



Jesus is ENOUGH

Readings on the Greatness of God
Patrick J. Griffiths

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The Greatness of God

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❖ For Christ and His Church.

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Author

Dr. Patrick Griffiths is an energetic teacher with a passion to shout the supremacy of God in all things, by finding, celebrating, and declaring Jesus Christ as the Hero of God's *Story*, and as such is enough in this life and in the life to come. This is achieved through the systematic study of God's Word, an activity to which Pat has dedicated his life. He was saved at the age of 17, immediately enrolled in Bible College, and subsequently pursued an M.Div, Th.M, and a D.Min degree. For over 25 years he has taught students of all ages and has mentored many for vocational ministry. His heart lies in the local church and her mission to carry this message of grace to every tongue, tribe, people and nation.

An Introduction

This short booklet looks to guide the reader in understanding life's raw material. Everyone everywhere at all times recognizes matter. They know they exist in a world that can be experienced. They know they are not the sum total of all there is, that something or someone is outside of their physical existence. They equally know that suffering and evil exist in this physical world. There is a longing to be and to have something other than what exists. There is a desire for hope and for change. It is believed one can be better than what one is and what one does. And it is believed by all that something happens beyond this physical existence, even if it is non-existence. Everyone everywhere at all times work from certain presuppositions when contemplating these larger ideas. Their conclusions will mostly be determined by their presuppositions. For those who embrace the authority of the Bible, the following presuppositions are then true.

The biblical *Story* can be thought of as a six-act play: God, Creation, Rejection, Redemption, Re-Creation, and finally Joy through Worship [i.e. New Creation]. Before anything else existed, there was God. God exists in a Tri-unity of Father, Son and Holy Spirit and together called into existence everything that is. What God created was deemed "very good" (Gen. 1:31). God created humanity as the pinnacle of His creation and invited him to experience His greatness and His goodness (Gen. 1:26-28). Humanity, in Adam and Eve, rejected God's offer and hid from God (Gen. 3:1-8). Life apart from God was/is horrific (Gen. 3:22-24; 4:8). God graciously stooped and intervened by saving humanity from themselves and from their sin (Gen. 3:15, 21). In this redemptive act, humanity is re-created and thus

restored in their relationship to God. The outworking of this relationship with God, marked by redemption and adoption, is a life of joy and pleasure (Ps. 16:11).

This study desires to enable the reader in their understanding of God so they will experience joy and pleasure. Although we still exist in a fallen world not fully restored, the ideas of joy and pleasure are yet contained within the shadow. All of life's experiences are just a veiled representation of the perfect experience. However, it is necessary to understand how joy and pleasure as shadow find their ultimate expression only when aligned in a right relationship with God through initial rescue [i.e. justification]. This relationship is only possible in the person and work of Jesus Christ.

Often one's view of God can be distorted and marred by pain and suffering. It is while experiencing pain and suffering many will question the sufficiency and satisfaction of who God is and what He has done. They lose sight of who they are in Christ. In the course of the discussion, we find ourselves falling back on truths that are fundamental to the Christian life. In the absence of these truths, there can be no hope, healing, or wholeness. Yet the needy often fail to find immediate gratification from this fundamental idea. They fail to see God. It is our desire that all of us would see God, that we would be swallowed up by the sheer magnitude of who God is, and that we would see Him for who He is.

This work is presented in light of these presuppositions. May God the Holy Spirit use this material to open our minds and hearts to the grandeur of God, and may our soul and spirit find the rest it seeks in this revelation.

An Extended Introduction

A Word about *God*

God alone has written a *Story* whereby He makes known who He is and what He does to those whom He created. This revelation or unveiling of His person and work enable His people to know Him. **The relationship between God and man is one of gracious condescension.** He has written each part of the *Story* with the intent of reflecting the glory of His being. For it is only in this self-disclosure that humanity finds its ultimate joy. His people are the beneficiaries of this pursuit. Their quest is to seek God in the self-disclosure of His person as explained in His attributes and reflected in His work.

Hence, the only way to know God is to know Him through His attributes. Yet what are attributes? If you were asked what you are like, how would you go about describing yourself?

Emotionally?	"Stable"
Intellectually?	"Acute"
Physically?	"Attractive"
Spiritually?	"Honest"
Socially?	"Acceptable"

If you were asked what God is like, how would you go about describing Him? God reveals Himself in the expression of His attributes. These expressions are the means by which we come to know Him. One noted theologian defines the attributes of God in the following manner: "Attributes are qualities that are inherent to a subject. They identify, distinguish, or analyze the subject."¹

It is possible to know God. Such information is revealed and knowable through His attributes. Thus, “The attributes of God are those distinguishable characteristics of the divine nature which are inseparable from the idea of God and which constitute the basis and ground for His various manifestations to His creatures.”²

In considering the attributes of God, we need to make six initial observations.

First, the attributes have an objective existence. We do not give God these attributes. This is true of all things. We know a cat is a cat because of its “catness.” Everything is knowable through its attributes. This is equally true of who God is. They are inherent within the very makeup of who God is and what it means to be God. “Without these qualities God would not be what he is God.”³

The attributes are inseparable from the being or essence of God. To speak of God is to speak of His attributes and their expression through His activity.

Second, the attributes exist in the divine essence. We speak of the simplicity of God in that He cannot be cut up or compartmentalized. Many wish to argue as to a fundamental attribute but such discussion is of little value.

The attributes cannot be separate from each other within the divine being so that they could conflict with each other. The attributes all equally qualify the entirety of the divine being and each other. Hence it is futile to argue for the superiority of one divine attribute over another.⁴

The attributes of God are not independent or individual ingredients in His makeup. **God is always and fully all that He is. He is never anything less than what He is in each and every moment.**

Third, the attributes manifest the divine essence. The essence of God is revealed and knowable only through the attributes. If we are to know God, it will be through His attributes. There is no knowledge of God apart from His attributes. “The attributes of God tell what he is and who he is.”⁵

This revelation of His attributes is communicated through both general and special venues. General revelation is *the storybook*. It communicates His eternal power and Godhead (Rom. 1). In so doing, His handiwork and thus glory are seen (Ps. 19:1). Such knowledge given by general revelation is just that — general or broad. It is non-specific. It is very generic. Special revelation on the other hand is specific, exact and intimate. It is *the storyline*. It is relationship oriented. Although we cannot know God exhaustively, we can know Him personally and intimately. Special revelation enables us to know our God. General revelation provides a subjective measurement of God. Special revelation is objective and absolute in so far as it reveals God.

Thus, “We can know God only as He reveals to us His attributes, nevertheless we do, in knowing these attributes, know the Being to whom these attributes belong.”⁶

Fourth, the attributes are qualities of the entire Godhead. The tri-unity of God affirms there is one God manifested in three persons. The nature of God is indivisible although distinctly expressed in three persons: God the Father, God

the Son, and God the Holy Spirit. When discussing the attributes of God, what is true of the Father is equally true of the Son and the Holy Spirit.⁷

Fifth, the attributes are permanent qualities. They cannot be gained or lost. They are intrinsic to His existence. This idea becomes problematic when discussing the incarnation and the language of Philippians 2. In the incarnation of Jesus Christ the deity of Jesus did not suffer (i.e. His divine nature). The incarnation was not a subtraction of deity, but the addition of humanity. What Jesus was **prior** to the incarnation and what He is **after** the incarnation is the same as to what He was **during** the incarnation.

Sixth, “God is more than the sum total of His perfections (attributes).”⁸ In seeking to understand who God is through a study of His attributes, it is important to keep in mind that God is more than the sum total of His attributes.

Thus, the study of His attributes allow us to get a peek at God, **but it is only a peek!** Consider the words of Moses in Exodus 33:17-23, especially verse 23.

Then I will take My hand away and **you shall see My back**, but My face shall not be seen. (Exod. 33:23)

In studying the attributes of God, all we are seeing are God’s “back parts.” Consider also Job 11:7; 26:7-14 and 1 Timothy 6:16.

⁷ Can you fathom the mysteries of God? Can you probe the limits of the Almighty? ⁸ They are higher than the heavens — what can you do? They are deeper than the depths of the grave — what can you know? ⁹ **Their measure is longer than the earth and wider than the sea.** (Job 11:7-9 NIV)

⁷ He spreads out the northern skies over empty space; he suspends the earth over nothing. ⁸ He wraps up the waters in his clouds, yet the clouds do not burst under their weight. ⁹ He covers the face of the full moon, spreading his clouds over it. ¹⁰ He marks out the horizon on the face of the waters for a boundary between light and darkness. ¹¹ The pillars of the heavens quake, aghast at his rebuke. ¹² By his power he churned up the sea; by his wisdom he cut Rahab to pieces. ¹³ By his breath the skies became fair; his hand pierced the gliding serpent. ¹⁴ **And these are but the outer fringe of his works; how faint the whisper we hear of him!** Who then can understand the thunder of his power? (Job 26:7-14 NIV)

Who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen. (1 Tim. 6:16)

Friend, we know little of God's majesty. We sit in our finitude and believe we know God. We argue about how feeble our Christianity is and how the truth of Scripture is boring. Oh the tragedy. Our God is bigger (Isa. 40:12), wiser (Isa. 40:13, 14) and greater (Isa. 40:15) than all we see. May God be pleased simply to show us His "back parts." Such a view will transform the way we approach worship and live life and think theology.

A question needing to be asked is, "Why do we meditate on these things?" We offer three practical reasons as to why we need to study and thus meditate on the attributes of God.

First, meditation on the attributes of God cultivates a spirit of reverence and belief and creates a spirit of awe and grandeur.

Second, "The conception we have of God determines the character of our religion."⁹ When faulty behavior is seen, it

is always traced back to a faulty belief of God. The better a person understands God, the better their practical religion.

Finally, “In knowing the attributes . . . we know God as he has revealed himself to be in himself.”¹⁰

As one studies the Scripture, it becomes clear there is no God like the God of the Bible. Although the list is lengthy, consider the following verses.

Then he said, “Tomorrow.” So he said, “*May it be according to your word, that you may know that **there is no one like the LORD our God.***” (Exod. 8:10)

For this time I will send all My plagues on you and your servants and your people, so that you may know that **there is no one like Me in all the earth.** (Exod. 9:14)

Who is like You among the gods, O LORD? **Who is like You**, majestic in holiness, awesome in praises, working wonders? (Exod. 15:11 [Exod. 15:1-21])

Indeed their rock is not like our Rock, Even our enemies themselves judge this. (Deut. 32:31 [Deut. 32:28-33])

There is none like the God of Jeshurun [Israel], Who rides the heavens to your help, and through the skies in His majesty. (Deut. 33:26 [Deut. 33:26-29])

O LORD, there is none like You, nor is there any God besides You, according to all that we have heard with our ears.” (1 Chron. 17:20 [Read 1 Chron. 17:16-27])

There is no one like You among the gods, O Lord, nor are there any works like Yours. (Ps. 86:8 [Ps. 86:1-10])

⁶**For who in the skies is comparable to the LORD?** Who among the sons of the mighty is like the LORD, ⁷A God greatly feared in the council of the holy ones, And awesome above all those who are around Him? ⁸O LORD God of hosts, who is like

You, O mighty LORD? Your faithfulness also surrounds You. (Ps. 89:6-8 [Read Ps. 89:5-18])

To whom then will you liken Me that I would be his equal?" says the Holy One. (Isa. 40:25)

Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me." (Isa. 46:9 [Read Isa. 46:1-13])

⁶ **There is none like You, O LORD;** You are great, and great is Your name in might. ⁷ Who would not fear You, O King of the nations? Indeed it is Your due! For among all the wise men of the nations, and in all their kingdoms, **there is none like You.** (Jer. 10:6, 7 [Read Jer. 10:1-16])

⁹ And the LORD will be king over all the earth; in that day **the LORD will be the only one, and His name the only one.** (Zech. 14:9 [Read Zech. 14:1-11])

Friend, there is none like our God . . . none. It is for this reason the Psalmist cries out, "Praise Him according to His excellent greatness (Psalm 150:2). So as we study the attributes of God, the intent is that His people would be able to affirm that He is enough in this life and in the life to come. Jesus is not just necessary; Jesus is enough! "When Christ is absolutely everything, then Christ alone is absolutely **enough.**"¹¹ May the study of God compel us to say, "He is enough in this life and in the life to come." May this singular truth free us from our self-imposed bondage and cause us to worship Him even when we find ourselves traveling on the path of pain in a context of emotional and spiritual confusion.

