



Divine Essence

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Divine Essence

Essence (ousia), which literally means as being, referring to the inner intrinsic nature, the true substance, and the invisible qualities manifested by a person's thoughts and actions. Essence is the basic constituent of being a thing, the intrinsic nature of something, that which underlies all outward manifestations and is both permanent and unchangeable. Essence implies a state of being or existence (Romans 1:20 John 1:1).

God's essential being can never be completely defined or grasped by corrupt human nature and finite humanity. Only as He reveals Himself to us in the Bible can we, in a limited way, comprehend His Person and nature.

God in grace has revealed Himself, and what is revealed of God's essence is revealed to be understood through the ministry of the Holy Spirit. The believer is dependent upon the infallibility of the Word of God and the filling of the Holy Spirit to fully understand the invisible, immaterial, infinite, unlimited and perfect essence of God.

God is self-revealed for no man can find anything about God without His self revelation. Man has no capacity, ability, resources and power to understand anything about God without God providing us the ability, the capacity, the power and resources to know Him. We do not have the frame of reference in our humanity nor even the entire human race combined to enable us understand or illustrate the perfect character of God.

There is no parallel comparison between divine essence and the human personality. The personality of God is totally beyond comparison with human personality. Human personality is relative and falls short in similarity to divine personality. The personality of God is a real Person with personal attributes and perfect personality without limitations.

The personality of man is variable, unreliable, and corrupted by the old sinful nature. The essence of man is not real but reel and the attributes of man is imperfect as his soul. The Bible uses anthropomorphism which ascribes to God human physical characteristics, that which He does not possess but explains His essence, acts and decisions, policy and decisions in terms of human anatomy.

God used the language of men to reveal Himself. The Bible uses anthropomorphism, which ascribes to God some human passions, emotions, characteristic and attributes, which He does not possess but reveals and explains Himself, His divine policy, acts and decisions for man. God alone has the perfect and infinite personality.

The infinite and perfect personality of God is the pattern He used for creating or constructing man. God created a physical body with immaterial soul which is the real person (Genesis 1:27). The phrase God created man in His own image connotes that man possesses all the attributes of personality not the attributes of deity. Man does not possess the nature or attributes of God there is nothing good in man. Originally, Adam was without the old sinful nature; he possessed soul and human spirit.

When Adam fell, the image of God was marred but not destroyed. From that moment, sinful man has become totally incompatible with the integrity and incapable of having a relationship with Him. The old sin nature (OSN) is inherently hostile to the integrity of God. The old sinful nature operates in opposition and rebellion against the will and plan of God.

Self-existence: God exists eternally, without being sustained by Him or by any other source. God has no beginning. Yahweh means the "Self-existent One". God is the Source of all sustaining but does not need it Himself. God exists as an infinite Person who does not need help from anyone. He is the infinite Source with infinite capacity who provides for our needs. God's existence is unalterable.

He is the Cause of all existence outside Himself, but He has no cause for Himself. That is why we adjust to Him and He does not adjust to us. If God caused us to receive His life, He can also afford to give us some of His energy. God is infinitely capable of supplying His energy to His children.

This is an indirect, impersonal supply line available for the entire human race but the only beneficiaries are the regenerated believers. This system of blessing for the Church Age believers is called the grace plan of God. When we made our first adjustment to His justice by believing in Christ, then we became related to the One who has no origin, the Cause but has no cause. There is nothing beyond God, and our relationship with Him inside the divine dynasphere is the peak.

There are points of similarity between the essence of God and the soul of man since the soul was patterned after the essence of God. God's being (essence) is unseen or invisible, real with ten basic attributes (such as sovereignty, righteousness, justice, eternal life, love, omnipotence, omniscience, omnipresence, veracity and immutability). The human soul is unseen or invisible, real and has some attributes (self-consciousness, volition, mentality, emotion and conscience). Beyond that there is no parallel comparison between divine essence and the human soul.

God has no origin, He is the Cause but He has no cause. God is perfectly familiar with every secondary cause outside of Himself. He has every attribute necessary to make Him the perfect Judge of all human beings. God created time but He is not in time.

Time is for man not for God. God created space but God is not in space. Time is finite while God is infinite. God transcends time. Time is a line of procedure as far as man's perspective is concerned. God always accomplishes in time what has to be done in time as part of His divine plan of grace.

God is not the subject of time but He uses time for the advantage of the believers in the world (Psalm 90:2, 102:27, 1 Cor. 2:7).

God invented time for the following reasons:

- For man's orderly and systematic existence in the world.
- For human convenience and comfortable existence.
- For God to manifest His eternal life to man.
- For believers to exercise their royal ambassadorship.
- For believers to reach spiritual maturity and therefore receive blessing in time.

God exists outside time. No one brought God to existence. There was never a time when God does not exist. We are related to the One who has no origin. Every Church Age believer is personally related through Christ to the Cause and the Source of all things. Through the work of Christ, every believer is in permanent union with the One who has no beginning or end. The attributes of God are perfect and eternal.

Attributes are those qualities and perfections, which belongs to God alone but never applicable to any created beings. The titles and names designated for God revealed His perfection. For since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what has been made, so that they are without excuse (Rom. 1:20).

