:24; 46:10; Eph 1:9; Mat 11:26).
 - d. God has no fear of opposition or change to His purposes (Ecclesiastes 3:14; 7:13; Is 14:27).
 - e. Chance events are certain, He planned each one (Pr 16:33; Ex 21:13; I Kgs 22:34; Ruth 2:3).
 - f. He fully exercises mind control, to opposite actions as He chooses (Ex 34:23; Josh 11:20).
 - g. He easily overrules the will of man for good or evil (Exodus 4:21; Phil 2:12-13; Rev 17:17).
 - h. All matter and nature are under His dominion (Ps 148:8; II Kgs 6:5-7; Matt 14:15-21).
 - i. All irrational creatures are under His dominion (Jonah 1:17; 2:10; I Sam 6:2-12; I Kgs 17:4).
 - j. All good angels do His commandments instantly (Psalm 103:20; Matthew 26:53; Ps 34:7).
 - k. All evil angels can do nothing against Him (Job 1:9-12,22; 2:3-6; Matt 8:28-34; Luke 10:17).
 - l. Kings, powerful over men, are under His dominion (Dan 2:20-22; 4:17,25,32; Ezra 7:27).
 - m. He commands all events, including good and evil (Ps 33:9-11; Is 45:7; Lam 3:37; Amos 3:6).
 - n. God uses the sins of men to praise Him and allows no others (Ps 76:10; Gen 20:6; Ex 34:24).

- o. Every sin is under His rule and use (Gen 45:7-8; 50:20; Ex 34:24; Deut 2:30; II Kgs 19:25).
 - p. God's blinds men to horrific deception and crimes (Ezek 14:6-9; 20:25-26; II Thess 2:9-12).
 - q. For God's **blinding**.
12. Sovereignty is God's authority and right to do as He will with rational creatures for His reasons.
- a. God has all the rights; we have all the responsibilities; if you do not like that, then change it!
 - b. It is personal: God gave you existence w/o asking, with hell at the end, and you cannot end it!
 - c. It is personal: He chose each detail w/o asking: body, mind, family, ability, time, spouse, etc.
 - d. It is personal: He blesses one and curses others; anything you are or have is a gift (I Cor 4:7).
 - e. Job knew; Mrs. Job rebelled – the LORD gave, and the LORD took away (Job 1:21; 2:10).
 - f. A certain rich man prospered by God's blessing, but then God took it all away (Lu 12:16-21).
 - g. You cannot restrain Him or question Him, and we love it so (Is 45:9; Dan 4:35; Rom 9:20).
 - h. You cannot brush your teeth, or live, without God's will for it, so do not boast (Jas 4:13-16).
 - i. He says to skeptics, "Is it not lawful for me to do what I will with mine own?" (Matt 20:15).
 - j. God hides truth from the educated, because He finds it good to humble them (Mat 11:25-27).
 - k. He is the Potter – man is the clay; He does as He wishes: He makes all kinds (Rom 9:13-24).
 - l. He makes you any way He wishes, whether seeing or blind (Ex 4:11; Jn 9:1-3; Deut 32:29).
 - m. He is the primary cause behind any promotion in your profession (I Sam 2:7; Psalm 75:4-7).
 - n. He can put you to sleep to miss something, keep you from sleep to find something, or teach you while you sleep (I Sam 26:12; Esther 6:1-3; Job 33:14-18).
 - o. He can forgive or judge as He sees fit – different men in different ways for the same sins, such as destroying Eli and his sons while saving David and his sons alive, etc., etc.
 - p. He causes men to favor or hate His people (Ge 39:4,21; Esth 2:9,15,17; Ps 105:25; Dan 1:9).
 - q. It is one thing to hap on the field of Boaz, it is an even bigger thing to have Boaz fall for you!
 - r. He can give what you want, make you sick of it, and judge you for wanting it (Ps 106:13-15).
 - s. He deceives prophets and people – deceived and deceiver are His (Job 12:16; Ezek 14:1-11).
13. Sovereignty is God's choice and efforts to save whom He will by His own means of eternal life.
- a. He owes damnation to all, salvation to none, and if He saved one it is pure sovereign grace.
 - b. Consider what was done **before creation** ... promising (Titus 1:2), purposing (II Tim 1:9), choosing (Eph 1:4), foreordaining (I Pet 1:20), writing (Rev 17:8), preparing (Matt 25:34), including (Acts 15:18), choosing (II Thess 2:13).
 - c. He damned the race to three kinds of death for one small sin by another, which is a profound evidence of sovereign authority ... and saves the very same way (Gen 2:17; Rom 5:12-19) ... all of which was fully planned and designed before any effort was made to create.
 - d. Arminian or Calvinist, God chose to create rational beings He would eternally torment, for they could not have sinned and offended His law to condemn themselves without creation!
 - e. God's will is the active and dominating will in eternal life – the true free Will (John 1:13; 3:8; 5:21; 6:38-39; Romans 9:16-18; Ephesians 1:5,9,11; Heb 8:8-12; 10:7-10; James 1:18).

- f. Salvation from beginning to end is of the LORD, though we have a role in one phase. Glory!
- g. God set all the operations of grace to glorification in eternity (Rom 8:29-30; Eph 1:3-12).
- h. When explaining salvation, Paul used Potter and clay for two kinds of vessels (Ro 9:21-24).
- i. God decreed salvation for His glory, not man's remedy from sin (Rom 9:22-24; Ep 5:25-27).
- j. God reprobated men by His sovereign will (Rom 9:15-18; Jude 1:4; I Peter 2:8; I Thess 5:9).
- k. God reserves some, as angels (Ro 11:4-5; I Ti 5:21) appointing them (I Thes 5:9; I Pet 2:8-9).
- l. God chose and sent Jesus to die a covenant death for His people only (Jn 10:15; Rom 8:32).
- m. God does not even allow questions about sovereign salvation (Rom 9:19-20; Matt 20:15).
- n. When you can control, direct, stop, or start the wind, then you can regeneration (John 3:8)!
- o. When you can break His rule of day and the night, you can influence salvation (Je 33:20-22).
- p. Consider the terms of the vital phase – creation, death, quicken, birth, regenerate, resurrect.
- q. It is God that tied you to Jesus Christ and made Him what He is for you (I Corinthians 1:30)!
- r. You are bound to give thanks alway to God for His eternal choice to save you (II Thes 2:13).
- s. If you hear and obey the gospel, it is by God, though you believe (Acts 13:48; 16:6-10,14).
- t. God sovereignly overrode Jesus in Gethsemane – for you – it was possible (Mat 26:38-39).
- u. The Lord's Supper, memorial feast of Christ's death, is by special invitation only to the elect.
- v. Jesus Christ sovereignly chose to die instead of calling twelve legions of angels (Matt 26:53).

B. We may take comfort in God's sovereign dominion over all things in many aspects of our lives.

1. Every sovereign choice God has made and each aspect of each is perfectly holy, righteous, just, and wise. Your questions are out of line, based on your limited view, and selfishly motivated.
2. The full extent of the benefits of knowing God's sovereignty cannot be exhaustively listed here.
3. We learn our place and purpose in life – for His glory and pleasure – not ours (Pr 16:4; Re 4:11).
4. We may glorify God by praising His total dominion over the entire universe by His own will, for this among all His attributes may be the one that is most exalting and glorifying of His Godhead.
5. We learn contentment, submission, and thankfulness for our makeup and difficult circumstances, knowing He planned them from eternity for His glory and our profit, if we will submit to them.
6. We learn that anger or bitterness against God is profanely wrong, as we are the clay, and He is the Potter, and He is not accountable, answerable, or alterable to any (Job 33:12-13; Rom 9:20).
7. We learn total trust in the Lord to be Protector and Provider in any situation, for we remember that none are above Him, and He is committed to us (Ec 5:8; Is 49:23; Jer 29:4-7; Rev 12:14-17).
8. We learn a proper peace and perspective for analyzing evil in the world, knowing that God has ordained every act, large or small, bad or heinous, for holy ends (Job 2:10; Ps 76:10; Amos 3:6).
9. We learn the proper doctrine of salvation. God is not trying to save any; He will save all elect. The foundation of eternal life is His will, not ours. Our praise is of God, not of man or ourselves.
10. We learn godly fear from this intimidating and overwhelming aspect of God (Ps 4:4; Eccl 12:13).
11. We learn humility and thanksgiving that anything we have or are is God's kind gift (I Cor 4:7).

12. Wise men learn to pray for God to overrule their wills (I Kgs 8:58; Ps 119:35-36; 141:4; 51:10).
- C. In those areas where God has charged us with dominion, we should exercise our authority diligently.
 1. Let PETA gnash with their teeth! God gave man dominion over the animals, and He ordered horrific cruelty on gentle ones for His own sacrifices (Gen 1:26-28; Ex 12:1-10; Lev 5:7-10).
 2. God's own rules for kindness to animals are entirely sufficient (Deut 14:21; 22:6-7; Pr 12:10).
 3. Civil rulers should execute their office to the fullest (Pr 20:8,26; 30:31; Eccl 8:4; Rom 13:1-7).
 4. Fathers should command their households and enforce it (Gen 18:19; Josh 24:15; I Sam 3:13).
 5. Husbands should bear rule in marriage over their wives (Gen 3:16; Esther 1:16-20; I Pet 3:1-6).

TRUTH

- A. The LORD Jehovah, our God and Father, is the true God and a God of perfect truth, fact, and reality.
 1. Let God be true, but every man a liar, for that is what they prefer (Rom 3:4; Jn 14:6; 18:37-38).
 2. The worst possible life is to believe, live, promote, and die in a lie about God, yet most men will!
 3. Truth. Honesty, uprightness, righteousness, virtue, integrity. Conformity with fact; agreement with reality; accuracy, correctness, verity (of statement or thought). Agreement with a standard or rule; accuracy, correctness; Genuineness, reality, actual existence.
 4. Verity. Truth, either in general or with reference to a particular fact; conformity to fact or reality.
 5. Verily. In truth or verity; as a matter of truth or fact; in deed, fact, or reality; really, truly. Placed in front of a sentence or statement as an emphatic asseveration of its truth or accuracy.
 6. Very. Really or truly entitled to the name or designation; possessing the true character of the person or thing named; properly so called or designated; = True. Compare (I Thess 5:23).
 7. Amen. Be it so really! Of concurrence in a formal statement, confession of faith, etc.: It is so in truth. Retained in the Bible from original Gr. or Heb.: Truly, verily. Compare (II Cor 1:18-20).
 8. God is truth in His perfect divinity, comprehension of reality, works and ways, and revelation.
 9. He is the only true God, for all other gods are lies and vanity (II Chr 15:3; John 17:3; I Cor 8:4).
 10. Every other god is a lie and vanity, regardless (Ps 31:5-6; Is 44:17-20; Jonah 2:8; Hab 2:18-20).
 11. He is a God of truth (Deut 32:4; Psalm 31:5; Isaiah 65:16; Jer 10:1-16; I Thess 1:9; I John 5:20).
 12. God has never lied and cannot lie (Num 23:19; I Sam 15:29; Titus 1:2; Luke 21:33; Rom 11:29).
 13. His word and words, His promises, may be fully trusted (II Tim 2:13; Rom 3:3; Heb 6:17-18).
 14. But He will send lies to those who reject truth (I Kgs 22:19-23; Ezek 14:6-11; II Thess 2:9-12).
 15. For God sending **confusion**.
 16. He never speculated, exaggerated, or investigated as us. He is, knows, and reveals perfect truth.
 17. His true existence and truthfulness are superlative, requiring absolute and infinitely perfect truth.
- B. God's truthfulness in His existence, His word, and His dealings should be of great comfort to saints.
 1. Every other worshipper has been terribly deceived and their most adored and needed fact is a lie!
 2. Every other worshipper has been terribly deceived and the words of their gods are just more lies!
 - a. Jihad terrorists wake one nanosecond after a bomb blast to meet Jehovah without 72 virgins!

