**Communicable Attributes Part 3**

**1. Omnipotence (or Power, Sovereignty) and Freedom**

Definition: *God’s omnipotence means that God is able to do all his holy will*.[[1]](#footnote-1)

Jeremiah 32:17 ~ 17’Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You,

**Matthew 19:26** ~ “And looking at *them* Jesus said to them, “With people this is impossible, but with God all things are possible.”

Everything in the universe exists and occurs ultimately due to God’s sovereign freedom to do whatever He pleases to do according to His character. In this sense, we say that God is the ‘first cause’ of all that exists.

* + *“God is the uncaused first cause, and the causal efficiency of his will is absolutely unlimited by anything outside of the divine perfection themselves.”*[[2]](#footnote-2)

The difference between God’s freedom and omnipotence is that God’s *freedom* refers to His decisions and God’s *omnipotence* refers to His power to carry out whatever He wills.

God has power and ability to do whatever He pleases, which can involve a host of things.

* He created the universe in 6 days, an amazing and spectacular feat in and of itself.
* He sustains and upholds the universe He made moment by moment. Without His power, all things would be destroyed and come to an end (cf. Col 1:17, Heb 1:3).
* *“All outward circumstances of every kind are his own creation, conditioned upon his will, and therefore incapable of limiting him in any way. He is absolutely unlimited in the exercise of his power.”*[[3]](#footnote-3)

Psalm 115:3 ~ 3But our God is in the heavens; He does whatever He pleases.

Daniel 4:35 ~ 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?’

Yet there are things God cannot do. Anything that violates His character or holy will is off limits for God. God cannot sin or do evil.

* *“That is to say, the essence of God is absolutely fixed, but from within that essence he chooses whatever he wishes that is an expression of that essence which also includes his choosing to be what he eternally is. In other words, he continually chooses to be the holy God he is.”*[[4]](#footnote-4)
* God cannot lie (Titus 1:2; Heb 6:18).
* God cannot be tempted or tempt anyone to sin (Jam 1:13, more later).
* God cannot cease to exist or be God. He cannot deny Himself (2 Tim 2:13).
* *“It should be apparent that God cannot do the irrational, that is, the self-contradictory (“pseudo-tasks”), nor would he even try, because contradictories are eternal disruptions of his rationality. He cannot make two and two equal five…or make a stone too heavy for him to lift. As Buswell rightly observes, all one has to do is ask himself, “How much power would it take to accomplish the self-contradictory, for example, to make a wrong answer in a math calculation, without changing it, the right answer?” to realize that such “irrationalities” belong to the domain of logic (and are condemned by it) and not to the domain of power at all.”*[[5]](#footnote-5)

**1A. The Providence/ Sovereignty of God**

* If God is the ultimate first cause of all things, is man really responsible for his actions? And do man’s choices have any real meaning? Doesn’t this lead to fatalism?
	+ “*What is fate? Fate is this – Whatever is, must be. But there is a difference between that and Providence. Providence says, Whatever God ordains, must be; but the wisdom of God never ordains anything without a purpose. Everything in this world is working for some great end. Fate does not say that. . . . There is all the difference between fate and Providence that there is between a man with good eyes and a blind man.”*[[6]](#footnote-6)
* The discussion of God’s providence helps to explain the relationship of God’s sovereignty with man’s responsibility. Other philosophies give no answer to this question.
* Deism ~ God is not involved with His creation at all, which leads to chance.
* Pantheism ~ God is not personal with His creation, although He manifests Himself partially in it. This view easily leads to fatalism.
	+ Instead, Christianity posits that God is Sovereign and at the same time, man is also responsible. While these two are apparently contradictory, they provide the only potential answer for the problem of evil.