The personality of God comes from the attributes of His essence. The divine attributes or essence is the characteristics of His essential Being, which are eternally and inherently in Him. No one and nothing can affect His divine attributes. Nothing can distract His perfection. Created beings (angels and human beings) are incapable of destroying or affecting the perfect personality of God.

After salvation we belong to God and we are designed to understand the thought and the functions of God.

The difficulty of the believers in studying the divine essence is that it brings the finite mind to constant and difficult contemplation of the perfect and infinite matters unknown to us. The grace of God and the work of God are the manifestations of His essential qualities (His attributes), it is important to know and understand who and what God is, (that is to understand His attributes).

God in grace has revealed Himself. And everything that are revealed are revealed to be understood with the help of the Holy Spirit. The believer can and must master the information God has provided. After salvation, the believer is designed to understand the thoughts and function of God. There is no excuse not to study the Word of God.

The attributes of God are categorized into absolute and relative attributes. The absolute attributes are:

- Spirituality: God is spiritual, real yet invisible. God is life and the source of all life.
- Infinity: God is without boundaries or limitations. He is infinitely perfect.
- Self-existence: God exists eternally, without being sustained by Him or by anything else. His existence is unalterable.
- Immutability: God is unchangeable and always at His best. He cannot be better or worse.
- Unity: God is perfectly consistent and there is one perfect, absolute, infinite Spirit [Isaiah 44:6], which the Three Persons possesses it (John 5:44, 17:3)
- Perfection: God is perfect in intellect, affection and character.
- Veracity: God is true to Himself (John 17:17).
- Love: God is love.
- Righteousness: God is perfectly righteous or holy in everything (Deut. 32:4).

Relative Attributes:

- God is eternal: There was never a time when God did not exist.
- Immensity

To understand His attributes is to understand who and what God is. To understand the manifested or revealed Second Person (Jesus Christ) of the Godhead (the Trinity) is to understand His (God the Father) divine essence or characteristics.

Divine attributes related to space and to His creation:

- Omniscience
- Omnipotence
- Omnipresence
- Attributes related to moral beings:
- Faithfulness
- Veracity
- Mercy
- Goodness
- Righteousness
- Justice

Perfect authority, God renders account to no one, He consults no one. He is the final and absolute authority (Psa. 145:14, Mat. 20:15, 1 Tim. 6:15). The sovereignty of God is His eternal, infinite, unchangeable will expressed in the divine decrees in eternity past. God is the Supreme Being of the universe (Deut. 4:39), the King of heaven and earth (Psa. 47:2, 93:1-2), Who has absolute prerogative and perfect volition.

God's sovereignty is eternal (Psalm 93:2), infinite (Psalm 8:1, Acts 5:39, Hebrews 6:13), and Self-determining (Job 9:12, Psa. 115:3, 135:6, Dan. 4:35). By divine decree, the sovereignty of God and the free will of man co-exist in human history. Both are invisible, though we can see their results (John 7:17, Phil. 2:13, 2 Peter 3:9).

The sovereignty of God is the final cause of all things; He created and maintains the universe. God's sovereignty always operates for His own glory. It is always totally compatible with all of His other divine attributes.

It was the sovereign will of God to reveal Himself to us through Bible doctrine, and to deal with us through a policy of grace and to give us the most fantastic and unique plan of God. The Bible is the Self-disclosure of God to men, without which man has no source of information on the Person of God.

It was the sovereignty of God that sent Jesus Christ to the Cross to provide our eternal salvation and to reveal to us the unique factors of the Church Age and whereby a decision was made to indwell us as the confidence of glory (Col. 1:27). God has never made a bad or wrong decision.

All divine decisions are from the sovereignty of God, made from a position of eternal and perfect infinite strength based on eternal wisdom and omniscience; therefore, it is impossible for God to make a wrong decision. God in His perfect sovereignty expresses supreme wisdom and grace in His decisions that relate to us.

God has never made a mistake or bad decision with regard to our living or with regard to the time, manner and place of our departure from this world. God has the power to execute His will under all conditions. God's sovereign will and power are never arbitrary. The sovereign God decreed the function of the free will of man, this was designed to resolve the angelic conflict by exhibiting to Satan and demons that God's judgment on them in eternity past was just, fair and perfect.

It is the sovereign will of God that all men come to a saving knowledge of the Lord (2 Peter 3:9), although the free will of the many refuses God's redemption resulting in eternal condemnation (John 3:18, 36).

No one can exist independently of the sovereignty of God, Who imputed soul life to biological life creating human life at birth. God keeps you alive to make a choice whether to reject or accept His will. Every attempt to live independently from God is the showroom of arrogance resulting to self-made miseries.

Under the sovereignty of God, the person who dies without reaching the point of accountability at the God consciousness is automatically saved, since his free will has not yet had the opportunity to accept or reject the Work of Jesus Christ on the cross. The authority of God is derived from all His attributes. God has absolute authority over possible things and actual things.

Over possible things: God is sovereign in that He leaves them as merely possible or destines them to become reality at a specific point in the future. Over the actual things: God is final and the only Authority (Psalm 145:14, Mt. 20:15). God delegates and establishes systems of authority in the human race. God renders account to no one. He acts in conformity with His own perfect character. His perfection cannot be less than perfection on any decision He makes.