A Word about the Trinity

“Bring me a worm that can comprehend a man, and then I will show you a man that can comprehend the Triune God.”

John Wesley

The title of this short study begs the question, “Why Jesus?” Does the statement, “Jesus is enough” depreciate the role of the Father and the Holy Spirit in the life of His people? How are we to view this idea?

Primarily, we must introduce the idea of the Trinity. The Bible speaks of a monotheistic faith (“One-God”). There is only one God. Yet this one God exists in three persons. There is one essence within the Godhead shared equally and without division in three persons. The union within the Trinity is explained theologically by two descriptions. **First**, the Bible speaks of an equality of essence within the Trinity.

I and the Father are one. (John 10:30, 31)

Jesus said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? **He who has seen Me has seen the Father**; how can you say, ‘Show us the Father’?” (John 14:9)

For in Him all the fullness of Deity dwells in bodily form, (Col. 2:9)

This, theologically, is called **the ontological Trinity**. This simply means they are equals in their being. The ontological Trinity addresses the area of **unity and equality**. Each member of the Godhead is fully and undiminished God. There is no superiority of essence or being. There is only one God. **However**, there is another way in which the relationship of the Godhead is explained in the Bible and theology calls this **the economic Trinity**.

He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, **Your will be done.**" (Matt. 26:42)

I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because **I do not seek My own will, but the will of Him who sent Me.** (John 5:30)

This speaks to the **economy or function or administration** within the Godhead proper, it explains how each person within the Godhead operates. An early church father, Ignatius of Antioch (ca. 35 or 50 between 98 and 117) in writing to the Ephesians notes how,

"Forasmuch as ye are stones of a temple, which were **prepared beforehand for a building** of God the Father, being hoisted up to the heights through **the engine** of Jesus Christ, which is the Cross, and using for **a rope** the Holy Spirit;" (Ephesians 9:1).¹²

Here an attempt is made to explain the diversity existing within the tri-unity. There is a relational hierarchy within the Trinity. The Father begets the Son and the Holy Spirit is sent from the Son. The Father sends the Son, the Son does the Father's bidding, and the Holy Spirit promotes the Son. It is these ideas the early church wrestled with and thus concluded . . .

THE APOSTLES' CREED

I believe in God the **Father** Almighty;
Maker of heaven and earth.
And in **Jesus Christ His only Son** our Lord;
who was conceived by the Holy Spirit,
born of the virgin Mary;
suffered under Pontius Pilate,

was crucified, dead, and buried;
the third day He rose from the dead;
He ascended into heaven; and sitteth at the right hand of
God the Father Almighty;
from thence He shall come to judge
the quick and the dead.

I believe **in the Holy Spirit**;
the holy catholic [i.e. global/universal] Church;
the communion of saints; the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.

THE NICENE CREED

Adopted A.D. 325;
Revised at Constantinople, A.D. 381

I believe in one **God the Father** Almighty;
Maker of heaven and earth,
and of all things visible and invisible.

And in **one Lord Jesus Christ**,
the only-begotten Son of God, begotten of the Father before
all worlds, God of God, Light of Light,
very God of very God, begotten, not made,
being of one substance with the Father;
by whom all things were made;

who, for us men and for our salvation, came down from
heaven, and was incarnate by the Holy Spirit of the Virgin
Mary, and was made man; and was crucified also for us
under Pontius Pilate; He suffered and was buried; and the
third day he rose again, according to the Scriptures; and
ascended into heaven, and sitteth on the right hand of the
Father; and He shall come again, with glory, to judge both
the quick and the dead; whose kingdom shall have no end.

And **in the Holy Spirit**, the Lord and Giver of Life; **who proceedeth from the Father and the Son**; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets.

And one holy catholic [i.e. global/universal] and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE CHALCEDONIAN CREED

Adopted A.D. 451

We then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; **consubstantial with the Father** according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, **inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved**, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ, as the prophets from the beginning have declared concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers handed down to us.

THE ATHANASIAN CREED

It is the first creed in which the equality of the three persons of the Trinity is explicitly stated, and differs from the Nicene and Apostles' Creeds in the inclusion of anathemas, or condemnations of those who disagree with the Creed.

1. Whosoever will be saved: before all things it is necessary that he hold the catholic [i.e. global/universal] Faith:
2. Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.
3. And the catholic [i.e. global/universal] Faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the Persons: nor dividing the Substance.
5. For there is one Person of the Father: another of the Son: and another of the Holy Spirit.
6. But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one: the Glory equal, the Majesty coeternal.
7. Such as the Father is: such is the Son: and such is the Holy Spirit.
8. The Father uncreated: the Son uncreated: and the Holy Spirit uncreated.
9. The Father incomprehensible: the Son incomprehensible: and the Holy Spirit incomprehensible.
10. The Father eternal: the Son eternal: and the Holy Spirit eternal.
11. And yet they are not three eternals: but one eternal.

12. And also there are not three uncreated: nor three incomprehensibles, but one uncreated: and one incomprehensible.
13. So likewise the Father is Almighty: the Son Almighty: and the Holy Spirit Almighty.
14. And yet they are not three Almighties: but one Almighty.
15. So the Father is God: the Son is God: and the Holy Spirit is God.
16. And yet they are not three Gods: but one God.
17. So likewise the Father is Lord: the Son Lord: and the Holy Spirit Lord.
18. And yet not three Lords: but one Lord:
19. For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord:
20. So are we forbidden by the catholic [i.e. global/universal] religion: to say, There be three Gods, or three Lords.
21. The Father is made of none: neither created, nor begotten.
22. The Son is of the Father alone: not made, nor created: but begotten.
23. The Holy Spirit is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.
24. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Spirit, not three Holy Spirits.
25. And in this Trinity none is afore, or after another: none is greater, or less than another.
26. But the whole three Persons are coeternal, and coequal.
27. So that in all things, as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.
28. He therefore that will be saved, must thus think of the Trinity.

29. Furthermore it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.
30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man.
31. God, of the Substance of the Father; begotten before the worlds: and Man, of the Substance of His Mother, born into the world.
32. Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father, as touching His Godhead: and inferior to the Father as touching His Manhood.
34. Who although He be God and Man; yet He is not two, but one Christ.
35. One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God.
36. One altogether; not by confusion of Substance: but by unity of Person.
37. For as the reasonable soul and flesh is one man; so God and Man is one Christ;
38. Who suffered for our salvation: descended into hell: rose again the third day from the dead.
39. He ascended into heaven, He sitteth on the right hand of the Father God Almighty.
40. From whence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. And shall give account for their own works.
43. And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.
44. This is the catholic [i.e. global/universal] Faith: which except a man believe faithfully, he can not be saved.¹³

There is beauty to this collective testimony as to the nature of the Trinity. God the Father is glorified as the Son is exalted. This is the thrust of Philippians 2:9-11, "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord *to the glory of God the Father.*" It is the ministry of the Holy Spirit to lift high the Son of God (John 15:26; 16:14). Our passion in worship is to put Jesus Christ center stage. He is our reality.

How does this relate to our present study? In this study we will note several attributes of God. When we refer to God we are referring to God as He exists in three persons. What the Bible says of God ontologically is shared equally. Thus to look at a passage of Scripture speaking to the Father's self-existence is equally applicable to the Son and the Holy Spirit **even if** the Bible does not speak directly to the Holy Spirit as self-existing. The attributes of God are expressions of God in His totality. God is without division.

When we state, "Jesus is enough because . . ." we are equally saying the Father and the Holy Spirit are enough. **Because of who God is in the totality of His being, He is enough for us in our finitude.** It is the depth of His being that can ingest the needs of the human condition and reduce it to nothing (Heb. 2:9).

When Jesus died on the cross the temple veil was torn from top to bottom, thereby securing open access to God. My prayer is that we would hear the voice from behind the veil and, in hearing, be drawn to the necessity and sufficiency of God as manifested in the flesh, Jesus Christ, to whom be the glory forever and ever, Amen.

In discussing the attributes of God it is necessary to note specific qualities of God in which no likeness has been or could have been given to man. These attributes are often called the incommunicable attributes of God or the Greatness of God. We will study eight noted qualities of God's greatness. The first is God's self-existence.

God is Self-Existing



Have you ever wondered what it was like before God chose to create? Have you even wondered what it would be like to be God? In the absence of creation, God was and continues to be completely satisfied within Himself. "During a past eternity, God was alone: self-contained, self-sufficient, self-satisfied; in need of nothing."¹⁴ He needs nothing for His own eternal existence.

God cannot bring Himself into being. He always was. And while God has the potential to *do* other things, He cannot *be* anything other than what He is. He has the power to *create* other things, but He does not have the power to *exist* in any other way than He does, namely, as an infinite, eternal, necessary, and simple Being. God's [self-existence] means that He *is* Being; everything else merely *has* being. God, cannot not exist. All creatures can be nonexistent. That is, they have the potentiality for nonexistence. Only God is a Necessary Being. All other beings are [dependent].¹⁵

He has never been alone or lonely. Within the Godhead proper, there is an all-encompassing pleasure with Himself. **It is the eternal self-satisfaction within the Trinity that moves God to create those with whom He can share this internal joy and rest.** Humanity is designed with the purpose and capacity to enjoy God's company and

presence forever. We are created with need and dependency and both are fully and finally met in God. God's essence marks His motive in writing the *Story*. God needs nothing outside of Himself to be content. Thus,

God does not need us or the rest of creation for anything, yet we and the rest of creation can glorify him and bring him joy.¹⁶

God exists of himself, that is to say, not from another or of another or by another or by reason of another.¹⁷

The respected biblical theologian J.I. Packer makes the following comment concerning God as self-existing:

Our Maker exists in an eternal, self-sustaining, necessary way - necessary, that is, in the sense that God does not have it in Him to go out of existence, just as we do not have it in us to live forever. We necessarily age and die, because it is our present nature to do that; God necessarily continues forever unchanged, because it is His eternal nature to do that. This is one of many contrasts between creature and Creator.¹⁸

God is the source or ground of His own existence. God's existence is wholly in Himself. He is totally uncaused and independent of all things external to Himself. Thus it is unwise for us to believe the Almighty has placed Himself in a position of need within the sphere of man's will (Acts

17:23-25). "To see the history of the world [i.e. God's *Story*] revolving around the axis of man's will would not be a biblical approach."¹⁹ He derives His being from none, but gives being or essence to all (Job 41:11). Creation is everything outside of God, and He does not rely on it for His existence in any way. God needs nothing for the perpetuation of His being. Nothing else outside of God can make such a boast or claim.

Listen to how theologian Emery Bancroft describes this aspect of God:

God has the ground of His existence in Himself. Every being must have the ground of its existence either in or outside of itself. We have the ground of our existence outside ourselves. God is not thus dependent. God exists by the necessity of His own being. It is His nature to be. It is grounded, not in His volitions, but in His nature.²⁰

There are several passages stressing this quality.

First, when Moses stood before the burning bush in Exodus 3, he asked God for His name. In response to the question God said,

God said to Moses, "**I AM WHO I AM**"; and He said, "Thus you shall say to the sons of Israel, '**I AM** has sent me to you.'" (Exod. 3:14)

The essential meaning of the statement “carries the fundamental idea of the self-existence of God.”²¹ “This means that God’s being has always been and will always be exactly what it is.”²² A.W. Tozer adds, “In God there is no was or will be, but a continuous and unbroken is. In Him history and prophecy are one and the same. Whatever God is He is infinitely.”²³

Second, because Jesus has life in Himself, He has the power to give life to others (John 5:25-27).

²⁵ Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶ **For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;** ²⁷ and He gave Him authority to execute judgment, because He is the Son of Man. (John 5:25-27)

Verse 18 defines the context for this statement.

- ¹⁷ But He answered them, “My Father is working until now, and I Myself am working.” ¹⁸ For this reason therefore **the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.** (John 5:17, 18)

The audience clearly understood what Jesus said.

New Testament scholar F.F. Bruce provides for us this powerful explanation of what this means:

None but God the Father, unbegotten and uncreated, inherently possess life-in-himself. He is in his very being “the living God.” To the Son alone, begotten but not created, has the Father imparted his own prerogative to have life-in-himself. In the eternal order the Father, as Father, imparts to the Son, as Son, that life-in-himself which it is the Father’s to possess and impart.²⁴

John 1:1-4 affirms this same idea.