Definition: *God is continually involved with all created things in such a way that he (1) keeps them existing and maintaining the properties with which he created them (*preservation*); (2) cooperates with created things in every action, directing their distinctive properties to cause them to act as they do (*concurrence*); and (3) directs them to fulfill his purposes (*government*)*.[[7]](#footnote-7)

* + Preservation

Definition: *God keeps all created things existing and maintaining the properties with which he created them*.[[8]](#footnote-8)

Hebrews 1:3 ~ 3And He is the radiance of His glory and the exact representation of His nature, and **upholds** all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

* The word “upholds” describes active, purposeful control over a person or object (present participle).

Colossians 1:17 ~ 17He is before all things, and in Him all things **hold togethe**r.

Acts 17:28 ~ 28for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’

* If God were to will to remove existence from the universe, everything would cease to exist instantly except Him! (cf. Job 34:14-15)
* God’s preservation brings stability and order to His creation. He maintains the scientific properties and laws of His creation.
* This enables mankind to live in a stable universe without the doubts and fears of unexpected actions and results in the world all around us.
	+ Concurrence

Definition: *Concurrence may be defined as the co-operation of the divine power with all subordinate powers, according to the pre-established laws of their operation, causing them to act and to act precisely as they do.*[[9]](#footnote-9)

Ephesians 1:11 ~ 11also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

* God’s concurrence is evidenced in the following areas:

***1. Inanimate Creation & Animals***

* All weather patterns are caused by God (Ps 148:8; Job 37:6-13; Ps 135:6-7).
* All growth in the inanimate creation is brought about by God (Ps 104:14).
* The preservation of animals is caused by God who sustains them (Matt 6:26).
* Even though there may be a “scientific” explanation for rain, snow, storms, the growth of grass and the sustenance of the animal world, the ultimate cause of all these things is the sovereignty of God!

***2. “Random” or Chance Events***

* The outcome of a “random” event such as the rolling of dice is also determined by God (Prov 16:33).

***3. Events Fully Caused by God and Man***

* The doctrine of concurrence brings about God’s cause and man’s cause simultaneously... the simultaneity of 1st and 2nd causes. This is due to the fact that God directs and works through His creation so that His creation brings about the results we see.
	+ The divine, 1st cause works invisibly and plans and initiates everything that happens.
	+ The human, 2nd cause works visibly and consistently with the creature’s own properties.

***4. The Affairs of Nations***

* God also controls the affairs of the nations/world (Job 12:23; Ps 22:28; Dan 4:34-35).

***5. All Aspects of Our Lives***

* God sustains our human lives and controls all the details of them perfectly (Phil 4:19; Ps 139:16; Job 14:5; Jer 1:5; Prov 16:1).
* Everything we have comes from the Lord (1 Cor 4:7).
* Our desires and wills are directed by God as well (Phil 2:13).

**So if God is the primary cause behind everything in the universe, are our choices really ours? And if they are not, are we truly culpable for our choices?**

* Scripture affirms the following truths
	+ ***God causes all things to happen (Eph 1:11).***
	+ ***Mankind does have the ability to make real choices (Eph 2:3).***
	+ ***God causes all things to happen and upholds man’s ability to make real choices for which man is fully accountable***

This complex of answers is seen most clearly in the death of Christ.

Acts 2:23 ~ 23this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

* God’s predetermined plan is what brought about the death of His Son. God was fully 100% behind the death of Christ as the first cause of all the events leading up to His death.
* The sinful acts of wicked men also brought about the death of His Son. Those sinners were 100% behind the death of Christ as the second cause of that sinful act.

