

The Attributes of God

by

Dr. Craig P. Scott

The author of this study holds to a verbal-plenary view of Scripture and uses the literal, historic-grammatical method of interpretation.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ that the man of God may be perfect, thoroughly furnished unto all good works.” – 2 Timothy 3:16-17

The fact that materials produced by other publishers may be referred to in this volume does not constitute an endorsement of their content or of their theological position.

All Scripture is quoted from the Authorized King James Version

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Purpose:

This video series is designed with the local church in mind. It can be used in a small group, or for personal enrichment. All one needs to do is print the notes and stream the video. If used in a small group setting, instruction can be handled in a variety of ways. One method is to have the video viewed before gathering together. The small group would then be used to discuss observations and questions. The second and more popular method is to view the lecture as a group, pausing at the end of each section for discussion (there are three sections to this video).

This study comes from a Basic Bible Doctrines class taught at a Bible College in New England. Originally the classroom lectures were tightly condensed and packaged for class review, and distant learning. They are also ideal for the church to use in small groups or in leadership development classes.

Suggested Reading:

Barackman, Floyd, H. *Practical Christian Theology: Examining the Great Doctrines of the Faith*. Grand Rapids: Kregel Publications. Fourth edition 2001. ISBN: 978-0-8254-2380

Chafer, Lewis Sperry. *Major Bible Themes, Revised*. Grand Rapids: Zondervan, 1974. ISBN: 9780310223900/0310223903

Chafer, Lewis Sperry. *Systematic Theology - 4 Vols. Unabridged*. Grand Rapids: Kregel Publications. 1993. 3000 pgs. ISBN: 0825423406

Evans, Williams. *The Great Doctrines of the Bible* Chicago: Moody Press, 1912, Reprint 1995. ISBN: 0-8024-3096-1

Geisler, Norman. *Systematic Theology - 4 Vols*. Minneapolis: Bethany House, 2005. ISBN: 10:0-7642-2554-5

Ryrie, Charles C. *Basic Theology*. Colorado Springs: Chariot Victor Publishing, 1999. 560 pgs. ISBN 08024-27340

Thiessen, Henry C. *Lectures in Systematic Theology*. Grand Rapids: Wm. B. Eerdmans Co., Reprinted 1992.

The Attributes of God

1. Attributes defined:

- a. They are the qualities that are inherent in the substance.¹
- b. Those essential qualities that belong to His nature and that outwardly reveal this substance.²
- c. Those distinguishing 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. We call them attributes, because we are compelled to attribute them to God as fundamental qualities or powers of His Being.³

2. Distinction between Attributes and Essence:

- a. Essence is the Being.
- b. Attributes are those qualities, which come from the Life of Being.
- c. The attributes of God are not parts of His essence; rather the whole essence of God is in each attribute and the attribute in the essence. We must be careful not to imagine the essence of God existing by itself, or existing prior to the attributes.
- d. Nor are the attributes an addition to God's essence. God is not essence and attributes, but in attributes. The attributes are essential qualities of God.⁴

3. Non-moral Attributes or Incommunicable Attributes:

By non-moral or natural attributes we mean no other being or spirit has these characteristics, and they do not involve moral qualities. They are also called incommunicable attributes for which no counterpart can be found in humans.

¹ Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology*, (Grand Rapids, Wm. B. Eerdmans, 1975), p. 123.

² Floyd H. Barackman, *Practical Christian Theology*, (Grand Rapids: Kregel, 2001), p. 47.

³ A. H. Strong. *Systematic Theology*, (Old Tappan, New Jersey: Fleming H. Revell Co., 1979), p. 244.

⁴ The general idea for this statement originated from W. G. T. Shedd, *Dogmatic Theology* (Grand Rapids: Zondervan Publishing House, 1969), 1:334.

One example of this is omnipresence. God is everywhere simultaneously. This attribute is true of God but it is impossible for finite man.

a. Omnipresence

The quality that makes God to be wholly present everywhere at once.

1. From *Omni* meaning, "all" and *present* meaning, "Everywhere at once."
2. God is everywhere_ — Psalm 139:7-12.

His presence is not limited by space nor is it hindered by darkness. In a crisis it may take us hours or even days to get to our loved ones side but God is unaffected by distance. That's why Jesus said, "... lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:20).