The authority of God rests in 3 things:

God is Creator. God gave existence to every creature and to all things. He has the right to save or judge, reward or discipline. He is compelled to discipline the carnal and backslider under the influence of evil. God is compelled to bless and reward the mature believer under the influence of Bible doctrine.

This exercise of authority is always consistent with His very own essence and plan which is contrasted with the secondary rights which men recognize in the ownership of private property (Psalm 50:10). Every action of God toward man is an act of His sovereign will according to His purpose.

Every divine action is an expression of His grace, faithfulness and justice. God created everything for His own glory and men will never receive anything apart from His purpose.

God is the Redeemer. He freed us at the Cross, giving us the right to choose for or against His plan of salvation and Bible doctrine. For anyone to qualify, God basically requires four things:

- First: He must be the Creator of all things and not a creature himself.
- Secondly: He must be self-existent not totally dependent on anything,
- Thirdly: he must be eternal in nature without beginning or end.
- Fourth: He must be the provider of Redemption or salvation. All the so-called gods in this world failed on these qualifications.

God provided Bible doctrine. The authority of God is expressed in Bible doctrine and obedience to His authority. Since God is self-revealed, He disclosed everything we need to know about His plan, purpose, will and His personality in the Word of God. Our questions about God and His plan, purpose and will are all answered in the Bible.

No question about God is left undone without an revealed in the Scripture. The purpose of the Bible doctrine is for us to know God. There is no other place in the world where we can find truth about God other than in the Bible. Any information about God and His plan, purpose and will from other source are absolutely incorrect. God is free to bless man only when man is adjusted to His justice.

The incarnation and spiritual death of Christ was the freewill (Divine sovereignty) provision for salvation to humanity. After salvation, God is free to bless man only under the state of spirituality once restored to fellowship with God through rebound.

God is all the more free to bless the believer when adjusted through spiritual maturity. The authority of God is perfect and absolute in every way. He never interferes with human volition or decision. Although God has absolute authority over mankind yet He is not a dictator.

The freedom of God is not truly an attribute; God's sovereignty is. The freedom of God cannot contradict the righteousness and the justice of God. He must be consistent with Himself, because He cannot compromise His essence.

The Divine omniscience saw the decisions of men in the eternity past and put them in the divine decree. The sovereign will of God works towards men only according to decisions made by human freewill. The freedom of God is based on human volition. God is free to bless man only after he has adjusted to the justice of God.

God is no respecter of person (Acts 10:34) refers to Divine sovereignty, which is perfect from human imperfect influence, work, intervention or petition. If man can influence God in any aspect, then, He is no longer perfect and righteous. Divine decisions come from divine essence not from who and what man is, but from who and what God is.

God is not double minded or fickle depending on human suggestions. The freedom of God toward men is based on His righteousness and justice, which guarantee that all His actions and decisions are perfect. God is true to Himself, and every action of God toward men bears His faithfulness (Ps. 91:10).

Divine righteousness: God is perfect, both in His Person and in His character all His attributes are perfect (Deut. 32:4, Psalm 7:9, 113:3, Jer. 23:6, John 17:25, Rom. 1:17, 10:3, 1 John 2:29). God possesses eternal, unchangeable, absolute righteousness. Divine righteousness combined with His perfect justice is described as holiness (Ex. 15:11, 19:10-16, Isaiah 6:3).

Perfect justice is administered from the perfect righteousness of God (Lev. 19:2, I Samuel 2:2, Psalm 22:3, 47:8, 119:9, John 17:11, Rev. 3:7). God is absolutely good. This good of intrinsic value adheres to His perfect righteousness (Psalm 25:8, 34:8, 86:5, 119:68, Luke 18:19).

God is infinitely perfect, He cannot be tempted, nor can He sin. Sin has boundaries, measures, standards and limitations. God is beyond standards, measures, boundaries and all kinds of limitation. Therefore, God cannot sin and He cannot tempt anyone to sin, but He recognizes sin in us.

God cannot be complicated with ignorance, absurdities, temptation, or approval of sin. He cannot accept human weaknesses as logical and legitimate reason for violating the divine protocol. Righteousness is the principle or standards of divine integrity. All that God does is to adhere to measure of it is perfection. God's righteousness is perfect demanding perfect justice. What the righteousness of God demands, the justice of God executes. Everything that we receive either blessing or curse comes from the justice of God.

Divine righteousness is the standard of all human righteousness. Human righteousness is relative and imperfect. Divine as against human righteousness is in total disagreement and in different dimension with each other. Righteousness is intrinsic with God being part of His essence or nature.

Genuine righteousness is unknown to fallen man. At the point of salvation, God imputed His righteousness on man, making him qualified to stand before God any time without reference to his present life. The imputed righteousness and the permanent indwelling Holy Spirit guarantee our eternal salvation. The righteousness of God as revealed in the Scripture is not the righteousness that the world religions are talking about.

The perfect righteousness of God stands on three solid realities: The perfection of God, the truthfulness of God, and His perfect works. For anyone to be truly righteous he must possess these solid realities in his life.

The word for righteousness in the New Testament is dikaiosune (dikaiosune) that also means justice. It comes from Attic Greek noun (dike) and Greek adjective dikaios. The suffix sune changed the meaning of a noun or adjective from the simple to the complex, from the concrete to the abstract.