**Is God the Author of evil?**

* Based on the above rationale, it would seem logical to say that God is the cause of sin and evil in the world.
* Scripture affirms the following truths:

***1. God does bring about evil events and evil deeds through the willing choices of sinful men.***

(Gen 50:20; Exod 4:21 before Ex 8:15; Exod 9:16 & Rom 9:17-18; 1 Sam 16:14; 2 Sam 24:1, 10 (cf. 1 Chron 21:1); Job 1:21-22)

* God is just since all have sinned and deserve His wrath at the moment of conception (Rom 3:23). It is a mercy that He allows anyone to live to begin with.
* Most of the passages cited above involve God’s punishment upon sinners and idolaters. This too brings Him glory as His power, justice, and holiness are revealed (cf. Ex 9:16; Rom 9:14-24)

***2. Scripture never shows God as doing the evil, never blames God for evil, and never shows God as taking pleasure in the evil.***

James 1:13–14 ~ 13Let 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. 14But each one is tempted when he is carried away and enticed by his own lust.

* + “*If we were to say that God himself does evil, we would have to conclude that he is not a good and righteous God, and therefore that he is not really God at all. On the other hand, if we maintain that God does not use evil to fulfill his purposes, then we would have to admit that there is evil in the universe that God did not intend, is not under his control, and might not fulfill his purposes.*[[10]](#footnote-10)

3. ***Scripture never excuses human beings for the evil deeds they commit. And, the just punishment for sin is death.***

* Although God’s decretive will is the ultimate reason and cause behind everything that occurs in the universe, evil cannot be attributed to God.
* Man is responsible for his personal sin. He sins out of his desire to sin, not because he has to, but because he loves to! (cf. John 3:19; Rom 3:10ff)

Isaiah 66:3–4 ~ 3”But he who kills an ox is like one who slays a man; He who sacrifices a lamb is like the one who breaks a dog’s neck; He who offers a grain offering is like one who offers swine’s blood; He who burns incense is like the one who blesses an idol. As they have chosen their own ways, And their soul delights in their abominations, 4So I will choose their punishments And will bring on them what they dread. Because I called, but no one answered; I spoke, but they did not listen. And they did evil in My sight And chose that in which I did not delight.”

Romans 9:19–20 ~ 19You will say to me then, “Why does He still find fault? For who resists His will?” 20On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

Romans 3:8 ~ 8And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come”? Their condemnation is just.

* This is where the mystery lies – between God’s sovereignty and man’s responsibility! We must affirm what Scripture teaches, for Scripture teaches both. But how these work together is not for our earthly minds to grasp at this time.
* *“There is a great difference between what is fitting for man to will and what is fitting for God … For through the bad wills of evil men God fulfills what he righteously wills.”*[[11]](#footnote-11)
* *“He is all sufficient to Himself. He seeks the manifestation of His own glory. He has seen fit to enhance His glory by the creation of man and the universe. How the creation of the universe could add to the glory of an all-sufficient God we cannot explain. In his inscrutable will he has also planned the reality of sin for the revelation of his glory. To say that God only permitted evil and has not planned it is only a fruitless attempt to justify Him by our own logic, because further thought cannot rest in the idea of a permission of evil by one who could prevent it. God does not need our little fences for his protection; nor do they do us much subjective good, rather harm. We need not be afraid to take the consequences of scripture statement. We find then that creation, sin, redemption, election, and rejection are all willed by God for the glorification of His name.”*[[12]](#footnote-12)

**So why did God ordain evil to exist?**

* God ordained that evil be for His glory and our good (cf. Gen 50:20). God gets glory when He punishes evil – His holiness and justice are evidenced (Prov 16:4).
* In Romans 9:22-24, Paul gives three reasons why God permits evil in the world today.

Romans 9:22–24 ~ 22What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? 23And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, 24even us, whom He also called, not from among Jews only, but also from among Gentiles.

1. To demonstrate the attribute of His wrath.

2. To make His power known in the redemption of lost sinners.

3. To put the riches of His eternal mercy on display to the vessels of mercy.

Without evil existing in the universe, we would only understand God in His infinite power. Because evil exists, His other attributes are more fully known and understood.