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ **All things came into being through Him, and apart from Him nothing came into being that has come into being.** ⁴ **In Him was life,** and the life was the Light of men. (John 1:1-4)

The Gospel of John establishes the deity of Jesus. Chapter 1 is a first word to the entire Gospel and established the foundation on which the Gospel unfolds.

Finally, when confronted by the question, “You are not yet fifty years old, and have You seen Abraham?” Jesus said to them, “Truly, truly, I say to you, before Abraham was born, **I Am**” (John 8:58).

Those who heard His statement saw the direct connect to Exodus 3:14. The text goes on to say, “**Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple**” (John 8:58-59). “The Jews could interpret this only as blasphemy.”²⁵

What does the self-existence of God mean for His people? With blinding clarity it means God has neither beginning nor ending. There is never any fear of God simply running out of power. "It is not just that God *does* not need the creation for anything; God *could not* need the creation for anything."²⁶ His actions never deplete His resources. There is never any fatigue in God. His existence is self-perpetuating and maintaining. The same God that created all things and that is written of in both the Old and New Testament is our God. He has not diminished one iota.

Notice the passages where we read, "The LORD lives" (Judges 8:19; Ruth 3:13; 1 Sam. 14:39). **This statement is in the context of oath taking.** Why is this quality of God accented? There are three reasons: (1) it provides an unchanging standard, (2) it provides an eternal witness, and (3) it provides an unwavering judge. Notice Hebrews 6:13-18.

¹³ For when God made the promise to Abraham, since He could swear by no one greater, **He swore by Himself**, ¹⁴ saying, 'I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU.' ¹⁵ And so, having patiently waited, he obtained the promise. ¹⁶ For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute. (Heb. 6:13-18)

His self-existence forms the bedrock for oath taking. **The God from whom, through whom, and for whom are all things gives to those who trust Him an unchangeable**

foundation on which all of life is to be lived. God never tires or grows weary. He gives to those who are burdened and heavy-laden rest. Consider the words of the prophet Isaiah.

²⁷ Why do you say, O Jacob, and assert, O Israel, "My way is hidden from the LORD, And the justice due me escapes the notice of my God"? ²⁸ Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable. ²⁹ **He gives strength to the weary, and to him who lacks might He increases power.** ³⁰ Though youths grow weary and tired, and vigorous young men stumble badly, ³¹ Yet those who wait for the LORD Will gain new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary. (Isa. 40:27-31)

Isaiah 40-48 form a spectacular disclosure of God.

In addition, let us consider those of our Lord Jesus in Matthew 11:28-30.

²⁸ "Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹ Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and **YOU WILL FIND REST FOR YOUR SOULS.** ³⁰ For My yoke is easy and My burden is light." (Matt. 11:28-30)

O what joy is ours as we rest in the One who is self-existing. He alone and only has life within Himself and He imparts this very *life* to those who are His. It is because of who God is and what He has done, that one finds rest. Since God is self-existing, He is under no obligation to us. What He does

for us is by His own choice. It is because of His self-existing nature He works from grace for those who need grace. His love is never ending, His acceptance is never wavering, His forgiveness is never restricted, His favor is never withheld, and His gracious activity toward us is never conditional. Because He is self-existing, He is enough. May we never lose sight of God as self-existing.

God is Eternal



Have you ever wondered what was before God? I remember wondering this as a small child. As far back as I could go in thinking about the eternal past, God would be there. I often wondered what was before God. The answer is God! There was never a time when God was not. God is without origin. Nothing begat God . . . nothing! Finite minds cannot be fully grasped this truth. It is here where the life-in-Himself attribute and the idea of eternity logically blend.

Everything we know has sequence and is controlled by time and space. Timeless existence has never been experienced by anything created. Everything is confined by the idea of time. "Time passes, time flies, and time is up," but with God such notions do not exist. On this idea, C.S. Lewis offers this thought:

Almost certainly God is not in Time. His life does not consist of moments following one another. Every other moment from the beginning of the world – is always the Present for Him. God has no history. He is too completely and utterly real to have one.²⁷

A leading theologian, Emery Bancroft, stated God's eternity in the following manner:

God's nature is without beginning or end, is free from all succession of time, and contains in itself the cause of time. God is not in time. Although there is logical succession in God's thoughts, there is no chronological succession.²⁸

God is the cause or author of time, and His existence cannot be measured by time. "Time is the duration of the creature."²⁹ He is above all temporal limitations and is without beginning or ending. He is neither controlled nor affected by time. The past, present, and future of His existence is possessed in one undivided present. **Think about this; there is no past or future with God, only an eternal present.** Time is created and creaturely. God is outside of the time, space, mass realm. Yet God is not bound by time, space, or mass.

God is not limited in time, nor is He limited in space. In God's immanence He fills space, but He is not spatial. Only material things exist in space and time, and God is not material. "God is a spirit" (John 4:24). As spiritual, God is not material or spatial. It is part of God's transcendence that He is beyond both time and space.³⁰

He can and does break into creation for the creature. "God's eternity extends backward to infinity and forward to infinity."³¹

The Scriptural basis supporting this fundamental idea can be seen when comparing Genesis 1:1 with John 1:1-3.

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

¹ **In the beginning was the Word**, and the Word was with God, and the Word was God. ² **He was in the beginning with God.**

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

John’s intent is to show how Jesus is the Creator God described in Genesis 1:1. Throughout biblical revelation, the existence of God is an assumed truth. He who is **from** and **in** the beginning is the same spoken of in John 1:1-3. Jesus Christ is eternal. Not only is His existence independent of all outside matter, but His existence has always been and will forever be independent. The Psalms also speak of God’s eternity. Psalm 90 speaks of God preceding creation and of being “from everlasting to everlasting.”

¹ Lord, You have been our dwelling place in all generations. ² Before the mountains were born or You gave birth to the earth and the world, **Even from everlasting to everlasting, You are God.** (Ps. 90:1, 2)

From eternity past, into the immediate present, and reaching beyond eternity future, God has been, is, and will forever be. When compared to man’s mortal origin, God “abides forever” (Ps. 102:11, 12).

It is indeed a high and holy mystery to contemplate that God existed before He created anything. Time dwells within God. He causes, affects, and controls it, and yet does so without time exerting any control or

hold on Him. Everything about God is “always” and “I Am”. No hour glass can be turned over for the Creator of time, for He is not subject to time!³²

What does His eternity mean for us?

- **First**, He is a witness to our covenants (Gen. 21:33 [vv. 27-34]).

Abraham planted a tamarisk tree at Beersheba, and there **he called on the name of the Lord, the Everlasting God.** (Gen. 21:33)

When Abraham cut the covenant with Abimelech, why did he invoke the name of God? What “covenants” have you cut where God is your witness? Abraham found himself among liars and thieves. Who is God in comparison to humanity? God is the one absolute and He is eternally trustworthy.

- **Second**, He is always there to assist us in our uncertainty and loss (Deut. 33:27 [cf. vv. 26-29]).

The eternal God is a dwelling place, and underneath are the everlasting arms; And He drove out the enemy from before you, and said, ““Destroy!” (Deut. 33:27)

Deuteronomy 33:1 and 34:5 give the context for this truth. Psalm 90:1 couples with Deuteronomy 33:27. **What consequences/assurances does Israel have because of God’s eternity?** God will never leave us alone. He is always present, guarding and guiding. His help stands alongside the most desperate condition. He is there doing

battle in our behalf. He is our eternal advocate and unchanging ally (1 John 2:1, 2).

- **Third**, His throne/rule is everlasting (Pss. 45:1-9; 93:1-5).

Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. (Ps. 45:6)

Your throne is established from of old; You are from everlasting. (Ps. 93:2)

How does the Psalmist describe God? List those attributes. Why note the eternity of God?

O, what joy is ours, knowing there is a God who sits on a throne is forever the same. No one and nothing outside of Him can alter who He is and how He rules over all the nations. He is never overthrown (Ps. 93:2).

- **Fourth**, God's eternity makes Him an unchanging dwelling place (Ps. 90:1-6).

¹ Lord, **You have been our dwelling place** in all generations. ² Before the mountains were born or You gave birth to the earth and the world, **even from everlasting to everlasting, You are God.** (Ps. 90:1, 2)

When we read Psalm 90:1-6, what impression does the author want us to have? As His people, we are never without a refuge. God is always acting as our eternal resting place. No matter what our circumstances might be telling

us, God has not abandoned us. He is our eternal shelter in the time of storm. There is always a place to which we can turn to find protection and warmth (John 14:1-3). We will never be turned away. His greeting is warm and His embrace is confirming. He is the sigh of unimaginable relief. He is our eternal dwelling place.

- **Fifth**, God is our present companion in living out His mission in fulfilling His vision (Matt. 28:18-20; John 14:18-24; 2 Tim. 4:17).

... teaching them to observe all that I commanded you; and lo, **I am with you always, even to the end of the age.** (Matt. 28:20 [compare with Luke 24:44-51])

As they are going in fulfilling His purposes for the world, the God who is accompanying them. Notice the context for John 14, especially note verse 18.

But **the Lord stood with me and strengthened me**, so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. (2 Tim. 4:116-18)

Paul in going suffered much, yet he found comfort in knowing the Lord stood with him. In going, God is with us.

God is always watching over us; and all that He has created. There is never a moment when God is not attentive to the smallest detail and mundane moment. Right now, at this very moment, God is fully aware of our joy and our sorrow.

He has not forgotten us. He knows everything about us. He is Emmanuel, God with us.

- **Sixth**, an eternal God gives eternal life (Luke 10:25; 16:9; 18:18, 30).

And a lawyer stood up and put Him to the test, saying, "Teacher, **what shall I do to inherit eternal life?**" (Luke 10:25)

A ruler questioned Him, saying, "Good Teacher, **what shall I do to inherit eternal life?**" (Luke 18:18)

who will not receive many times as much at this time and in the age to come, **eternal life.** (Luke 18:30)

Only an eternal God who is self-existing can give to finite, terminal beings life everlasting. Whatever He gives, He must be present to sustain.

- **Seventh**, an eternal God exists in eternity (Luke 16:9).

"And I say to you, make friends for yourselves by means of the wealth of unrighteousness, so that when it fails, **they will receive you into the eternal dwellings.**" (Luke 16:9)

Who He is exists throughout time and timelessness.

No matter what our present heartache might be, there is never a moment when God ceases to give us His undivided attention. Because He is eternal, He is enough. May this cause us to find rest in the midst of our storm.

3 God is Unchanging

Everything changes. Everyone changes. We are in a perpetual state of decay. Our minds fail, our bodies lose their elasticity and our existence takes on the ashen hue of burnt timber and handled money. Nothing stays the same; even heaven changes (Matt. 24:35; Heb. 1:10-12).

Heaven and earth will pass away, but My words will not pass away. (Matt. 24:35)

¹⁰ And, “YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; ¹¹ **THEY WILL PERISH**, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT, ¹² AND LIKE A MANTLE YOU WILL ROLL THEM UP; **LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME**, AND YOUR YEARS WILL NOT COME TO AN END.” (Heb. 1:10-12)

Change will continue to happen even when time stops. Yet there is only one thing or person that has not nor ever will change, and that is God. **God never changes.** Even with the incarnation of Jesus Christ, God did not change. When God became man, a human nature was added, but God never changed.

God is perpetually the same: subject to no change in His being, attributes, or determinations. Therefore God is compared to a *rock* (Deut. 32:4, etc.) which

remains immovable, when the entire ocean surrounding it is continually in a fluctuating state; even so, though all creatures are subject to change, God is immutable. Because God has no beginning and no ending, He can know no change.³³

Like the other incommunicable attributes of God, this one is equally difficult to understand completely. Everything about us changes. "Time," we note, "marches on" (Eccl. 3:1-8).

When Daniel received understanding concerning the mystery, he blessed the God of heaven and said,

²⁰ Daniel said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him. ²¹ **It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men And knowledge to men of understanding.** ²² It is He who reveals the profound and hidden things; He knows what is in the darkness, And the light dwells with Him. ²³ To You, O God of my fathers, I give thanks and praise, For You have given me wisdom and power; Even now You have made known to me what we requested of You, For You have made known to us the king's matter." (Dan. 2:20-23)

John's revelation of Jesus Christ speaks of this same idea when he notes, "From Him who is and who was and who is to come, and from the seven Spirits who are before His throne" (Rev. 1:4). Times and eras change, but God remains the same. Earlier we saw how God as eternal and self-existing operates outside of time. He has no necessary connection to it. It is not the absence of time that causes

“immutability” (unchanging). It is the very nature of God that makes Him immutable. “Not only does God not change, but it is also impossible for Him to change. There are things He cannot do, namely, He cannot act contrary to His immutable (unchangeable) nature.”³⁴ Only God is unchanging.

