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Theology Proper

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THEOLOGY PROPER

3.1 The Spirituality of God

3.1.1 God is Spirit.

Charles Hodge's (1975:1:378-379) presentation on the spirituality of God points to the fact that God can not be understood in terms of a material nature. Jesus said: "God is spirit and those worshipping" (present active participle- Han 1974:185) "Him must worship in spirit and in truth" (Dative of Means – dative case for both words spirit and truth). This is further explained by Jesus earlier in the context in 4:23. The gar (for clause) explains it: "The Father seeks such ones those worshipping Him" (Aland & Black 1966:334). Worship acceptable to the Father must be from the new nature (only those who have believed on Christ have the new nature as indicated by the word teknia-John 4:24, 1 John 2:1,12,28) and by means of the truth. True worship to God the Father must be through the Lord Jesus Christ by the power of the indwelling Holy Spirit. Jesus informed Nicodemus of two realms that which is born of the flesh and that which is born of the Spirit (John 3:6). That which is born of the flesh is the natural realm. That which is born of the spirit is the spiritual realm. That God is spirit is the eternal essence or being of the Father (John 4:23). Walvoord (1974:42) argues that this is an attribute of God. Erickson (2000:294) includes John 1:18, 1 Timothy 1:17, and 6:15-16 as applying to God's invisibility. His invisibleness means that God is not perceived by our natural senses. The Lord Jesus exegeted (explained) the Father. "No one has seen God at any time only begotten God the one being in the bosom of the Father that one He himself has exegeted" (explained) [Him-brackets mine- Him is undertood] (John 1:18) [author's translation] (Aland and Black 1968:322). The word begotten is the English translation of the Greek word "monogenes." The meaning of this word has to do with the uniqueness of Jesus Christ. It has nothing to do with begotten in terms of origin. Jesus Christ is the eternal Son of God. Yes, the doxology on the part of the apostle Paul is addressed to the king, Jesus Christ (1 Tim. 1:17) (Locke 1973:17). Further, the apostle Paul writes: "I command you before God the making alive all things and Christ Jesus the having testified before Pontius Pilate the good confession, you to keep the commandment without spot until the appearance of our Lord Jesus Christ, it will be shown the blessed and only Potentate, the King of the reigning kings and Lord of the lords, the only one having immortality, and dwelling unapproachable light" (unapproachable is in 2nd attribute position of the adjective – the emphasis is on the adjective – unapproachable) "whom no man has seen nor able to see. To whom" [be] "honor and eternal might. Amen" (1 Tim. 6:13-16) [author's translation]. Eternal is in the second attributive position of the adjective to the noun kratos-might. Christ's eternal might is the reverse of His glory. He has the might (muscle) of the ages (1 Tim. 6:13-16) (Aland & Black 1968:729). John 4:24 explains God's essence that God is spirit. God is in another realm the realm of the spiritual. He is separate from the material, time, space, and physical realm yet omnipresent. He is present in creation with his whole being at every point in the universe (Hodge 1975:1:376-380). Bernard (1969:150) cites 1 Kings 8:27 and Isaiah 31:3 as two Old Testament references that teach the spirituality of God. It is put in three words by Jesus. Jesus applied this to the description of true worship. Bernard (ibid:150) makes an important point that what is discussed

at this point in John's gospel is the Being of God rather than His personality. Hodge (1975:1:379) adds that the logical deduction is that God is a person and therefore has personality. L. S. Chafer (1971:1:180-81) argues that John 4:24 refers to the personality of God. A more careful exegesis of this passage demonstrates that the Being of God is taught rather than attributes manifested from His Essence. The passage and the context of John 4 center on true worship in comparison to false worship rather than the components of personality. A. A. Hodge (1972:139-140) summarizes man knows substance that is experienced by the manifestation of such on our senses. God has not any material limitations. He is not perceived by our senses (John 1:18). Jesus explained the Father (John 1:18, 14:9). God is a rational being who distinguishes between true and false worship. It follows (logical deduction) that he is a moral being differentiating between right and wrong (ibid:140).

3.2 The Unity of God

3.2.1 Definition

The unity of God means that God is one God (Deut. 6:4, James 2:19). The One God subsists in 3 persons, the Father, the Eternal Son, and the Holy Spirit. All three persons are co-equal, co-eternal and of one essence (substance), and indivisible (Matt. 28:19-20, John 14:16-17, 2 Cor. 13:14). Each person of the Godhead is God of very God. The Father is God (John 6:27, Eph. 4:6). Jesus, the Eternal Son is God (Heb. 1:8). The Spirit of God is God (Acts 5:3-4). Walvoord (1974:39-40) gives additional scriptural references for the unity of God (Ex. 20:3, Is. 44:6, John 10:30, 14:9, 17:11, 12,23, Col. 1:15). He adds these verses for the Eternal Son (Is. 7:14, 9:6). The verse added for the Father is Psalm 2:7. The verse added for the Spirit is Psalm 104:30 (ibid:39-40). A. A. Hodge (1972:138) writes on the Unity of God arguing for the uniqueness of God. There is only one God. This excludes all others. The three persons of the Godhead, constitute one essence (substance) which is indivisible. Chafer (1971:1:136) views Theology Proper as having a twofold division. The first is Theism which consists of the existence and attributes of God. The second is Trinitarianism which is the presentation of the three persons in the Godhead, their role, attributes, and relationships within the Godhead. Chafer (ibid:180) expands the definition of unity of God to include His person, His attributes, His decree, and names. The truth of the three persons of the Godhead that are co-equal, co-eternal, co-existence, of one essence or substance, and indivisible belong to Trinitarianism. Charles Hodge (1975:1:367) references the "*Westminster Catechism*" that "God is a Spirit." This statement includes both the incommunicable and communicable attributes of God. These attributes are "infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." It would be better to state God is spirit. It would be better to state God is spirit. The Greek text uses the abstract of the noun spirit without the article. The order of the words in the Greek New Testament is "spirit God" (Aland & Black 1968:334). The verb is has to be supplied. It is understood. God is perfect being (Hodge 1975:1:366). Being means God has real existence. He is of one substance (essence) (ibid:367). God is not an idea or a force or a power but is a person (ibid:367). Shedd (1979:1:251) confirms the Divine unity. God is a tri-unity or trinity. He is one God but a plural unit existing in three persons.