“*It is a proper and excellent thing for infinite glory to shine forth; and for the same reason, it is proper that the shining forth of God’s glory should be complete; that is, that all parts of his glory should shine forth, that every beauty should be proportionably effulgent, that the beholder may have a proper notion of God. It is not proper that one glory should be exceedingly manifested, and another not at all…*

*Thus it is necessary, that God’s awful majesty, his authority and dreadful greatness, justice, and holiness, should be manifested. But this could not be, unless sin and punishment had been decreed; so that the shining forth of God’s glory would be very imperfect, both because these parts of divine glory would not shine forth as the others do, and also the glory of his goodness, love, and holiness would be faint without them; nay, they could scarcely shine forth at all.*

*If it were not right that God should decree and permit and punish sin, there could be no manifestation of God’s holiness in hatred of sin, or in showing any preference, in his providence, of godliness before it. There would be no manifestation of God’s grace or true goodness, if there was no sin to be pardoned, no misery to be saved from. How much happiness soever he bestowed, his goodness would not be so much prized and admired…*

*So evil is necessary, in order to the highest happiness of the creature, and the completeness of that communication of God, for which he made the world; because the creature’s happiness consists in the knowledge of God, and the sense of his love. And if the knowledge of him be imperfect, the happiness of the creature must be proportionably imperfect.”*[[13]](#footnote-13)

* + Government

Definition: *God has a purpose in all that he does in the world and he providentially governs or directs all things in order that they accomplish his purposes*.[[14]](#footnote-14)

Psalm 103:19 ~ 19The Lord has established His throne in the heavens, And His sovereignty rules over all.

1 Corinthians 15:27 ~ 27For He has put all things in subjection under His feet. But when He says, “All things are put in subjection,” it is evident that He is excepted who put all things in subjection to Him.

Ephesians 1:11 ~ 11also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

Philippians 2:10–11 ~ 10so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, 11and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

* + God’s government describes His providential care and direction over all creation, such that it results in the fulfillment of His purposes.
	+ Ultimately, God will accomplish His great purpose of reclaiming the universe He rightfully owns, and to this end, He is directing all things in the universe.
	+ Decrees of God

Definition: *The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory He hath foreordained whatsoever comes to pass."*[[15]](#footnote-15)

* This concept focuses on God’s decrees before the world was created rather than His providential actions in time (government).

Psalm 139:16 ~ 16Your 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.

Acts 2:23 ~ 23this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Acts 4:28 ~ 28to do whatever Your hand and Your purpose predestined to occur.

* Our salvation was determined before the world was created (cf. Eph 1:4). Even our sanctification was planned beforehand (Eph 2:10). Ultimately,
* Everything God carries out by His providence was planned beforehand by sovereign decree before the foundation of the world.
	+ The Importance of Human Actions
* It is important to note that man has a will, a will that is consistent with his own nature.
* Just as God’s will is always consistent with His character and nature, man’s will is free, but limited to His own nature, which is sinful (cf. Rom 3:10ff).
* Man cannot do whatever He pleases as God does... his will is clearly limited.
* It is impossible for man to exist outside of God’s providential control (cf. Heb 1:3).

**Application Thoughts:**

***1. Man is responsible for his actions.***

* This encourages us to realize that our choices do make a difference and motivate us to avoid laziness and disobedience.
* It also combats a fatalistic mindset whereby we lose hope and grow weary in doing good.

Genesis 3:12 ~ 12The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

Romans 9:19–20 ~ 19You will say to me then, “Why does He still find fault? For who resists His will?” 20On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it?

***2. Our actions have real results and do change the course of events.***

* God has ordained that events will result by our causing them.

***3. Prayer is one means God uses to change the course of events.***

James 4:2 ~ 2You lust and do not have; so you commit murder. You are envious and cannot obtain; so you fight and quarrel. You do not have because you do not ask.

* God ordains our prayers so that He will use them to accomplish His purposes for our lives (John 16:24)

***4. Therefore, we must act or we will fall into spiritual fatalism.***

* The doctrine of God’s sovereignty should never be used as an excuse to do nothing! This does not mean that the believer does not wait in humble dependence on God through prayer. It does mean that we should not think that trusting God means doing nothing.