3. God is wholly present at every point in the universe simultaneously. This truth points to His immanence. As a man, the Lord Jesus is seated at the right hand of the Father (Hebrews 1:3); as God, He is present everywhere (Matthew 28:20). Although He dwells in heaven (Matthew 6:9), God is everywhere present. By His presence and power He sustains and maintains the existence of all things (Colossians 1:16-17).
4. Because of God's omnipresence no one can escape His presence. This is a great comfort to His children, but also serves as a warning to those who choose to reject Him.

b. Omniscience

God is fully aware of all things and has complete understanding of everything

1. From *Omni* meaning, "all" and *science* meaning, "knowing."
2. God is all knowing — Psalm 139:1-10
3. His knowledge embraces all knowable things, both actual and possible.

“Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?” – Job 37:16

4. God knows all existing things in the past, present and future.
 - a) **In the past**, “If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” – Proverbs 24:12
 - b) **In the present**, “The eyes of the LORD are in every place, beholding the evil and the good.” – Proverbs 15:3
 - c) **In the future**, “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” – Isaiah 46:10

“Known unto God are all his works from the beginning of the world.” – Acts 15:18
5. Therefore, knowing all that can be known, God knows all about us—our thoughts, actions, conditions, circumstances, feelings and motivations (Psalm 139:1-6).
 - a. He is the searcher of our hearts (Ps. 7:9; Rom. 8:27; Rev. 2:23).
 - b. While He wants us to pray about everything (Luke 18:1; James 4:2), He does not rely on this for His information (Matt. 6:8).⁵
6. Nothing can ever come to light in the believer’s life that would surprise God and cause Him to cast him out.

c. Omnipotence

God is all-powerful, which includes His ability to carry out His plan.

⁵ Barackman, p. 53.

1. From *Omni* meaning, "all" and *potence* meaning, "powerful."
2. God is all-powerful
 - a) Gen. 17:1 — the Almighty God
 - b) Isaiah 40:26 & 28 — He is unlimited in His skill and power
3. However, God **cannot**:
 - a) Cannot Lie — (Titus 1:2)
 - b) Cannot deny Himself or do anything contrary to His moral perfection — (2 Tim. 2:13)
 - c) Cannot favor or approve of sin — Hab. 1:13
 - d) Cannot be tempted to sin — James 1:13
4. God is all-powerful, therefore He is greater than any circumstance or need we will face and He is able to help us – Eph. 3:20; Phil. 4:13; Heb. 13:5-6. "With men it is impossible, but not with God: for with God all things are possible" – Mark 10:27.

d. Immutability

God is unchangeable He is forever the same. He is never inconsistent, growing or developing. The qualities of God's nature are constant and eternal (James 1:17). Therefore God is unchanging in His word, purpose or attributes.

1. Immutability means, "unchanging."
2. Change is either for better or for worst. God cannot get better or turn worst.
3. God is unchanging in His purpose (Isaiah 46:10).

He will complete what He has planned to do and will never change His plan.

 - a) Scripture does say that God has "repented" or changed His mind or attitude which led to a change of action on certain occasions (Numbers

23:19 with Gen. 6:6-7; Exodus 32:14; Amos 7:3.

- b) God's action toward Nineveh changed (Jonah 3:5-10) after they changed their attitude towards God.
- c) The apparent change in God's divine direction is not an actual change in His overall purpose. God's nature and purpose always remain the same. "It is man who changes in his attitude and action. God's responses to changeable people, whether in His acts or judgment or of mercy, always conform to His unchanging holiness and justice and follow a righteous course."⁶
- d) God's immutability is not like that of the stone that does not respond to changes about it, but like that of the column of mercury which rises and falls according as the temperature changes. His immutability consists in His always doing the right and in adapting the treatment of His creatures to the variations in their character and conduct. God says: "If that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. 18:8; cf. Joel 2:13). In other words, God's threats are sometimes conditional in nature, as when he threatened to destroy Israel (Ex. 32:9, 10, 14) and Nineveh (Jonah 1:2; 3:4, 10).⁷

- 4. God is unchangeable in regards to all His attributes. Because of this He is always the same in loving His people and in keeping His word. His mercy endures forever, His justice is unchanging and His promises will never fail.

4. Moral Attributes are those qualities that possess morals.

They are also called communicable attributes for which and aspect of this quality can be found in humans. God shares with His creatures only moral attributes; like His love, righteousness, and holiness, which He reproduces in us. These were

⁶ Ibid. p. 50.