3.3 Historical Theology on the Unity of God

3.3.1 The Early Church On the Doctrine of God.

Tertullian was one of the early figures in the Christian church to use the word trinity. He asserted that the triune God is of one single substance (essence) in three persons and is indivisible (Berkhof 1975:63). However, he was not clear on the role of the members of the Godhead (ibid:63). Berkhof defines the Trinitarian controversy as the Arian controversy (ibid:84). Arius denied the deity of Jesus Christ. He didn't believe in the eternity of Jesus Christ. Arius argued that the Father generated the Son so that the Father could create the world by him (ibid:84). Cairns (1974:141-45) calls this period one of theological controversy (325-451 A.D.). Alexander, the bishop of Alexandria, gave a sermon on the Unity of the Trinity. Arius attacked it (ibid:142). The Council of Nicaea met in the summer of 325 A.D. to determine the relationship of Christ to the Father. Arius took refuge in Eusebius, bishop of Nicomedia. This dispute took place in Asia Minor. The unity of the Roman Empire was threatened as well as that of the church. Three hundred bishops of the church attended this council. Arius argued that Christ was a created being (ibid:143). He maintained that Christ was of a different essence (substance) than the Father. Arius believed that Christ was subordinate to the Father. In addition, this means that Christ would not be co-equal and co-eternal with the Father.

Athanasius was the champion of the orthodox view that Christ was co-equal, co-eternal, of same essence (substance) as the Father, and indivisible (ibid:144). The historian, Eusebius of Caesarea, was present. His view was orthodox. The Council of Nicaea was dominated by the emperor Constantine. The Council of Nicaea shouldn't be confused with the Nicene Creed today (ibid:144). The Council of Nicaea affirmed the eternity of Christ and that He was one substance with the Father. The views of Arius were condemned. The Council of Constantinople in 381 A.D. affirmed the eternity of Christ. He was one substance with the Father. These conclusions concerning the Lord Jesus Christ were reaffirmed at Chalcedon in 451 A.D. The Constantinople Creed is known today as the Nicene Creed. Modernism and Unitarianism are related to Arianism. The Jehovah Witnesses do not believe in the eternity and deity of Christ. Macedonius, bishop of Constantinople (341-360 A.D.), held the view that the Holy Spirit was not God. The views of Macedonius were condemned. The Council of Toledo (589 A.D.) affirmed the deity of the Holy Spirit. They added the filioque clause that the Holy Spirit proceeded from the Son as well as the Father (ibid:145).

Latourette (1953:157) concurs that a consensus was reached at the Council of Nicaea in the relationship of Jesus Christ to the Father. It was Athanasius who was the champion of the Nicene position (ibid:157). Aryes (2004:11) presents the concise summary of Florensky on the Council of Nicaea. It was one decision and one announcement that the church had recognized the doctrine of the Trinity and of Christ. Gwynn (2007:3) provides a point of interest that the church grew in status and wealth under the reigns of Constantine. Constantine was supposedly converted in 312 A.D. He reigned from 306-337 A.D. His sons, Constantine II (337-40 A.D.), Constans (337-350 A.D.), Constantius II (337-61 A.D.), favored Christianity. The church continued to grow even under Julian the Apostate (361-63 A.D.).

3.4 The Incommunicable Attributes of God

3.4.1 These are attributes that are only in God.

3.4.1.1 The Infinity of God

God fills both heaven and earth. Hodge admits that fatal errors have been made in philosophy and religion. God is infinite in both His being and perfections. God acts and is present everywhere (Hodge 1975:1:380-384). The infinity of God involves both his immensity and omnipresence. He fills all in all (Jer. 23:23-24, Eph. 1:23). God is both far off and near at the same time. God is everywhere with his complete being. A.A. Hodge (1972:141) argues that is proven from scripture (1 Kings 8:27, Is. 66:1, Acts 17:27-28).

Hodge points to Acts 17:28 that in God, man lives, moves, and has his being (1975:1:385). God is presented in scripture as a spiritual being, invisible, without material form, and dwelling in unapproachable light. God is the creator and the sovereign in all things (ibid:385). “One God and Father of all, the One overall, and through all and in all” [things] [author’s translation- Eph. 4:6](Aland & Black 1968:671). But God is not the all. He is separate from creation (Gen. 1:1). The Sovereign God controls and guides to fulfill His will. Shedd argues that infinity should be defined by his immensity and his omnipresence. God is infinite. He is not finite. God is without limitations imposed by time and space. Yet he moves in and out of time and space. He is omnipotent bringing things to pass (Shedd 1979:1:399). Chafer clarifies that it is because of the decree of God that foreordained both the events and the means to accomplish the events until completed (Chafer 1971:1:215-216). L.S. Chafer categorizes the infinity of God as an absolute attribute. God controls history. He has fixed the duration of the life of nations and fixed their boundaries (Acts 17:26). Shedd (1979:1:339) argued that all of God’s communicable attributes are infinite. Job 11:7-9 communicates the infinity of God. The immensity or the vastness of God is related to his being in relationship to space (2 Chr. 2:6). His immensity is interrelated to his omnipresence (ibid:340). It needs to be re-emphasized that God is present in his universe without division of his substance (essence). God is present with His whole being at every moment at every point of infinite space (Hodge 1972:140). He is a God who is near and far off at the same time (Jer. 23:23) (Hodge 1975:1:384). God is both immanent and transcendent. Jesus promised to be with us in all the world to the end of the age. This emphasizes his infinity and omnipresence (Matt. 28:19-20). Ephesians 1:22 applies the attribute of infinity to Christ.

Dods (1950:401) in his book *The City of God : Saint Augustine* affirms the certainty of infinity based on revealed truth. The psalmist writing under the inspiration of the Spirit of God tells us the Lord’s (adonai-translated Lord – kurios in the New Testament – applied to Jesus Christ) (Brown, Driver, Briggs 1974:11) understanding is infinite. Common sense and the Holy Spirit should be our guides. Descartes argued that from the name of God alone that he understood God to be infinite substance, independent, omniscient, omnipotent, the creator of all things (Mackie 1982:34). However, God’s infinity must be confirmed by revelation not intuition or reason. Mackie’s reference to Descartes perception is in all likelihood perceived from the witness of God in creation.