“*By contrast, if we anticipate that some dangers or evil events may come in the future, and if we do not use reasonable means to avoid them, then we may in fact discover that our lack of action was the means that God used to allow them to come about!”*[[16]](#footnote-16)

Proverbs 16:1 ~ 1The plans of the heart belong to man, But the answer of the tongue is from the Lord.

* + We plan and do, and we do all of this trusting in God completely.

Romans 10:14 ~ 14How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?

* + Salvation comes about through the preaching of the Gospel through God’s people. God has ordained certain means that involve us! (cf. Acts 18:9-11; 2 Tim 2:10).
* In our sanctification, God has ordained spiritual means such as the Word of God, prayer, fellowship, the ordinances, evangelism, etc... But we don’t rely solely on the means, but on Christ through faith, and we grab hold of these means and act in faith.

***5. What if we struggle with this doctrine or can’t understand it fully?***

* This is true for everyone. No finite man can fully understand the complex and infinite mind of God and how He governs the universe He created!
* What we do need to affirm is what Scripture clearly teaches. It teaches that God is the 1st, primary cause of all things, and that man is fully responsible for his sinful actions.

**“Summary” Attributes**

**2. Perfection**

Definition: *God’s perfection means that God completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for him*.[[17]](#footnote-17)

Matthew 5:48 ~ 48”Therefore you are to be perfect, as your heavenly Father is perfect.

Psalm 18:30 ~ 30As for God, His way is blameless; The word of the Lord is tried; He is a shield to all who take refuge in Him.

* God lacks nothing. He is complete and excellent in each of His attributes. This is no lack or imperfection into which God is growing or changing, and no attribute which He does not possess in completeness.
	+ “He receives nothing as an addition to what he was before; he loseth nothing of what he was before; he is always the same excellency and perfection in the same infiniteness as ever.”[[18]](#footnote-18)

**3. Blessedness**

Definition: *God’s blessedness means that God delights fully in himself and in all that reflects his character*.[[19]](#footnote-19)

1 Timothy 1:11 ~ 11according to the glorious gospel of the blessed God, with which I have been entrusted.

1 Timothy 6:15 ~ 15which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords,

* The happiness of God is rooted in Himself. God would not be God if He found His highest happiness is someone or something other than Himself. As the most excellent being in the universe, He must find His delight in His own glory. In each attribute, He is infinitely blessed by His own character.
	+ *“The blessedness of God consists not in the knowledge of anything without him, but in the knowledge of himself and his own excellency, as the principle of all things; if, therefore, he did not perfectly know himself and his own happiness, he could not enjoy a happiness; for to be, and not to know to be, is as if a thing were not. “He is God, blessed forever” (Rom. 9:5.), and therefore forever had a knowledge of himself."*[[20]](#footnote-20)
* God also delights in His creation and His people. The reason for this is because creation and redemption both reflect His excellence and glory.
	+ *“Were he not first infinitely blessed, and full in himself, he could not be infinitely good and diffusive to us; had he not an infinite abundance in his own nature, he could not be overflowing to his creatures; had not the sun a fulness of light in itself, and the sea a vastness of water, the one could not enrich the world with its beams, nor the other fill every creek with its waters.”*[[21]](#footnote-21)

Genesis 1:31 ~ 31God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

Zephaniah 3:17 ~ 17”The Lord your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy.

The believer’s greatest happiness is also rooted in the same blessedness of God... it is in the glory of God. Our highest happiness is rooted in the glory of God and His happiness, namely the grace of the Gospel. By the offering of Himself, He offers us the only thing that can truly grant ‘happy’ in the universe.

Romans 11:36 ~ 36For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Psalm 73:25, 28 ~ 25Whom have I in heaven but You? And besides You, I desire nothing on earth… 28But as for me, the nearness of God is my good; I have made the Lord God my refuge, That I may tell of all Your works.