⁷ Thiessen, p. 128.

displayed in our Lord's human life (John 1:14) and are now reproduced in His people by the Holy Spirit (Gal. 5:22-23; Rom. 14:17; Heb. 12:10). We call the display of these qualities "godliness" and "Christlikeness," but our participation in these moral qualities does not make us to be God. We shall always be finite human beings, made morally and physically in the image of Jesus' glorified humanity (Phil. 3:21; 1 John 3:2).⁸

a. Holiness

- 1) Holiness is the condition of being set apart. This quality makes God distinctive from the universe and separate from all sin.
- 2) Set apart from the universe — Isaiah 57:15; Psalm 113:4-6. This means that God is transcendent and exalted above all things.
- 3) Set apart from sin and from what is sinful — Hab. 1:12-13; Isaiah 6:1-5; 1 John 1:5. Being omnipresent, God is in every place where sin is; being holy, He has no personal relationship to sin (Hab. 1:12-13; Isa. 6:1-5). He is absolutely morally pure.
- 4) Sinners, by necessity, are separate from God unless a way can be found to constitute them holy. And that way has been provided in the person and work of Jesus Christ.
- 5) A proper view of God's holiness should make the believer sensitive to sin (Isa. 6:3, 5; Luke 5:8). The believer is called upon to be holy as He is holy. Holiness should be the standard the believer's life and conduct (1 John 1:7). Proper conduct can be tested by the simple question, 'Is it holy?'

b. Righteousness and Justice

- 1) Righteousness is the quality of doing right, while justice is the quality of being fair.

⁸Op cit, p. 48.

- 2) Because of His righteousness, God is always morally consistent with His nature and laws (Psalm 145:7, 17)
- 3) Because of His justice, God always does what is right in dealing with His personal creatures (Isaiah 45:21)

God's righteous nature determines the righteous character of His laws. God always does right and never does wrong. Believers are to live righteous lives, in conformity of God's (Acts 10:35; Phil. 1:1; 1 Jn. 2:29; cp. Eph. 2:10). We can do this for we have been made righteous in Jesus (1 Cor. 1:30; Eph. 4:24) and have the Holy Spirit to lead us (Jn. 14:16-17; Gal. 5:16).

Because of His righteousness He therefore deals fairly with everyone. Being a righteous God He requires His creatures to obey His laws. He is just in instituting moral government and imposing punishment to those who disobey and rewarding the obedient. He can justly forgive those who meet His conditions of divine forgiveness because of Christ's work on the cross for our sins (Rom. 3:24-26).

c. Goodness

- 1) This is the quality of being and doing good. God is good qualitatively (being morally excellent) and dynamically (dealing morally with His creatures) – Nahum 1:7; Mark 10:18; Psalm 103:1-5.
- 2) God is good in His dealings with mankind. He blesses those who seek Him (Ps. 103:1-5) and pours out His mercy to all (Ps. 107:1; 145:9), He provides mankind with those things that are essential to life (Matthew 5:44-45; He delays His judgment in order to give sinners opportunity to trust Jesus (Rom. 2:4 2 Pt. 3:9) and so much more.

- 2) Aspects of His goodness:

a) Love

- ♦ This is the quality of caring regardless of personal merit, worth, or spiritual state.
- ♦ God's love is universal — John 3:16

- ♦ God's love is sacrificial — John 3:16
- ♦ God's love is beneficial — (It brings salvation)
- ♦ God's love is compassionate – Matthew 5:44-45
- ♦ God's love is paternal.

This expresses His fatherly affection for all saved. He loves His people as He loves His own Son – John 17:23.