- b. American Indians wake one nanosecond after death to meet Jehovah without buffalo in hell!
 - c. Buddhists wake one nanosecond after death to meet Jehovah without gifts from their family!
 - d. Hindus wake after immolation at a funeral to meet LORD Jehovah without a filthy Ganges!
 - e. You may walk with Jehovah now, every second, and run to Him through the curtain of death!
 - f. It is the truth of God that came by Jesus Christ that shall make a man free (John 8:32).
3. Your relationship to Jesus Christ and His gospel tells if you agree on truth with God (John 3:33).
 4. If you keep His covenant and testimonies, all His paths for you are mercy and truth (Ps 25:10).
 5. Every promise may be trusted, especially those written in the more sure word of His scriptures (II Pet 1:19; Psalm 19:7-10; 100:5; 119:142,160; 138:2; Prov 8:7-9; John 10:35; I John 2:21).
 6. What is your favorite promise? “I will never leave thee, nor forsake thee” (Heb 13:5-6)? Amen!
 7. Or is it, “In my Father’s house are many mansions ... I go to prepare a place for you” (Jn 14:2).
 8. Why we believe the **Christian Bible is true**.
- C. As the children of God, we should be known for absolute truth in all our words and all our actions.
1. Since our God is the true God, then everything about us and our dealings should be only truth.
 2. Since our God has revealed Himself in a true Bible, then every word we affirm should be truth.
 3. We should confidently affirm **every word**.
 4. Provide things honest before all men (Rom 12:17; II Cor 8:20-21; I Thess 4:11-12; I Pet 2:12).
 5. As God’s children and His servants, we must be men of truth (Ex 18:21; Zeh 7:8-14; 8:14-17).
 6. The perilous times are Christians departing from truth (II Tim 3:1; 4:3-4; Is 59:4,13-15; Jer 5:1).
 7. Remember that the devil is a liar and the father of lies (John 8:44; II Thess 2:9-12; I Tim 4:1-3).
 8. Because He is the true God of truth, He will revenge all liars (Pr 19:5,9; Rev 21:8,27; 22:15).

WISDOM

- A. The LORD Jehovah, our God and Father, is the only wise God in all His ways and shares it with us.
1. He is the only wise God, as all others are vain imaginations (Rom 16:27; I Tim 1:17; Jude 1:25).
 2. By wisdom we mean independent genius at knowing perfection – far beyond mere omniscience.
 3. By wisdom we mean the right application and use of His understanding to accomplish His glory.
 4. By wisdom we mean choosing perfect ends and ordering all circumstances and means to them.
 5. By wisdom we mean the coordination of all means and secondary causes while allowing liberty.
 6. His wisdom and understanding are infinite (Ps 147:5; 40:5; 139:17-18; Isaiah 40:28; Ro 11:33).
 7. His wisdom is in creation (Ps 104:24; 136:5; Pr 3:19; 8:27-29; Jer 10:12; 51:15): a 24-hour day, 23 degree axis, Eve for Adam, sex, sunshine, food and taste, water cycle, horse and ostrich, etc.
 8. His wisdom is in providence (Pr 8:12; Eccl 3:1-8; 9:11): the wheel, your spouse, Dunkirk, etc.
 9. His wisdom is in the Law (Deut 4:6; Ps 19:7): monogamy, cities of refuge, perjury, sanitation, jealousy, quarantine, witnesses, running water, circumcision, centralized authority, etc.
 10. His wisdom is in salvation (Is 52:13; Eph 1:8; 3:10; Rom 5:15,20-21; 11:33; I Cor 1:19-24): election,

redemption, regeneration, conversion, glorification, virgin birth, Christ by woman, etc.

11. His wisdom is in the gospel (I Cor 1:17-24; 2:1-14): foolish to the wise but wisdom to the foolish, savor of God that always triumphs, Ethiopian eunuch, believed by those ordained, etc.
 12. His wisdom is in Jesus Christ (Is 52:13; Col 2:3): the personal representative of God's wisdom.
 13. Solomon's wisdom was derived (from God) and inferior (to God) by an infinite distance.
- B. God's wisdom in all His ways and works should comfort and encourage our trust and delight in Him.
1. Do you trust creation? How He made you? How He arranged body, seasons, rain, disasters, etc.?
 2. Do you trust providence? All God's choices that profoundly affect your life? All that affects the world is by His wisdom, and you should fully submit to it and appreciate it.
 3. Do you trust the Bible? You should trust it absolutely and totally no matter what on any subject.
 - a. Do you trust it about civil authority and your duty to honor and pray for our president?
 - b. Do you trust it about marriage e.g. purpose, submission, bitterness, sex, love, affinity, etc.?
 4. Do you trust salvation? How and whom God saved according to His own will (II Sam 23:5)?
 5. If you understand (and live by this knowledge) the gospel, it is by a gift of wisdom (Matt 11:19).
- C. Because our God is wise, we as His children should be wise in conducting ourselves in all matters.
1. God has given us a new man to think differently than the old, His Spirit, and inspired scripture.
 2. We have the means to be wiser than our peers, as the book of Proverbs encourages and teaches.
 3. For the vast library of wisdom in **Proverbs**.
 4. We have wisdom to be wiser than superiors, as the book of Psalms teaches us (Ps 119:98-100).
 5. Wisdom puts heart over ritual, mercy over sacrifice, right over appearance, love over riches, etc.
 6. You should know the answers to most questions of life with sober and sound judgment (Jn 7:24).

FAITHFULNESS

- A. The LORD Jehovah is infinitely faithful to ever fulfill His will, duties, and word to Himself and us.
1. He is the faithful God: His faithfulness is to the clouds (Deut 7:9; Ps 36:5; Is 49:7; Lam 3:21-23).
 2. Faithful. Firm in fidelity or allegiance to a person to whom one is bound by any tie; constant, loyal, true. True to one's word or professed belief; abiding by a covenant or promise, steadfast. Conscientious, thorough in the fulfillment of duty. That may be believed or relied upon; trustworthy, veracious, reliable. True to the fact or original, accurate.
 3. God never changes, so He will be the same yesterday, today, and forever, unlike you (Heb 13:8).
 4. God never changes, so if He has given His word, He will perform it no matter what (Mal 3:6).
 5. God never repents or lies, so what He has purposed or said He will most surely do (Num 23:19).
 6. The psalmist rejoiced in God never sleeping, unlike Baal or others, to protect you (Ps 121:1-8).
 7. What God starts, He finishes, including His work in His children (Psalm 57:2; 138:8; Phil 1:6).
 8. What God promises, He performs (Genesis 26:3; I Sam 3:12; Is 9:6-7; Jer 33:14; Micah 7:20).
 9. His predestinating purpose extends all the way from foreknowledge to glory (Romans 8:28-39).

10. The faithfulness of Jesus as our high priest is by his continual life and priesthood (Heb 7:23-25).
- B. His faithfulness ought to comfort and encourage you to put your trust in Him for time and eternity.
1. If God said something appearing impossible, like Sarah's conception, He is faithful (Heb 11:11).
 2. If you fail to believe His promises, His faithfulness brings them to pass (II Tim 2:13; Rom 3:3).
 3. Even if you fail in your faith or duties, God will not allow His faithfulness to fail (Ps 89:28-37).
 4. God is faithful, so His needed power for preservation will be done (I Thes 5:23-24; II Thes 3:3).
 5. We should hold fast our profession of faith without wavering, for He is faithful (Hebrews 10:23).
 6. You have sinned too much, too many times, too heinously? Yet He remains faithful (I John 1:9).
 7. Everyone else you know waxes and wanes, sleeps, quits, retires, dies. But He none of the above!
 8. You cannot count for sure on anyone you know for a day; you can bet time and eternity on Him!
 9. Consider the uses of verily in scripture (Psalm 37:3; 58:10-11; Matt 21:21; 25:40; John 5:24).
 10. They can talk all they want about global warming – they are all retarded liars (Genesis 8:22).
- C. Because He is faithful and we partake of His nature, we should be faithful in discharging all duties.
1. Children grow up with a subjective concept of God by how their fathers conducted themselves.
 2. Many despise Christianity and Christians, almost justifiably, for their hypocrisy – unfaithfulness!
 3. We have taken the name of Christ in baptism – we must hold fast our profession (Heb 10:23)!
 4. Evidence of eternal life is faithfulness – continuing in the gospel (Jn 8:31; Col 1:23; Heb 3:6,14).

PATIENCE or LONGSUFFERING

- A. The LORD Jehovah is a God of patience and longsuffering far beyond ours or even our knowledge.
1. Patience. The suffering or enduring (of pain, trouble, or evil) with calmness and composure; the quality or capacity of so suffering or enduring. Forbearance, longsuffering, longanimity under provocation of any kind; esp. forbearance or bearing with others, their faults, limitations, etc.
 2. Longsuffering. Patient endurance of provocation or trial; longanimity.
 3. Longanimity. Long-suffering; forbearance or patience (e.g. under provocation).
 4. He is the God of patience (cheerful endurance of negative events) and consolation (Rom 15:5-7).
 5. He showed Moses His glory, or rather declared His glory to Moses, His longsuffering (Ex 34:6).
 6. He is a patient and longsuffering God (Num 14:18; Ps 86:15). Believe it! Trust Him! Rejoice!
 7. God is slow to anger (Ps 78:38-39; 103:8; 145:8; Neh 9:17; Is 48:9; Joel 2:13; Jonah 4:2).
 8. He will not always chide (rebuke) or keep anger long (Ps 103:9; 30:5; Jer 3:5,12; Mic 7:18-19).
 9. He pities His children like a good father, remembering their very weak frame (Ps 103:13-14).
 10. Paul proved he was a minister of God by patience he showed in difficulties (II Cor 6:4; 12:12).
- B. His patience and longsuffering should comfort and encourage, but never lead to presumptive folly.
1. His longsuffering should lead to repentance, and so thus account for it (II Peter 3:9,15; Rom 2:4).
 2. He knows your frame and weakness, so trust His mercy and forgiveness (Ps 103:8-14; 78:38-39).
 3. What keeps you from flying to Him with any sin or sinful propensity? Go to the God of patience.

4. The longsuffering of God can and will come to an end, so do not presume (Pr 29:1; Ps 50:21-22).
- C. Because He is patient and longsuffering, you should show this participatory attribute in your life.
 1. Be slow to wrath, like your heavenly Father (Prov 14:17,29; 15:18; 16:32; Eccl 7:9; Jas 1:19).
 2. True Christian charity or love is longsuffering, is not easily provoked, beareth, endureth, etc.
 3. Any angrily responding fast to irritation show ungodly wickedness and folly. Examine yourself!
 4. A fruit of the Spirit is longsuffering (Gal 5:22), and there is no law against you showing it.
 5. Truly born again saints live in lowliness, meekness, longsuffering, and forbearance (Eph 4:2).
 6. Show God's might and power in your life by patience and longsuffering with joy (Col 1:11).