Whatever changes has to have the potential to change. But as pure Actuality [i.e. self-existing], God has no potential, so He cannot change. Whatever changes acquires something new. But God cannot acquire anything new, since He could not be better or more complete. Therefore, God cannot change. If He did, He would not be God for He would have lacked some perfection.

Thomas Aquinas (1225-1274) argues that God alone is immutable (*Summa Theologica*, 1a.9.2). All creatures exist only because of the will of the Creator. His power brought them into existence, and it is His power that keeps them in existence. Therefore, if He withdrew His power they would cease to exist. Whatever can cease to exist is not immutable. Therefore, God alone is immutable; everything else could cease to exist.³⁵

Again, let us listen to theologian Emery Bancroft:

The nature, attributes, and will of God are exempt from all changes. Reason teaches us that no change is possible in God, whether of increase or decrease,

progress or deterioration, contraction or development. God is absolute perfection; and no change to better is possible. Change to worse would be equally inconsistent with perfection. No cause for such change exists, either outside of God or in God Himself.³⁶

God is changeless in His nature, attributes and purpose, and is incapable of growth or decay in any respect. God is devoid of all change. When we think of God’s immutability, there are three primary areas for application.

- **First**, God is unchanging in His purpose and plan.

The exact phrase “I, the LORD, have spoken it” occurs 13 times in the Old Testament and all are in Ezekiel (Ezek. 5:13, 15, 17; 17:21, 24; 21:32; 22:14; 24:14; 26:14; 30:12; 34:24; 36:36; 37:14).

“Thus My anger will be spent and I will satisfy My wrath on them, and I will be appeased; then they will know that **I, the LORD, have spoken in My zeal when I have spent My wrath upon them.**” (Ezek. 5:13) it will be a reproach, a reviling, a warning and an object of horror to the nations who surround you when I execute judgments against you in anger, wrath and raging rebukes. **I the LORD have spoken.**” (Ezek. 5:15) “Moreover, I will send on you famine and wild beasts, and they will bereave you of children; plague and bloodshed also will pass through you, and I will bring the sword on you. **I, the LORD, have spoken.**” (Ezek. 5:17)

See further Ezekiel 5:5-17.

“All the choice men in all his troops will fall by the sword, and the survivors will be scattered to every wind; and **you will know that I, the LORD, have spoken.**” (Ezek. 17:21 [see further vv.11-24])

“I will also clap My hands together, and I will appease My wrath; **I, the LORD, have spoken.**” (Ezek. 21:17) “You will be fuel for the fire; your blood will be in the midst of the land. **You will not be remembered, for I, the LORD, have spoken.**” (Ezek. 21:32 [see further vv. 28-32])

“Can your heart endure, or can your hands be strong in the days that I will deal with you? **I, the LORD, have spoken and will act.**” (Ezek. 22:14 [see further vv. 13-16])

“**I, the LORD, have spoken; it is coming and I will act.** I will not relent, and I will not pity and I will not be sorry; according to your ways and according to your deeds I will judge you,” declares the Lord GOD. (Ezek. 24:14 [see further vv. 6-14])

“I will make you a bare rock; you will be a place for the spreading of nets. You will be built no more, for **I the LORD have spoken,**” declares the Lord GOD. (Ezek. 26:14 [see further vv. 7-14])

“Moreover, I will make the Nile canals dry And sell the land into the hands of evil men. And I will make the land desolate And all that is in it, By the hand of strangers; **I the LORD have spoken.**” (Ezek. 30:12 [see further vv. 10-12])

All of the occurrences up to this point are in the context of pending judgment. All of the occurrences after this point are in the context of future joy.

“And I, the LORD, will be their God, and My servant David will be prince among them; **I the LORD have spoken.**” (Ezek. 34:24 [see further vv. 20-24])

“Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places and planted that which was desolate; **I, the LORD, have spoken and will do it.**” (Ezek. 36:36 [see further vv. 33-36])

“I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that **I, the LORD, have spoken and done it,**” declares the LORD. (Ezek. 37:14 [see further vv. 11-14])

Notice also the phrase, “**As I live**” (Ezek. 5:11; 14:16, 18, 20; 16:48; 17:16, 19; 18:3; 20:3, 31, 33; 33:11, 27; 34:8; 35:6, 11) and the occurrence of the phrase, “**Thus says the LORD**” in one-hundred and twenty-six verses. The formula solidifies the inevitable nature of what is spoken.

What God has spoken is an expression of His will, and what He wills happens. **He is the only one who has no gap between what He wills and what He does.** God has a singular purpose, and this purpose is His plan. The storyline of the Bible has God as its author. What He wrote is a reflection of who He is. He is unchanging in His plan (Pss. 33:11; 115:3; Prov. 19:21; Isa. 19:17; 46:9-11; Jer. 49:20; 50:45). **Everything God desires, He does.**

⁸ Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. ⁹ For He spoke, and it was done; He commanded, and it stood fast. ¹⁰ The LORD nullifies the counsel of the nations; He frustrates the plans of the peoples. ¹¹ **The counsel of the LORD stands forever, The plans of His heart from generation to generation.** (Ps. 33:8-11)

¹ Not to us, O LORD, not to us, But to Your name give glory Because of Your lovingkindness, because of Your truth. ² Why should the nations say, “Where, now, is their God?” ³ **But our God is in the heavens; He does whatever He pleases.** ⁴ Their idols are silver and gold, The work of man's hands. ⁵ They have mouths, but they cannot speak; They have eyes, but they cannot see; ⁶ They have ears, but they cannot hear; They have noses, but they cannot smell; ⁷ They have hands, but they cannot feel; They have feet, but they cannot walk; They cannot make a sound with their throat. ⁸ Those who make them will become like them, Everyone who trusts in them. (Ps. 115:1-8)

⁵ **“To whom would you liken Me And make Me equal and compare Me, That we would be alike?** ⁶ Those who lavish gold from the purse And weigh silver on the scale Hire a goldsmith, and he makes it into a god; They bow down, indeed they worship it. ⁷ They lift it upon the shoulder and carry it; They set it in its place and it stands there. It does not move from its place. Though one may cry to it, it cannot answer; It cannot deliver him from his distress. ⁸ Remember this, and be assured; Recall it to mind, you transgressors. ⁹ Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰ **Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’;** ¹¹ Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. **I have planned it, surely I will do it.** (Isa. 46:5-11)

Nothing outside of Him can stop Him from doing all that He desires. “Once God has determined that he will assuredly bring something about, his purpose is unchanging, and it will be achieved.”³⁷ **No matter how evil our present circumstances might appear to be or how wicked the world continues to become, God’s purpose is being flawlessly**

executed in the outworking of His eternal plan. This is His *Story*.

- **Second**, He is unchanging in His promises (Num. 23:19 [cf. vv. 13-26]).

God is not a man, that He should lie, nor a son of man, that He should repent; Has He said, and will He not do it? Or **has He spoken, and will He not make it good?** (Num. 23:19)

What God promises to His people shall happen; it is inescapable. **God has never broken His Word.** What He promises comes to pass. Every description of God is true. It is an accurate portrayal of who God is and what He has done. Every promise, every assertion, and every declaration He has made to us will happen. We are to live in the confidence of His promised Word.

- **Third**, He is unchanging in His person (Mal. 3:5, 6; Heb. 13:8; James 1:17).

For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed. (Mal. 3:6)

Jesus Christ is the same yesterday and today and forever (Heb. 13:8).³⁸

Every good thing given and every perfect gift is from above, coming down from the Father of lights, **with whom there is no variation or shifting shadow.** (James 1:17 [see further vv. 12-18])

Although God’s dealings with His people are impacted by the cross event, His character is constant. **The God of the**

Old Testament is the God of the New Testament. His unchanging person guarantees a God outside of fickle and capricious actions. We never have to worry about God’s “mood.” God never has a “bad” day. God is never in bondage to hormonal fluctuation. The children of God need not “walk on eggs shells” fearful of backlash and bombastic reactions. This is truly an indescribable blessing. “God causes the universe to change, but in contrast to this change he is ‘the same.’”³⁹

With this as the backdrop, God’s immutability gives us two foundational concepts. Both will provide great contentment for us in the midst of life’s uncertainty.

First, God is predictable. “The permanence of God’s character guarantees the fulfillment of His promises.”⁴⁰

Second, God is dependable. God will never fail His people. His immutability means God is faithful. We never have to worry about whether or not He will come through in the clutch. Because He is unchanging, He is enough. It is because of **whom** He is we can rest in turbulent times and find contentment when hardship persists.

Perhaps the most practical implication of God’s immutability is seen in the storm on the Sea of Galilee where the disciples feared for their lives and Jesus slept in the boat (Luke 8:22-25). Jesus knew who God was, thus He slept knowing God would be predictable and dependable in fulfilling His *Story*. This is what resting in God looks like

“Jesus is Enough Because He is Perfect”

even as we face various storms. Because God is immutable, He is enough.

God is Perfect

4

Often our tendency is to describe finite man and events as *perfect*. We speak of a perfect performance in various sporting activities or a perfect 10 in gymnastics, yet ultimate perfection is only possible with God. A common definition of something being perfect is "being complete of its kind and without defect or blemish."⁴¹ Thus, God in His perfection is outside of change. He is unchanging. Creaturely perfection is comparative to creaturely people and events, but perfection as it exists in God is only definable by God. There is no other standard to which God can be compared other than Himself. "Nothing can be conceived to be more perfect than divine perfection."⁴² His perfection exists objectively in His own essence. God is complete in Himself. He is all that God ought to be. He lacks nothing. He falls short in nothing. In God, His perfection speaks of His *wholeness* or *complete integrity* or *lack of any flaw*. Yet does the Bible support such thinking as it relates to God?

The perfection of God can be noted in John's statements, "God is light and in Him there is no darkness at all."

This is the message we have heard from Him and announce to you, that **God is Light, and in Him there is no darkness at all.**
(1 John 1:5)

"Light and darkness are used in the Bible to contrast the difference between good and evil. Moral qualities and

characteristics of all categories would be included in this vast spectrum.”⁴³ All that is God is light, and all that is not God falls in the non-light category until God makes it light. He is what makes light, light (John 1:4-9; 8:12; 9:5).

⁴ In Him was life, and the life was the Light of men. ⁵ The Light shines in the darkness, and the darkness did not comprehend it.

⁶ There came a man sent from God, whose name was John. ⁷ He came as a witness, to testify about the Light, so that all might believe through him. ⁸ He was not the Light, but he came to testify about the Light. ⁹ There was the true Light which, coming into the world, enlightens every man. (1 John 1:4-9)

“While I am in the world, I am the Light of the world.” (John 9:5)

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

All creaturely perfection is simply an imperfect reflection of His perfection. He is what causes or makes all darkness light and all imperfection perfect.

James addresses the notion of God not having any innate compulsion toward sin. There is nothing in God that moves Him to act wickedly from wrong motives.

Let no one say when he is tempted, “I am being tempted by God”; for **God cannot be tempted by evil**, and He Himself does not tempt anyone. (James 1:13)

Because there is no darkness in God, He cannot be tempted by evil. His entire being is free from any evil inclination. Evil, imperfection, the lack of light are absent from God.

If God is perfect, what are the direct implications of this? If God is perfect, then nothing coming from Him can be defined as imperfect. God is perfect, and as such all His acts are perfect. There are four notable expressions of God’s perfection assisting the biblical reader in imaging this most excellent quality.

- **First**, His work is perfect (Deut. 32:1-4).

Listen to the song of Moses.