The dikaiosune of God (dikaiosune theou) means one of the two things:

- His righteousness as the principle of Divine integrity
- His justice as the function or action of His integrity.

The genitive case of theos (theos) makes the difference between these definitions: it is both a subjective and possessive genitive. Theos in the possessive genitive which indicates something that God possesses as a principle: God possesses perfect righteousness. On the other hand in the subjective genitive the noun is the subject of the action, that is, it produces the action.

The function of God's integrity always includes justice directed toward mankind. This means that every action of God toward men is just, fair, and perfect. God's action toward man is righteous because righteousness is the intrinsic nature of God.

Divine Justice: God is perfectly good and just. Man is nothing but moralistic, legalistic or just some kind of distorted human good from old sinful nature by which he tries to impress God and the people around him. God is righteously perfect, demanding perfect justice. What the righteousness of God demands, the justice of God executes. Justice is the function of the integrity of God.

God is fair and it is impossible for God to be unfair in the function of divine justice. Divine justice administers the system of divine laws, which is compatible with divine righteousness and sovereignty.

God is the Judge of all mankind, whether man acknowledges it or not. God renders daily decisions in heaven with regard to all members of the human race. He is an incorruptible and fair Judge of all men. It is impossible for the perfect God to make a bad decision as a Judge. The justice of God administers the blessings and penalties that are demanded by His perfect righteousness (Deut. 32:4, Job 37:23, Psalms 19:9, 50:6, 58:11, 89:14, Isaiah 45:21, Jer. 50:7, Rom. 3:26, Heb. 10:30-31, 12:23).

The divine penalties are not any form of angry revenge designed to hurt but a form of correction for a good purpose. With growing and unchangeable sin and evil there is corresponding unchangeable judgment and condemnation; thus, God is proven to be consistent. Condemnation is caused by human free will volition that went against the will, plan and purpose of God.

The justice of God was displayed vividly at the cross, where Christ was judged as a Substitute for all of us. The Lord Jesus Christ did not say anything about being judged unfairly for us, contrary to human beings who are generally unfair. Jesus Christ as the Lamb of God was qualified to go to the cross because He remained perfect in His humanity all throughout His life on earth.

He did not lose His impeccability for a single minute (John 1:29). Because God's perfect righteousness demands the judgment of sin, all human sins had to be judged on the cross. The justice and righteousness of God were the points of contact with Jesus Christ in hypostatic union on the cross. His humanity had to be judged for our sins to propitiate divine righteousness (Luke 22:19). From the moment we were born spiritually dead, the justice of God is our point of contact, and continues to be our point of contact after salvation.

The righteousness of God is the principle of divine integrity, while the justice of God is the function of divine integrity. What the righteousness of God demands the justice of God executes.

God evaluates all mankind (believers and unbelievers) from the His justice now and forever. The judgment of all sins of the entire human race on the cross comes from the divine justice, as does the believer's discipline. The unbeliever's eternal agony in the Lake of Fire and the believer's ultimate sanctification and blessing in eternity come from the same Source (the justice of God):

Everything God does toward us from any of His attributes goes through His justice. Justice is the safeguard of all divine action related to mankind. May He judge Thy people with righteousness, and Thine afflicted with justice He is the Lord: His judgments are in all the earth (Psa. 72:2, 105:7, 1 Chron. 1:14).

Man has immeasurable opportunity for compromise violating God's character at almost every turn. That's why God must guard His integrity by making His justice our point of contact. Man is not in position to invent or improvise any illegitimate point of contact with God like going to Prayer Mountain and fasting.

Divine love: Love belongs to the Being of God and cannot be disassociated from His eternal being (1 John 4:7-8, 16). His love never diminishes or improves, it is eternally consistent, and God is love whether or not He has a creature to love. His nature is to bestow Himself, to give Himself; thus love is the motivation of divine integrity (John 3:16, Eph. 2:4-5).

Through eternity God has had a perfect object of His love in Himself, there was never a time when each Member of the Godhead did not love His own righteousness and the righteousness of the other Members of the Trinity. The only object ever worthy of God's love is God's own eternal, unchangeable, perfect and absolute righteousness.

God's love was not less because there was no angelic or human object it did not increase once there were creatures to love. God's attribute of love is different from human love, which God does not possess. Understanding human love, which is not a guarantee that we understand God's love. Divine love in its totality is beyond our comprehension since it contains no emotion or passionate desire.

God does not love us because of what we are or what we are not. He loves us because of who and what He is. He loves His own righteousness with an infinite love and since we possess His righteousness at the moment we believed in Christ, He loves us with infinite love (Gen. 15:6, Rom. 5:3).

God's love is always related to His integrity thus He is very particular about whom He loves and who He admits into heaven. Jesus Christ is the only One worthy, and only through His merits are we acceptable before God. There is absolutely nothing we can do to earn the love of God or the right to live with Him in eternity. Only God is said to be love (1 John 4:8).

Our love is always related to an object. The phrase "God is love" does not only refers to His attributes of His essence, which is an integral part of who and what He is, but also that His love is the perfect example of genuine love. God's love for God is subjectively internal within the essence of each member of the Godhead.