- ♦ Scriptures repeatedly speak of God's love. He is called the God of love (2 Cor. 13:11). His nature is love (1 John 4:8, 16).

b) Longsuffering

- ♦ This is the quality of being patient. He is able to bear long with those who annoy or provoke Him.
- ♦ God is patient with His people (Psalm 86:14-17)
- ♦ God is patient with the unsaved (2 Peter 3:9-10)
- ♦ Since this is a communicable attribute we, too, are to be long-suffering towards others (Eph. 4:2).

c) Mercy

- ♦ God is able to show compassion, especially towards the guilty and distressed. – Deut. 4:31
- ♦ Compassion towards the guilty — Neh. 9:17; Jer. 33:23-26; Rom. 11:30-32; Eph. 2:4; Titus 3:5. He generally provides time to repent by temporarily withholds punishment. However God's mercy is not endless. In time He will deal out judgment.
- ♦ Compassion towards those who suffer or are in distress — Psalm 103:8-18; Isaiah 49:13; Heb. 4:16; James 5:11

- ♦ Likewise we should be grateful for His mercy and by God's grace should show mercy towards others (Matt. 5:7).

d) Grace

- ♦ Grace is the quality of exercising unmerited favor – Gen. 6:8; Jonah 4:2; Eph. 2:8).
- ♦ Grace does not recognize human merit, worth or works — Rom. 3:24
- ♦ Grace is the only principle by which God can save sinners — Gal. 2:16; Eph. 2:8-9. Since it is by grace, salvation is wholly God's work (Eph. 2:8).
- ♦ In grace God enables His people to do His will – (2 Cor. 1:12) and to endure circumstances (2 Cor. 12:7-10).
- ♦ This grace of God responds to faith — Eph. 2:8
- ♦ God's grace is sufficient for every demand of life (2 Cor. 9:8).

d. Truthfulness

1. This is the quality of being real and reliable. The truth of God is not only the foundation of all religion, but also of all knowledge.
2. He is true in His nature (1 John 5:20). God is everything that He has revealed Himself to be (Jer. 10:10). In the most comprehensive way He is consistently true with Himself and is all that He should be.
3. He is true with reference to His Word (John 17:17). All that He says is factual. His words are trustworthy (Psalm 19:7-11). He cannot lie.
4. All that God does is true, meaning He is never deceptive or something other than what He says.
5. We should be thankful for His truthfulness, because of this we will never be led astray.

e. Faithfulness

1. God is always reliable. He is worthy to be worshipped and the keeper of all His promises (Heb. 10:23).
2. He will do what He says He will do (Titus 1:2). We will see more on this subject when we look at the Covenants of God.
3. Because of His faithfulness, we will find that God is loyal to His children (1 Cor. 1:9),
He will never
 - a) Never abandon us during fiery trials (1 Cor. 10:13; 1 Peter 4:19)
 - b) Never abandon us in dangers (2 Thess. 3:3)
 - c) Never abandon us in our needs (Heb. 2:17; 4:14-16).

f. Wisdom and Light⁹

1. God is infinitely wise. Wisdom is really the attribute of omnisapience (God being all-wise). God's attribute of light is related, in that it is in His Light that we see the light.
2. Wisdom has to do with the ability to choose the right means for the desired ends.
 - a) Knowledge is the apprehension of truth to one's life. Since God is infinite and wise, He must be infinitely wise.
 - b) God's wisdom refers to His unerring ability to choose the best means to accomplish the best ends (Job 12:13; Dan. 2:20; Luke 11:49; Rom. 16:27; 1 Cor. 1:24; 2:7; Eph. 3:10; Rev. 7:12).
 - God's Words are wise (Ps. 19:7; Jer. 8:9)

⁹ Much of this section on God's wisdom and light relies heavily on Norman, Geisler, *Systematic Theology, Vol. 2*. (Minneapolis, Minnesota: Bethany House, 2003), pgs. 213-15, 224-26.

- God's Acts are wise (Ps. 104:24; Prov. 3:19; Jer. 10:12; Hos. 14:9)
 - God is the source of all wisdom (Prov. 2:6; 1 Kings 3:38; 4:29; 2 Chron. 2:12; Col. 2:3; James 1:5).
4. Light is one of the more curious attributes of God. The Bible declares that God is light. This does not mean that God is physical light (Gen. 1:3; Isa. 45:7) since physical light is part of creation, therefore, God must be beyond physical light in the same way He is beyond matter.
- a) Both the Hebrew and Greek words referring to God as light, point to God being the light bearer, and giver of light (2 Peter 1:19; Rev. 21:23; 22:5) or the bright, radiant light (Matt. 17:5).
 - b) Thus, it seems to mean that He is pure light, the Great Illuminator—The Radiant One.
5. There are many dimensions to what it means for God to be light.
- a) He is Spiritual light (2 Sam. 22:29; Ps. 4:6; 27:1; Isa. 2:5; 10:17; 60:19-20; Mic. 7:8). God's glory is the outward radiance of His nature, and in this light is displayed the outward expression of the inward character of God (Ex. 13:21; Isa. 60:1).
 - b) He is the Great Illuminator (Matt. 17:5; John 8:12; cf. 9:5; 12:46; 1 Tim. 6:16; 2 Pt. 1:19; 1 Jn. 1:5, 7; Rev. 22:5).
 - c) God is the Giver of Spiritual Light. Not only is God light in His very essence, but also is the source of all spiritual light (Ps. 13:3; 19:8; 27:1; Acts 26:18; 2 Cor. 4:4.)
 - d) God, therefore, is spiritual light by His very nature. The effulgence of this nature, called the glory of God, is also described as light. Being the Source of all light, God also gives light (illumination) to His creatures: We see the light in His light.