Perception and reason through reflection on the testimony of creation would affirm these invisible attributes, his deity and Godhead. Rationalism's reason alone would be insufficient. Jenkins argues that John Gresham Machen in his books *The Origin of Paul's Religion* (1923) and *The Virgin Birth of Christ* (1930) dealt with Christ's miraculous entry into the world and his miraculous exit (1997:176). In his essay, *My Idea of God*, Dr. Machen argued that what mattered was what God had revealed in the Bible (ibid:177). Machen claimed that in the Bible the veil could be lifted from man's eyes. Yet, Jenkins was amazed that in the next instance that Machen was quoting Rudolf Otto, the German theologian, mystic's description of God. Jenkins notes that Machen was tenacious in his clinging to God's attributes of infinity, omnipotence, and God as the creator (ibid:177). The subject of being is addressed by Aristotle. The doctrine of God is a subject covered by Aquinas in his theology (Hankey 1987:63). It is even more astonishing that Nietzsche could consider the death of God (Bulhof and Kate 2000:1). The fact that philosophy is dead and bankrupt is seen in its failure to be able to adequately explain the infinity of God. Aristotelian philosophy and Scholasticism to Descartes in the 17th century failed in this matter when they based their findings only on rationalism's finite reason (ibid:10). Philosophical theology, by way of contrast, argued that infinity and perfection were concepts that were compatible. Infinity implies perfection and goodness (ibid:117). Cochrane (1956:40) relates infinity to eternity. Infinity is without limits and in addition origin. Kierkegaard is considered the founder of existential philosophy. It could be argued that Schelling was an existentialist long before Kierkegaard (ibid:40). The infinity of God in Jaspers is the transcendent. It is being in Heidegger. It is nothing in Sartre (ibid:40). Barth starts his theology with the doctrine of God. He defines God's nature in terms of God's act of the giving of revelation. He defends the doctrine of the Trinity. He argued that all of God's divine attributes and his perfections are to be argued in relationship to God's existence in three persons, the Father, the eternal Son, and the Holy Spirit (ibid:41). Barth maintained that theology should not be based on philosophical speculations but rather the biblical witness to Jesus Christ. The living God to Paul Tillich was merely the ground of being. Tillich argued that being had to be related to nonbeing. The two must not be separated from one another (ibid:86). Heidegger and Tillich held the same view that God should be defined as being (ibid:87). However, Barth made the love of God as the focal point of his doctrine of God (ibid:120).

The infinity of God means that God is without any limitations. The attributes of immensity, omnipresence, omnipotence are related to infinity. The doctrines of God as creator, the Sovereignty of God, His immanence, transcendence, and spirituality are helpful doctrines in a discussion on infinity. The infinity of God must be based on revelation. Philosophical theology is at best speculative. Intuition and reason are inadequate epistemologies. Barth argues that revelation is the only suitable epistemological basis for the attributes of God. The attributes of God must be understood in terms of God's existence in three persons the Father, the Eternal Son, and the Holy Spirit.

3.4.1.2 The Eternity of God

God is free from the succession of time (Gen. 21:33, Ps. 90:2). Is time a reality to God? Yes, the Lord God recognizes the successiveness of events, but all time the past, the present, and future events are equally vivid to Him. He has no beginning nor does He have an end in relationship to time. God is the author of time. He isn't conditioned by time. He is free to act in and out of time. The Bible reveals an appointed time as the time in which His will is fulfilled in the ordained events of life (Gen. 18:14). It was in the fullness of time that God the Father sent the eternal son of God, Jesus Christ, into the world (Gal. 4:4). The present creation is temporal. It will eventually be cleansed by fire (2 Pet. 3:10). The Lord God has promised a new heavens and earth characterized by righteousness. God remains eternal (Ps. 102:25-27). The Lord God is the Alpha and Omega who was before time was created. He will be the Alpha and Omega when all of time is ended (Is. 45:6, 57, Rev. 1:8). Revelation 1:8 is reference to God the Father. The past, present, and the future are always before Him as one unity. He is God from eternity to eternity (Ps. 90:2) (Hodge 1871:1:385-386). A. A. Hodge (1972:142-43) clarifies and advances our discussion. The eternity of God means that he is one and indivisible. Eternity is without any limitation in relationship to time. Time itself is limited. It is measured by succession. Human perception of time is the past, the present, and the future. God has not had any beginning nor will he ever have an end. God is free from the succession of time. His purpose and his acts are without succession but are accomplished within time. God is free from time but has access to time by his omnipresence. God is immutable. The schoolmen considered time to God as the abiding present. Hodge (1975:1:386) clarifies adding that the past and the future are always present to God. Chafer (1971:1:216) explains that eternity to God is one conception. The Word of God teaches that He is the Eternal God (Is. 40:28). Jesus Christ is the eternal Son (Heb. 1:8-12). Eternity contrasted to time marks God's relationship to it. He is the author of time by the relationship of time to sending the Eternal Son of God, Jesus Christ, into the world. Time is divided into two halves before Christ and after Christ. Shedd (1979:1:342) is concise when he defines the eternity of God to time. God's eternity is without any beginning, succession, or end. He documents his statements from the scriptures (Is. 41:4, 57:15, 1 Tim. 1:17, 6:16).

Boethius argues that God is eternal. He adds that this is the common judgment of all who are rational (Helm 1997:23). God's eternity means that he is not limited in any way by time. This is a more accurate analysis and explanation than to say that He is not in time. This view omits the incommunicable attributes of infinity and omnipresence. God has access to time. The doctrine of creation testifies that God is separate from creation and created beings as the Creator. He is not in everything. This is the non biblical doctrine of Panentheism nor is God everything. This is the non biblical doctrine of Pantheism. Calvin's exposition of Exodus 34:6 explains the Bible as a mirror to man of the image of God (Van Der Kooi & Mader 2005:119). The consensus of Western Theists is that God is eternal (Ganssle & Woodruff 2002:21). Philosophical discussions without revelation on God's eternity are unproductive. We have confirmation of the eternal purpose of God in the scriptures (Romans 9-11). All events in God's life are present. This confirms what has been discussed earlier that the past, present, and future are all before God. God had the past, present, and future before him in eternity. Sinnott-Armstrong argues on the theme of the eternity of God that God is timeless (Craig & Sinnott-Armstrong 2004:110). If God is timeless then it is argued that he is not active in the temporal world. Sinnott-Armstrong concludes that this means that traditional

theism is not consistent nor is it true (ibid:110). However, he fails to take into consideration the infinity of God and his omnipresence. Philosophers base their thought on either the perception of knowledge through their senses or through the reason of rationalism. The Bible teaches that God is separate from time. He has access to time. He moves in and out of time because of the attributes of infinity and omnipresence. The nature of divine eternity must be entertained not as Craig argues from a philosophical viewpoint but biblically and theologically (ibid:110). The eternity of God must be based on an exegesis of the Old and New Testament books that teach this truth. W. L. Craig summarizes our argument on the nature of divine eternity. God is eternal. He is without beginning or end. He did not come into existence nor will he cease from existing. Craig (2004:110) adds that God has been involved through all of human time (Ps. 90:2). While God had no beginning yet time did. Craig includes these scripture verses for consideration (Gen. 1:1, Prov. 8:22-23, Jude verse 25, Titus 1:2-3, and 2 Tim. 1:9). I might add that God does repent in relationship to the temporal (Gen. 6:6). This does not mean that there is any change in his character (James 1:17).