GLORY & BEAUTY & MAJESTY

- A. Jehovah, God of the Bible, is gloriously beautiful and magnificently majestic in Person and Office.
 1. His glory is His resplendent beauty, glorious majesty, and magnificence due to many perfections.
 2. Glory. Resplendent beauty or magnificence. An effulgence of light such as is associated with our conceptions of heaven. A state of exaltation and splendor.
 3. Beauty. Such combined perfection of form and charm of coloring as affords keen pleasure to the sense of sight or to other senses, including intellectual or moral faculties through inherent grace.
 4. Majesty. The external magnificence befitting a sovereign. Kingly or queenly dignity of look, bearing, or appearance; impressive stateliness of aspect or demeanor.
 5. The LORD Jehovah knows He is all these things and expects you to know it as well: a single verse associates God's glorious appearance with majesty, excellency, and beauty (Job 40:10).
 6. The glory of God is a great theme of the whole Bible, and you must know it to know God at all.
 - a. See the O.T. (Ps 24:7-10; 145:5,11-12; Jeremiah 3:15-16; Mal 2:2; Lev 10:1-3; Ps 106:20).
 - b. See the N.T. (Ro 11:36; 16:27; Ga 1:5; Ep 3:21; Phil 4:20; I Ti 1:17; 6:15-16; II Ti 4:18; Heb 13:20-21; I Pet 4:11; 5:11; II Pet 3:18; Rev 4:6-11; 5:11-14; 7:9-12; 14:6-7; 15:3-8; 19:1-6).
 - c. Scripture compares the glory of God to light (Luke 2:9; Acts 22:11; Revelation 18:1; 21:23).
 - d. Scripture compares the glory of God to honor (I Corinthians 15:43; I Tim 1:17; I Peter 2:20).
 - e. Man's glory cannot be compared to God's (Is 2:10-22; Jer 9:23-24; Rom 3:23; I Peter 1:24).
 - f. Compare Ahasuerus (Esther 1:4), Nebuchadnezzar (Dan 4:30,36; 5:18-19), Solomon (I Kgs 10:4-9; I Chr 29:25), His temple (I Chr 29:2; II Chr 3:6), Aaron's garments (Ex 28:2,40), etc.
 - g. Compare devouring fire (Exodus 24:17), Mount Sinai (Deut 5:22-27), the horse (Job 39:19-25), the heavens (Ps 19:1), fathers (Prov 17:6), the strength of young men (Prov 20:29), the rainbow (Ezek 1:26-28), Solomon (Matt 6:29), and the world's kingdoms (Luke 4:6).
 7. The beauty of God is a great theme of the Bible (Job 40:10; Psalm 90:17; Isaiah 28:5; Zec 9:17).
 - a. God's beauty is seen in His house, by word and Spirit, where men worship (Ps 27:4; 96:6).
 - b. We often read of the beauty of holiness (I Chron 16:29; II Chron 20:21; Psalm 29:2; 96:9).
 8. The Bible declares His majesty (I Chron 29:11; Job 37:22; 40:10; Ps 29:4; 45:3-4; 93:1; 96:6; 104:1; 145:5,12; Isaiah 2:10,19,21; 24:14; 26:10; Mic 5:4; Heb 1:3; 8:1; II Pet 1:16; Jude 1:25).

- B. We may find great delight in the glorious beauty of Jehovah for pleasure and to dull all other objects.
 1. David, as worship leader, emphasized it (Psalm 63:1-2; 72:18-19; 96:3,7-8; 105:1-3; 145:1-13).
 2. David believed God deserved and required an “exceeding magnificent” temple (I Chr 22:5; 29:1).
 3. Worshipful praise is the chief means of giving God glory (Psalm 50:23; 29:1-2; 148:7-13; I Chron 16:27-29; Isaiah 42:8-12; Rev 4:8-11).
 4. Singing is a means of praising God (Psalm 21:13; 30:12; 61:8; 66:2; 108:1; 138:5; 147:1).
 5. Giving thanks is a means of praise (Psalm 35:18; 79:13; Luke 17:18; II Cor 4:15; Heb 13:15).
 6. Confessing sins and acknowledging His judgments gives Him glory (Joshua 7:19; I Sam 6:5).
 7. Our highest pleasure in life should be to bring and give glory to God (Rom 15:5-6; I Cor 10:31).
 8. Agur declared a dominating king to be gloriously beautiful, and none is like God (Pr 30:29-31).
 9. All perfection and praise must be directed to God Who only is glorious (Ac 12:23; Ro 1:21-23).
- C. God has transferred some of that glory, beauty, and majesty to the man in his person and offices.
 1. The church is clothed by God in righteousness for desirable beauty (Ps 45:11; Ezek 16:12-14).
 2. Moses prayed by inspiration for God’s beauty upon the church of God in the O.T. (Psalm 90:17).
 3. Our exalted praise, honour, and admiration of God is the glory that we can give Him by worship.
 4. God’s glory is above the heavens (Ps 113:4) and an object for even praise of kings (Ps 102:15).
 5. We make His praise and worship glorious to be fitting (Ps 48:1; 66:2; 96:4; 145:3; Heb 12:28).
 6. The man is the reflected image and glory of God, and the woman that of the man, so that even minor parts of clothing should reflect God’s glory and authoritative assignments (I Cor 11:3-10).
 7. In our authority roles, we should execute authority as a king without any rebellion (Pr 30:29-31).
 8. Our motives and performance on the job reflect the glory of God (Col 3:22-25; I Peter 2:18-20).

JOY, DELIGHT, PLEASURE

- A. The true God describes Himself taking joy, delight, and pleasure in Himself, His works, His people.
 1. An earlier inherent attribute, independence, assumes God is infinitely, perfectly happy (Ex 3:14).
 2. Two of our favorite verses about God say for Himself and for His pleasure (Pr 16:4; Rev 4:11).
 3. All things, creation, providence, or salvation, are of Him, through Him, and to Him (Rom 11:36).
 4. The inspired record of creation shows God’s measure of His works (Gen 1:4,10,12,18,21,25,31).
 5. His expostulation with Job by appealing to creation and providence indicates His delight in them.
 6. Why did all the angels sing and shout for joy at creation (Job 38:4-7)? Because God was happy!
 7. God takes pleasure in uprightness and not in wickedness (I Chr 29:17; Ps 5:4; Is 65:12; 66:12).
 8. The Holy Spirit records God’s delight in His servant Christ (Isaiah 42:1; Matt 3:17; 12:18; 17:5).
 9. God delighted in His O.T. church (Deut 10:15; Ps 149:4; Isaiah 62:4-5; Jer 32:41; Zeph 3:17).
 10. Moses testified God rejoiced both in blessing Israel and in chastening them (Deut 28:63; 30:9).
 11. He saved some, by election and predestination, for His good pleasure (Eph 1:5,9,11; Luk 12:32).
 12. It pleased God to bruise His own perfect Son to fulfill the designed pleasure of God (Is 53:10).

13. Gospel preaching to save babes and confound the wise pleases Him (I Cor 1:21; Matt 11:25-26).
 14. Why is there joy in heaven over sinners repenting? Because it makes God happy (Luke 15:10)!
 15. God works in us both to will and to do of His good pleasure (Philippians 2:12-13; II Thess 1:11).
 16. Samuel appealed to Saul whether God delights in obedience or in sacrifice (I Samuel 15:22).
 17. He sent Cyrus the Persian to do His pleasure to Babylon and Jerusalem (Is 44:28; 46:10; 48:14).
- B. We should be highly motivated to earn His approval and delight under these related attributes of His.
1. He delighted in David, and he knew it; we should aim for this favor (Psalm 18:19; 35:27; 37:23).
 2. The queen of Sheba identified both God's delight in Solomon and love of Israel (I Kings 10:9).
 3. God has more pleasure, over a horse's strength or a man's legs, in His saints (Psalm 147:10-11).
 4. Our great God is well pleased with our thanksgiving, good deeds, and charity (Heb 13:15-16).
 5. God abominates the froward, but He delights in the upright (Pr 11:1,20; 12:22; 15:8; Mal 1:10).
 6. God delights in a woman that knows her place and has a meek and quiet spirit (I Peter 3:4).
 7. It should motivate us to prayer, as it did the psalmist and the apostle (Ps 51:18; II Thess 1:11).
 8. Do not ever be so foolish as to say God delights in the wicked, as this world assumes (Mal 2:17).
 9. He encouraged the recovered Jews that He would take pleasure in the rebuilt temple (Hag 1:8).
- C. By His example and Spirit He has given us, we should also joy, delight, and take pleasure in things.
1. We are not talking about pleasure of an amusement park (if any), but in God and spiritual things.
 2. We are called to glory in the LORD, and in the things in which He Himself delights (Je 9:23-24)!
 3. The joy of Israel was due to delighting in the great goodness of God (Neh 9:25; Zech 9:16-17).
 4. We delight and rejoice in the LORD and His things (Ps 37:4; 94:19; 111:2; 112:1; 119:16; Is 58:13-14; 66:10-11; Phil 4:4), which occupied some reasoning in Job (Job 22:26; 27:10; 34:9).
 5. Christians should be the happiest, most exulting, joyful people on the planet! Why are you not!
 6. Solomon prescribed a merry heart for your countenance and health (Pr 15:13,15; 17:22; Ec 9:7)!
 7. God joys and delights in His other attributes, which His people can emulate (Micah 7:18; 6:8).
 8. David confessed that the excellent saints in the earth were the object of all his delight (Ps 16:3).
 9. For more about delighting in the LORD, see the author's sermon, "Delight Thyself in the Lord."

Relational Attributes

- A. God, by His inherent, declarative, and participatory attributes, deserves glory, honor, praise, worship, love, and service.
- B. Many stop with attributes intrinsic to His nature or those communicable, but there is so much more to the study of God.
- C. The attributes to this point leave Him a little academic, conceptual, theological, and distant; these make Him personal.
- D. Now it is time to consider attributes that show an incredible degree of personal relationship to creatures, especially men.

- E. He could exist as Deists and others think, apart from other rational beings. But the following attributes, distinct from the inherent, declarative, and participatory ones preceding, prove otherwise, for they show a very personal God for the elect.
- F. These attributes affect, assist, promote, or encourage God's personal relationship to His creatures, especially saved men.
- G. Lengthy studies could be made of each of these attributes, but we must refrain ourselves due to limited space and time.
- H. Each category of attributes takes us closer to God, and now we consider those traits that bring God and us together.
- I. Genesis 1 has God's omnipotence (inherent), creation (declarative), and goodness (participatory); but He also made man like Himself, blessed, named, employed, and married him, and walked and talked with him (Gen 1:26; 2:15,22; 3:8).
- J. For these attributes, we must (a) prove them such, (b) identify the value of them, and (c) apply them to knowing God.

JEALOUS

- A. Jehovah God is possessive and expectant of His children's adoration and service, and rightfully so.
 - 1. Though not the most comforting relational attribute, but more so if understood, it should be first.
 - 2. Jealousy. The state of mind arising from the suspicion, apprehension, or knowledge of rivalry: a. in love, etc.: Fear of being supplanted in the affection, or distrust of the fidelity, of a beloved person, esp. a wife, husband, or lover. c. In Biblical language, said of God: Having a love which will tolerate no unfaithfulness or defection in the beloved objects.
 - 3. The Bible declares God to be jealous, and His name is Jealous (Deut 4:24; Heb 12:29; Ex 34:14).
 - 4. God's jealousy is provoked by worship of other gods (Ex 20:3-5; De 6:14-15; 32:16,21; Is 42:8).
 - 5. God in jealousy killed 24,000 Israelites when they committed whoredom (Num 25:11; Is 42:13).
 - 6. God's jealousy is associated with great anger and wrath (Nahum 1:2; Ezekiel 38:19; Zech 8:2).
 - 7. God's jealousy is often associated with a burning fire (Deut 4:24; Psalm 79:5; Zeph 1:18; 3:8).
 - 8. Jealousy in man is also associated with great anger and wrath (Pr 6:34; Song of Solomon 8:6-7).
 - 9. Jealousy is a godly attribute when satisfying scriptural limits and objects, as it does with God.
 - a. There is never any evil with God (Deuteronomy 32:4; Job 34:10; James 1:13; I John 1:5).
 - b. Jealousy was accommodated in the Law of Moses (Number 5:11-31; Ezekiel 16:38-42).
 - 10. Spiritual adultery best conveys **God's jealousy**.
- B. Knowing God's jealousy should curtail our sinful activities in order to obtain His approving favor.
 - 1. The first and great commandment of God is total passion for Him (Deut 6:4-5; Matt 22:36-38).
 - 2. A divided heart or mind is unfaithful (Ps 86:11; Jer 32:39; Hos 10:2; Matt 6:24; James 1:8; 4:8).
 - 3. Even friendship with the world God counts as spiritual adultery and becomes an enemy (Jas 4:4).
 - 4. Joshua understood God's jealousy and severely warned Israel before his death (Joshua 24:19).
 - 5. A wise man understands God's jealousy against those presuming to devise evil (Deut 29:14-20).