Psalm 16:11 ~ 11You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.

* God’s commitment to His own glory is the foundation of our happiness. Were God to offer us anything less than Himself, He would offer us lesser happiness that would eventually evaporate. God’s worthiness of praise is rooted in His own happiness and glory, as well as in the offer of that happiness to us!

**John 15:11** ~ These things I have spoken to you so that **My joy** may be in you, and *that* **your joy** may be made full.

* *“The most obvious fact about praise — whether of God or any thing — strangely escaped me. I thought of it in terms of compliment, approval, or the giving of honor. I had never noticed that all enjoyment spontaneously overflows into praise unless . . . shyness or the fear of boring others is deliberately brought in to check it. The world rings with praise — lovers praising their mistresses, readers their favorite poet, walkers praising the countryside, players praising their favorite game — praise of weather, wines, dishes, actors, motors, horses, colleges, countries, historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians or scholars. I had not noticed how the humblest, and at the same time most balanced and capacious, minds, praised most, while the cranks, misfits and malcontents praised least. . . .I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it: “Isn’t she lovely? Wasn’t it glorious? Don’t you think that magnificent?” The Psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. My whole, more general, difficulty about the praise of God depended on my absurdly denying to us, as regards the supremely Valuable, what we delight to do, what indeed we can’t help doing, about everything else we value.”[[22]](#footnote-22)*

**4. Beauty**

Definition: *God’s beauty is that attribute of God whereby he is the sum of all desirable qualities*.[[23]](#footnote-23)

Psalm 27:4 ~ 4One thing I have asked from the Lord, that I shall seek: That I may dwell in the house of the Lord all the days of my life, To behold the beauty of the Lord And to meditate in His temple.

Psalm 73:25 ~ 25Whom have I in heaven but You? And besides You, I desire nothing on earth.

“This attribute of God has been implicit in a number of the preceding attributes, and is especially related to God’s perfection. However, God’s perfection was defined in such a way as to show that he does not *lack* anything that would be desirable for him. This attribute, beauty, is defined in a positive way to show that God actually does possess all desirable qualities: “perfection” means that God doesn’t lack anything desirable; “beauty” means that God has everything desirable. They are two different ways of affirming the same truth.[[24]](#footnote-24)

* Because God is beautiful, our hearts are taught by the Spirit to yearn for Him – to love Him, to behold His glory, to please and honor Him, to see His name exalted throughout the world!
	+ “A spiritual soul seems to be transformed into hunger and thirst, and becomes nothing but desire. A carnal worshipper is taken with the beauty and magnificence of the temple; a spiritual worshipper desires to see the glory of God in the sanctuary (Psalm 3:2), he pants after God: as he came to worship, to find God, he boils up in desires for God, and is loth to go from it without God, “the living God” (Psalm 42:2).”[[25]](#footnote-25)

**5. Glory**

Definition: *The glory of God is the infinite beauty and greatness of God’s manifold perfections.*[[26]](#footnote-26)

* This is different from the other use of “glory” which speaks of honor and praise (i.e. “glorify”).
* The glory of God is ‘seen’ as light—spiritual light—that is the manifestation of God’s holy and perfect attributes in their fullness.
* The Bible includes a number of times when men were allowed to ‘see’ the light of God’s glory here on earth.

Luke 2:9 ~ 9And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.

Matthew 17:2 ~ 2And He was transfigured before them; and His face shone like the sun, and His garments became as white as light.

* Heaven is a continual revelation of the glory of God seen, since it is the union of the spiritual and physical.

Revelation 21:23 ~ 23And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.