In interaction, God is free from time (Gen. 21:23, Ps. 90:2). He had no beginning, succession, nor will he have any end. His infinity and omnipresence applied to the concept of eternity means that He moves in and out of time. The appointed times are the events that God has ordained in eternity past to be fulfilled in life events (Gen. 18:14). The Lord God is the Alpha and the Omega. God is the eternal God (Is. 40:28). Jesus Christ is the eternal Son (Heb. 1:8-12). The consensus of Western Theists is that God is eternal.

3.4.1.3 The Immutability of God

God is immutable in His person and character (attributes) (Hodge 1975:1:390). The New Testament epistle of James records God's immutability (James 1:17). Immutability means that God does not change. Hodge (ibid: 390-391) gives the following scriptures that related to God's immutability (Mal. 3:6, Ps. 33:11, Prov. 19:21, Is. 14:24, 46:9-10). Immutability must not be confused with immobility. The critics continue attacking the immutability of God by pointing to passages that declare at least superficially that God changes (Gen. 6:6, Num. 23:19, Jonah 3:10). The Lord must respond to sin. His attributes of holiness and justice are part of God's character. God interposed with an oath witnessing to his immutability (Heb. 6:17) (Klooster 1975:25 in Henry (ed.) 1975). Klooster defines immutability of God as his constancy and unchangeableness. He cites three areas where this is true. The first is God's being (substance). The second is His decrees, and the third is God's works. Decrees should be singular. His works should be understood and referred to as His means to accomplish his works. He clarifies those verses that refer to God's repentance. 1 Samuel 15:11 records the fact that God repented that he had chosen Saul to be king. The same chapter bears out the words of Samuel that God cannot lie nor repent (1 Sam. 15:28). The immutability and faithfulness of God are evidenced in God's keeping the covenant. Other passages refer to repentance which are conditional. The condition is either stated or implied (ibid:26). Klooster has in mind Jeremiah 18:8. This explains God's repentance in the prophecy of Jonah and the response of the Ninevites. The Sovereign God is over all (ibid:26-27). Chafer (1971:1:219) agrees that the repentance of God can be understood by its conditional nature. He calls Jonah 3:4,

10 a threat. It is better explained as God has to respond to sin. God has not nor will he change in any way internally or externally (Hodge 1972:144). The eternal God is infinite. The scripture declares the immutability of God applied to Jesus Christ (Heb. 13:8). Shedd (1979:1:351) advances our discussion by adding that God does not change in his substance (essence- internal being), his attributes or purposes. Conditional promises and threats demand a change in man but not in God (ibid:352-353). He relates God's immutability to his infinity and infinite knowledge (1 John 3:20, John 21:17, Acts 15:18, Heb. 4:13, Rom. 11:33, Matt. 6:32, 1 Kin. 8:39, Ps. 139:1-16, Is. 46:10, Ezek. 11:5) (ibid:354). Erickson (2000:304) refers to the immutability of God as his constancy. God's perfection is that He is a perfect being. His constancy is seen in his plans and purpose. There isn't any modification in God's character. God is immutable in his character. The faithfulness of God is a constant throughout the scriptures (1 Cor. 1:9, Phil. 1:6, 2 Tim. 2:13) (ibid:317). Scripture declaring a change in the mind of God are to be understood as a further outworking of his plan. Erickson gives the example of the Gentiles (ibid:304). I might add that any apparent change in the character of God such as God repents must be understood as a response to sin. Process theologians contradict the immutability of God arguing for reality to be seen in terms of the process (ibid:305). At best, it can be added that process theology is a philosophical position without a biblical foundation. Erickson informs that two names associated with process theology are Charles Hartshorne and Alfred North Whitehead (ibid:305). Some theists have challenged immutability, and additional attributes such as timelessness, and foreknowledge. They claim that these attributes originate with Greek philosophy rather than the scriptures (ibid:307). Timelessness relates to God's attribute of eternity. Erickson (2000:307) names Clark Pinnock, Richard Rice, John Sanders, William Hasker, and David Basinger as arguing for this idea. God is both unchangeable and unchanging in his character (attributes) (Ryrie 1974:23). There is not any development needed nor is necessary in God's essence. The plans of God are immutable as is He (ibid:23-24). God's revelation is progressive in nature. The canon closed at approximately 100 A.D. The last New Testament book to be received was the book of Revelation at 90 A.D. This apparent change is only from man's perspective. Revelation was not given all at once but over a course of approximately 1500 years (ibid:24). Secular thought claims immutability can be explained as originating with mysticism and apriori theology. This view faults Scripture and is speculative in nature (MacIntosh 1919). Cupitt (2003:4) believes that objective theism of which immutability is one attribute of God is not defensible. He argues that this is true ethically, philosophically, theologically, and culturally. He omits the biblical category.

3.5 The Communicable Attributes of God

3.5.1 Omnipotence

Charles Hodge (1975:407) relates omnipotence to the will of God. God wills and it is done refers to creation. God has created according the good pleasure of his will which is a direct reference to Ephesians 1:11. "In whom also we have been called having been predestinated according to plan the one supernaturally works all things according to the divine decree" (boulen) "His will" [author's translation] (Aland & Black 1968:665). The word boulen is used of the divine