6. For comfort, God can be jealous for the way His chastening is applied to His people (Zech 1:14).
- C. In order to walk with God as we can and should, we must guide our lives according to His jealousy.
 1. We must be jealous for His glory and honor as heroes (Nu 25:11; I Kgs 19:10,14; II Cor 11:1-4).
 2. Godly fathers like Abraham or Joshua jealously guard family priorities (Gen 18:19; Josh 24:15).
 3. Some must be pulled out of the fire to show zeal for our jealous Lord (Neh 13:23-29; Jude 1:23).
 4. Rejoice! God sent Gentiles the gospel to make Israel jealous (Deut 29:21; Rom 10:19; 11:11,14).
 5. Use God's jealousy as an argument in holy reasoning in prayer (Joel 2:17-18; Ezekiel 39:25).

APPROACHABLE or PERSONAL

- A. God is approachable for an intimate personal relationship; He has stated and shown His will for it.
 1. Enoch and Noah walked with God, but they knew less than you (Ge 5:22-24; 6:8-10; He 11:5-7).
 2. Abraham was God's friend, and he approached Him (II Chr 20:7; Is 41:8; Jas 2:23; Gen 18:23).
 3. God spoke to Moses as a man to his friend, face to face (Ex 33:11; Num 12:6-8; Deut 34:10).
 4. God liked David, delighted in David, and praised David as likeminded (I Chr 28:4,9; 29:28; II Sam 23:1-7; Psalm 18:19-26; 23:1-6; 37:23; 78:70 89:19-37; I Samuel 13:14; Acts 7:46; 13:22).
 5. David's details of God's knowledge and involvement in his life are precious (Psalm 139:1-24).
 6. There are many promises of His nearness (II Chr 15:2; 16:9; Psalm 34:18; 46:1; 145:18; Isaiah 55:6-7; 58:9; 66:1-2; 57:15; Hosea 6:1-3; Zech 1:3; Mal 3:7; John 14:23; Jas 4:8; Rev 3:20).
 7. It is a commandment and blessed privilege (I Chron 28:9; II Chron 12:14; 19:3; 30:18-19; Ezra 7:10; Psalm 105:4; Isaiah 45:19; 55:6-7; Hosea 5:15; Amos 5:4-6; Zeph 2:2-3).
 8. He hears those who think and speak of Him, and He marks them for Himself (Malachi 3:16-17).
 9. Jesus is the Son of God, and He was very approachable by all kinds of persons at all times with all kinds of needs (Matt 15:21-28; Luke 7:36-50; 8:43-48; 19:1-9; John 3:1-2; 4:4-26).
 10. Eternal life is His gift to the elect to know Him (John 17:3; I John 5:20; Heb 8:11), and He is the means of knowing God after regeneration (John 14:6; 6:37; Matt 11:27; Heb 10:19-22).
 11. The means of revelation to know God listed elsewhere are His initiative and efforts to be known.
 12. Consider expressions like hold hands, wings, whisper in ear, carried them, everlasting arms, etc.
- B. His approachability provides the opportunity of a lifetime for serious saints to walk with God.
 1. He will draw nigh to those who draw nigh to Him (Jas 4:8) – distance from God is your fault!
 2. It is not God's unfaithfulness that causes separation but rather your own sins (Isaiah 59:1-15).
 3. Consider the personal exchange that David and God had in II Samuel 7 and I Chronicles 17.
 4. He arranged a new and living in Jesus Christ for any to go boldly to Him (Heb 10:19-22; 4:16).
 5. By prayer and seeking, the Holy Spirit can fill you with all of God's fullness (Eph 3:14-19).
 6. Walking with God is not a mystery to wait for – it is an offer to seek with all your might today!
 7. For the man that loves Him and keeps His words, He will dwell with him (Jn 14:23; Rev 3:20).
 8. You know more about God worth your trust and efforts than the person on earth you know best.

- C. But you must walk with Him on His own terms, for He will not be approached any other way.
 - 1. You must seek Him with your whole heart, for He expects it all (Je 29:13; Mat 15:7-8; Is 29:13).
 - 2. You must seek Him with diligent, costly effort (Prov 2:1-5; Psalm 27:4,8-9; Matthew 13:44-46).
 - 3. You must seek with repentance and godly mourning for worldliness (Ps 24:1-6; James 4:6-10).
 - 4. The hypocritical trust in ceremonial religion will not cut it (Isaiah 29:13; 58:1-9; Mal 1:6-14).
 - 5. Seven promises of God's acceptance and closeness requires strict separation (II Cor 6:14 – 7:1).
 - 6. Remembering His jealousy, you must come with all your heart, mind, and soul (Matt 22:36-38).

IMPARTIAL

- A. God is impartial by not favoring one person or circumstance over another without righteous reasons.
 - 1. God has never treated you unfairly, see righteous and just above; He is so impartial that even your temptations in life are common with other men and include a way to escape (I Cor 10:13).
 - 2. The last thing God might be is a respecter of persons (II Chr 19:7; Rom 2:11; Ep 6:9; I Pet 1:17).
 - 3. If you are lower class, you are vanity to God; if upper class, you are a lie to God (Psalm 62:9).
 - 4. Look at God's integrity exposing sins of His favorite son – David e.g. royal polygamy, feast of booths, moved ark wrongly, numbered Israel, bad father, aggravated adultery and murder.
 - 5. But He also justly slights David numbering Israel due to great duress (II Sam 24:1; I Chr 21:1).
- B. Knowing God is impartial should give you confidence that His merits and yours are all that count.
 - 1. In this world you must always wonder what the dynamics or politics of a judge or situation are.
 - 2. In this world your race, background, looks, education, income, etc. all affect your standing.
 - 3. With God, you are legally and finally in Christ, and practically on His mercy for childish efforts.
 - 4. He is no respecter of persons, so any of His children may approach Him confidently at any time.
 - 5. You are accepted in Christ, so there is neither bond nor free, male nor female, etc (Gal 3:28).
 - 6. Secure in Christ in God's sight, choose to use your abilities for rejoicing (Gal 6:4; Prov 14:14).
- C. We should show God's character and nature of impartiality, without respect of persons in dealings.
 - 1. Ministers are charged before God, Jesus Christ, and elect angels to be impartial (I Timothy 5:21).
 - 2. It is a rule of our religion to avoid respect of persons (Lev 19:15; Prov 24:23; 28:21; James 2:1).
 - 3. Showing differences by conduct is not partiality (Pr 9:6-9; 13:20; 14:7; 22:24-25; Tit 1:8; etc.).
 - 4. The only things you need to identify and confess are your sins, for He accepts all other aspects.

DIVISIBLE

- A. The LORD Jehovah is divisible, in that He is able to sustain full relationships with many at one time.
 - 1. The true God is One: He is never two or any other number, and we know it (De 6:4; I Cor 8:4-6).
 - 2. Omnipresence and omniscience means He is fully with anyone and knows all they communicate.
 - 3. If limited in presence or knowledge, Abram's friendship would have distracted or occupied Him.
 - 4. Notice how Jesus (in the KJV) described His divine nature in more places than one (John 3:13).

5. It is God's omnipresence that becomes our ally in knowing He is always present (Jer 23:23-24).
 6. One man by the power of the Holy Ghost can be filled with all of God's fullness (Eph 3:14-19).
 7. From the reverse perspective, Jesus Christ is incomplete without His entire church (Eph 1:23).
- B. This allows anyone, anywhere to walk with Him without fear of availability or time for any reasons.
1. David knew he could not get away from Him anywhere, anytime, or in any way (Ps 139:1-18).
 2. God's angels encamp around and deliver all the elect; they report in heaven for assignments for you; they can travel back and forth while you speak (Ps 34:7; Matt 18:10; Heb 1:13-14; 12:22).
 3. By virtue of this attribute, God has very personal relationships with men (Jer 15:1; Ezek 14:14).
 4. Note the personal, singular claims of my God (Ex 15:2; Ps 18:2,6; 86:2; Is 61:10; Phil 1:3; 4:19).
 5. Jesus sensed, healed, and blessed a stranger in a crowd while helping another (Luke 8:40-48)!
 6. Jesus Christ crossed a sea in a storm for a wild Gadarene that could not seek Him (Mark 5:1-20).
 7. Consider how He related to Zacchaeus and a very poor widow in crowds (Luke 19:1-9; 21:1-4).
 8. Consider how He arranged the gospel for the eunuch, Cornelius, Lydia, the jailor, Damaris, etc.
- C. Therefore, you should claim the LORD Jehovah as your own personal God without any hindrances.
1. Your thoughts of Him should crowd out all others, but His toward you are unaffected by others.
 2. You should choose to be God's man or woman or child on earth (Jeremiah 5:1; Ezekiel 22:30).
 3. No matter what you feel about God's closeness, your faith should guarantee His total attention!
 4. Even when you are foolish, you must admit like Asaph that God is still with you (Ps 73:21-24).
 5. He will never leave nor forsake thee – singular (Heb 13:5; Ge 28:15; De 31:8; Jos 1:5; Is 41:10).

MEDIATED or RECONCILED or ATONED or PROPITIATED

- A. The LORD Jehovah is far above and beyond man, so He ordained the perfect Man to go between us.
1. Mediate. To act as mediator or intermediary, intercede or intervene for purpose of reconciling.
 2. He is more than open to mediation, for He actually ordained and accepted a successful Mediator.
 3. It is not that He is open or susceptible to mediation, but rather He is already and fully mediated.
 4. Jehovah God is infinitely and dangerously above man by nature and character (Ex 3:5; 33:20; Judges 13:22; Isaiah 6:5; Rev 1:17; I Tim 6:16; Gen 32:30; Ex 24:10; Deut 5:24-26; 18:16).
 5. Consider the descriptions and warnings of His presence and power (Ex 19:10-25; Heb 12:18-21).
 6. God only spoke to exceptional men like Noah, Abraham, Moses, David, Isaiah, Daniel, John, etc.
 7. The distance is so great by nature and character that perfect men need a daysman (Job 9:32-35).
 8. God in love and wisdom sent Jesus of Nazareth as mediator (I Tim 2:5; Heb 8:6; 9:15; 12:24).
 9. You are going to sin (I Jn 1:8,10), but when you sin, you have an advocate with God (I Jn 2:1-2).
 10. Jesus has many glorious names, but Counselor is one of them, for He brings us to God (Is 9:6).
 11. For more about Jesus as **mediator**.
 12. For more about Jesus as **ransom**.
- B. Jesus Christ has secured an eternal opening to Jehovah God for His people to go freely and boldly.

1. Under the O.T., the high priest could only go once a year alone with blood (Hebrews 9:6-8).
2. Men must have a priest to intercede for them to God (Heb 5:1); we have Jesus (Heb 3:1; 8:1-2).
 - a. His priesthood and sacrifice made us royal priests to God (Rev 1:5-6; 5:10; 20:6; I Pet 2:5-9).
 - b. For more about the **priesthood of Christ**.
3. Men need a compassionate priest to understand (Heb 5:2); we have Jesus (He 2:17-18; 4:14-15).
4. The veil of the temple separated God from the people, even from the priests ministering to God.
 - a. The temple veil was 60 feet tall and 30 feet wide and 4 inches thick, weighing 4 tons, sown by 82 seamstresses and manipulated by 300 priests, and work horses could not pull it apart.
 - b. This veil closed off the presence of God from people and priests under the O.T. (Heb 9:1-8).
 - c. But Jesus, the desire of all nations, made peace, ripping that veil (Hag 2:6-9; Matt 27:50-54)!
 - d. Now you or I or our children may boldly go into God's presence (Heb 6:18-20; 10:19-22).
5. God is inseparably connected to us now by virtue of the giving of His only Son (Rom 8:28-39).
6. His death is gloriously crucial, but His priestly life is even better (Rom 5:10; 8:34; Heb 7:25).
7. How can man approach unto God (Ps 65:4)? By atonement in Christ – made at one (Rom 5:11)!
8. God was in Jesus Christ reconciling the elect world unto Himself (II Cor 5:18-21; II Tim 2:10).
9. The glorious gospel includes the ransom that was found to bring you to God (Job 33:19-26).
10. Consider the Lord's prayer to the Father for you in John 17 ... see author's sermon from the text.
11. There is access to God now! There was none before! It is in Jesus (Rom 5:2; Eph 2:16,18; 3:12)!
12. Jesus Christ has the work of revealing God to the elect (Matthew 11:27; John 9:35-39; 14:6,9).
13. We learn and know God by learning and knowing Jesus (Jn 1:18; Col 2:9; I Ti 3:16; Heb 1:1-3).
- C. Therefore, with Jesus as our High Priest, we can approach God boldly and freely at all times. Glory!
 1. By the tempted mediator with God, you may go boldly to God for any help (Hebrews 4:14-16).
 2. No matter what you are tempted by or fall under, God can help through Christ (Heb 2:17-18).
 3. You can take any spiritual offering or sacrifice to God, for Christ made it acceptable (I Pet 2:5).
 4. Jesus is the way to the Father, so make sure you emphasize Him for your access (John 14:6).
 5. If you pray in Jesus' name, Almighty God will hear and give you your petitions (John 16:23).
 6. Be filled with the Holy Spirit by prayer and readiness to know the Father more perfectly and to walk with Him (John 6:46; 17:2-3,6,25-26; Eph 1:17; 3:14-21; I John 2:23; 5:20; II John 1:9).
 7. Do you know the better hope of the gospel in Jesus Christ to draw nigh to God (Heb 7:19)?
 8. Delays or setbacks should not discourage you (Gen 32:24-30; II Kings 2:1-15; Matt 15:21-28).