* *“It is very appropriate that God’s revelation of himself should be accompanied by such splendor and brightness, for this glory of God is the visible manifestation of the excellence of God’s character. The greatness of God’s being, the perfection of all his attributes, is something that we can never fully comprehend, but before which we can only stand in awe and worship. Thus, it is appropriate indeed that the visible manifestation of God be such that we would be unable to gaze fully upon it, and that it would be so bright that it would call forth both great delight and deep awe from us when we behold it only in part.[[27]](#footnote-27)*
* God also reveals His glory to His people spiritually through the person and work of Jesus Christ, such that we know and ‘see’ His glory in our hearts (2 Cor. 3:18-4:6). This is the ultimate goodness and kindness of God.
* *“That one of the greatest privileges and advancements of believers, both in this world and unto eternity, consists in their BEHOLDING THE GLORY OF CHRIST. This, therefore, He desires for them in this solemn intercession, as the complement of all his other requests in their behalf; – “That they may behold my glory,” – that they may see, view, behold, or contemplate on my glory."[[28]](#footnote-28)*
1. Grudem., 216. [↑](#footnote-ref-1)
2. Hodge, A.A. Attributes of God [↑](#footnote-ref-2)
3. Ibid. [↑](#footnote-ref-3)
4. Bruce Ware, Attributes of God Lecture Series, Communicable Part 3, Systematic Theology I, accessed 8/28/2020. [↑](#footnote-ref-4)
5. Reymond, Robert L., p. 192. [↑](#footnote-ref-5)
6. Charles Spurgeon, from a sermon delivered Oct. 15, 1908, Text: Ezek. 1:15-19. [↑](#footnote-ref-6)
7. Grudem, 315. [↑](#footnote-ref-7)
8. Ibid., 316. [↑](#footnote-ref-8)
9. Berkhof, Systematic Theology, p.76. [↑](#footnote-ref-9)
10. Grudem., 328. [↑](#footnote-ref-10)
11. John Calvin, *Institutes* 1:234 (1.18.3). [↑](#footnote-ref-11)
12. Van Til, Cornelius. *Evil and Theodicy*, p. 64. [↑](#footnote-ref-12)
13. Quote by Jonathan Edwards [↑](#footnote-ref-13)
14. Grudem, 331. [↑](#footnote-ref-14)
15. Westminster Shorter Catechism, 7. [↑](#footnote-ref-15)
16. Grudem., 334. [↑](#footnote-ref-16)
17. Ibid., 218. [↑](#footnote-ref-17)
18. Stephen Charnock, [The Existence and Attributes of God](https://ref.ly/logosres/exattgod?ref=VolumePage.V+1%2c+p+284&off=0&ctx=moment+of+eternity.+~He+receives+nothing+), vol. 1 (Robert Carter & Brothers, 1853), 284. [↑](#footnote-ref-18)
19. Ibid., 218. [↑](#footnote-ref-19)
20. Stephen Charnock, *[The Existence and Attributes of God](https://ref.ly/logosres/exattgod?ref=VolumePage.V+1%2c+p+415&off=231&ctx=derstanding+itself.+~The+blessedness+of+G)*, vol. 1 (Robert Carter & Brothers, 1853), 415. [↑](#footnote-ref-20)
21. Ibid, 218. [↑](#footnote-ref-21)
22. Lewis, C. S. *Reflections on the Psalms,* p. 93*.* [↑](#footnote-ref-22)
23. Ibid., 219. [↑](#footnote-ref-23)
24. Grudem., 219. [↑](#footnote-ref-24)
25. Stephen Charnock, [The Existence and Attributes of God](https://ref.ly/logosres/exattgod?ref=VolumePage.V+1%2c+p+232&off=3099&ctx=groans+unutterable.+~A+spiritual+soul+see), vol. 1 (Robert Carter & Brothers, 1853), 232–233. [↑](#footnote-ref-25)
26. Piper, John. https://www.desiringgod.org/interviews/ [↑](#footnote-ref-26)
27. Grudem., 221. [↑](#footnote-ref-27)
28. Owen, John. The Glory of Christ, chapter 2 [↑](#footnote-ref-28)