plan. It was formed when the Godhead met in eternity past. Hodge (ibid:407) cites these verses to support omnipotence (Gen. 17:1, Jer. 32:17, Ps. 115:3, Ps. 135:6). The omnipotence of God means that he is free from all restraints. Jesus told his disciples that all power had been given to Him in heaven and earth. The work of the Father is “which he has purposed in Christ having raised Him from dead and having seated” [Him-understood] “at His right in the heavenlies” (Eph. 1:20) [author’s translation] (Aland & Black 1968:666). Jesus Christ has been “exalted above all rule, authority, power, and lords, and every name being named not only in this age but also in the coming ones” (Eph. 1:21-22) (ibid:666). An exegesis of Philippians 2:9-11 testifies to the Sovereign Lordship of Jesus Christ that everything concerning the believer’s life must come through Him. The miracles of Christ demonstrate his power over every realm. The Bible declares that the Lord God Almighty reigns: “Hallelujah because the Lord” (Jesus Christ) “has reigned” (Aorist Active Indicative, 3rd person singular – constative – refers to something being completed in past time without reference to the action – just that it did happen) “God the Almighty” (Rev. 19:6) [author’s translation] (Aland & Black 1968:885). The context is a choral reading of praise in heaven because God has judged “the great harlot” (Rev. 19:2) (ibid:884). The false system of worship the world church is pictured in Revelation 17. Its commercial system has been destroyed by the Lord God Almighty in Revelation 18. The outworking of the glory of God stated in the Holy Scriptures is the might of God (Col. 1:11). The might of God is the application of his divine power to accomplish all his decree. Hoekema argues that God can accomplish all which He wills (1975:29-34 in Henry (ed.) 1975). It would be better phrased that God can accomplish all which He has willed. The decree of God and the means to accomplish all the divine will was completed in eternity past before time began. Shedd advances our discussion citing Psalm 33:6 where word or command is used of the divine omnipotence. God’s divine omnipotence is unlimited. It is only limited by absurd logical impossibilities (1979:1:359). God cannot do that which is contrary to his divine nature (being or essence) (ibid:360). God is not able to lie (Heb. 6:18) and can not deny Himself (2 Tim. 2:13). James 1:13 adds that God is not tempted by sin nor does He tempt believers to sin. Shedd explains that God is a perfect Being while sin is an imperfection (ibid:360). The attributes of God are equally balanced. His divine power is seen in creation (Is. 44:24). His providence is seen in Genesis 1:1 and 2. The preservation of God is declared in Hebrews 1:3. God supernaturally intervenes in our present world. His supernatural intervention supercedes natural laws (ibid:362). In addition, Shedd brings out the attribute of omnipotence applied to Christ and the gospel. Christ is the power of God (1 Cor. 1:24). The gospel is the power of God. The message has a life changing principle (Rom. 1:16). Messiah, Jesus Christ is the arm of the Lord (Is. 53:1). A. A. Hodge (1972:149) calls God the first cause. He supernaturally works all things according to the purpose which is divine decree (boule) His will. The divine decree was formed by His own counsel in Eternity Past. God’s infinite power is realized in all that God has willed (Chafer 1971:1:209). God’s omnipotence is evidenced in creation (Gen. 1:1), his power to preserve (Heb. 1:3) and divine providence (Ryrie 1974:23). The providence of God has one great end the glory of God. All events and the means to accomplish them come to pass as he planned from eternity past (Hodge 1975:1:255). Philosophers such as Hume have argued against the omnipotence of God. They reason that the Greatness of

God would eventuate in a world without evil. The presence of evil in the world argues against theism (Hartshorne 1965:201). Plantinga acknowledges the fact of evil in the world (1977:54).

The problem is not with the omnipotence of God. The origin of evil is accounted not in the omnipotence of God but rather in his created beings. Isaiah 14 records the fall of Satan. Ezekiel 28 records the sin of Satan. This is origin of evil in the universe. The fall of man in the Garden of Eden was because of obedience to Satan (Gen. 3:8-21, Rev. 20:2). God purposed by the counsel of his own will to have elect and non-elect angels. The Scripture testifies to this fact (1 Tim. 5:21). The omnipotence of God will be seen in the triumph of righteousness. Jesus Christ created the angelic realms (Col. 1:16).

3.5.2 Omnipresence

The Omnipresence of God means that God is everywhere at once with His whole being. God is One and His being is not divided nor diffused into parts throughout space (Ps. 139:7-12). Scripture points to the dwelling place and throne of God in heaven (Matt. 6:9, Is. 66:1). Three additional terms are associated with omnipresence. These are immensity, transcendence, and immanence. The immanence of God means that God is within the world. He is acting within and through his creation (Zech. 1:10-11). He is transcendent in that God is above and beyond creation but is at the same time present and working in the world (Ps. 19:1-14, 139:10, Is. 55:8-9, Rom. 1:20). The immensity of God explains the vastness of God's being. He is free from all limitations (Chafer 1971:1:219-220). God's presence becomes a source of blessing knowing His continual encouragement, comfort, and protecting hand. This is an incentive to live a holy life. The child of God is comforted by the presence of the Lord. The omnipresence of the Lord means the direction of God in the believer's life (Ex. 13:21, 33:14, Phil. 2:13). Chafer adds that the Bible points out that each member of the Godhead is said to be present at a particular point. The Father is said to be in heaven (Matt. 6:9), the Son is at the right hand of the Father (Heb. 1:3), and the Holy Spirit is designated by His relationship to the church (Eph. 2:22)(ibid:219). The doctrine of creation proves that God is separate from creation and the things in it (Gen. 1:1-2). This is very important because pantheism teaches that God is in all of creation (Ryrie 1974:24). A. A. Hodge (1972:141) clarifies the difference between the immensity and the omnipresence of God. Immensity is the relationship of God to space. His omnipresence is God's relationship to man and his world. Anselm (Williams 2001:15) defined omnipresence as God being unbounded and eternal. God is supernaturally present and directs the affairs of men (Dan. 4:35). His Sovereign will cannot be thwarted by man. Jesus Christ is omnipresent and the Sovereign Lord of the universe (Matt. 28:18-20, Phil. 2:9-11).

3.5.3 Omniscience

God's all knowingness extends to things which are both actual and realized and possible but not realized. The Godhead knows all things at once past, present, and future without any succession of events whatsoever (Eph. 1:11). Jesus knew that Tyre and Sidon would have repented if His miracles had been done in their midst. Yet in the omniscience of God, he preplanned in eternity past that it would not be ordained. Capernaum received the miracles of Christ but did not respond

appropriately to Christ. Jesus, the eternal Son of God, knew their lot in the day of judgment. Sodom's judgment would be more favorable than Capernaum. Capernaum sinned against great light (truth) being the miracles of Christ (Matt. 11:20-24) God's omniscience is his being (essence) knowing. Secondly, the eternal God knows all things. This is referred to as the mode by theologians. The all things includes the past, the present, and the future as present to God. His eternal purpose has been planned in eternity past (Hodge 1972:144-145). God is an infinite and perfect being. He knows all things perfectly in and of Himself. God does foreknow all things as certain (1 Sam. 23:11, 12, Acts 2:23, 15:18, Is. 46:9-10)(ibid:146). The smallest details of life are known at all times to God. The Father knows the number of sparrows in the universe at all times (Matt. 10:29). The hairs of one's head are numbered. The Psalmist develops God's omniscience of the individual before He is born (139:1-13). The omniscience of God is free from any time limits of succession of events as illustrated by the divine plan of God (Eph. 1:11). The infinite intelligence of the Godhead extends to all of life both to things actual and realized, and possible but not realized. The believer is comforted by the omniscience of God because He knows the answers to all the what if's of life. The Gospels record that the comprehensiveness of the all knowing infinite mind of the Godhead to the smallest details of life. Jesus knew all men (John 2:24-25). Shedd (1979:1:354) adds two interesting verses to our discussion 1 John 3:20 and Hebrews 4:13. Walvoord (1974:42) draws our attention to the omniscience of God as declared in Psalm 147:4-5. The Omniscience of God means that the past, present, and future were before the Godhead in one unified whole (Chafer 1971:1:192). The infinite God comprehends all things at one time (Shedd 1979:1:354). The eternal mind is declared in Ephesians 1:3-14 to have formed the divine decree (plan). The divine mind worked the divine decree after the independent counsel His own will (Aland & Black 1968:665). This included all things before the world and time began (Hodge 1975:1:393-406). The divine mind established the divine means to accomplish all of the events in the divine decree. All things are working according to his eternal decree based on the infinite sovereign mind and will (Eph. 1:10-11). He has foreordained all things that come to pass (Acts 2:23). The divine means for the believer to be saved was he heard the word of truth the gospel. He believed the gospel resulting in his salvation (Eph. 1:13). For the believer saved by grace through faith in Jesus Christ, God supernaturally works (present indicative active 3rd person singular) all things together for good to those who love Him (present active participle – dative masculine plural) (Rom. 8:28). Foreknowledge will be dealt with later under Soteriology (doctrine of salvation). Foreknowledge to know before is divine choice. Romans 8:29 explains Romans 8:28.