g. Sovereignty

Sovereignty gives God the highest position and authority. He is above all persons, things, and places (Deut. 10:14; Isa. 40:15-17). This means that all things in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him (Col 1:16). Nothing exists that is not under His control.

1. God has a plan (Acts 15:18), which is all-inclusive (Eph. 1:11), which He controls (Ps. 135:6), which includes but does not involve Him in evil (Prov. 16:4), and which ultimately is for the praise of His glory (Eph. 1:14).¹⁰
2. It is our duty to recognize God's sovereignty over our lives and to submit daily to His will (Deut. 10:12-13; Rom. 12:1-2). He also gives some people positions of authority over . . .
 - a) Civil government (Rom. 13:1-5)
 - b) The local church (Heb. 13:7, 17)
 - c) The home (Eph. 5:22-23; 6:1)

For which they are accountable to Him.¹¹

¹⁰ Charles Ryrie, *Basic Theology*. (Colorado Springs: ChariotVictor Publishing, 1997), p. 43.

¹¹ Barackman, p. 59.

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1. Attributes defined:

- a. They are the _____ that are inherent in the _____.¹
- b. Those essential _____ that belong to His _____ and that outwardly _____ this substance.²
- c. Those distinguishing 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. We call them attributes, because we are compelled to attribute them to God as fundamental _____ or _____ of His Being.³

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- a. Essence is the _____.
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By non-moral or natural attributes we mean no other _____ or spirit has these characteristics, and they do not involve _____ qualities. They are also called incommunicable attributes for which no _____ can be found in humans. One example of this is omnipresence. God is everywhere simultaneously.

¹ Henry Clarence Thiessen, *Introductory Lectures in Systematic Theology*, (Grand Rapids, Wm. B. Eerdmans, 1975), p. 123.

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This attribute is true of God but it is impossible for finite man.

a. Omnipresence

The quality that makes God to be wholly _____ everywhere at once.

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He will complete what He has planned to do and will never change His plan.
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⁶ Ibid. p. 50.

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_____” and “_____,” but our participation in these moral qualities does not make us to be God. We shall always be finite human beings, made morally and physically in the image of Jesus’ glorified humanity (Phil. 3:21; 1 John 3:2).⁸

a. Holiness

- 1) Holiness is the condition of _____. This quality makes God distinctive from the universe and separate from all sin.
- 2) Set apart from the _____ — Isaiah 57:15; Psalm 113:4-6. This means that God is transcendent and exalted above all things.
- 3) Set apart from sin and from what is _____ — Hab. 1:12-13; Isaiah 6:1-5; 1 John 1:5. Being omnipresent, God is in every place where sin is; being holy, He has no personal relationship to sin (Hab. 1:12-13; Isa. 6:1-5). He is absolutely morally pure.
- 4) Sinners, by _____, are separate from God unless a way can be found to constitute them holy. And that way has been provided in the person and work of Jesus Christ.
- 5) A proper view of God’s holiness should make the believer _____ to sin (Isa. 6:3, 5; Luke 5:8). The believer is called upon to be holy as He is holy. Holiness should be the standard the believer’s life and conduct (1 John 1:7). Proper conduct can be tested by the simple question, ‘Is it holy?’

b. Righteousness and Justice

- 1) Righteousness is the quality of doing _____, while justice is the quality of being _____.
- 2) Because of His righteousness, God is always _____ with His nature and laws (Psalm 145:7, 17)

⁸Op cit, p. 48.