God's love for God is objectively external among the Members of the Trinity. God's love remains eternal and changeless because He is eternal and unchangeable. Changes in man do not create changes in God's love.

His love does not depend on us or any other created object. God's justice and righteousness support and guarantee His love. His love also is directed toward His own character. He loves on the basis of who and what He is (Psalm 11:7, 33:5, 37:28).

Divine impersonal love for man is directed toward all members of the human race. It is unconditional and without any reference to any object. It emphasizes the Subject and the integrity of God.

Divine personal love is directed only to the redeemed members of the human race and therefore, it is exclusive for believers only. It is conditional, putting emphasizes to the object recipient of His righteousness. It highlights the positive volition of the saints toward God and His Bible doctrine.

Divine impersonal love toward mankind is manifested in divine action of delaying mankind's final judgment (Rom. 2:4). Divine personal love for believers is manifested in divine provision of salvation (1 John 2:2), logistical grace provision for believers in time (Rom. 5:10, 17), and the super grace blessings of the spiritually mature (James 4:6). Divine personal love for believers will continue to be manifested during distribution of blessings in eternity.

Eternal life: God is life (Jer. 10:10, John 1:4, 14:6, 1 Thess. 1:19). There never was a time when God did not live. He has always existed and His life is called eternal life. Eternal life has no beginning and has no end. The life of the believer is technically called everlasting life, which has no end but begins at the moment of salvation. Eternal life is the life of God which is beyond our ability to comprehend.

Eternal life applies to the Being of God- the essence of God. God's eternal life means that He has always existed and will always exist; there was never a time when God did not exist. He never had a beginning, no one preceded Him, and nothing caused God to come to existence.

The Bible is the only source of accurate information about eternal life since it is outside the human realm or sphere. Our difficulty in understanding the absolute infinity of God is because we are bound in time.

Time is the invention of God for the convenience of His creatures. God is the cause and origin of time. God is not subject to time (Psa. 90:2, 102:27, 1 Cor. 2:7, Eph. 1:4, 1 Tim. 1:17) God invented time so that He could manifest His eternal life to mankind. We adjust to God by possessing His eternal life through faith in Christ. Man cannot live without time. Time is without substance yet it is an object of God's creation.

God is not in time but time is in God. God transcends all creation including time. To Him one day is a thousand years and a thousand years as one day (2 Peter 3:8b). God is logical and therefore does not need to be chronological (Rom. 12:2), but He can be chronological if He chooses to be so. God always accomplishes in time what has to be done in time as part of His eternal plan.

Time is finite, it has succession and duration. Eternity is infinite it has duration only. The infinite God has duration only. Time is a line of procedure as far as man's perspective is concerned but eternity is beyond man's perception, reaching into infinity. The eternal life of God is imparted to all who believe in Christ (John 3:16, 18, 10:10, 14:6, 1 John 5:11-12). Christ as the Creator is the source of all life (Heb. 1:2).

God the Father is the Source of life from the standpoint that He breathes the life; The Holy Spirit is the Source of life as the agent of regeneration (Titus 3:5). The Godhead is related to life in specific, different ways that never contradict each other and are totally compatible with the operation of the Godhead: Jesus Christ is the Source of all Life from the standpoint of creation.

The Father is the Source of all Life from the standpoint of imputation of human life. The Holy Spirit is the Source of life from the standpoint of regeneration. Eternal life as an attribute of God describes His absolute existence outside the limits and boundaries of time and space. Regenerated believers have received eternal life while still in time.

Eternal life in relationship to man, is the everlasting relationship with God reserved in heaven for every person the moment they express faith in Christ. Eternal life is the life God has imputed to believers (everlasting life) a life designed for heaven and not for the world. It is life designed to continue living in the presence of God (in heaven) not in the world.

The eternal life of God has no beginning and has no end it is infinitely and absolutely perfect even when imputed to man it remains perfect and infinite. Nothing can change, alter, revise or undo what God has created for the believer. To claim that our eternal life is not permanent is to say that God has cheated us with fake eternal life.

Omniscience: God is all knowing or omniscient (which comes from the Latin "omni", which means all, and "scientia" meaning knowledge. God is perfectly wise and His wisdom is perfect. He knows perfectly and eternally all that is knowable, whether actual or merely possible. God knows everything that has been known or that will be known. Never was there a time when God did not know everything that is knowable He never learns anything because He has always known everything (Prov. 15:3, Isa. 36:9-10, 1 John 3:20).

The omniscience of God is both eternal and infinite. He has always known everything and there is nothing that He does not know (Acts 15:18). The omniscience of God has complete and absolute knowledge of everything that is knowable and unknown to us. Everything is totally comprehensible to the infinite God.

Those without Bible doctrine are dictating, pushing, or even threatening God to give in to their petition (desires) which is mistaken by others as sign of great faith. The Bible reveals only a small fraction of God's perfect knowledge for us to know and understand (Rom. 11:33). The omniscience of God is perfectly wise and has absolute knowledge of everything since maximum knowledge belongs to the Omniscience of God (Ephesians 3:10).

Every detail of all creation and human history is always in God's mind from the eternity past. This is God's mentality connected with His infinity. The future is as clear as the past.