3.5.4 Other Communicable Attributes

These are attributes that are in man to some degree. In God, these are perfections of His Being. "God is love" (1 John 4:8) [author's translation] (Aland & Black 1968:821). Additional scriptures pointing out the love of God are John 3:16, 1 John 3:16, 1 John 4:9-10, and Romans 5:8. Agape love on the human side is an act of the human will for the good of the object that is loved. Love on God's side is divine choice (Eph. 1:4), self-sacrifice (1 John 4:10), and his love in regenerate hearts (Rom. 5:5). God is holy. The scripture exhorts the child of God to be holy (1 Pet. 1:15). It was the attribute that the Lord Jesus taught his disciples (1 John 1:5). God is light (holy) and there

isn't any evil in him. The justice or righteousness of God is seen in Psalm 19:9, 116:5, 145:17, Jer. 12:1. The justice of God is related to the meaning of the resurrection of Christ for non-believers. They are under judgment (Acts 17:31). The justice of God is seen in the historical fact of the crucifixion of Christ (Rom. 3:21-26). God is true (Rom 3:4). This is the veracity of God. John 14:6 teaches that Jesus is the truth. The freedom of God means that he is independent of all authority outside of himself. The name Elohim argues for the independence of God. Isaiah 40:13-14 teaches the same truth (Ryrie 1974:19-22). God has foreordained whatever comes to pass. The exegesis of Ephesians 1:11 supports this statement. It is often argued that foreordination that encompasses all events is not consistent with man as a free agent. Charles Hodges (1975:1:545) answers this objection by arguing that man's responsibility and will are included with the plan. Acts 2:23 confirms the truth of this position. Christ was delivered up "by the predestinated boule" (plan) "and foreknowledge of God" (Acts 2:23) [author's translation] (Aland & Black 1968:422).

3.5.5 God's Sovereignty

The sovereignty of God means God is the supreme ruler. God is drawing the age to a close summing up and concluding all things in Christ (Eph. 1:10). All things are working according to His eternal decree (plan). The decree of God was formed based on the infinite sovereign mind and will (Eph. 1:11). God the Father is the sovereign ruler over creation because he created it all for the eternal son, Jesus Christ (Col. 1:18, Rev. 4:11). The eternal Son has the right to judge the earth because He redeemed (bought) men (Rev. 5:9). He was slain on the cross of Calvary (Acts 2:23, Rev. 13:8). His atoning death gives Christ the right to judge the earth (Rev. 5:9-14). The sovereign God of the heavens has done according to his good pleasure (Ps. 115:3). The prophecy of Daniel teaches the sovereign hand of God cannot be thwarted (Dan. 4:35). Jesus spoke of the Father as recorded in the gospel of Matthew (6:5-15). The savior restated the Old Testament scriptures that the greatness, the power, the glory and majesty belong forever (1 Chr. 29:11). The Father possesses the earth and all that is within it (Ps. 24:11). The Lord God Almighty owns all souls as recorded in the book of Ezekiel (Ezek. 18:4). The New Testament teaches that God is the creator of our soul (1 Pet. 4:19). The sovereign God has the right to do what He will with what is His (Matt. 20:15). God is the source, the agent and for whom all things were created, exist, and continue (Rom. 11:36).

The sovereignty of God is universal. It extends over all men both Christians and non Christians. His sovereignty is absolute. The sovereignty of God is unrestricted. The boundaries and span of time allotted to the nations is predetermined by God (Hodge 1975:1:440-441). The psalmist cries out that his times are predetermined by God (Ps. 31:15). The apostle Peter declares that God the Father repays each man according to the works of his hands (1 Pet. 1:17). Some are given light and saved. Others remain in the darkness and are lost. Why is this? God has done as it seems good in His sight. Jesus prayed in Matthew 11:25 thanking the Father that he had hidden these things from the wise and intelligent. He has revealed them unto the nepiois (unlearned) (ibid:441).

Men perish and are responsible for rejecting both natural light (truth) of Creation (Romans 1) and special light (revelation) (John 3:18). God is not willing that any should perish. A superficial

reading of the Greek New Testament reads: “not willing any to perish but all to come to repentance” [author’s translation] (Aland & Black 1968:811). The negative *me* is used to introduce a question (Goetchius 1965:229-230). The *kurios* “not willing any to perish but all to come to repentance, isn’t he?” The Greek particle *me* affirms an answer in the negative. 2 Peter 3:7 confirms the fact that men do perish (Bigg 1975:290). To interpret 2 Peter 3:9 in any other way would be to open the door to universalism that all men will be saved. This question must be understood within the context of 2 Peter 3 and verse 15. The longsuffering of the Lord (Jesus) is because of salvation. The apostle Paul answers this question in Romans 9:15-16. God has the right to show mercy and the right to not show mercy. The apostle uses Pharaoh as an example of one whom God raised up to declare his divine power and proclaim his name throughout the earth (Rom. 9:17) (Hodge 1972:221). God has the sovereign right as the Creator. Paul uses the illustration of the right of the potter over the clay (Rom. 9:20-24). To argue that there is a difference between what God has willed and his emotions (sensitivity of God) may be an argument based on the wider context of the New Testament or speculative philosophical theology. In the immediate context of 2 Peter 3, the apostle is answering the question of why the Lord’s return has not happened. The answer is salvation. The longsuffering of the Lord waits for the last person to be saved (2 Pet. 3:15). The “not willing anyone perish and all to come to repentance” must be understood in the immediate context of those who are appointed to salvation. God determined the end from before the beginning (Eph. 1:3-14). Ryrie adds that without a doubt the Bible teaches God’s sovereignty. Ephesians 1 and Romans 9 confirm the biblical doctrine of a sovereign God (1974:25). This is a comforting doctrine to the Christian affirming that God is in control and his plans will be triumphant (ibid:25).