- 3) Because of His _____, God always does what is right in dealing with His personal creatures (Isaiah 45:21)

God's righteous nature determines the righteous character of His laws. God _____ does right and never does wrong. Believers are to live righteous lives, in conformity of God's (Acts 10:35; Phil. 1:1; 1 Jn. 2:29; cp. Eph. 2:10). We can do this for we have been made righteous in Jesus (1 Cor. 1:30; Eph. 4:24) and have the Holy Spirit to lead us (Jn. 14:16-17; Gal. 5:16).

Because of His righteousness He therefore deals _____ with everyone. Being a righteous God He requires His creatures to obey His laws. He is just in instituting moral government and imposing punishment to those who disobey and rewarding the obedient. He can justly forgive those who meet His conditions of divine forgiveness because of Christ's work on the cross for our sins (Rom. 3:24-26).

c. Goodness

- 1) This is the quality of _____ and _____ good. God is good qualitatively (being morally excellent) and dynamically (dealing morally with His creatures) – Nahum 1:7; Mark 10:18; Psalm 103:1-5.
- 2) God is good in His dealings with mankind. He blesses those who seek Him (Ps. 103:1-5) and pours out His mercy to all (Ps. 107:1; 145:9), He provides mankind with those things that are essential to life (Matthew 5:44-45; He delays His judgment in order to give sinners opportunity to trust Jesus (Rom. 2:4 2 Pt. 3:9) and so much more.

- 2) Aspects of His goodness:

a) Love

- ♦ This is the quality of _____ regardless of personal _____, worth, or spiritual state.
- ♦ God's love is _____ — John 3:16
- ♦ God's love is _____ — John 3:16

- ♦ God's love is _____ — (It brings salvation)
- ♦ God's love is _____ – Matthew 5:44-45
- ♦ God's love is _____.

This expresses His fatherly affection for all saved. He loves His people as He loves His own Son – John 17:23.

- ♦ Scriptures repeatedly speak of God's love. He is called the God of love (2 Cor. 13:11). His nature is love (1 John 4:8, 16).

b) Longsuffering

- ♦ This is the quality of _____. He is able to bear long with those who annoy or provoke Him.
- ♦ God is patient with His _____ (Psalm 86:14-17)
- ♦ God is patient with the _____ (2 Peter 3:9-10)
- ♦ Since this is a communicable attribute we, too, are to be long-suffering towards others (Eph. 4:2).

c) Mercy

- ♦ God is able to show compassion, especially towards the _____ and _____. – Deut. 4:31
- ♦ Compassion towards the _____ — Neh. 9:17; Jer. 33:23-26; Rom. 11:30-32; Eph. 2:4; Titus 3:5. He generally provides time to repent by temporarily withholds punishment. However God's mercy is not endless. In time He will deal out judgment.
- ♦ Compassion towards those who _____ or are in _____ — Psalm 103:8-18; Isaiah 49:13; Heb. 4:16; James 5:11
- ♦ Likewise we should be grateful for His mercy and by God's grace should show mercy towards others (Matt. 5:7).

d) Grace

- ♦ Grace is the quality of exercising _____ favor – Gen. 6:8; Jonah 4:2; Eph. 2:8).
- ♦ Grace does not recognize _____ merit, worth or works — Rom. 3:24
- ♦ Grace is the only principle by which God can _____ sinners_ — Gal. 2:16; Eph. 2:8-9. Since it is by grace, salvation is wholly God’s work (Eph. 2:8).
- ♦ In grace God _____ His people to do His will – (2 Cor. 1:12) and to endure circumstances (2 Cor. 12:7-10).
- ♦ This grace of God responds to _____ — Eph. 2:8
- ♦ God’s grace is _____ for every demand of life (2 Cor. 9:8).

d. Truthfulness

1. This is the quality of being _____ and _____. The truth of God is not only the foundation of all religion, but also of all knowledge.
2. He is true in His _____ (1 John 5:20). God is everything that He has revealed Himself to be (Jer. 10:10). In the most comprehensive way He is consistently true with Himself and is all that He should be.
3. He is true with reference to _____ (John 17:17). All that He says is factual. His words are trustworthy (Psalm 19:7-11). He cannot lie.
4. All that God does is _____, meaning He is never deceptive or something other than what He says.
5. We should be thankful for His truthfulness, because of this we will never be led astray.