God foreknows the future since all events take place according to His counsel (otherwise known as divine decree). God foreknows, but His foreknowledge is not predetermined. God knows every step you will take, but He never interferes with human volition.

He foreknows the function of every free will. He knows what every being will choose and He knows which way each person will decide in the function of his free will in every situation of life. Although God never interferes with free will,

God is gracious and all wise, so, He may determine which choice is made through His gracious influence through: Bible doctrine resident in the soul of the believer. God is in charge over the variable of life.

God's direct control of human history: God's perfect knowledge (omniscience) is not subject to development, reasoning, regretting, and foreboding and revising, because His omniscience is always total and perfect, therefore it cannot be developed beyond what it already is. God knows all the conclusions as well as the premises; hence, He is totally reasonable and rational in all things, He never needs to reason out.

We can never second-guess God. There is no way we can improve on His system. We can simply go along with His perfectly wise policy (which He designed for our best interest) or reject it, in such case; His perfect plan goes right along without us. Although His omniscience transcends time and eternity, His perfect knowledge of all events before they occur does not violate or interfere with human volition. By divine design human beings are free agents who can choose to partake of God's grace or reject Him.

Making every person personally accountable to God for every decision and action he made.

Under the omniscience of God, there is no such thing as fate or bad luck because all events take place according to His counsel (the divine decree) and our present condition is the result of our decisions we have previously made.

Omnipresence: God is eternally, wholly; personally and simultaneously present everywhere (Psa. 139:8, Prov. 15:3, Deut. 4:39, Acts 17:27). God is the totality of His presence without diffusion, expansion, multiplication, or division. He penetrates and fills the entire universe and everything beyond the universe to infinity (Psalm 139:7, Jer. 23:23-24, Acts 17:27).

God is free to be local while at the same time existing throughout all space and beyond space (Ex. 19:18-20, Lev. 16:2). Omnipresence describes space in relation to God. Immensity describes God in relation to space. God is not subject to the laws of space. As He did with time, God invented and created space. Space is large, but not as large as God. God cannot be more or less than what He is. We cannot measure God, and therefore avoid comparing God with man.

God is the Cause of space He put order into space. Space is one of the boundaries God has given to us, the other being time. We cannot escape time or space; it would be disaster to do so our entire orientation in life is tied up to time and space. In relation to space, God is immanent in space and transcendent outside space. Since God is the Creator, the Cause of space, God would exceed those boundaries to infinity.

God has the ability to construct time and space and is inside them as well outside them. Knowing this, we have no cause for worry on our personal or national problems. God may be Self-limited as in the case of the Incarnate Person of Jesus Christ in hypostatic union (Phil. 2:7).

God's infinity is intensive rather than extensive that is, God is not to be thought of merely as extending infinity beyond time and space but as possessing within Him infinite resources. God is the perfect Person who passes beyond all phenomena and constitutes the basis for them, as possessing within Himself a boundless supply of the infinite energy of His spiritual life and personality.

Omnipresence means that God is personally present, knowing firsthand our sins, problems, circumstances, because He is available to help, able to protect or provide all our needs. God exists beyond spatial limitations. He is immanent and transcendent. Immanence means His entire essence is always present everywhere in nature, in history, in all the affairs of mankind (Jer. 23:23-24, Acts 17:27-28).

Transcendence means He is totally independent of the created universe so that no particular place exclusively contains Him (Psalm 113:5-6, Isaiah 55:8-9, John 8:23). God has no need for assistance from the created beings.

Immanence and transcendence exist in balance, so that the whole earth is full of His glory (Isaiah 6:3). His whole being is present in every point in the universe, while at the same time He is Holy and Exalted infinitely beyond the universe (Isaiah 6:1,3). He pervades the universe while at the same time He is free to be in any specific location.

Omnipresence assures no believer will ever be alone in any given time anywhere in the world or beyond. The Father fills heaven and earth (Jer. 23:23-24). Jesus Christ promises not to leave the believers without the Comforter while in the world (Mat. 28:20). The Holy Spirit permanently resides and indwells the believer (1 Cor. 6:19).

God is not in time or space but time and space is in God. In relation to doing the will of God He has to provide us with the means of complying with His order.

He gives us time and space so that we could be at the right place at the right time doing the right thing.

Omnipotence: God is all-powerful. His power is infinite. He is able to do all things within the range of His character, that is, He can do all things, which are not Self-contradictory or contradictory to His divine nature or attributes. For God to do contradictory things would not imply power but imperfection and impotence. God will never make right wrong nor act foolishly. He never abuses His power.

His power is perfect and beyond comprehension of the finite mind (Isa. 44:24, 2 Cor. 4:6, Eph. 1:19-20, 3:20, Heb. 1:3). He can do all that He wills to do, but He may not will to do all He can do. God will not do all things especially those dictated or demanded by capriciousness of men. If God is limited at any time, it is because of a Self-imposed limitation consistent with His plan and essence.

God has infinite power and energy (Psa. 8:3). He does not sleep and never gets tired. He was never worn out and never will be. God is compassionate but never ridiculous or illogical and He will never sympathize with the lame excuses of men such as human alibi that are basically rooted in laziness. When you need to do His will He will provide the energy even before you come into realization of your inadequacy.