SAVING

- A. This attribute could be developed into many pages of references and considerations of salvation.
- B. The study of soteriology is a subject of its own, which deserves great consideration to know God.
- C. The crown jewel is adoption, which should be studied for the heart of God far beyond justification.
- D. For some of the **facets of salvation**.

- E. For the specific doctrine of **adoption**.
- F. For the **unsearchable** depth of the subject.
- G. For many more broad **considerations ... Salvation**.
- H. For **many more broad considerations**.

CONTENT or SATISFIED

- A. God is content and satisfied in Himself – needing nothing from creatures to complete or fulfill Him.
- B. Because of His promises to be with us – we should also be content and satisfied (Hebrews 13:5-6).

FORGIVING

- A. The LORD Jehovah is a very forgiving God by purging and forgetting all the sins of His children.
 1. Much could be said about our legal or positional forgiveness, which would be included in a study of salvation, but our emphasis is practical forgiveness and restoration of personal fellowship.
 2. When He revealed His glory to Moses, forgiveness was included early on (Ex 34:7; Num 14:18).
 3. God's ability to pardon and forgive infinitely exceeds any concept you have of it (Isaiah 55:6-9).
 - a. This is one of the most fabulous passages in the Bible about God, especially His forgiveness.
 - b. The context here is seeking and returning to God, though sinfully wicked in recent conduct.
 - c. The difference between God's forgiveness and that of men is identified here as near infinite.
 - d. You distort God's forgiveness by measuring (1) how others forgive you, (2) how you forgive others, and (3) how you forgive yourself, especially those of a melancholy disposition.
 4. Men have laws of nature and scripture about infidelity, but God is different (Jer 3:1; Ezek 16:60).
 5. The great God Jehovah does not hold anger forever, because He delights in mercy (Mic 7:18-19).
 6. The appeal for us to forgive others is based on God's greater forgiveness of us (Matt 18:21-35).
 7. The gospel is the certain message from heaven that Jesus loves losers – sinners (I Tim 1:15-17).
 8. He has used a variety of expressions to mock our sins causing Him any relational problem (Ps 85:2; 103:8-14; Isaiah 1:18; 38:17; 43:25; 44:22; Jer 50:20; Heb 8:12; Micah 7:19; I John 1:7).
- B. Forgiveness allows unholy sinners to come into the presence of a holy God and be accepted there.
 1. All relationships we know are dulled, interrupted, or ruined by offences, and it is the same with God, for our fellowship with Him was broken in Eden and kept permanently broken by our sins.
 2. Since God is holy and we are not, we will offend Him quite frequently with sins large and small.
 3. Because we are His children with the Spirit, word, and conscience, we will know guilt and fear.
 4. Forgiveness is the removal of guilt, shame, and punishment and restoration of sweet fellowship.
 5. There is no cold war per se with God, which is the ending of open hostilities while enmity remains, though this treatment may be very common in our relations with other sinners.
 6. Our offences against others, even with forgiveness, can dull affection and intimacy, but not God!
 7. The songwriter John Kent used Manasseh and Mary in several songs (II Chr 33:12-13; Mk 16:9).
 8. Let others mock you in any way; Jesus will defend you against them (Luke 7:36-50; 18:9-14).

9. Job was surely not perfect, but God forgave his errors, giving him double (Job 42:10; Jas 5:11).
- C. Therefore, you should have no doubt, fear, reluctance, or hopelessness at all when relating to God.
 1. There is forgiveness with God so that you might come boldly to Him in godly fear (Ps 130:3-4), where fear is the loving reverence and friendly relationship of a child of God with his father.
 2. When you have been caught in a terrible sin, confess it and believe the incredible (II Sam 12:13)!
 3. Forgiveness is based on God's faithfulness and justice, not your worthiness, in Christ (I Jn 1:9).
 4. Since Jesus loves losers, there is no sin or punishment that should restrain you (I Tim 1:15-17).
 5. What about the thief's approach to Jesus looks too hard (Luke 23:42)? He was received warmly!
 6. You can go to God right now without gift or improvement, for He provided all through Christ.
 7. We sing, If you tarry till you're better, you will never come at all. Go as a sinner and be forgiven.
 8. Your hesitation implies two errors – you either misunderstand God or you like being His enemy.
 9. Your forgiveness is greatly influenced by your forgiveness (Micah 6:8; Matt 6:14-15; Ps 18:25).
 10. For more about God and **Jesus loving losers**.

OBSERVANT

- A. The LORD Jehovah sees, hears, knows, and is sensitive to His children and their individual needs.
 1. This is not related to prayer, in that God knows you and your situation before or without prayer.
 2. The eyes of the LORD run to and fro throughout the whole earth for blessings (II Chron 16:9).
 3. The eyes of the LORD are in every place, beholding the evil and the good; note good (Pr 15:3).
 4. Though it had been a long time, God did see the bondage of His church in Egypt (Acts 7:34).
 5. For more about God seeing **Hagar in great need**.
- B. God is not ignorant of your abilities or circumstances, which should produce comfort and security.
 1. Hagar had many things against her, yet God was there seeing all her circumstances (Ge 16:1-14).
 2. Though Laban tried to take advantage of Jacob, God instead took care of him (Genesis 31:12).
 3. David was confident God had counted his wanderings and had his tears in His bottle (Ps 56:8).
 4. Secret intentions in a poor widow were exposed by God's full knowledge of her (Luke 21:1-4).
- C. Therefore, you may rest in His love and be persuaded He sees, hears, and knows you at all times.
 1. Abel, Naboth, and others were heard by the God of Sabaoth (Gen 4:9-10; II Kgs 9:26; Jas 5:4).
 2. Hezekiah cried at the news he had a fatal disease, and God saw and heard (II Kgs 20:5; Is 38:5).
 3. Before you pray, which is never to inform God, He already knows your needs (Matt 6:7-8,32).
 4. Though others cannot know you as you do or you might wish, God does and cares (Pr 14:10).
 5. Even martyrs in heaven are heard in their appeal for vengeance on their enemies (Rev 6:9-11).

VULNERABLE

- A. The LORD Jehovah by choice and sacrifice of Christ has made Himself vulnerable to His children.
 1. Vulnerable. Susceptible to being influenced or won by another to feelings or favor toward them.

2. The vulnerability of Jesus in incarnational respects of His humiliation is not our point, though His vulnerability as High Priest involves His humanity and experiences (Heb 4:15-16; 2:17-18).
 3. God chose to adopt children and take the role of Abba Father (I John 3:1-2; Rom 8:15; Gal 4:6).
 4. He has committed Himself and all the universe to us for an inheritance with Christ (Rom 8:17).
 5. He compares Himself to earthly fathers, endorsing the likeness (Ps 103:13; Matt 7:11; Heb 12:9).
 6. Since God compares His relational attributes to fathers, we as fathers should know His character.
 7. Jehovah was vulnerable to Jacob's desperate prayer for deliverance from Esau (Gen 32:6,24-32).
 - a. Like children, we should ask how and why Jacob beat God (Gen 32:25,28,29; Hosea 12:3-5).
 - b. God made himself vulnerable to Jacob, let him win, and formally honored him for winning.
 - c. There was no foul or harm done by Jacob in disregarding God's appeal to leave (Gen 32:26).
 - d. For reference, Jacob wrestled with God, an angel, and a man (Gen 32:24,28,30; Hos 12:3-4)
 - e. For more about Jacob or you [wrestling with God](#).
 8. Moses reasoned with God about others' perception of Him and His own words (Num 14:11-19).
 9. Abraham reasoned with God for Sodom on the basis of his love for Lot's family (Gen 18:23-33).
 10. God was and is afflicted for His church (Is 63:7-15; Exodus 2:23-25; 3:7-9; Deut 32:36; Judges 10:16; II Sam 24:16; Psalm 106:44-45; Jer 31:20; Hosea 11:8; Luke 19:41-44; John 11:34-35)!
 11. Where do men get bowel yearnings and earnest feelings (Gen 43:30; I Kings 3:26; Luke 24:32)?
 12. As vulnerable as the pupil of our eye, the apple, God is affected for us (Deut 32:10; Zeph 2:8).
 13. God was moved by David's largess toward Him by giving even more to David (II Sam 7:19).
- B. God's vulnerability should remove fear or reluctance and instead give you confidence toward Him.
1. We are specifically told that adoption should replace fear with fatherly affection (Romans 8:15).
 2. Because our high priest is touched with feelings of our infirmities, we can be bold and confident that He understands and will help us in our time of need or trouble (Heb 4:15-16; 2:17-18).
 3. Because God pities you like a good father, you should be secure in knowing Him (Ps 103:13-14).
 4. He made a permanent opening and way to His presence by Jesus for you to use (Heb 10:19-22)!
 5. There are many examples of extreme prayer requests, but consider Amos's success (Am 7:1-6).
 6. He is moved by human tears, which is comforting (Ps 56:8) and threatening (Malachi 2:13-15).
- C. Therefore, you may be very bold and confident in going to Him and living for Him in any situation.
1. Following Jacob's example, you should exploit importunity and be like a friend (Luke 11:5-8).
 2. Following Jacob's example, you should exploit importunity and be like a widow (Luke 18:1-8).
 3. You should never doubt that God cares, so you must learn to cast yours upon Him (I Peter 5:7).
 4. Your service to the people of God, no matter how lowly or small, affects Him (Matt 25:40,45).
 5. You should be bold and confident to ask to be treated like the apple of God's eye (Psalm 17:8).
 6. He has made access to His presence easy, open, and simple (Eph 3:12; Heb 4:115-16; 10:19-22).
 7. For more about [adoption](#).