¹ “Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. ² Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. ³ For I proclaim the name of the LORD; Ascribe greatness to our God! ⁴ The Rock! **His work is perfect**, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. ⁵ They have acted corruptly toward Him, They are not His children, because of their defect; But are a perverse and crooked generation. ⁶ Do you thus repay the LORD, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you.” (Deut. 32:1-6)

The word *perfect* in Deuteronomy 32:4 means “without blemish, without spot.” It is the same word found in 2 Samuel 22:31 and Psalm 18:30. Similar to Moses in Deuteronomy 32, David breaks forth in powerful statements of thanksgiving to God for His manifold blessings and

continued preservation from His enemies (2 Sam. 22:1). Jamieson, Fausset, and Brown give this insightful overview of this grand tribute:

This inspired ode was manifestly the effusion of a mind glowing with the highest fervor of piety and gratitude, and it is full of the noblest imagery that is to be found within the range even of sacred poetry. It is David's grand tribute of thanksgiving for deliverance from his numerous and powerful enemies, and establishing him in the power and glory of the kingdom.⁴⁴

Listen to the Song of David.

As for God, His way is blameless; the word of the LORD is tested; He is a shield to all who take refuge in Him. (2 Sam. 22:31)

As for God, His way is blameless; the word of the LORD is tried; He is a shield to all who take refuge in Him. (Ps. 18:30 [begin reading from 29 and on])

King David penned these words in gratitude for deliverance (2 Sam. 22:1).

And David spoke the words of this song to the LORD in the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. (2 Sam. 22:1)

The entire chapter is a grand doxology. He uses the word for blameless four times in his song.

I was also **upright** before him, and have kept myself from mine iniquity. (2 Sam. 22:24)

With the merciful thou wilt shew thyself merciful, and with the **upright** man thou wilt shew thyself **upright**. (2 Sam. 22:26)

As for God, his way is **perfect**; the word of the LORD is tried: he is a buckler to all them that trust in him. (2 Sam. 22:31)

God is my strength and power: and he maketh my way **perfect**. (2 Sam. 22:33)

It is because of who He is that what He does is perfect. Genesis 1:31 testifies to the perfection of God when all He created was assessed as "very good." In Deuteronomy 32 Moses breaks forth in worship and uses poetic song as the vehicle of proclamation. Listen carefully to the first three verses that set the stage for verse 4.

¹ Give ear, O heavens, and let me speak; and let the earth hear the words of my mouth. ² Let my teaching drop as the rain, my speech distill as the dew, as the droplets on the fresh grass and as the showers on the herb. ³ **For I proclaim the name of the LORD; Ascribe greatness to our God!** ⁴The Rock! His work is perfect, for all His ways are just; A God of faithfulness and without injustice, righteous and upright is He (Deut. 32:1-4)

Proclaiming the perfection of God declares His greatness. There is no deficiency in the work of God. His work is perfect because God is perfect. **Perfection begets perfect works.** It is impossible for it to be otherwise.

When we praise God, we are to praise Him for His perfection. The paths of God, His ways, are perfect. This is a strong comfort when we find ourselves confused and hurting in the paths we might presently be traveling. His way is perfect because God is perfect. **Perfection begets perfect ways.**

It should become apparent that there is synonymous parallelism taking place. The various passages speak of His way, His work, His word, and they are often used interchangeably. The truth of the matter is they probably are capable of being interchanged in the references noted. Though this is probably true, it is helpful to note how all inclusive is the perfection of God. The writer seeks to capture the vast expanse of God's perfection by using various words, even if they overlap in meaning.

- **Second**, His wisdom is perfect (Job 37:16).

Do you know about the layers of the thick clouds, **the wonders of one perfect in knowledge?** (Job 37:16 [vv. 14-20])

God is not lacking in knowledge. There is nothing incomplete in what God knows. In Job 37, Elihu lifts up the wonderful power of God in the celestial bodies. There is nothing in the created order that God does not know. God knows everything about you and your present circumstance. God is fully and completely aware of who you are, where you are at, and what you are currently feeling and experiencing. His wisdom is perfect because God is perfect. **Perfection begets perfect wisdom.**

- **Third**, His Word is perfect (Ps. 19:7).

The law of the LORD is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple. (Ps. 19:7 [vv. 7-11])

It is this perfect, unblemished Word that restores the soul, makes wise the simple (v. 7), rejoices the heart, enlightens the eyes (v. 8), warns the servant (v. 11), and protects the tempted (v. 13). There is no deficiency in who God is or in what He has spoken. His Word is the means through which the Holy Spirit empowers His people. It is the written Word through which the living Word reveals Himself to His people. His Word is perfect because God is perfect. **Perfection begets a perfect Word.**

- **Fourth**, His will is perfect (Rom. 12:1, 2).

¹ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. ² And do not be conformed to this world, but be transformed by the renewing of your mind, **so that you may prove what the will of God is, that which is good and acceptable and perfect.** (Rom. 12:1, 2)

The will of God is His all-encompassing plan for everything, everywhere, at all times. It is the *Story* He alone has written. This will is a perfect will. Nothing has been overlooked by God in the outworking of His perfect will. There is no deficiency or neglect. It is a whole and healthy will. Think about this for just a minute and then meditate on it for days. Everything about your life and its surrounding

circumstances are a part of His perfect will. We always want something we currently do not possess, yet what we have is what God wants for us, and what He wants for us is a part of His perfect will because God is perfect. His will is perfect. **Perfection begets a perfect will.**

To set the context for the application of perfection, it is necessary to note several passages of Scripture (Matt. 5:48; 19:21; Eph. 1:4; 4:13; 5:27; Phil. 3:15; 1 Thess. 5:23; James 1:4; 3:2; Jude 24; Rev. 14:5).

Therefore you are to **be perfect**, as your heavenly Father is perfect. (Matt. 5:48)

Jesus said to him, “**If you wish to be complete**, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me.” (Matt. 19:21)

just as He chose us in Him before the foundation of the world, that **we would be holy and blameless before Him**. (Eph. 1:4)

until we all attain to the unity of the faith, and of the knowledge of the Son of God, **to a mature man**, to the measure of the stature which belongs to the fullness of Christ. (Eph. 4:13)

that He might present to Himself the church in all her glory, **having no spot or wrinkle or any such thing**; but that she would be holy and blameless. (Eph. 5:27)

¹⁵ Let us therefore, **as many as are perfect**, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; ¹⁶ however, let us keep living by that same standard to which we have attained. (Phil. 3:15, 16)

²³ Now may the God of peace Himself sanctify you entirely; and **may your spirit and soul and body be preserved complete, without blame** at the coming of our Lord Jesus Christ. ²⁴ Faithful is He who calls you, and He also will bring it to pass. (1 Thess. 5:23, 24)

And let endurance have its perfect result, so that **you may be perfect and complete**, lacking in nothing. (James 1:4)

For we all stumble in many ways. If anyone does not stumble in what he says, **he is a perfect man**, able to bridle the whole body as well. (James 3:2)

²⁴ Now to Him who is able to keep you from stumbling, and **to make you stand in the presence of His glory blameless with great joy**, ²⁵ to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and authority, before all time and now and forever. Amen. (Jude 24, 25)

And no lie was found in their mouth; **they are blameless**. (Rev. 14:5)

In every one of these passages, the believer is exhorted or assumed to be ultimately "perfected." How can we be perfect? What does it mean for us to be perfect? **God's out-workings are perfect acts**. His out-workings are tools assisting us toward perfection. As we rest in His finished work and pray for the Spirit's enablement, we are obeying the Lord and thus following His will and way. In so doing, we take upon ourselves the Lord Jesus and thus reflect His perfection in our earthen vessels. **God's perfection is man's ideal**. Our complete sufficiency and satisfaction are to be found in God alone.

To conclude that Jesus is not enough is to directly or indirectly assault His perfection. There are no deficiencies in Him, thus He must be enough. “Hence our faith has a firm foundation because it leans on God, the possessor and author of all perfection, blessedness and glory.”⁴⁵ Whatever deficiencies appear to exist are only due to our inability to process the enormity of who He is. If our minds could bend around the perfection of God, we would consistently conclude that **Jesus is enough in this life and in the life to come.**

It is for this reason we must regularly ask the Holy Spirit to open the eyes of our heart so we might see who Christ is, what He has done, and who we are in Him (Eph. 1:18, 19).

¹⁸ **I pray that the eyes of your heart may be enlightened**, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,¹⁹ and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might. (Eph. 1:18, 19)

God is Omnipotent



Omnipotence is a compound word coming from the Latin meaning “all-power.” By this we mean God's power is inexhaustible and inclusive. This is the first of three “omni” words (omnipresent, omniscient, and omnipotent). A.W. Tozer correctly notes how, “Sovereignty and omnipotence must go together. One cannot exist without the other. To reign, God must have power, and to reign with sovereignty, He must have all power. And that is what *omnipotent* means, having all power.”⁴⁶ Nothing can increase, decrease, nor escape His power. Hence, a God of perfection must be all-powerful and all-knowing. What exactly does it mean to describe God as being omnipotent?

God alone is completely content and satisfied. None of His desires are ever left unfulfilled. All that He wills happens. “The omnipotence of God is that by which he is able to effect all things which he wills or could will.”⁴⁷ Nothing can stop Him from fulfilling all He desires. There is complete harmony between His willing and the fulfillment of it. “All the power required to do all that He wills to do lies in undiminished fullness in His own infinite being.”⁴⁸ Such thinking escapes our ability to comprehend fully. Three thoughts help clarify what is meant by omnipotence.

- **First**, He cannot do the logically absurd or contradictory.

God will not make a rock so big that even He cannot lift. Such an action on His part would be logically absurd. “Omnipotence means in practice the power to do everything that in his rational and moral perfection (i.e., his wisdom and goodness) God wills to do.”⁴⁹

- **Second**, He cannot act contrary to His nature.

God cannot sin. God can never be less than what He is. God will always act or function as God.

- **Third**, He cannot fail to do what He has promised.⁵⁰

God has the power and ability to perform all He has promised. There are many non-experiential things about the Christian life. We do not always feel forgiveness, redemption, reconciliation, adoption, or justification, but such promises on His part have been fully carried out because only God has the power and desire to perform all He has promised.

Though God cannot act contrary to His nature, He is not a slave to His nature. His will is always an expression of His nature. **Nothing God does is in conflict with who God is.** This means God is completely and utterly free to do all that He wills. Listen to how one noted theologian observes the omnipotence of God:

[God] is free. God's decisions and actions are not determined by consideration of any factors outside

Himself. They are simply a matter of His own free choice.⁵¹

Throughout the Bible, only God is referred to as *Almighty*. Notice four of the many occurrences (Gen. 17:1; 35:11; 48:3; Exod. 6:3).

Now when Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, “**I am God Almighty**; Walk before me, and be blameless.” (Gen. 17:1)

God also said to him, “**I am God Almighty**; Be fruitful and multiply; A nation and a company of nations shall come from you, and kings shall come forth from you.” (Gen. 35:11)

Then Jacob said to Joseph, “**God Almighty appeared to me** at Luz in the land of Canaan, and blessed me.” (Gen. 48:3)

And **I appeared** to Abraham, Isaac, and Jacob, as **God Almighty**, but by My name, LORD, I did not make Myself known to them. (Exod. 6:3)

To think an all-powerful Creator seeks to communicate with a powerless creature is really beyond man to comprehend. “Omnipotence is not a name given to the sum of all power, but an attribute of a personal God whom we Christians believe to be the Father of our Lord Jesus Christ and of all who believe on Him to life eternal.”⁵²

The scope of God’s omnipotence can be seen in two distinct areas, theological and practical. We will note four applications in the area of theology.

- **First**, God’s omnipotence is seen in creation (Jer. 10:12).

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

Notice how the power of God is integrated with His wisdom and discretion; it is not capricious and flighty. Thus it is used for the greater good of man and to the glory of God. As such, He controls nature (Jer. 10:13; Job 38:34; Pss. 29:3-9; 135:7; Gen. 1; 2).

When He utters His voice, there is a tumult of waters in the heavens, and **He causes** the clouds to ascend from the end of the earth; **He makes** lightning for the rain, and **brings out** the wind from His storehouses. (Jer. 10:13).

If the Bible is read with an unbiased mind, one cannot help but see how all of creation without exception is attributed to the creative power of God.

- **Second**, His omnipotence is seen in history (Dan. 4:17).

This sentence is by the decree of the angelic watchers and the decision is a command of the holy ones, in order that the living may know **that the Most High is ruler over the realm of mankind**, and bestows it on whom He wishes and sets over it the lowliest of men. (Dan. 4:17)

History must be seen as “His *Story*.” History is simply the unfolding of God's immutable plan. There are no accidents

in the world today; there are only assignments. God has providentially placed in motion the events of life. God's ultimate design is efficacious, based on sovereign omnipotence.