e. Faithfulness

1. God is always _____. He is worthy to be worshipped and the keeper of all His promises (Heb. 10:23).
2. He will do what He says He will do (Titus 1:2). We will see more on this subject when we look at the Covenants of God.
3. Because of His faithfulness, we will find that God is _____ to His children (1 Cor. 1:9),
 - a) He will never abandon us during fiery trials (1 Cor. 10:13; 1 Peter 4:19)
 - b) He will never abandon us in _____ (2 Thess. 3:3)
 - c) He will never abandon us in our _____ (Heb. 2:17; 4:14-16).

f. Wisdom and Light⁹

1. God is infinitely _____. Wisdom is really the attribute of omniscience (God being all-wise).
2. God's attribute of light is related, in that it is in His _____ that we see the _____.
3. Wisdom has to do with the ability to _____ the right means for the desired ends.
 - a) Knowledge is the apprehension of truth to one's _____. Since God is infinite and wise, He must be infinitely wise.
 - b) God's wisdom refers to His _____ ability to choose the best means to accomplish the best ends (Job 12:13; Dan. 2:20; Luke 11:49; Rom. 16:27; 1 Cor. 1:24; 2:7; Eph. 3:10; Rev. 7:12).
 - God's _____ (Ps. 19:7; Jer. 8:9)
 - God's _____ are wise (Ps. 104:24; Prov. 3:19; Jer. 10:12; Hos. 14:9).

⁹ Much of this section on God's wisdom and light relies heavily on Norman, Geisler, *Systematic Theology, Vol. 2*. (Minneapolis, Minnesota: BethanyHouse, 2003), pgs. 213-15, 224-26.

- God is the _____ of all wisdom (Prov. 2:26; 1 Kings 3:38; 4:29; 2 Chron. 2:12; Col. 2:3; James 1:5).
4. Light is one of the more curious attributes of God. The Bible declares that God is light. This does not mean that God is _____ light (Gen. 1:3; Isa. 45:7) since physical light is part of creation, therefore, God must be beyond physical light in the same way He is beyond matter.
- a. Both the Hebrew and Greek words referring to God as light, point to God being the light _____, and _____ of light (2 Peter 1:19; Rev. 21:23; 22:5) or the bright, _____ light (Matt. 17:5).
 - b. Thus, it seems to mean that He is pure light, the Great Illuminator—The Radiant One.
5. There are many dimensions to what it means for God to be light.
- a) He is _____ light (2 Sam. 22:29; Ps. 4:6; 27:1; Isa. 2:5; 10:17; 60:19-20; Mic. 7:8). God's glory is the outward radiance of His nature, and in this light is displayed the outward expression of the inward character of God (Ex. 13:21; Isa. 60:1).
 - b) He is the Great _____ (Matt. 17:5; John 8:12; cf. 9:5; 12:46; 1 Tim. 6:16; 2 Pt. 1:19; 1 Jn. 1:5, 7; Rev. 22:5).
 - c) God is the _____ of _____ Light. Not only is God light in His very essence, but also is the source of all spiritual light (Ps. 13:3; 19:8; 27:1; Acts 26:18; 2 Cor. 4:4.)
 - d) God, therefore, is spiritual light by His very nature. The effulgence of this nature, called the _____ of God, is also described as light. Being the Source of all light, God also gives light (illumination) to His creatures: We see the light in His light.

g. Sovereignty

Sovereignty gives God the highest _____ and _____. He is above all persons, things, and places (Deut. 10:14; Isa. 40:15-17). This means that all things in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him (Col 1:16). Nothing exists that is not under His control.

1. God has a _____ (Acts 15:18), which is all-inclusive (Eph. 1:11), which He _____ (Ps. 135:6), which includes but does not involve Him in _____ (Prov. 16:4), and which ultimately is for the praise of His glory (Eph. 1:14).¹⁰

2. It is our duty to recognize God's sovereignty over our lives and to submit daily to His will (Deut. 10:12-13); Rom. 12:1-2). He also gives some people positions of authority over . . .
 - a. Civil _____ (Rom. 13:1-5)

 - b. The local _____ (Heb. 13:7, 17)

 - c. The _____ (Eph. 5:22-23; 6:1), for which they are accountable to Him.¹¹

¹⁰ Charles Ryrie, *Basic Theology*. (Colorado Springs: ChariotVictor Publishing, 1997), p. 43.

¹¹ Barackman, p. 59.