GENEROUS

- A. The LORD Jehovah is generous, in that He is liberally extravagant in granting blessings and favors.
 - 1. The richness of any relationship depends on generosity, emotional or other, for the opposite is a churlish or stingy person, who deserves to die and lose his wife to a better man (I Sa 25:3,37-39).
 - 2. God is infinite in love, knowledge, and power, so infinite goodness and generosity (Psalm 40:5).
 - 3. His great power to do anything results in things previously unknown (Jer 32:17,27; 33:1-3).
 - 4. His benevolence is great to all His creatures, but it is much greater to His children (I Tim 4:10).
 - 5. There would be no appeal for our bounty, unless it was in God far more (Pr 22:9; Isaiah 32:5-8).
 - 6. Your spiritual blessings in Christ, including heaven, are beyond human imagination (I Cor 2:9).
 - 7. Getting into heaven for the faithful is not by the skin of your teeth, but abundant (II Peter 1:11).
 - 8. Elisha presumed on God for twice Elijah's spirit – and got it with great evidence (II Kgs 2:9-12).
 - 9. His promises should be enough, but He added an oath of swearing to add extra (Heb 6:12-20).
 - 10. You cannot outgive God, for He has a unique way of giving and measuring (Mal 3:10; Lu 6:38)!
- B. Knowing God and walking with Him will have greater rewards than you can imagine or believe.
 - 1. What does He promise those who walk uprightly? He will withhold no good thing (Ps 84:11)!
 - 2. What does He promise those delighting in Him? He will give the desires of their heart (Ps 37:4)!
 - 3. Sinner, what doth hinder thy coming to Him and making Him altogether thy only portion in life?
 - 4. The devil offers pleasures, but short and mixed with grief, entirely unlike God's (Heb 11:24-26).
 - 5. David loved God, so God gave him a house forever and repaid riches (II Sam 7:19; I Chr 29:28)!
 - 6. Solomon knew about the above, so he asked for wisdom and got much more (I Kings 3:12-13)!
 - 7. Prayers of holy reasoning, bordering on irreverence, are received and honored (Gen 18:23-33)!
 - 8. Honoring parents is a law of nature, but God adds extravagant rewards (I Tim 5:8; Eph 6:2-3).
 - 9. The LORD goes far beyond bare duty or minimums e.g. Hannah's extra children, Bathsheba's Solomon, Manasseh's restoration, Job's double, Mary seeing the resurrected Lord first, etc.
- C. Therefore, you should unconditionally commit yourself to Him and enjoy the abundance He gives.
 - 1. Prayer becomes a holy challenge and dare, for He can beat your wildest expectations, which in this case is the spiritual knowledge leading to being filled with all God's fullness (Eph 3:14-21).
 - 2. If in need of wisdom, then go to Him that has promised free liberality and bathe in it (Jas 1:5-7).
 - 3. If you have made Him your hiding place, the dangers He will remove are stupendous (Psalm 91)!
 - 4. If you make Him your portion in life, He can fill you with dancing joy in disaster (Hab 3:17-19)!
 - 5. There is a peace that passes human understanding that only the committed know (Phil 4:6-7).
 - 6. Who gets your affection? a person? the world? the devil? You lose bigger than you can imagine!
 - 7. Your walk with Him should include great generosity, which will bring even more (Deu 15:7-10).

ENCOURAGING

- A. The LORD Jehovah is very encouraging by providing assistance, praise, promises, and rewards.

1. Encourage. To inspire with courage, animate, inspirit. To stimulate by assistance, reward, or expressions of favour or approval; to countenance, patronize. To promote the continuance of.
 2. He is God; we should not need encouragement to love and live for Him; but He encourages us.
 3. Emphasize God's positive encouragements; He also has negative; pass over general deliverances.
 4. Most of the entries under this attribute are well known, but the key is to see their encouragement.
 5. God gave Noah and his family (who needed it) a rainbow to guarantee no flood (Gen 9:8-17).
 6. Isaac needed comfort after his mother's death, and God sent the very best kind (Gen 24:62-67).
 7. Jacob had to leave home for a long trip, but God's ladder and promises helped (Gen 28:10-15).
 8. Leah may not have had Jacob's heart, but she had six sons, more than the others (Gen 30:20).
 9. Moses was afraid to return to Egypt, so God gave him sign gifts and a spokesperson (Ex 4:1-17).
 10. Moses and Israel had a constant reminder in a pillar of fire and pillar of cloud (Ex 13:21-22).
 11. Joshua had to replace Moses but started at the Jordan and knocked Jericho flat (Josh 6:1-5).
 12. Gideon was timid in some respects, but the LORD encouraged him twice (Judges 6:12; 7:9-15).
 13. Elijah was inconsolable, but God sent an angel, food, voice, prophecy, and 7000 (I Kgs 19:1-18).
 14. Elisha had an act to follow and asked a hard thing, but he saw and got a mantle (II Kings 2:6-15).
 15. David was picked early to replace Saul and seen as the man after God's own heart (I Sam 13:14).
 16. David was an experienced teenager before Goliath by killing a lion and bear (I Sam 17:31-37).
 17. Solomon prayed for the right things, so God gave him extras to reward him (I Kings 3:11-14).
 18. Hezekiah had an incredible reversal of health, so God moved the sun (II Kgs 20:8-11; Is 38:5-8).
 19. Cyrus had to be encouraged when Daniel showed him the book of Isaiah (Is 44:24-28; 45:1-4).
 20. A centurion had a servant with the palsy; Jesus commended and praised his faith (Matt 8:5-13).
 21. Mary Magdalene, a great sinner and lover of Jesus Christ, saw our risen Lord first (Mark 16:9).
 22. Zacchaeus was spotted and invited by Jesus before he repented for salvation (Luke 19:1-10).
 23. Peter had his biggest thrill fishing ever in order to leave it forever for the gospel (Luke 5:1-11).
 24. Peter was told of his coming failure, but he also heard, "I have prayed for thee" (Luke 22:31-32).
 25. John was the one Jesus chose to eat with (Jn 13:23; 20:2; 21:7,20). Did it mean anything to him?
 26. Two on the road to Emmaus got quite an encouragement from their risen Lord (Luke 24:13-35).
 27. Paul had a field trip to heaven for a fabulous vision to encourage and confirm him (II Co 12:1-5).
 28. Paul had an angel encourage him when all hope was lost in a two-week storm (Acts 27:20-29).
 29. Paul, nearing Rome to meet Caesar after years of difficulty, was met by brethren (Acts 28:15).
 30. Jesus knew Psalm 16, knew it was for Him, and its joy took Him through the cross (Heb 12:1-3).
- B. There is help, reasons, praise, promises, and rewards to give up the world to walk with God only.
1. We should delight in Him and walk uprightly anyway, but look at the promises (Ps 37:4; 84:11).
 2. No matter what bad things occur, look at the promises about them also (I Cor 10:13; Rom 8:28).
 3. Forgiving others is hard due to our nature, but He promises His based on ours (Matt 6:14-15).
 4. Mercy is hard, because we are unmerciful, but our mercy will gain His mercy (Psalm 18:25).

5. Giving is hard, especially to others, due to our nature, but He always outgives (Luke 6:37-38).
6. Parents should be honored by nature, though hard, but He gave a reward (Eph 6:1-3; Ex 20:12).
7. Jesus encouraged hearers to come unto Him for His easy yoke and light burden (Matt 11:28-30).
8. God's commandments are not grievous – they are for your good, not just His glory (I John 5:3).
9. God promised not to forget labors of love, though we and others do (Heb 6:10; Matt 25:31-46).
10. Temptations are hard to resist, painful at the cost, but there is a crown for enduring (James 1:12).
11. Contentment is hard by nature and society, but He gave a promise to make it easy (Heb 13:5-6).
12. Nightly sleep every twenty-four hours is by wise design to refresh you (Lam 3:22-23; Ps 30:5).
13. Elihu said God often encourages men in the night. Do you know this (Job 33:14-18,29-30)?
14. Your Bible is one of the greatest encouragements in many varied ways for you to know God.
 - a. You can nearly open it anywhere, read a few words or sentences, and be encouraged in God.
 - b. The Jews viewed the Bible superstitiously for eternal life, but it testified of Jesus (John 5:39).
 - c. Great men viewed it like getting a rich inheritance for life (Ps 19:7-11; 119:111; Jer 15:16).
 - d. Great men viewed it above their necessary food, which encourages us about it (Job 23:12).
 - e. It contains both national and personal histories for patience, comfort, and hope (Rom 15:4).
 - f. It records sins of His favorites for your comfort (Samson, David, four women in genealogy).
 - g. It has knowledge and wisdom for all kinds of questions or dilemmas about life and eternity.
 - h. **Fulfilled prophecies** are great encouragement (Dan 9:24-27; Hag 2:6-9,10-14; Matt 24:14; Jn 13:19; 14:29; 16:4).
 - i. Revelation has much terror but promises to overcomers (Rev 2:7,11,17,26; 3:5,12,21; 21:7).
 - j. It is the only sure thing you can read and believe, more sure than His voice (II Pet 1:16-21).
 - k. It is a deep well of fresh water or deep mine of fine gold, always something new (Ps 119:18).
15. Preachers are men God chose, prepared, convicted, and sends for men to be encouraged in faith.
 - a. What is beautiful about their feet? The encouraging truth they bring (Is 52:7; Rom 10:14-15).
 - b. Elihu exalted the benefit for a troubled man to have a messenger/interpreter (Job 33:19-26).
 - c. Godly men think that hearing God's word rightly divided is worth celebration (Neh 8:8-12).
 - d. How was wild John the Baptist to be esteemed? The greatest born of women (Matt 11:7-15)!
 - e. When earlier Gentiles heard, they were glad and glorified the word (Ac 13:48). What of you?
16. The gospel is the good news and glad tidings of things done and things to come to elicit worship.
 - a. The first hint of Jesus was to the devil in Eden, which was desperately needed (Gen 3:15).
 - b. God loves you. How has He loved you? Remember Jacob and Esau (Mal 1:1-6; Rom 9:13).
 - c. Loving others is hard, but not if we truly grasp God's love in His Son for us (I John 4:10-11).
 - d. The New Testament overwhelms the Old by any measure, as Paul explained (II Cor 3:6-18).
 - e. The news of Christ's return to raise the dead should comfort us over death (I Thess 4:13-18).
 - f. Sending the truth to the world by the website is encouraging, especially when they write us.
17. Your church is a gift from Jehovah for you to have companions and structure for you to prosper.

- a. Companions to worship God, church members in the N.T., are for many different reasons.
 - b. Two are better than one, therefore God did not leave you to worship Him alone (Eccl 4:9-12).
 - c. We cannot do it alone, so He ordained churches and gave you one (Heb 3:12-13; 10:23-25).
 - d. He knows others' praise will lift your spirits and help you toward Him (Ps 34:2-3; 40:1-3).
 - e. Pick any body part; without the rest of the body it is lonely and worthless (I Cor 12:12-27).
 - f. Do you appreciate the church (see also).
18. He did not leave us alone but sent the Comforter, or Encourager (John 14:16-18; 15:26; 16:7).
- a. Comfort. To strengthen, encourage, hearten, inspire, incite. To lend support or countenance to; to support, assist, aid; to abet, countenance, 'backup'. To invigorate, refresh. To minister delight or pleasure to; to gladden, cheer, please, entertain. To minister relief to; to relieve, assist. To soothe in grief or trouble; to relieve of mental distress; to console, solace.
 - b. The Holy Spirit gave the apostles great power and knowledge for their work (Act 1:8; 2:1-4).
 - c. The Holy Spirit is the divine and royal seal of God's purchase (Eph 1:13; 4:30; II Cor 1:22).
 - d. The Holy Spirit is the earnest or guarantee of God's possession (Eph 1:14; II Cor 1:22; 5:5).
 - e. He sends the Spirit to replace our bondage and fear with Abba, Father (Rom 8:15; Gal 4:6).
 - f. The Holy Spirit sheds abroad the love of God throughout our hearts (Ro 5:5)! Glory to God!
 - g. If you grieve or quench the Holy Spirit, you lose His power and encouragement in your life.
19. Prayer, which rightly is its own relational attribute, is encouraging by its promises and its power.
- a. Pagan gods may have ears (Allah does not), but are deaf (Ps 115:6; 135:17; I Kgs 18:26-28).
 - b. Jesus is present with only two or three gathered in His name, but also with one (Matt 18:20).
 - c. Right attitude and prayer leads to a carefree life of unbelievable peace (Phil 4:6-7; Is 26:3-4).
 - d. If praying seems inadequate, you are encouraged with Holy Ghost assistance (Rom 8:26-27).
- C. Therefore, you should boldly and excitedly make Him your portion for life without any reservation.
- 1. This study, "Knowing God," is not intellectual exercise, but an appeal to more love and service.
 - 2. What more could or should He have done for you? Remember conviction, conversion, blessing, direction, protection, forgiveness, comfort, hope, joy, peace, strength, truth, wisdom, glory, etc.
 - 3. What more could or should He have done for you? Remember health, spouse, children, job, finances, safety, tests, promotions, church, answers to prayer, opportunities, reversals, etc.
 - 4. Even the weather is proof of His kindness to all, but He especially blesses believers (I Tim 4:10).
 - 5. Do you sing that simple but true song, "Count your many blessings, name them one by one"?
 - 6. There is every reason for and no valid reasons against serving Him with all your might and life.
 - 7. Show me the world's promises; they are empty as Satan's and Judas' (Ge 3:22-24; Mat 27:3-10).
 - 8. Moses had enough encouragement to leave Egypt's pleasures behind, and look at his greatness!
 - 9. Even wicked pagans understand a natural law of requiting parents, but what of God (I Tim 5:8)?
 - 10. Why halt ye between opinions (I Kings 18:21)? If the world is good, go for it. If God, serve Him!
 - 11. Why not make today, this week, this year the best ever by living for Him with all your might!

