

What does each book of the Bible say about God's will for Israel? Consider OT and NT.

Theology I - GOD

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God's Essence and Attributes (Pos)

THE DOCTRINE IN GENERAL

- God's **Essence** in General
- The **Positive Attributes**
- **Biblical Theology Question:**
- **God of ...**

DISCUSSION POINTS

- **Divine Omnipresence**
 - God is omnipresence regarding His essence. He is **immense** and **infinite**, not only in power and knowledge, but also in essence.
 - God is present in all creatures, yet He is never a part of them, but always remains the **transmundane, transcendent** God.
 - God is omnipresent:
 - Without multiplication of His essence
 - Without extension
 - Without contraction
 - Without division
 - Without commingling

The Positive Attributes

- Positive attributes are those by which we ascribe to God in a specific and singular sense, all the perfections which we find in His creatures.
 - Positive attributes are: life, knowledge, wisdom, will holiness, justice, veracity, power, goodness (grace, mercy, love, longsuffering, etc.)

Divine Life

Divine Wisdom

Provide a short paragraph for each of the Positive attributes on this slide?

Divine Life: John 5:26; Acts 17:28; Deut. 32:39; (**Immortality**, I Tim. 6:16; **Incorruptibility** Rom. 1:23; I Tim 1:17).

Divine wisdom: Job 12:13; 28:20; Rom. 11:38

- In the realm of nature; Ps. 104:24
- In the realm of grace; I Cor. 2:6; I Tim 1:17; Rom. 16:27

What scripture can we use to affirm this statement? (List scriptures)

Divine knowledge and wisdom sometime seems to be joined together or one in the same. He through one simple and eternal act of His mind knows all things which have been, are and shall be.

- God's knowledge is distinguished from human knowledge
 - By its extent, since God knows all things... the future things, all possible and conditionally future or possible things...
 - By his manner of knowledge, since God knows all things whatsoever through one simple and eternal act of the mind; the very thought of men.
 - To describe God perfect knowledge it may be divided into three categories:
 1. Natural knowledge; according to which God fully knows Himself...
 2. Free knowledge; according to which He knows all things outside Himself...
 3. Mediate knowledge; according to which He knows all possible and conditionally future and possible things...

Divine will has been treated by our theologians sometimes as a separate attribute and sometimes as supplementary to the divine attribute of wisdom. In that case they deduce from the will of God the attributes of holiness, justice, truth, goodness, etc. The manner of treating the subject is immaterial as long as the doctrine that is presented is scriptural.

- As scriptural ascribe to God an intelligent mind (Rom. 11:34), so it ascribe to Him also will (I Tim. 2:4; John 6:40; I Thess. 4:3)
- The will of God is the divine essence itself, seeking that which is good and opposing that which is evil. As to the cause of divine will Scripture describes God:
 - a) In His supreme majesty, as independent of anything outside of Himself or as absolute sovereign in Himself, (Rom. 11:36).
 - b) God is not moved by anything but by Himself or we may say, in Him cause and effect coincide.
 - c) Scriptures speak of God from the viewpoint of human understanding; that is to say, since God in His divine essence is unintelligible to us, it leads us to distinguish in Him between cause and effect and to regard Him as provoked to wrath by sin (Jer. 2:19) and as moved to grace by Christ's redemption, (Rom. 3:24)

Divine Will:

1. The first and second divine will...
2. The irresistible and resistible divine will...
3. The Absolute and the Ordinate divine will...

- The first and second divine will: The first will of God is that by which He earnestly desires the salvation of all sinners (men), John 3:16-17. The second will is that by which He judges and condemns all those who reject His grace in Christ Jesus, John 3:18. This distinction we hold against the double election of Calvinism, according to which God from eternity elected some to salvation and other to damnation.
- The irresistible and resistible divine will: God's will is irresistible whenever it exerts itself absolutely, or whenever God acts in His absolute majesty and sovereignty, 2 Cor. 5:10; Matt. 25:31; It is resistible whenever it exerts itself through means, (the rejection of the divine grace offered in the gospel), Matt. 23:37.
- The absolute and the ordinate divine will: God's absolute will exerts itself without means, John 2:1-11; Luke 1:15; the ordinate will exerts itself through means (conversion through the means of grace, Rom. 10:17; Titus 3:5; I Pet. 1:23; Mark 16:15; Matt. 28:19-20).

Divine Will:

4. The gracious will and the conditional divine will...

5. The revealed and the hidden divine will...

- THE GRACIOUS WILL AND THE CONDITIONAL WILL: The gracious will of God exerts itself in the salvation of men, for He desires that all men be saved by grace, through faith, without the deeds of the Law or good works, Rom. 3:28; Eph. 2:8-9; Rom. 11:6; Gal. 3:10.
- THE CONDITIONAL WILL of God is that which He demands perfect obedience of all who would be saved by the Law, Gal. 3:10, 12. Since the fall no man can be saved by deeds of the Law; the conditional will of God after the fall is therefore a stern reproof of the folly of attempting salvation by works, Luke 10:28.
- THE REVEALED AND HIDDEN WILL: The revealed will of God embraces the entire revelation of scripture, I Cor. 2:12-16; the hidden will of God includes all things which He has left unrevealed in His Word, Rom. 11:33-34.