- **Third**, God's omnipotence is seen in men and angels (Dan. 4:35).

All the inhabitants of the earth are accounted as nothing, but **He does according to His will in the host of heaven and among the inhabitants of earth**; and no one can ward off His hand or say to Him, “What have You done?” (Dan. 4:35)

It is also displayed in His dealings with Satan (Job 1:12; 2:6). Whether or not Satan acts is dictated by an omnipotent God. Satan does not seek permission every time he acts. His actions are the outworking of God's eternal purpose. If Satan does not operate within God's eternal purpose, he would be a competing potentate.

- **Finally**, we see His omnipotence in the act of redemption (Eph. 1:17-22).

Our redemption is built on the very foundation of God's omnipotence. He does what pleases Him.

⁵ He predestined us to adoption as sons through Jesus Christ to Himself, **according to the kind intention of His will**, . . . ⁹ He made known to us the mystery of His will, **according to His kind intention which He purposed in Him** . . . ¹¹ also we have obtained an inheritance, having been **predestined according to His purpose who works all things after the counsel of His will**. (Eph. 1:5, 9, 11)

His desire is expressed through His omnipotence. What God desires or wills He is able to bring to pass. There is no one else in the world that has that kind of relationship between desire and completion.

In addition to the theological implications of omnipotence, it also has practical implications. We will note three.

- **First**, God’s omnipotence is seen in the fulfillment of His promises (Gen. 17:1, 2).

Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, **‘I am God Almighty**; Walk before me and be blameless. **I will establish** My covenant between Me and you, and **I will multiply** you exceedingly. (Gen. 17:1, 2)

Everything God has promised will come to pass. There is never an occasion when His people should doubt God’s Word. Think of His promises. He will complete what He has begun (1 Thess. 5:23, 24). He will provide escape from temptation (1 Cor. 10:13). His grace will always prove sufficient (2 Cor. 12:9). God, in His Word, will never fail.

- **Second**, God’s omnipotence is seen in the upholding of the feeble (Isa. 40:28-31).

²⁹ He gives strength to the weary, And to him who lacks might He increases power. . . ³¹ Yet those who wait for the LORD will gain new strength; They will mount up with wings like eagles, They will run and not get tired, They will walk and not become weary. (Isa. 40:29, 31)

What God establishes in Isaiah 40 is equally confirmed in 1 Corinthians 10:13. God is always enough for this life and for the life to come.

- **Third**, God’s omnipotence is seen in the saving of the lost (Matt. 19:25, 26; Rom. 1:16; 2 Tim. 3:15).

²⁵ When the disciples heard this, they were very astonished and said, “Then **who can be saved?**” ²⁶ And looking at them Jesus said to them, “**With people this is impossible, but with God all things are possible.**” (Matt. 19:25, 26)

God saves sinners, and only God has the power to do so. “Well may all **tremble** before such a God! Well may the enlightened soul **adore** such a God! Well may the saint **trust** such a God! He is worthy of implicit confidence [Emphasis his].”⁵³ Is Jesus enough? Jesus is enough because He is omnipotent. There is nothing we need that we do not already have in Him. He is enough. When we find ourselves surrounded by an enemy of our own making, when stress bows our backs and bends our knees, when the waves of adversity crash against the weakened strongholds of our faith we must cling to the irrefutable truth that our God is omnipotent. “Knowledge of God’s greatness naturally produces great faith and great praise.”⁵⁴

G God is Omniscient

Omniscience is a Latin word meaning, “all knowing.” When speaking of His omniscience we mean God's knowledge includes all things past, present, and future (Isa. 46:9-11). An eternal God existing outside of time knows all things. Yet, His knowledge cannot be because of His eternity, but because He is God.

⁹ Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰ Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'; ¹¹ Calling a bird of prey from the east, The man of My purpose from a far country. **Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.** (Isa. 46:9-11)

God sees everything in one panoramic, instantaneous moment, immediately and simultaneously. God knows what would have happened should He have allowed such an event to have taken place, whether actual or possible (1 Sam. 23:11, 12; Matt. 11:21, 23).

⁷ When it was told Saul that David had come to Keilah, Saul said, “God has delivered him into my hand, for he shut himself in by entering a city with double gates and bars.” ⁸ So Saul summoned all the people for war, to go down to Keilah to besiege David and his men. ⁹ Now David knew that Saul was plotting evil against him; so he said to Abiathar the priest, “Bring the ephod here.” ¹⁰ Then David said, “O LORD God of Israel, Your servant

has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account. ¹¹ Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Israel, I pray, tell Your servant.” And the LORD said, “He will come down.” ¹² Then David said, “Will the men of Keilah surrender me and my men into the hand of Saul?” And the LORD said, “They will surrender you.” ¹³ Then David and his men, about six hundred, arose and departed from Keilah, and they went wherever they could go. When it was told Saul that David had escaped from Keilah, he gave up the pursuit. (1 Sam. 23:7-13)

²¹ “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes. ²² Nevertheless I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. ²³ And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; for if the miracles had occurred in Sodom which occurred in you, it would have remained to this day.” (Matt. 11:21-23)

It is truly impossible for finite man to process the enormity of omniscience. **God lives in an eternal now.** “He does not access information about things, as a computer might retrieve a file; all his knowledge is always immediately and directly before his mind.”⁵⁵ Part of the problem is resolved when God is placed outside of time as known by His creatures. “Almost certainly God is not in Time. His life does not consist of moments following one another.”⁵⁶ What does this mean? The omniscience of God means . . .

We are all completely transparent before [Him]. He sees and knows us totally. He knows every truth . . .

He therefore knows every genuine possibility, even when they seem limitless in number.⁵⁷

God knows everything, not because He is there, but because He is God. “He knows each thing, both in itself and in relation to all other things, because he created it, sustains it, and now makes it function every moment according to his plan for it.”⁵⁸ To assist in understanding this immeasurable truth we will consider eight ideas that help unpack the all-knowing nature of God.

First, God’s knowledge is perfect (Job 37:16).

Do you know about the layers of the thick clouds, the wonders of one **perfect in knowledge**. (Job 37:16)

The information God possesses is without blemish. God has no misinformation. Nothing with God is gossip or hearsay. “To say that God is omniscient is to say that He possesses perfect knowledge and therefore has no need to learn. But it is more: it is to say that God has never learned and cannot learn.”⁵⁹ “He does not know one thing in a different way from another, or one thing more than another, or better yesterday than now, or now than yesterday (Acts 15:18).”⁶⁰

Second, God’s knowledge is complete (Heb. 4:13).

And there is no creature hidden from His sight, but **all things are open and laid bare** to the eyes of Him with whom we have to do. (Heb. 4:13)

Nothing is hidden from God. He knows everything that is knowable. Nothing can escape the all-knowing gaze of God. God sees the very motives of man (Matt. 12:36). He alone knows why man does what he does.

Third, God’s knowledge is eternal (Isa. 49:9, 10).

⁹ **Remember the former things long past**, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰ **declaring the end from the beginning, and from ancient times things which have not been done**, saying, “My purpose will be established, And I will accomplish all My good pleasure.” (Isa. 49:9, 10)

God has never learned anything. Nothing has ever been new to God. He never had to acquire knowledge. He has never probed the outer recesses of the universe out of curiosity. He has never had an adventure. God knows all that is knowable from eternity past.

Fourth, God’s knowledge has a moral purpose (Rom. 8:28).

And we know that **God causes all things to work together for good** to those who love God, to those who are called according to His purpose. (Rom. 8:28)

God's knowledge is not arbitrary, careless, or undisciplined. It is not like a computer; He knows how to put it to good ends (Rom. 8:28; 1 Thess. 5:24).

There is no moral neutrality in the knowledge of God. His knowledge is rooted in His holiness and justice. He does not simply have knowledge or accumulate information. He

knows “things” for the purpose of executing His perfect will. His information has relevant ends.

Fifth, God knows all things that exist in actuality (Pss. 139:1-6; 147:4; Matt. 6:8; 10:28-30).

¹ O LORD, You have searched me and known me. ² **You know when I sit down and when I rise up;** You understand my thought from afar. ³ **You scrutinize my path and my lying down,** and are intimately acquainted with all my ways. ⁴ Even before there is a word on my tongue, Behold, O LORD, You know it all. ⁵ You have enclosed me behind and before, and laid Your hand upon me. ⁶ **Such knowledge is too wonderful for me; It is too high, I cannot attain to it.”** (Ps. 139:1-6)

The ideas and actions described in Psalm 139:1-6 address “in time” events. He knows this very moment. Even as I type the words of this paragraph, God is cognizant of the moment. He knows this for everyone everywhere at all times, and He knows it in an eternal present. I trust this idea is becoming overwhelming for you. Is Jesus enough . . . yet?

Sixth, God knows all the variables concerning things that have not occurred (Matt. 11:21, 23).

²¹ Woe to you, Chorazin! Woe to you, Bethsaida! **For if** the miracles had occurred in Tyre and Sidon which occurred in you, **they would have** repented long ago in sackcloth and ashes . . . ²³ And you, Capernaum, will not be exalted to heaven, will you? You will descend to Hades; **for if** the miracles had occurred in Sodom which occurred in you, **it would have** remained to this day. (Matt. 11:21, 23)

⁷When it was told Saul that David had come to Keilah, Saul said, “God has delivered him into my hand, for he shut himself in by entering a city with double gates and bars.” ⁸So Saul summoned all the people for war, to go down to Keilah to besiege David and his men. ⁹Now David knew that Saul was plotting evil against him; so he said to Abiathar the priest, “Bring the ephod here.” ¹⁰Then David said, “O LORD God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah to destroy the city on my account. ¹¹Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Israel, I pray, tell Your servant.” And the LORD said, “He will come down.” ¹²Then David said, “Will the men of Keilah surrender me and my men into the hand of Saul?” And the LORD said, “They will surrender you.” ¹³Then David and his men, about six hundred, arose and departed from Keilah, and they went wherever they could go. When it was told Saul that David had escaped from Keilah, he gave up the pursuit. (1 Sam. 23:7-13)

Not only does God know what will be but He knows what could have been had He desired to see a different course of action taken. Only God can truthfully know, “What if I had only done that?”

Seventh, God knows all future events (Isa. 49:9, 10).

⁹**Remember the former things long past,** For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰**declaring the end from the beginning, and from ancient times things which have not been done,** Saying, “My purpose will be established, And I will accomplish all My good pleasure.” (Isa. 49:9, 10)

God knows the end of all things from the beginning of all things. Because God is eternal and knows all things in one

eternal act, events that are future to man are an *eternal now* to God. “God foreknows what *will be* because he has decreed what *shall be*.”⁶¹ “God’s understanding is eternal, for it neither begins nor ends (Acts 15:18).”⁶²

It's no afterthought; he's always known he would do this. (Acts 15:18, *The Message*)

In commenting on this verse, A.T. Robertson notes the following.

His point is that this purpose of God, as set forth in Amos, is an old one. God has an Israel outside of and beyond the Jewish race, whom he will make his true ‘Israel’ and so **there is no occasion for surprise in the story of God's dealings** with the Gentiles as told by Barnabas and Paul. God's eternal purpose of grace includes all who call upon his name in every land and people (Isa. 2:1; Micah 4:1).⁶³

God wrote a *Story* of which He is the subject. As Author, He knows the end from the beginning. The *Story* continues to unfold according to His kind and wise design.

Eighth, God’s knowledge is intuitive.

His knowledge is innate and spontaneous. It is immediate, not coming through the senses. It is simultaneous, not acquired through observation or reason. It is actual, complete, and according to reality. There is no fiction or myth with God. **God’s fantasy is reality.**

When we contemplate the vastness of God’s omniscience, it becomes awe-inspiring. “God not only knew the end from the beginning, but he planned, fixed, predestinated everything from the beginning, And, as cause stands to effect, so God’s purpose is the ground of his prescience.”⁶⁴

How can God declare the end from the beginning in Isaiah 46:10? Is it because He sees what is going to happen or is it because He has planned what was going to happen (Isa. 46:10-11)? God knows what will happen because it is unfolding according to His wise master plan. There are two thoughts concerning the penetration of this knowledge into our daily lives.

- **First**, notice the scope of God's knowledge.