12. He did so much to encourage Israel that He asked what else could have been done (Isaiah 5:1-7).
13. For more about God's treatment of His vineyard.

CONFIRMING or REASSURING or COMFORTING or CONVINCING

- A. Why would God swear with an oath but to provide extra assurance to His children (Heb 6)?
- B. Why else would He send a Comforter to be with us forever (John chapters 14-16).
- C. This Spirit of His bears witness with ours of His love and our adoption (Rom 5:5; 8:14-17; Gal 4:6).

PRAYER-HEARING

- A. The LORD Jehovah hears our prayers, which with the Bible is the other half of communication.
- B. If God only gave us the Bible, He would be a perfect communicator, but that is not a relationship; we are very thankful for the scriptures, but we are also thankful He listens, considers, and responds.
- C. The personal and intimate exchanges between David and God should help you see the two-way nature of what prayer provides the believer with faith and love (II Samuel 7:1-29; Psalm 51; etc.).
- D. Proper contemplation here goes far beyond the duty, purpose, or results of prayer to God's nature.
- E. If we get distracted and review all there is to know about prayer, we neglect Him that hears prayers.
- F. It is one thing to have a king, but what king has the time or interest to hear you; Absalom unjustly used this reasoning to steal Israel's hearts (II Sam 15:1-6), but our God Jehovah personally hears all.
- G. Here is where God's divisibility, dealt with above as a relational attribute, becomes very important.
- H. Attentiveness is a very attractive feature, especially when the other party has exalted honor or power.
 - I. Imagine God as great as you can; yet Jehovah is greater; all false gods cannot hear, and yet He does!
- J. Nations have spent their entire history praying to gods that neither hear nor exist (I Kgs 18:26-29).
- K. No other God can hear, whether they have ears or not, and God mocks them (Psalm 115:6; 135:17).
- L. Our God Jehovah does not have ears, yet they are always open to His children (Psalm 34:6,15,17)!
- M. How and why does such a great God humble Himself to the pitiful things of our lives (Ps 113:5-6)?
- N. He ordained His Son to be high priest, Who fully relates to your temptations (Heb 2:17-18; 4:15-16).
- O. By this new and living way, the presence of thrice holy Jehovah is opened to you (Heb 10:19-22).
- P. When you pray, do you know God hears you, even if others do not, and even if your feelings fail?
- Q. Do you know He does not care where you are, what you are wearing, or whether eloquent or not?
- R. It is this glorious trait of the LORD Jehovah that should call forth greater love of Him (Ps 116:1-2).
- S. Do not foolishly presume on this relational attribute, or it will be withdrawn (Ps 66:18; I Pet 3:7).

PRAYER-ANSWERING

- A. The LORD Jehovah not only hears your prayers, He also answers them with power from heaven.
- B. Proper contemplation here goes beyond answers to prayer to His eager and zealous efforts to do so.
- C. If we get distracted and review all the answers to prayer we know, we miss Him that answers them!
- D. It is one thing to know you have an audience with a king, but it is another thing to get your petition, for

- everyone you know with power to help is not interested in doing so or fails to remember to do so.
- E. Without answers to prayer, how can you know yourself or convince anyone else that God hears you?
 - F. When His children call upon Him, He responds with great care and power to help or deliver them.
 - G. Elijah's witness of a prayer-hearing God was not enough – God answered by fire (I Kings 18:30-40)!
 - H. Here is where God's vulnerability, explained above as a relational attribute, becomes very important.
 - I. He filled the Bible with examples of answered prayers (Gen 18:23-33; 24:12-21; 33:1-4; Jos 10:13).
 - J. How can you not get excited about God gloriously answering prayers for David (Psalm 18:4-19)?
 - K. God is responsive: He is moved by your sighing and tears (Ex 3:7; Judges 2:18; Ps 56:8-9; Is 38:5).
 - L. When you pray, do you surely know God has the will and the power to easily do anything you need?
 - M. Do you know God wants to do for you much more than you can want for a child (Luke 11:9-13)?
 - N. It is this glorious trait of the LORD Jehovah that should elicit greater praise of Him (Ps 50:14-15).
 - O. Do not foolishly presume on this relational attribute without faith, or it will not work (James 1:6-8).

PRAYER-TEACHING

- A. The LORD Jehovah not only hears and answers your prayers – He also teaches you how to pray.
- B. Proper contemplation here goes beyond all the aspects of prayer to see His gracious assistance in it.
- C. If we get distracted and review all the aspects of prayer we know, we miss Him that makes it potent.
- D. It is one thing to know that a great king is potentially able to assist you, but it is another thing for him to help you with the petitioning process, as Ahasuerus did for Esther with Hegai (Esther 2:8-18).
- E. God so much wants your part of communication to work that He explains His vulnerabilities to you.
- F. What kind of a God has such an interest in your prayers that He teaches you how to defeat Him, as Jacob did in the wrestling match with the angel (Gen 32:24-30; Hosea 12:3-5)?
- G. He sent His Son to teach you how to pray (Matthew 6:5-13; Luke 11:1-13; 18:1-8; John 17:1-26).
- H. He filled His Bible with examples of prayer (Gen 32:9-12,24-29; Ps 119:18; Prov 30:7-9; Isaiah 37:14-20; 38:1-6; Rom 10:1; II Cor 12:7-10; Rev 22:20).
 - I. He filled His Bible with promises for prayer (Ps 50:14-15; 91:15-16; Jer 29:10-13; Matt 7:7-11; 18:19-20; 21:22; John 14:13-14; 15:7,16; 16:23-24; Jas 1:5; 4:2; 5:16).
 - J. He sent the Holy Spirit to assist your praying in both content and manner (Rom 8:26-27). Glory!
 - K. This is far beyond other gods or foolish priest practices of Christian heretics, for the former require slashing yourself or your firstborn, as Canaanite deities, and the latter the confessional of Rome.
 - L. A billion Catholics pray the rosary to be heard in heaven – 165 prayers with ten to Mary for each to God – but Jesus condemned such much-speaking nonsense as not working in heaven (Matt 6:7).
 - M. For more about prayer, especially **praying effectually**.
 - N. For more about prayer, emphasizing **power in prayer**.
 - O. For more about prayer, emphasizing **priority of prayer**.
 - P. For more about prayer, emphasizing **godly requests**.

MUCH MORE IN PRAYER

- A. God is ... PRAYER – VULNERABLE ... Genesis 32:24-28; Hosea 12:3-5.
- B. God is ... PRAYER – TEACHING ... Luke 11:1-8; 18:1-8; James 4:3; 5:16.
- C. God is ... PRAYER – HEARING ... Exodus 2:23-25; II Chron 30:27; Ps 10:17.
- D. God is ... PRAYER – REASONING ... Genesis 18:23-32; Numbers 14:11-21.
- E. God is ... PRAYER – ANSWERING ... Ps 91:15; 138:3; Isaiah 58:9; 65:24.
- F. God is ... PRAYER – ENCOURAGING ... Matt 7:11; John 14:14; Jas 1:5; 4:2.
- G. God is ... PRAYER – ENHANCING ... Rom 8:26-27; Heb 4:15-16; Rev 8:3-4.
- H. God is ... PRAYER – EXCEEDING ... I Kgs 3:13; I Sam 2:20-21; Eph 3:20-21.

INITIATING

- A. The LORD Jehovah is initiating, in that He begins and builds the relationship with a child of God.
- B. There can be fear when we initiative either a relationship or the words or acts in a relationship, for the legitimate thought is that the other person only responds to be kind and not leave us out to dry.
- C. Is a person responding to you, “I love you, too,” as meaningful as him saying first, “I love you”?
- D. We understand and affirm that we love Him because He first loved us (I Jn 4:19). This is wonderful!
- E. We cannot read I John 4:19 and only see “love,” for “first” indicates another attribute to the wise.
- F. The gospel is not that we loved God, but that He loved us and sent His Son to die for us (I Jn 4:10).
- G. If you say your parents initiated your relationship to God, I will ask you how you got your parents.
- H. If you say your pastor initiated your relationship to God, I will ask you how you got your pastor.
 - I. The Spirit said of Gentile conversions: “I was found of them that sought me not” (Is 65:1; Ro 10:20).
- J. The effect should be love, for we judge that we were doomed without His initiation (II Cor 5:14-15).
- K. Where were you and what were you doing in the eternal phase when He chose (Ep 1:4; II Tim 1:9)?
- L. Where were you and what were you doing in the legal phase when Jesus died for you (I Tim 1:15)?
- M. Where were you and what were you doing in the vital phase when He quickened you (Eph 2:1-3)?
- N. God commended His love toward us by sending His Son when we were enemy sinners (Ro 5:6-10).
- O. How can you not be moved by the story of the baby thrown out to die in its blood (Ezek 16:1-14)?

PURSUING

- A. The LORD Jehovah pursues in His relationships with His children by going after them in His love.
- B. Due to selfishness, waywardness, and weakness, we appreciate being chased. Jehovah chases us!
- C. Some foolish sorts give the advice of playing hard to get, with the hope the other person will chase.
- D. Due to selfishness, pride, and impatience, we will not chase very much. But Jehovah chases us!
- E. If a person is too hard to get or resists long enough, men easily and quickly look for better fishing.
- F. Jesus Christ, doing the will of God, came to seek and to save that which was lost (Luke 19:10).
- G. One He sought was Paul, of whom He said, “It is hard for thee to kick against the pricks” (Acts 9:5).

- H. Israel was rebellious and ran away, but Jehovah lead them back gently and lovingly (Hos 11:1-4).
- I. Ezekiel 16 graphically describes an unfaithful wife, but God was still there for her (Ezek 16:60-63).
- J. Jeremiah 3 names two whorish wives – Israel and Judah – yet God was there (Je 3:1-7,12-15,20-22).
- K. Remember the order of events in bringing Ephraim back – chastened, turned, repent (Jer 31:18-20).
- L. He chose to be our Shepherd (Gen 49:24-25; Ps 23:1; 80:1; Eccl 12:11; Jer 31:10; Ezek 34:11-16).
- M. If you are convicted, you need to ask what is it, where did it come from, and from whom? Glory!
- N. Let no man presume on this merciful trait and work of God, lest He leave you to yourself (Pr 29:1).

CHASTENING

- A. The LORD Jehovah chastens His children in loving desire for their growth rather than desert them.
- B. Proper contemplation here goes past the facts, fear, or profit of it to the nature of God applying it.
- C. Our sins are heinous in the face of His kindness – we should not sin in light His salvation and great goodness in every part of our lives – He should give us up and turn away, not pursue and perfect us.
- D. We may provide some love and direction but then give up if we meet slothful or stubborn rebellion.
- E. Chastening is God’s loving and relational choice to continue the relationship in spite of our failures and faults, perfect the foolish and wayward child, with the intent of restoring full fellowship! Glory!
- F. Chastening is not the negative event of punishing the wicked but loving help on to perfection! Glory!
- G. David spoke of God’s chastening very wisely and appreciatively with knowledge (Ps 119:67,71,75), and he knew it in considerable severity due to the heinous sins he had committed (Ps 51:8-12).
- H. Paul described it as proof of God’s love, with holy designs, and good end, if we obey (Heb 12:5-11).
- I. Though very painful at times, it is proof of salvation and election out of this world (I Cor 11:32), and only in its absence are we treated like the bastards we truly are by nature (Eph 2:1-3; 4:17-19).
- J. Is Leviticus 19:17 true? Then what should God show toward us? He does, and we should rejoice.
- K. Is Psalm 141:5 true? Then what of God smiting you? He does, and we should count it a kindness.
- L. Human rebukes or punishment are tainted or corrupted with pride, sin, and hypocrisy, but not God’s.
- M. Human parents say, This hurts me more than you,” but so does our God (Jer 31:20; Hosea 11:8)!