Divine Holiness

From a Biblical perspective what is holiness?

Deut. 32:4

Ps. 92:15

Lev 11:44

I Pet. 1:15

Divine Veracity- **List some of the synonyms for “veracity”.**

- **Immutable**
- **Unchanging**

Divine Power

- Divine veracity is that attribute of God by which He is unfailing in speaking and keeping His promises; (Num. 23:19; Heb. 6:16; Deut. 32:4)
- The revelation of this attribute implies a peculiar condescension on part of God, since man through unbelief doubts both the threats of the Law and the promises of the Gospel, (Ps. 90:11; Is. 53:1; John 12:38)
- Just because of human unbelief, God has graciously revealed to us that while men are liars He himself is true, (Titus 1:2; John 3:33; Heb 6:18; Mat. 24:35; John 10:35).

- **Divine power** is that attribute of God by which He can accomplish everything that can possibly be done without implying any contradiction in His divine essence.
- Power is that by which God independently, through the eternal activity of His own essence can do absolutely everything that does not involve a contradiction.
- God’s perfect power is distinguished from the imperfect and relative power of man both with regard to manner and extent, understanding first, that God’s power is His will (Gen. 1:3; ps. 115:3), second, His power embraces all things that are in conformity with His perfect essence, (Mat. 19:26; Luke 1:37).

Divine Power

- **Divine power** is that attribute of God by which He can accomplish everything that can possibly be done without implying any contradiction in His divine essence.
 - God exerts His power in two ways, namely: a) by means and b) without means. The first is God's ordinate power; the second is His absolute power. In both instances the same almighty power is brought into action,; (Ps. 33:6-9).
 - Whenever God works absolutely what ordinarily He accomplishes by means we are confronted with miracles (John 2:11; Acts 2:43).
 - With respect to miracle we must hold on the basis of scripture
 - That God can perform miracles whenever He pleases, since He is the sovereign Lord and the laws of nature, which in themselves are never invariable are nothing else than His own divine will applied to the things created.
 - (but) That we should use the divinely ordained means both in the realms of nature and of grace and not presumptuously demand miracles on the behalf, (Luke 11:16; Mat. 12:39).

Divine Justice

What scripture can we used to affirm this statement? (List scriptures)

- Divine justice is that attribute of God by which He is perfectly just and righteous in His divine essence... by which He in conformity with his own perfect, righteous essence, demands of men that which is just,...
- Justice in the laws of America's secular justice system is what the judge say it is in the courts. God's justice is a divine attribute by virtue of which God wishes and does all those things which are conformed to His
 - eternal Law...;
 - prescribes suitable laws to creatures...;
 - fulfils His promises to men...;
 - rewards the good...;
 - punishes the wicked...'

The justice of God applied to men:

- a) The divine righteousness revealed in the Law
- b) The divine righteousness revealed in the Gospel, which has been secured for sinners through Chris's vicarious atonement.

Provide scriptures concerning God's goodness and your personal testimony to these truths.

(I) Divine Goodness

Divine goodness; in its objective sense in that attribute of God by which His divine essence is perfectly conformed to His divine will or His absolute perfection... Relatively also the creatures of God are good... even after the Fall, namely inasmuch as they are creatures of God... However, creatures possess no essential goodness, or perfection but are good only as God's handiwork. In contradiction to all creatures, God alone is good or good in and of Himself. All good things come down upon us and our neighbor from God.

God gracious disposition:

- Toward His creatures; Ps. 145:9; 36:6-7
- Toward men; Mat. 5:45
- Toward men as sinners; John 3:16
- Toward His believing saints; Rom. 8:28; 1 Cor. 2:9; Deut. 33:3; John 16:27
- **The entire Gospel message may be summed up in the attribute of goodness,** for what it proclaims is nothing else than the manifestation of divine grace, love, mercy, long-suffering, friendliness, etc. in Christ Jesus. But as God is good, so those who through faith in Christ have become His dear children should likewise be good, gracious, and merciful; Luke 6:36; Matt. 5:44-45; Eph. 4:32; Col. 3:12.

We may group divine goodness; a) divine grace as goodness unmerited by men, Titus 3:5; Rom. 3:24. b) by divine mercy, as goodness toward men in need, Luke 1:78-79. c) By divine love, as goodness desiring communion with men, John 3:16; d) by divine patience and longsuffering, as goodness waiting for man's repentance, 1 Pet. 3:20; 2 Pet. 3:9.

Exposition of Truth: All who deny the Bible as the only source of faith, the Triune God as the only true God and Christ as the only Savior from sin can never hope to share in the eternal blessing of God's goodness, grace, and love.

(Week 5) My Summary on Positive Attributes:

Thank You

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(Facebook Live) Dr. Stewart Biblical Production
SBP Broadcast – Sunday – 08:30 am PST