He knows the stars by name (Ps. 147:4). The very idea of naming speaks of ownership in the Ancient Near East. He knows the dealings of the sparrow (Matt. 10:29). He knows the essence of our being (Ps. 139:1-4; Prov. 5:21). He knows the number of hairs upon each head (Matt. 10:30). What is there about you and your circumstances that God is not intimately and personally aware of and involved in?

- **Second**, notice the significance of God's knowledge.

Because God knows us, He is fully aware of our frailty and our vulnerability toward unfaithfulness and sin (1 Cor. 10:13). God knows us completely. When we think of the vastness of His knowledge, it should strike a chord of utter

awe in us toward Him. Think of how many stars are in our galaxy and how many galaxies in the universe. All of this God knows intimately and can summon them together at the expression of His will.

Scripture speaks of several truths concerning His knowledge of us. Listen to the evidence: He knows our thoughts (Ps. 139:2; 44:21), our words (Ps. 139:4), our deeds (Ps. 139:2, 3), our sorrows (Exod. 3:7), our needs (Matt. 6:32), our frailties (Ps. 103:14), and our foolishness (Ps. 69:5). No matter how adverse the situation or how great the burden, we must remain faithful to God and fear not, for He sees us and knows everything.

It is our Lord's omniscience that shouts to us and all who hear can know, “JESUS IS ENOUGH!”

God is Omnipresent

"GODISNOWHERE"



Depending on perspective, the above statement can be read as "God is no where" or it can be read as "God is now here." Fortunately for the people of God, "He is now here." God's omnipresence means, "God is everywhere, at the same time, in the fullness of His being." A.H. Strong said it this way:

God, in the totality of His essence, without diffusion or expansion, multiplication or division, penetrates and fills the universe in all its parts.⁶⁵

Just as important as it is for us to define what this implies, it is equally important we state what it is not. There are three negative qualifiers.

This does not mean God is everything and everything is God. This would be pantheism. God is not bound by the time/space/mass world. He is everywhere, but not in everything. Everything in the created order is from Him, sustained by Him, and ultimately for Him. Everything bears the imprint of God, yet God is not the physical object.

This does not mean part of God is in one place and another part is elsewhere. The idea of God holding the world in His hands as if to insinuate we are looking at His left hand and the people of China are looking at His right hand and those

individuals at either poles are looking at opposite ends of His torso is illogical.

This does not mean God is everywhere present in the same sense. He does not dwell on earth as He does in heaven. God does choose to localize His presence. He did this in the wilderness with a cloud by day and pillar of fire by night. He did it with the tabernacle and temple in the Holy of Holies (2 Chron. 7:16), and He does it today by being at the right hand of the Father.

Yet what is meant by God’s omnipresence? Let us begin by noting two passages communicating the idea of omnipresence.

But will God indeed dwell on the earth? Behold, **heaven and the highest heaven cannot contain You**, how much less this house which I have built! (1 Kings 8:27 [vv. 22-30])

⁷ Where can I go from Your Spirit? Or **where can I flee from Your presence?** ⁸ If I ascend to heaven, You are there; if I make my bed in Sheol, behold, You are there. ⁹ If I take the wings of the dawn, if I dwell in the remotest part of the sea, ¹⁰ Even there Your hand will lead me, and Your right hand will lay hold of me. (Ps. 138:7-10)

The idea of God’s omnipresence has significance as it relates to His transcendence and His imminence. God in His majesty is transcendent. This means He is above and apart from His creation. Yet, He is present. This means He is intimately involved with His creation. This is the idea of “Emmanuel, God with us” (Isa. 7:14; 8:8; Matt 1:23). God is

everywhere at the same time in the fullness of His being. "In His infinitude He surrounds the finite creation and contains it. There is no place beyond Him for anything to be."⁶⁶

Adam Clarke, in commenting on James 1:17, provides this insightful thought as it relates to the omnipresence of God.

Wherever his light and energy are, there is he himself; neither his word nor his Spirit gives false or inconsistent views of his nature and gracious purposes. **He has no parallax [alteration], because he is equally present everywhere, and intimately near to all his creatures; He is never seen where he is not, or not seen where he is. He is the God and Father of all; who is ABOVE all, and THROUGH all, and IN all; "in the wide waste, as in the city full;" nor can any thing be hidden from his light and heat.** There can be no opposing bodies to prevent him from sending forth his light and truth, because he is everywhere essentially present. He suffers no eclipses; he changes not in his nature; he varies not in his designs; he is ever a full, free, and eternal fountain of mercy, goodness, truth, and good will, to all his intelligent offspring. Hallelujah, the Lord God Omnipotent reigneth! Amen [Emphasis added].⁶⁷

When we meditate on the presence of God, Scripture points to several features comforting His people.

- **First**, His presence solicits steadfastness (Pss. 16:8; 139:10).

⁸ **I have set the LORD continually before me;** Because He is at my right hand, I will not be shaken. ⁹ **Therefore** my heart is glad and my glory rejoices; My flesh also will dwell securely. ¹⁰ For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. ¹¹ You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever. (Ps. 16:8-11)

The omnipresence of God moves the people of God to persevere in life. Knowledge of God’s presence gladdens the heart. God is with us.

- **Second,** His presence supports the sorrowing (Ps. 34:15-18).

¹⁵ The eyes of the LORD are toward the righteous And His ears are open to their cry. ¹⁶ The face of the LORD is against evildoers, To cut off the memory of them from the earth. ¹⁷ The righteous cry, and the LORD hears And delivers them out of all their troubles. ¹⁸ The LORD is near to the brokenhearted And saves those who are crushed in spirit. (Ps. 34:15-18)

The apostle Paul celebrates this truth in his second letter to Timothy.

¹⁶ At my first defense no one supported me, but all deserted me; may it not be counted against them. ¹⁷ **But the Lord stood with me and strengthened me,** so that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was rescued out of the lion's mouth. (2 Tim. 4:16, 17)

When we find ourselves surrounded by our sorrow and when we feel completely alone and abandoned by man and

God, we must never lose sight of the biblical truth that God is with us. He is near to those who are brokenhearted.

- **Third**, His presence is near in prayer (Ps. 145:17-21).

¹⁷ The LORD is righteous in all His ways And kind in all His deeds. ¹⁸ **The LORD is near to all who call upon Him, To all who call upon Him in truth.** ¹⁹ He will fulfill the desire of those who fear Him; He will also hear their cry and will save them. ²⁰ The LORD keeps all who love Him, But all the wicked He will destroy. ²¹ My mouth will speak the praise of the LORD, And all flesh will bless His holy name forever and ever. (Ps. 145:17-21)

The omnipresence of God assures us He is near enough to hear when we call upon Him. He is never so far as to be deaf to our cries. “He is present everywhere in the fullness of all that he is and all the powers that he has, and needy souls praying to him anywhere in the world receive the same fullness of his undivided attention. Because God is omnipresent he is able to give his entire attention to millions of individuals at the same time.”⁶⁸

- **Fourth**, His presence gives guidance (Ps. 139:10a).

⁷ Where can I go from Your Spirit? Or where can I flee from Your presence? ⁸ If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. ⁹ If I take the wings of the dawn, If I dwell in the remotest part of the sea, ¹⁰ Even there Your hand will lead me, And Your right hand will lay hold of me. ¹¹ If I say, “Surely the darkness will overwhelm me, And the light around me will be night,” ¹² Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You. ¹³ For You formed my inward parts; You wove me in my

mother's womb. ¹⁴ I will give thanks to You, for I am fearfully and wonderfully made; Wonderful are Your works, And my soul knows it very well. ¹⁵ My frame was not hidden from You, When I was made in secret, And skillfully wrought in the depths of the earth; ¹⁶ Your eyes have seen my unformed substance; And in Your book were all written The days that were ordained for me, When as yet there was not one of them. (Ps. 139:7-16)

The presence of God guarantees He is guiding His people. We never need wonder if God is here or if He is leading us. God's presence directs His people in the paths working out His eternal purpose. We can rest in who He is and what He has done and is doing. He is never far from His people.

- **Fifth**, His presence humbles our spirits (Ps. 139:1-6).

¹ O LORD, You have searched me and known me. ² You know when I sit down and when I rise up; You understand my thought from afar. ³ You scrutinize my path and my lying down, And are intimately acquainted with all my ways. ⁴ Even before there is a word on my tongue, Behold, O LORD, You know it all. ⁵ You have enclosed me behind and before, And laid Your hand upon me. ⁶ **Such knowledge is too wonderful for me; It is too high, I cannot attain to it.** (Ps. 139:1-6)

When we think about all God is and that He is with us right now, we cannot help but be overwhelmed. God is with His people, with us, with you, and with me right now at this very moment. This truth sustains and is to cause joy in the hearts of His people.

- **Sixth**, His presence permeates His people (John 14:23; Col. 1:27).

Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and **We will come to him and make Our abode with him.**” (John 14:23)

The thought that God dwells within His people is incomprehensible. Paul speaks of His people being the temple of God (1 Cor. 3:17). He also speaks of “Christ in you, the hope of glory” (Col. 1:27). As parts, we make up the whole. In this moment of burden bearing and directionless living, God is with us. He is dwelling with us and we are a member of His one body, the local church. It is impossible to lay hold of such a marvelous truth. Not only is this true of the corporate church, but is equally true of the individual parts.

- **Seventh**, His presence gives courage (Matt. 28:19, 20; Deut. 20:1-4).

¹ **When you go out to battle against your enemies and see horses and chariots and people more numerous than you, do not be afraid of them; for the LORD your God, who brought you up from the land of Egypt, is with you.** ² When you are approaching the battle, the priest shall come near and speak to the people. ³ He shall say to them, “Hear, O Israel, you are approaching the battle against your enemies today. Do not be fainthearted. Do not be afraid, or panic, or tremble before them, ⁴ for the LORD your God is the one who goes with you, to fight for you against your enemies, to save you.” (Deut. 20:1-4)

¹⁸ And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to

observe all that I commanded you; and lo, **I am with you always, even to the end of the age.**” (Matt. 28:18-20)

When the people of God were about to enter the promise land, God reminded them that His presence would be with them. He promised to fight for them against their enemies. Matthew 28 brings forth this same truth when Jesus speaks of world conquest as it relates to making disciples of all the nations. He assures His people He will never leave them nor forsake them. His presence will sustain them when confronted by the impossible.

His omnipresence guarantees He can dwell with us and in us and still be everywhere at any time. A personal and intimate relationship can be sustained with all of us with the same intensity and interest (John 14:23).

²³ Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him (John 14:23).

In light of God’s presence, we can find comfort and hope in the middle of our most trying moments. God is with you right now. God is present to help in all of His being. Because Jesus Christ is omnipresent, He is enough.

God is Infinite



What does it mean when we say, "God is infinite?" Simply put, it means He is without outside limitations. He is not restricted or bound by creation (time-space-mass). "God is infinite because he is beyond any limitation of essence (Ps. 139:8)."⁶⁹ He has only the self-imposed limits of His nature and His work. "Properly, the word can be used of no created thing, and of no one but God. Hence, to argue about whether or not space is infinite is to play with words. Infinitude can belong to but One. There can be no second. When we say that God is infinite we mean that He knows *no bounds*. Whatever God is and all that God is, He is without limit."⁷⁰

The infinitude of God overlaps with His attribute of incomprehensible. Because God is infinite, He is by consequence incomprehensible. God is so boundless and vast that finite humanity cannot fully comprehend the richness of who God is.

When Job spoke of God, he used words that are suitable only for God.

Who does great things, **unfathomable**, and wondrous works without number. (Job 9:10)

Paul, likewise, in trying to describe the vastness of God's purpose gives us this doxological outburst.

Oh, the depth of the riches both of the wisdom and knowledge of God! How **unsearchable** are His judgments and **unfathomable** His ways! (Rom. 11:33)

Paul grasped for words to describe the infinitude of God. His selection accented the abundance of God. If God is so vast and measureless, how are we to know Him? It is the very nature of God that makes a study of Him eternal. Yet, His sufficiency stands in stark contrast to our inability. **All that He is fully provides all that we need.**

Although we will never know Him exhaustively or completely, He can be known truly and personally. It is only as we diligently and carefully study the Scripture and depend on the teaching ministry of the Holy Spirit that we can come to an understanding of who God is and what He has done. Yet it is the sheer magnitude of who God is in His infinitude and who we are in our finiteness that the study is restricted.

In noting His infinitude as it relates to believers, we see a God who is infinite having resources that are without limitations (Phil. 4:19).