In analysis, the spirituality of God means God is spirit. He is in another realm with unlimited access to the material, space, and time world. The unity of God means that the one God exists in 3 persons (Matt. 28:19-20, John 14:16-17, 2 Cor. 13:14). Each member of the Godhead is God. The Father is God (John 6:27, Eph. 4:6). The eternal Son is God (Heb. 1:8). The spirit is God (Acts 5:3-4). Each member of the Godhead is co-equal, co-eternal, co-existence of one essence or substance, and indivisible. The early church councils confirmed the relationship of the eternal Son to the Father. Son is co-equal, co-eternal of same essence (substance) as Father and indivisible. This was decided by the Council of Nicaea in 325 A.D. This council confirmed the eternity of Christ and that He was of one substance with the Father. Council of Constantinople 381 A.D. affirmed the deity of Christ. The question of whether the Holy Spirit was God was raised. Council of Toledo in 589 A.D. confirmed the deity of the Holy Spirit. The Holy Spirit is co-equal, co-eternal, co-existence, of one essence or substance and indivisible. They added the *filioque* clause that the Holy Spirit proceeded from the Son as well as the Father. The incommunicable attributes of God are those that are only to be found in God. They are the infinity, eternity, and immutability of God. The infinity of God means that God is without any limitations. The eternity of God argues for the fact that God is free from succession of time (Gen. 21:33, Ps. 90:2). The immutability of God means that He does not change in his person, or attributes (James 1:17). The communicable attributes are omnipotence, omnipresence, omniscience, love (1 John 4:8), holy (1 Pet. 1:5), just (Rom. 3:21-26), true (Rom. 3:4, John 14:6), and freedom (Is. 40:13-14). The Sovereignty of God means that God is the supreme ruler (Eph. 1:10-11). The Father is the sovereign ruler over creation

because He created it for the eternal Son (Col. 1:18, Rev. 4:11). The eternal Son, Jesus Christ, has the right to judge the earth because He was slain and redeemed men (Acts 2:23, Rev. 13:8). Sovereignty of God extends over all men. The Sovereign God intervenes supernaturally in the affairs of men (Dan. 4:35).

3.6 Summary

The words 'God is Spirit' in John 4:24 mean that God is in the spiritual realm. Jesus distinguished between the spiritual realm and natural realm in his conversation with Nicodemus in John 3:6. True worship must come from the new nature imparted by the Holy Spirit when one believes on Jesus Christ and be based on the truth (John 4:24). This is the means to worship the Father. This is not an attribute of God nor does it point to limitations imposed that are physical. While God's eternality means that He had no beginning nor will he have any end. His immortality refers to a level of existence to which Christ was raised at his bodily resurrection (1 Tim. 1:17, 6:15-16). The invisibility of God means that God is not perceived by our human senses. 1 Timothy 6:15-18 refers not to the Father but to Jesus Christ. Christ's eternal might is the reverse side of his Glory. Christ has the might (the muscle) of the ages (1 Tim. 6:13-16). John 4:24 explains God's essence that he is spirit. God is in another realm the realm of the spiritual. He is separate from the material, time, space, physical realm yet omnipresent (Hodge 1975:1:376-380). John 4:24 explains the being of God. God is a person. He has personality (Chafer). The being of God is taught in John 4:24 rather than attributes manifested from his essence. John 4 compares true worship to false worship. God has not any limitations. He is not perceived through man's senses. This is the meaning of John 1:18. Jesus Christ explained (exegeted) the Father (John 1:18, 14:9).

The unity of God means God is one God (Deut. 6:4, James 2:19). The one God exists in three co-equal, co-eternal persons of one essence (substance) and indivisible (Matt. 28:19-20, John 14:16-17, 2 Cor. 13:14). Each person is God. Jesus is the eternal Son (Heb. 1:8). The Father is God (John 6:27, Eph. 4:6). The Spirit of God is God (Acts 5:3-4).

Theology Proper consists of the divisions of Theism and Trinitarianism. Theism consists of both the existence and attributes of God. Trinitarianism is the presentation of three persons in the God head but one God. This is explained in terms of their role, attributes, and relationships within the God head. The unity of God needs to be expanded in terms of his person, attributes, his decree, and names. Trinitarianism includes both the attributes that are communicable and incommunicable. God is one God but exists in three persons. Tertullian used the word trinity. The triune God is of one essence (substance) in three persons indivisible. Each person shares equally in that essence (Berkhof). The Arian controversy which denied the eternality and deity of Jesus Christ was condemned by the Council of Nicaea (325 A.D.). Athanasius championed the orthodoxy view that Christ was co-equal, co-eternal, of same essence (substance) as the Father and indivisible. The essence (substance) refers to the inner being of God. The Council of Nicaea affirmed the eternality of Christ and that he was of one substance with the Father. The views of Arius were condemned. The conclusion of the Council of Nicaea was reaffirmed at Constantinople in 381 A.D., and again at Chalcedon in 451 A.D. The Constantinople Creed is known as the Nicene Creed. Macedonius,

the bishop of Constantinople (341-360 A.D.) argued that the Holy Spirit was not God. The Council of Toledo in 589 A.D. affirmed the deity of Holy Spirit. This church council added the filioque clause. The Holy Spirit proceeded from the Son as well as from the Father.

The incommunicable attributes of God are his infinity, eternity, and immutability. The communicable attributes of God are his omnipotence, omnipresence, omniscience, love, holy, and justice. The incommunicable attributes are distinguished from the communicable attributes because they aren't found in man. The communicable attributes are found in man to some extent. The infinity of God means that he is infinite in his being and perfections and without any limitations. His immensity and omnipresence help to further clarify the meaning of God's infinity. He is omnipresent means that he is near and far off with his entire being at the same time. God is not diffused. God is a spiritual being both invisible without material form, and dwelling in unapproachable light. God is sovereign (Eph. 4:6). God is separate from creation. He has not any limitations of time and space. Yet, he moves in and out of time and space. God is omnipotent bringing things to pass. The times and boundaries of the nations have been predetermined by God (Acts 17:26). His divine purpose (the decree of God) will be done (Ps. 115:3) (Erickson). The infinity of God shouldn't be considered a communicable attribute. The immensity of God (his vastness) should be thought of in terms of the relationship of his being to space (2 Chr. 2:6). The immensity of God is interrelated to his omnipresence (Shedd). God is present in his universe without division of his essence (substance) with his whole being at every point of infinite space (Hodge 1972:140). God is a God who is near and far off at the same time (Jer. 23:23) (Charles Hodge). God is both immanent and transcendent. The Savior, the Lord Jesus, promised his presence to the end of the age. This reflects his infinity and omnipresence (Matt. 28:19-20). The attribute of infinity is applied to Christ in Ephesians 1:22. Infinity implies perfection and goodness. The infinity of God means that God is without any limitations. The attributes of immensity, omnipresence, and omnipotence are related to the infinity of God.