By applying what we know of the infinite power of God we can see that God will always provide and thus we must therefore carry on no matter how we feel. God never condones giving up when it comes to our spiritual life and divine will. When you start making excuses, you begin to develop maladjustments to the grace of God. We are insulting the power of God that He made available to us.

In times of crisis, suffering, adversary or various trials, ignorant believers are still asking God for power or strength, which He has already provided at the moment of salvation.

Some think of God's power as something mystical in nature for making miracles, healing or sensational ministry.

God will not ask or command us to do something in which He has not provided the capacity to fulfill. God did not impute His power to believers but allows them to use His power to do His will. His omnipotent power is not for doing miracles but for doing His plan of grace.

The theories of men throughout the ages have resulted in certain systems of philosophy concerning the existence of God:

- Polytheism, with its many gods
- Hylozoism, which suggests that God Himself is that life principle which is found in all creation
- Materialism, which contends that matter is self-functioning, and toward this theory all modern evolution tends
- Pantheism with its claim that matter is God and God is matter, that God is impersonal and therefore coeternal with matter.

The arguments of men by which they have attempted to prove the existence of God apart from the Scriptures are also in four classes:

- Ontological: which contends that God must exist because men universally believe that He exists
- Cosmological: which contends that every effect must have its sufficient cause and therefore the universe must have a Creator:
- Teleological: which contends that every design must have its designer, and therefore the whole creation must have a designer
- Anthropological: which contends that the very existence of man as a living person is assurance that there is a living God

His invisible attributes can only be understood through the non-meritorious system of perception, which we call faith.

The believer is totally dependent upon Bible Doctrine to understand the invisible, immaterial, infinite, unlimited essence of God. The essence of God is unseen and totally beyond what the human mind can handle.

Summary of some related points:

Vocabulary:

- Ousia (adjective), "being, substance."
- Morphe (noun), "essence, nature, attributes of something or someone."
- Eidos (noun), "nature, class, kind."
- Schema (noun), "disposition, character, figure, shape appearance."

Equal attributes:

- Sovereignty (Father: Matt. 6:10; Eph. 1:11; Son: Matt. 28:18; John 5:21; Spirit: 1 Cor. 12:11)
- Righteousness (Father: John 17:25; Son: 1 John 2:1; Spirit: Psa. 51:11)
- Justice (Father: Psa. 89:14; Rom. 3:24-26; Son: 2 Tim. 4:8; 1 Pet. 3:18; Spirit: Neh. 9:20a; John 16:8-11) Love (Father: John 3:16; Son: Rom. 5:8; 1 John 3:16a; Spirit: Rom. 5:5; 15:30)
- Eternal life (Father: John 1:1; 5:26; Son: John 1:1; 1 John 5:11; Spirit: Heb. 9:14)
- Omnipotence (Father: Mark 14:36 and Luke 1:37; Son: Col. 1:16-17; Heb. 1:3; Spirit: Rom. 15:13)
- Omniscience (Father: Matt. 6:8; Son: John 2:25; 18:4; Spirit: Isa. 11:2)
- Omnipresence (Father: Eph. 4:6; Son: Matt. 28:18; Eph. 1:22-23; Spirit: Psa. 139:7)
- Immutability (Father: Heb. 6:17; Jam. 1:17; Son: Heb. 13:8; Spirit: John 14:16; 1 John 5:7)
- Veracity (Father: John 7:28; Son: John 1:14; 14:6; Spirit: John 14:17; 1 John 5:7)

Summary:

The Bible clearly teaches that God is 3 co-equal, co-infinite and co-eternal Persons (Gen. 1:26; Isa. 6:3, 8; 48:16; John 10:30 cf. Psa. 110:1; 2 Cor. 13:14; 1 Pet. 1:2). The Scriptures say that God is “one” when emphasizing His essence. The word “one” is a descriptive adjective meaning one in essence.

The Scriptures teach that God is 3 co-equal, co-infinite and co-eternal Persons with the same identical essence or attributes:

- God the Father (1 Cor. 8:6; Eph. 1:3)
- God the Son (John 10:30; 14:9; Col. 2:9)
- God the Holy Spirit (Isa. 11:2; Ex. 31:3; Isa. 6:8, 9; cf. Acts 28:25-26; Jer. 31:31-34 cf. Heb. 10:15-17).

God is one in essence, three in Person. The oneness of God is called His glory. His glory or oneness is His essence or character (John 10:30). All the invisible attributes of God are always present in Him, but not all are revealed to man at the same time.

God’s Personality:

The Trinity is one in essence but three in Persons:

- God the Father
- God the Son
- God the Holy Spirit

We understand the personality of God from the Scriptures which reveal the manifestations of His attributes. God:

- Designs
- Executes
- Empowers

These are all activates of His personality:

- God the Father designs
- God the Son executes
- God the Holy Spirit empowers

When God speaks of Himself with the first person personal pronoun “I,” He is revealing to us that He is conscious of Himself and eternally Himself.

God:

- Thinks
- Makes decisions
- Feels

God has attributes, but God is a personality. God is not a thing or a force. God knows that He is beyond comparison. He has absolute self-respect. God the Father totally respects and loves God the Son and God the Holy Spirit.