And my God will supply all your needs **according to His riches in glory in Christ Jesus.** (Phil. 4:19)

Because He is without outside limitations, all that we need is to be found in Him (Eph. 1:3).

"Jesus is Enough Because He is Infinite"

Blessed be the God and Father of our Lord Jesus Christ, **who has blessed us with every spiritual blessing in the heavenly places in Christ.** (Eph. 1:3)

All God is in His person and in His work is immeasurable. Measurement speaks to creation. It cannot and must not be used of the Creator. He is without measurement.

Because He is an infinite God, He provides for us an inexhaustible field of knowledge (Prov. 25:2).

It is the glory of God to conceal a matter, but the glory of kings is to search out a matter. (Prov. 25:2)

Finally, because He is an infinite God, He provides for us the highest spiritual worship possible (Rom. 11:33).

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! (Rom. 11:33)

It is only as we fall in love with who He is in His person that we can begin to rest from our labor. Not only is He enough for the life to come, but He is equally and sufficiently enough for this life. Not only can we look to Him for our eternal rest, but we can equally look to Him for our immediate rest.

He is the one unchanging constant that exists, and it is only as we look to Him and place ourselves fully in Him that we can cease from our effort.

It is in the context of His infinitude we stand stunned by the simple panoramic view of unparalleled beauty and unfathomable mystery.

J.I. Packer provides for us a fitting conclusion to this study:

We should never forget that in any case theology is for doxology: the truest expression of trust in a great God will always be worship, and it will always be proper worship to praise God for being far greater than we can know.⁷¹

A Conclusion

Jesus is Enough! Take whatever you desire, take your greatest joy or your greatest sorrow and place it in the balance of life. Put them against who God is and see which one weighs more. How will God fare? Is He greater and weightier than anything else? Does He prove sufficient or deficient? Is He bland or tasty? Does He appeal to your sensory experience or is He a thought, idea, or word without any real staying power? Does He hold the answers to life's plaguing questions, "Who am I, why am I here, and where am I going after life?" Is He the key to the door of life?

When I look at my life and consider all of its perplexities, heartaches, knots, and dead end experiences, I have to go back to who God is. If you have considered the thoughts contained in these short readings, then hopefully your conclusion is "yes, Jesus is enough."

Jesus is enough because . . .

He is self-existent

He is eternal

He is unchanging

He is perfect

He is omnipotent

He is omniscient

He is omnipresent

He is infinite

I guess when it's put like that, then Jesus is enough. Is there any other way to put it? Friend, never lose sight of who He is. There is more, but for now this is enough to get you

started. Before you run off and begin to lose your way, do not forget that Jesus is the journey. He is not something to be attained. He is someone to enjoy, so enjoy Him.

Endnotes

AN EXTENDED INTRODUCTION

¹ Charles Caldwell Ryrie, *Basic Theology* (Wheaton: Victor Books, 1982), 35.

² Emery H. Bancroft, *Christian Theology* (Grand Rapids: Zondervan Publishing House, 1976), 67.

³ G.R. Lewis, "God, Attributes of," *Evangelical Dictionary of Theology* (Grand Rapids: Baker Book House, 1984), 451.

⁴ *Ibid.*, 452.

⁵ William Ames, *The Marrow of Theology*. Translated from the Third Latin edition, 1629 (Grand Rapids: Baker Books, 1968), 85.

⁶ Bancroft, *Christian Theology*, 68.

⁷ Cf. *Roots*, an Extended Introduction.

⁸ Ryrie, *Basic Theology*, 35.

⁹ M. J. Bosma, *Exposition of Reformed Doctrine: A Popular Explanation of the Most Essential Teachings of the Reformed Churches* (Grand Rapids: Eerdmans-Sevensma Co., 1907), 33.

¹⁰ Lewis, *Evangelical Dictionary of Theology*, 452.

¹¹ [Emphasis his] Edmund Chan, *Mentoring Paradigms: Reflections on Mentoring, Leadership and Discipleship* (Singapore: Covenant Evangelical Free Church, 2008), 38.

A WORD ABOUT THE TRINITY

¹²<http://www.earlychristianwritings.com/text/ignatius-ephesians-lightfoot.html>

¹³<http://www.monergism.com/thethreshold/articles/onsite/ancient/reeds.html>

CHAPTER 1 – GOD IS SELF-EXISTING

¹⁴ *The Best of Arthur W. Pink*: in one handy volume (Grand Rapids: Baker Book House, 1978), 111.

¹⁵ <http://www.ovrInd.com/Apologetics/NatureOfGod.html> From the *Encyclopedia of Christian Apologetics* (ISBN 0-8010-2151-0)

¹⁶ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 160.

¹⁷ William Ames, *The Marrow of Theology*. Translated from the Third Latin edition, 1629 (Grand Rapids: Baker Books, 1968), 84.

¹⁸ J.I. Packer, *Concise Theology* (Wheaton: Tyndale House Publishers, Inc., 1993), 26

¹⁹ Frederick S. Leahy, *The Victory of the Lamb* (Edinburgh: 2001), 6.

²⁰ Emery H. Bancroft, *Christian Theology* (Grand Rapids: Zondervan Publishing House, 1976), 73, 74.

²¹ John J. Davies, *Moses and the Gods of Egypt: Studies in Exodus* (Grand Rapids: Baker Book House, 1986), 72.

²² Grudem, *Systematic Theology*, 162.

²³ http://preceptaustin.org/notes_for_attributes_of_god.htm#ETERNALITY%20OF%20GOD%20TABLE

²⁴ F.F. Bruce, *The Gospel of John* (Grand Rapids: William B. Eerdmans Publishing Company, 1983), 132.

²⁵ Leon Morris, *The Gospel According to John*, Rev. NICNT (Grand Rapids: William B. Eerdmans Publishing Company, 1995), 420.

²⁶ Grudem, *Systematic Theology*, 162.

CHAPTER 2 – GOD IS ETERNAL

²⁷ C.S. Lewis, *Mere Christianity* (New York: Collier Books, 1943), 146, 148.

²⁸ Emery H. Bancroft, *Christian Theology* (Grand Rapids: Zondervan Publishing House, 1976), 78.

²⁹ M. J. Bosma, *Exposition of Reformed Doctrine: A Popular Explanation of the Most Essential Teachings of the Reformed Churches* (Grand Rapids: Eerdmans-Sevensma Co., 1907), 22.

³⁰ <http://www.ovrInd.com/Apologetics/NatureOfGod.html> From the *Encyclopedia of Christian Apologetics* (ISBN 0-8010-2151-0)

³¹ Paul Enns, *Handbook of Theology*, (Chicago: Moody Press, 1989), 193.

³² http://preceptaustin.org/notes_for_attributes_of_god.htm#ETERNALITY%20OF%20GOD%20TABLE

CHAPTER 3 - GOD IS UNCHANGING

³³ *The Best of Arthur W. Pink*: in one handy volume (Grand Rapids: Baker Book House, 1978), 139.

³⁴ Norman Geisler, *Systematic Theology: Volume 2, God and Creation* (Minneapolis: Bethany House, 2003), 75.

³⁵ <http://www.ovrind.com/Apologetics/NatureOfGod.html> From the *Encyclopedia of Christian Apologetics* (ISBN 0-8010-2151-0)

³⁶ Emery H. Bancroft, *Christian Theology* (Grand Rapids: Zondervan Publishing House, 1976), 74.

³⁷ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 164.

³⁸ "This passage furnishes the strongest argument for fidelity and perseverance; it is an irrefragable proof of the divinity of the Savior. It asserts immutability—sameness in the past, the present, and to all eternity—but of whom can this be affirmed but God? It would not be possible to conceive of a declaration which would more strongly assert immutability than this." *Albert Barnes' NT Commentary* on Hebrews 13:8.

³⁹ Grudem, *Systematic Theology*, 163.

⁴⁰ *The Best of Arthur W. Pink*, 141.

CHAPTER 4 - GOD IS PERFECT

⁴¹ wordnet.princeton.edu/perl/webwn

⁴² William Ames, *The Marrow of Theology*. Translated from the Third Latin edition, 1629 (Grand Rapids: Baker Books, 1968), 85.

⁴³ <http://www.godisforus.com/information/worldview/god/perfection.htm>

⁴⁴ Jamieson, Fausset, and Brown on Deuteronomy 32.

⁴⁵ William Ames, *The Marrow of Theology*, 87.

CHAPTER 5 – GOD IS OMNIPOTENT

⁴⁶ A.W. Tozer, *The Knowledge of the Holy: The Attributes of God: Their Meaning in the Christian Life* (Lincoln, Nebraska: Back to the Bible Broadcast, 1961), 71.

⁴⁷ William Ames, *The Marrow of Theology* (Grand Rapids: Baker Books, 1968), 92.

⁴⁸ Tozer, *The Knowledge of the Holy*, 73.

⁴⁹ J.I. Packer, *Concise Theology* (Wheaton, Ill: Tyndale, 1993), 36.

⁵⁰ Millard Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 277.

⁵¹ *Ibid.*, 278.

⁵² Tozer, *The Knowledge of the Holy*, 73.

⁵³ *The Best of Arthur W. Pink*, 153.

⁵⁴ Packer, *Concise Theology*, 36.

CHAPTER 6 – GOD IS OMNISCIENT

⁵⁵ J.I. Packer, *Concise Theology* (Wheaton, Ill: Tyndale, 1993), 31.

⁵⁶ C.S. Lewis, *Mere Christianity* (New York: Collier Books, 1943), 146.

⁵⁷ Millard Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1985), 275.

⁵⁸ Packer, *Concise Theology*, 31, 32.

⁵⁹ A.W. Tozer, *The Knowledge of the Holy: The Attributes of God: Their Meaning in the Christian Life* (Lincoln, Nebraska: Back to the Bible Broadcast, 1961), 61.

⁶⁰ William Ames, *The Marrow of Theology* (Grand Rapids: Baker Books, 1968), 87.

⁶¹ [Emphasis his] *The Best of Arthur W. Pink*, 128.

⁶² Ames, *The Marrow of Theology*, 87.

⁶³ A.T. Robertson, *Word Pictures in the New Testament* (Nashville: Broadman Press, 1933), III:231.

⁶⁴ *The Best of Arthur W. Pink*, 129.

CHAPTER 7 – GOD IS OMNIPRESENT

⁶⁵ Augustus Hopkins Strong, *Systematic Theology* (Valley Forge, PA: Judson Press, 1907), 279.

⁶⁶ A.W. Tozer, *The Knowledge of the Holy: The Attributes of God: Their Meaning in the Christian Life* (Lincoln, Nebraska: Back to the Bible Broadcast, 1961), 80.

⁶⁷ The Sage Digital Library, Commentaries, *Clarke's Commentary*, The New Testament, Volume 6b, 1 Thessalonians Through Revelation, By Adam Clarke. Commenting on James 1:17.

⁶⁸ J.I. Packer, *Concise Theology* (Wheaton, Ill: Tyndale, 1993), 35.

CHAPTER 8 – GOD IS INFINITE

⁶⁹ William Ames, *The Marrow of Theology*. Translated from the Third Latin edition, 1629 (Grand Rapids: Baker Books, 1968), 86.

⁷⁰ A.W. Tozer, *The Knowledge of the Holy: The Attributes of God: Their Meaning in the Christian Life* (Lincoln, Nebraska: Back to the Bible Broadcast, 1961), 51.

⁷¹ J.I. Packer, *Concise Theology* (Wheaton, Ill: Tyndale, 1993), 53.

Often we are invited into the path of pain many of God's people are called upon to travel. It is while in the journey many question the sufficiency and satisfaction of who God is and what He has done. They lose sight of who they are in Christ. In the course of the discussion, we find ourselves falling back on truths that are fundamental to the Christian life. In their absence, there can be no hope, healing, or wholeness. Yet the needy often fail to find immediate gratification from this fundamental idea. They fail to see God. It is our desire that all of us would see God, that we would be swallowed up by the sheer magnitude of who God is, and that we would see Him for who He is.

God alone has written a *Story* whereby He makes known who He is and what He does to those whom He created. This revelation/unveiling of His person and work enable His people to know Him. *The relationship between God and man is one of gracious condescension.* He has written each part of the *Story* with the intent of reflecting the glory of His being. His people are the beneficiaries of this pursuit. Their quest is to seek God in the self-disclosure of His person as explained in His attributes and reflected in His work. Hence, the only way to do this is to know God through His attributes.



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