The eternity of God means that God is free from the succession of time in that all time is equally present to Him. God has no end nor beginning in relationship to time. He is free to act both in and out of time. The appointed time is the time when events in His will are fulfilled (Gen. 18:14). God the Father sent forth Christ in the fullness of time into the world (Gal. 4:4). Our present world is temporal to be cleansed by fire (2 Pet 3:10). God is eternal and remains so (Ps. 102:25-27) when times are ended (Is. 45:6, 57, Rev. 1:8). God is God from eternity to eternity. Time is limited. It is measured by succession. Human perception of time is past, present, and future. Revelation 1:8 is in reference to God the Father. His purpose and acts are without succession but are accomplished in time. While free from time, God has access due to his omnipresence. God is immutable in that He does not change. The past, present, and future are one unity to him. He is the eternal God (Is. 40:28). Christ is the eternal Son (Heb. 1:8-12). God is the author of time. Time is divided into 2 halves before Christ and after Christ. God's eternity is without beginning, succession, or end (Shedd 1979) (Is. 41:4, 57:15, 1 Tim. 1:17, 6:16). The doctrine of creation shows God's access to time but also that He is separate from creation and created beings as the Creator. God is not in everything (Panentheism). God is not everything (Pantheism). All

events in God's life are present. The present, past, and future are all before God in eternity. God's eternity does not mean God is timeless because he is active in the temporal world. It is important to take into consideration the infinity and omnipresence of God. Craig (2004) adds that God has been involved through all of human time (Ps. 90:2). God had no beginning but time did. God is free from time (Gen. 21:23, Ps. 90:2). He has had no beginning, succession, nor will he have any end. God moves in and out of time. Appointed times and means to accomplish these events are foreordained in eternity past. (Gen. 18:14). The consensus of Western Theism is that God is eternal. God does not change in either his person or his attributes (character) (James 1:17). This must not be confused with immobility. Critics point to passages that declare that God changes (Gen. 6:6, Num. 23:19, Jonah 3:10). However, this does not argue against the immutability of God but argues for the fact that God must respond to sin. This is due to the fact that God's holiness and justice are part of God's character (attributes). God has given an oath that witnesses to his immutability in Hebrews 6:17. The unchangeableness and the constancy of God is seen in his being, his decree, and his words (Klooster). How are his decrees and works to be understood? His works should be considered the means until the event is accomplished (1 Sam. 15:11 and 15:28) confirm God's immutability. Passages referring to repentance are conditional (Jer. 18:8, Jonah 3:9-10) (Chafer). God is immutable in his character but must respond to sin. The immutability of God in Hebrews 13:8 is applied to Jesus. His promises as well as his threatening require a change in man (Shedd). All truth was not revealed at the same time but over a period of approximately 1500 years (Chafer). God is a perfect being (Ryrie).

The communicable attributes of God are in man to some degree. God's omnipotence is related to his will (Eph. 1:11) (Hodge). God has worked all things according to the divine decree. God supernaturally worked all things after his own counsel (Eph. 1:17). God is free from all restraints. Jesus told his disciples that all power (omnipotence) had been given to Him in both heaven and earth (Matt. 28:18). Ephesians 1:20-22 and Philippians 2:9-11 testify to the exaltation and sovereignty of the Lord Jesus. God's power is seen in Revelation 17 of his judgment of the false system of worship and his judgment of its commercial system in Revelation chapter 18. The decree of God and the means to accomplish all the divine will has been completed in eternity past before the world began (Charles Hodge). God's omnipotence is unlimited. It is only limited by absurd logical impossibilities (Shedd). God is unable to lie (Heb. 6:18). He can not deny himself (2 Tim. 2:13). God is not tempted by sin nor does He tempt believers to sin (James 1:13). God intervenes in our modern world. His supernatural intervention supersedes natural laws (Shedd).

Christ is the power of God (1 Cor. 1:24). The gospel is the power of God (Rom. 1:16) (Shedd). God's infinite power is realized in all that He has willed (Chafer). His omnipotence is evidenced in creation (Gen. 1:1), his power to preserve (Heb. 1:3), and his divine providence (Ryrie). God's providence has one end the glory of God. The presence of evil in the world does not argue against the omnipotence of God. The origin of evil is in his created beings. Isaiah 14 records the fall of Satan. Ezekiel 28 records the sin of Satan.

God is everywhere at once with his whole being. God is not divided nor diffused into parts throughout space (Ps. 139:7-12). His dwelling place and throne are in heaven (Matt. 6:9, Is. 66:1). Immensity, transcendence, and immanence are three terms associated with omnipresence. The immanence of God means that he is active within the world. He is acting within and through creation (Zech. 1:10-11). He is above and beyond creation but simultaneously present and at work in his world (Ps. 19:1-14, 139:10, Is. 55:8-9, Rom. 1:20). This is known as God's transcendence. The immensity of God points to his infinite vastness. He is free from all limitations (Chafer). The omnipresence of God is a blessing, encouragement, comfort, and protection. It is a reason for the believers in Christ to live a holy life. His presence means that the believer's life is directed (Ex. 13:21, 33:14, Phil. 2:13). God is separate from creation (Gen. 1:1-2). The difference between the immensity of God and his omnipresence is that his immensity is his relationship to space. The omnipresence of God is his relationship to both man and his world. God's omnipresence means that he is unbounded and eternal (Anselm). God is supernaturally present and directs the affairs of men (Dan. 4:35). His sovereign will can't be thwarted by man. Jesus Christ is the omnipresent sovereign lord of the universe (Matt. 28:18-20, Phil. 2:9-11). God's omniscience refers to his knowledge of all things possible and realized. He knows all things past, present, and future without succession of events (Eph. 1:11). The past, present, and future are all one before God. While Jesus knew that Tyre and Sidon would have repented if they had his miracles done in their midst yet the omniscience of God planned in eternity that it would not be done. His eternal purpose has been planned in eternity past (Hodge 1975:1:9:535-549). God knows all things perfectly in and of himself. God decreed all things certain, even to the smallest details of life. They are known to God at all times. His omniscience planned the events of the decree and the means to accomplish these events. This is all foreordained in the eternal purpose of God. His omniscience is his present knowing of all things in the universe at all times. God's omniscience in eternity past was free from the limitations of successions of events (Eph. 1:11). God's infinite omniscience extends to all of life both things actual and realized, possible and not realized. Jesus knew all men (John 2:24-25). The eternal God formed the divine decree (plan) in eternity past (Eph. 1:11-14). This was done by the counsel (boule) of his own will. This was before the world and time began (Hodge 1975:1:9:538).

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