The qualities and perfections of God are termed attributes. Romans 1:20, “For since the creation of the world His (God’s) invisible attributes, His eternal power (divine omnipotence) and deity, have been clearly seen, being understood through what has been made (the act of creation is a function of God as a Person).” Essence is the Being which is attributed to God since the characteristics of His essence are eternal and inherently in Him. The grace of God and the work of God are manifestations of His attributes.

To understand Who and What God is, you must understand His invisible attributes. To understand His invisible attributes, you must learn the Word of God. Jesus Christ manifested God to man (John 1:18). To understand the Lord Jesus Christ, we must understand His divine essence. We are designed to understand the thoughts and functions of God. Man’s finite mind comes into contact with the infinite.

There are 2 categories of divine attributes:

- Absolute
- Relative

God's absolute attributes are those attributes which are outside of man's frame of reference. His absolute attributes belong to the nature of God apart from His connection with the creation. God's absolute attributes cannot be comprehended.

His relative attributes can be understood. They are related to our frame of reference. His relative attributes are related to things in our frame of reference such as:

- Time
- Space
- Creation
- Moral beings

God is absolute and man is relative. God transcends time, space, creation and moral beings. Man is confined to time.

God is infinite: Infinite means without boundaries or limitations. God is not limited to time and space as we are. Infinity characterizes not only what God is but also all that God does:

- his holiness or integrity
- His love
- His veracity
- His Word of truth

All His characteristics require energy and God's energy is infinite. Infinity has 3 characteristics:

- Self-Existence
- God exists eternally Ex.3:14.
- He is not sustained by Himself or by any other source
- God doesn't need anyone's help
- He is the infinite Source with infinite capacity
- God's existence cannot be changed
- All things exist because of God
- God causes all things to exist
- No one causes God to exist

Omniscience can be characterized in 3 ways:

- Eternal: God has always known everything (Acts 15:18)
- Incomprehensible: Our brains can't comprehend the omniscience of God (Rom. 11:33).
- Wise: God has perfect wisdom because He has all knowledge (Eph. 3:10). You cannot surprise God with anything because God always knew about it from eternity past. God's knowledge is total and perfect.

Examples of Anthropopathisms:

- Repentance (Gen. 6:6): God does not really change His mind, He is immutable.
- Hatred (Rom. 9:13): This is an expression of divine justice.
- Anger (Rom. 1:18): God's judgments are not based upon passion.
- Scorn (Psa. 2:4)
- Benevolence (Rom. 8:32)
- Compassion (Lam. 3:22-32)
- Longsuffering (Num. 14:18)
- Happiness (God is infinitely happy in Himself and is free from anxiety and fear).

God's authority is derived from all His attributes. God has absolute authority over possible things and actual things. God is sovereign. He is the boss. No one tells Him what to do. He has final and absolute authority over all existing things (Psa. 145:14; Matt. 20:15; 1 Tim. 6:15). God delegates His authority in both the human and angelic realms.

God has delegated and established systems of authority in the human race which we call divine establishment:

- Volition over the soul.
- Husband over the wife in marriage
- Parents over the children in the family
- Government over its citizens.

The authority of God rests in 3 facts:

- God is the Creator and has authority over His creation
- God has redeemed us and has authority over the whole human race
- God has provided Bible Doctrine

The Biblical reasons for incarnation:

- He came to reveal God to men (John 1:18; 14:9; Matt. 11:27; Rom. 5:8; 1 John 3:16). By the incarnation, the incomprehensible God is translated into terms of human understanding.
- He came to reveal man. He is God's ideal man and as such is an example to believers (1 Pet. 2:21); but He is never an example to the unsaved since God is not now seeking to reform the unsaved, but rather to save them.
- He came to provide a sacrifice for sin. For this reason He is seen thanking God for His human body and this in relation to true sacrifice for sin (Heb. 10:1-10).
- He came in the flesh that He might destroy the works of the Devil (Heb. 2:14; 1 John 3:8; Col. 2:13-15; John 12:31; 16:11).
- He came into the world that He might be a merciful and faithful high priest in things pertaining to God (Heb. 2:16, 17; 8:1; 9:11, 12; 9:24).
- He came in the flesh that He might fulfill the Davidic covenant (2 Sam. 7:16; Luke 1:31-33; Rom. 15:8; Acts 2:30, 31, 36). In His glorified human body He will appear and reign as "King of Kings, and Lord of Lords," and will sit on the throne of His father David.

The Lord Jesus Christ exercises authority in 3 categories:

- Creation
- Israel
- Church

He has authority over the angels and human beings. Jesus Christ has been granted by God the Father ultimate authority in both heaven and on earth.

The doctrine of procession describes how the Members of the Trinity function under the decrees:

- The Father sends the Son (John 3:17)
- The Father and the Son send the Holy Spirit (John 14:16, 26; 15:26; 16:7). Among themselves, the Members of the Godhead function in a way which is immanent (complete and changeless), intrinsic (within the Godhead), and subjective (subjectivity is perfect when God is dealing with Himself).

Divine action falls under 2 classifications:

- Divine actions within the Godhead are immanent, intrinsic, and subjective.
- Divine actions related to creation are transient, extrinsic and objective

God has 3 kinds of knowledge:

Self-knowledge
(Omniscience
Foreknowledge