ACCOUNTABLE

- A. The LORD Jehovah is bound by character, reputation, and words for our confidence and leverage.
- B. If you are in a relationship where the other party is not accountable, you are in trouble; we require the fear of the Lord as such an important prerequisite to make spouses accountable (Pr 31:30).
- C. Abraham appealed to God’s character when he heard Sodom was to be burned (Gen 18:23-26), and you can pray this same way, as long as you remember His knowledge, will, or timing may differ.
- D. Moses appealed to God’s reputation with the Egyptians and other worldly nations (Num 14:11-16).
- E. Moses appealed to God’s words when he heard that Israel was to be disinherited (Num 14:17-19).
- F. God holds Himself accountable as He did in promising great rewards for Biblical giving, and He gives you the opportunity to prove Him a truthful God or not in such financial matters (Mal 3:10).

- G. He told Israel to mark their calendars for that day would divide curses from blessings (Hag 2:15-19).
- H. For you to have full assurance of His promise of eternal life, He swore with an oath (Heb 6:13-20).
 - I. We expect contracts and covenants to be in writing to hold another party accountable, and so God has declared His written scriptures more sure than His own voice from heaven (II Pet 1:16-21).
- J. If you do what God has commanded you to do, He promises not to forget your works (Heb 6:10).
- K. If you do what God has condemned, then you force Him to be accountable another way (Nu 32:23).

REASONABLE

- A. The LORD Jehovah is reasonable – He is impassible: not ruled by emotions – so you can know Him.
- B. Emotional people are less known, though very visible, due to their emotional (unreasonable) swings.
- C. He is reasonable, logical, and objective, thus holy reasoning in obedience and prayer are trustworthy.
- D. You know unreasonable persons, and it is impossible to get along with them, as Nabal (I Sa 25:17).
- E. The LORD says to His church, “Come now, and let us reason together.” Rejoice in it (Isaiah 1:18).
- F. The Bible is filled with if-then conditional offers for God’s blessings or curses (Lev 26; Deut 28).
- G. Wicked and profane men accuse the LORD of unequal ways, but they are unequal (Ezek 18:1-32).
- H. He tells you to prove all things (I Th 5:21): He does not ask to believe or do things unreasonable.
 - I. The great God has given more than sufficient evidence by various means of His existence, and He challenges any to bring evidence or arguments to the contrary (Job 38:3; 40:7; Is 41:21; Heb 11:6).
- J. Your Father in heaven asks you to bring your reasons for not obeying (I Sam 12:7; Jer 2:5; Mic 6:2).

DEPENDABLE or RELIABLE or TRUSTWORTHY or FAITHFUL

- A. The LORD Jehovah is dependable: He is faithful, not fickle; He is very reliable and trustworthy.
- B. While He is immutable and does not change as an inherent attribute, He is also such in relationships.
- C. While He is faithful as a transferable attribute, He is also such in relationships that elicits great trust.
- D. He is the faithful God – He will His covenant promises and mercy to His faithful children (Deu 7:9).
- E. David and others called God their rock, fortress, and confidence (Psalm 18:2,31,46; 65:5; 118:8-9).
- F. Jeremiah in his lamentations about God’s chastening knew His compassions fail not (Lam 3:22-23).
- G. His patience works with His faithfulness in that He overlooks so much (II Kgs 13:23; Nehemiah 9).
- H. If you confess your sins, He does not forgive you by feelings, but faithfulness and justice (I Jn 1:9).
 - I. A friend is born for adversity; Abraham was God’s friend; make the connection (Pr 17:17; 18:24).
- J. To enhance His dependability, He swore with an oath about His covenant promises (Heb 6:9-20).
- K. He has promised to never leave you nor forsake you unlike anyone else you will meet (Heb 13:5-6).
- L. When you must walk the valley of the shadow of death, who is with you to end your fears (Ps 23:4)?
- M. Imagine any water, river, or fire danger, God is with you and will sacrifice others for you (Is 43:1-7).

COMPATIBLE

- A. The LORD Jehovah is compatible with His children in several different ways for your great comfort.

- B. Men and women speak much about their compatibility with another person, so we shall consider it.
- C. There is a great difference and distance between God and us, yet there are some great similarities.
 - 1. There is similarity indicated by the creation description of same image and likeness (Gen 1:26).
 - 2. There is similarity by Jesus with God knowing our infirmities (I Tim 2:5; Heb 2:18; 4:15-16).
 - 3. There is similarity created in regeneration with a new man in God's image (Col 3:10; Eph 4:24).
 - 4. This similarity is enough for the inspired apostle to say partakers of the divine nature (II Pet 1:4).
 - 5. God has so changed us to work out His good pleasure and perfect will (Phil 2:12-13; Ro 12:1-2).
 - 6. We have the mind of Christ; if this is true at all, it indicates further compatibility (I Cor 2:16).
 - 7. He teaches our inner man transferable attributes to be more like Him (I Thess 4:9-10; Heb 8:11).
 - 8. The power of the Spirit continually changes the obedient to more like Christ (II Cor 3:17-18).
 - 9. Our bodies cannot inherit heaven; He will change us by glorification (Ro 8:23; I Cor 15:47-52).
 - 10. Then will be brought to full conclusion His predestinated purpose for us to be conformed to the image of His Son, even Jesus Christ the express image of God (Rom 8:29-30; Heb 1:3; 2:13).
- D. He does not call us the sons of God or He our Father for flattery, formality, or political correctness (for the universal fatherhood of God is heresy), but for designed similarity and compatibility. Glory!

RESPONSIVE or SENSITIVE or COMPASSIONATE or PITIFUL

- A. The LORD Jehovah responds to our prayers, our needs, our failures, our weaknesses, our advances.
- B. Draw nigh to God, and He will draw nigh to you. What is this but glorious responsiveness (Jas 4:8)!
- C. He surely hears and answers prayer, already included above, but He responds to more than prayer.
- D. We do not know to prayer for all our needs, for we cannot see them, and sometimes we do not pray.
- E. He remembers our frame, like a good father recognizes differences in ability by age (Ps 103:13-14).
- F. God was moved by David's desire to build Him a temple, and He responded with a house for David!
- G. Note different responses to David's variety of sins depending on his degree of culpability in them.
- H. See the relational attribute above of encouragement, for they are related, though we seek more here.
 - I. You may cast your cares on this God, for He cares for you, and His care is productive (I Peter 5:7).
 - J. How responsive was God to David's confession of adultery and murder? Solomon (II Sa 12:24-25)!
 - K. Israel was protected in the plagues, plundered Egypt, and took furnished Canaan, and God loved it!
 - L. Is God afflicted with our afflictions? Yes! Consider the great statement of the church (Isaiah 63:7-9).
- M. He did not remove Paul's thorn in the flesh, but He gave sufficient grace to bear it (II Cor 12:7-10).
- N. He will also respond to foolishness and sin, so do not be foolish and get His chastening response.

DOTING or PAMPERING or LOVINGKINDNESSES

- A. The LORD Jehovah takes affectionate and particular care of His children with many kindnesses.
- B. Dote. To bestow excessive love or fondness on or upon. Pamper. To care for luxuriously, etc.
- C. See the transferable attribute above of goodness and the relational attribute above of generous.

- D. God created the pleasures of life of all kinds; they may be freely used within the bounds of His word.
- E. Obeying and serving God will lead to a long life of prosperity and pleasures (Job 36:11; Is 58:14).
- F. Spiritually, here and hereafter, God promised abundant satisfaction and pleasures (Ps 16:11; 36:8).
- G. How can you read Psalm 103 and not think of your great God as a doting Father bestowing benefits?
- H. What else can you think when you read Isaiah 63:7 and consider the many lovingkindnesses of God?
 - I. Consider how He inspired the description of His care of the girl and woman His bride (Eze 16:6-14).
- J. What did manna taste like (Ex 16:31)? Is Jehovah utilitarian with Shredded Wheat or Grape Nuts?
- K. Every good gift and every perfect gift is what He sends down, not temptations and sin (Jas 1:13-17).
- L. He tenderly rewarded Solomon for asking for wisdom and neglecting earthly things (I Kgs 3:12-14).
- M. When things the world seeks after are considered, He already knows you need them (Matt 6:31-33).
- N. His yoke is easy; His burden light (Mat 11:28-30). Pagan gods want child sacrifice or suicide bombs.
- O. Catholics say less gets you closer to God – celibacy and poverty – monks and nuns. They are wrong!
- P. The greatest pleasures are spiritual, for those knowing God (Ps 73:25-28; Hab 3:17-19; Heb 12:2).

PROTECTIVE

- A. The LORD Jehovah is protective of His children and defends them from seen and unseen danger.
- B. The truth: “The horse is prepared against the day of battle: but safety is of the LORD” (Pr 21:31).
- C. Where will you put your trust (Ps 4:8; 20:7; 33:17-19; 127:1-2; 144:10; Isaiah 31:1; Heb 13:5-6)?
- D. No only did God protect Abram and give him a great victory, He said He was his shield (Gen 15:1).
- E. David knew about God’s shield; He protected David many times from enemies (Ps 3:3; 18:2; 28:7).
- F. He said: “Touch not mine anointed, and do my prophets no harm” (I Chr 16:20-22; Ps 105:13-15); think Abram and Pharaoh, Abraham and Abimelech, Isaac and Abimelech, Jacob and Laban, etc.
- G. He sends His angel to be with those who fear Him and delivers them (Ps 34:7; 91:11; II Kgs 6:17).
- H. Even Satan had to admit that God’s hedge around Job was very effective and desirable (Job 1:9-11).
 - I. All men forsook Paul, but he knew the Lord Jesus was with him in Nero’s presence (II Tim 4:16-18).
- J. The martyrs received grace on earth to die nobly, but they shall yet get full vengeance (Rev 6:9-11).
- K. He knows the number of your hairs, and there is no reason for you to fear anyone (Matt 10:28-31).
- L. His promise to never leave you nor forsake you leads to both contentment and courage (Heb 13:5-6).
- M. You may call on God to protect you as the apple of the eye – the pupil (De 32:10; Ps 17:8; Zec 2:8).
- N. You may reject fear as much as you can, for He will save you from any danger (Ps 23:4; 27:1; 34:4).
- O. The righteous are bold as a lion and do exploits by their confidence in God (Prov 28:1; Dan 11:32).
- P. But if you offend Him sufficiently, He will bring your fears upon you in force (Pr 1:20-31; Is 66:4).

Conclusion:

- A. What will you do with this God? Will you remember this introductory study? Develop it further?
- B. You can walk with this God like Enoch, Abraham, David, Paul, and others. Will you think of it?

- C. You were created and saved for the glory of God, so you should fulfill your purpose actively.
- D. There is no greater object of delight and source of pleasure than to know God and His perfections.
- E. Make your knowledge of God the greatest pursuit of your existence or life. It will serve you well.

For Further Study:

- A. [What Will You Do with This God?](#)
- B. [The Name of God](#) (PowerPoint slides).
- C. [Related documents by the author.](#)
- D. [Related sermons by the author.](#)
- E. [Proverbs 16:4 commentary by the author.](#)
- F. [The Fear of the LORD.](#)
- G. [The Dominion of God.](#)
- H. [God Distortions](#) (PowerPoint slides).
 - I. [He Is Altogether Lovely](#) (the glory of Christ).
- J. [More documents about Jesus Christ.](#)
- K. [More sermons about Jesus Christ.](#)
- L. [Heart of David.](#)
- M. [Walking with God.](#)
- N. [Another's Perspective \(A.W. Pink\)](#) (PDF, chapellibrary.org).
- O. [Another's Perspective \(Barry E. Horner\)](#) (bunyanministries.org).