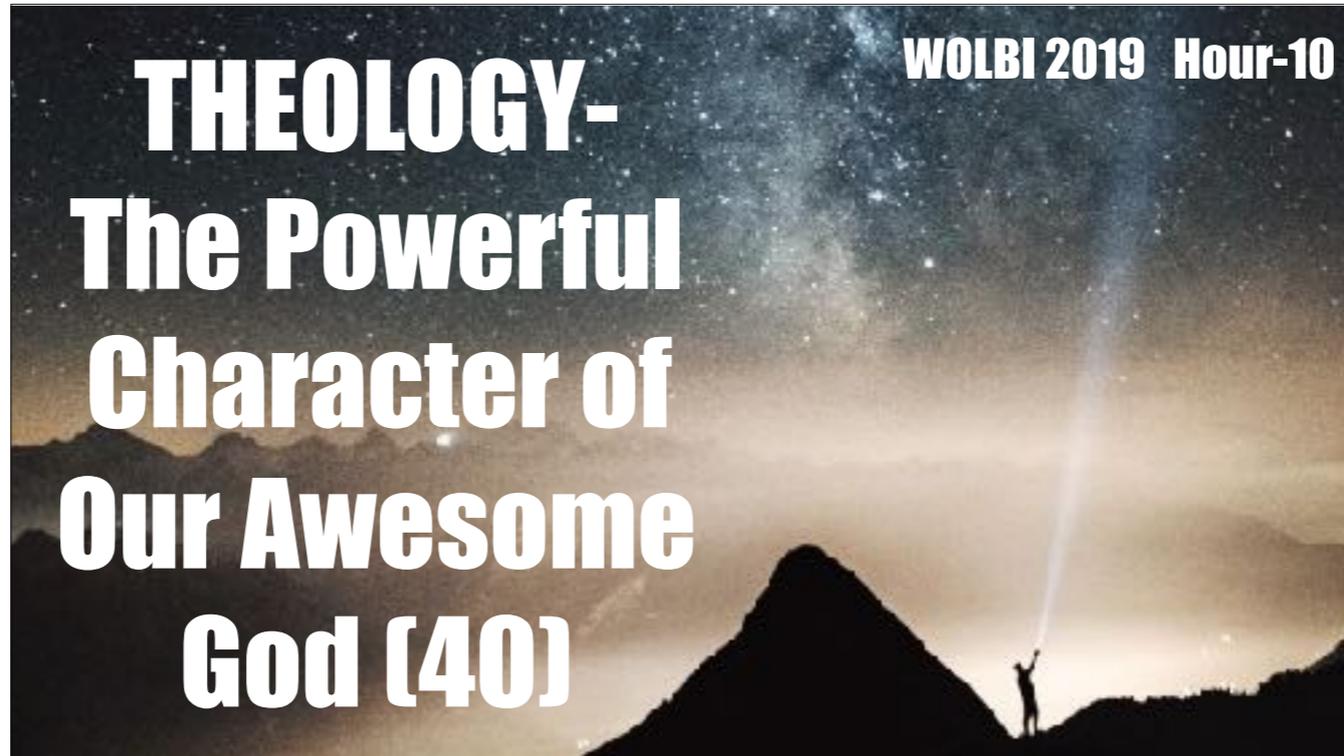


WOLBI 2019 Hour-10

**THEOLOGY-
The Powerful
Character of
Our Awesome
God (40)**



ISAIAH OUTLINED: God's Expectations of His People & God's Future Plans for His People

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Survey Isaiah 40

The Majesty of God

Attributes of God

There are 5 Incommunicable Attributes of God:

1. Independence.
2. Unchangeableness.
3. Eternity.
4. Omnipresence.
5. Unity.

B. THE INCOMMUNICABLE ATTRIBUTES OF GOD

1. Independence. God's independence is defined as follows: God does not need us or the rest of creation for anything, yet we and the rest of creation can glorify him and bring him joy. This attribute of God is sometimes called his self-existence or his aseity (from the Latin words *a se* which mean "from himself"). Scripture in several places teaches that God does not need any part of creation in order to exist or for any other reason. God is absolutely independent and self-sufficient. Paul proclaims to the men of Athens, "The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made p 161 by man, nor is he served by human hands, as though he needed anything since he himself gives to all men life and breath and everything" (Acts 17:24–25). The implication is that God does not need anything from mankind.

2. Unchangeableness. We can define the unchangeableness of God as follows: God is unchanging in his being, perfections, purposes, and promises, yet God does act and feel emotions, and he acts and feels differently in response to different situations.⁵ This attribute of God is also called God's immutability. Evidence in Scripture: In Psalm 102: 25–27 we find a contrast between things that we may think to be permanent such as the earth or the heavens, on the one hand, and God, on the other hand.

3. Eternity. God's eternity may be defined as follows: God has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events in time and acts in time. Sometimes this doctrine is called the doctrine of God's infinity with respect to time. To be "infinite" is to be unlimited, and this doctrine teaches that time does not limit God. This doctrine is also related to God's unchangeableness. If it is true that God does not change, then we must say that time does not change God: it has no effect on his being, perfections, purposes, or promises. But that means that time has no effect on God's knowledge, for instance. God never learns new things or forgets things, for that would mean a change in his perfect knowledge. This implies also p 169 that the passing of time does not add to or detract from God's knowledge: he knows all things past, present, and future, and knows them all equally vividly. God Is Timeless in His Own Being: The fact that God has no beginning or end is seen in Psalm 90:2: "Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God." Similarly, in Job 36:26, Elihu says of God, "the number of his years is unsearchable." God's eternity is also suggested by passages that talk about the fact that God always is or always exists. "I am the Alpha and the Omega," says the Lord God, who is and who was and who is to come, the Almighty" (Rev. 1:8; cf. 4:8).

4. Omnipresence. Just as God is unlimited or infinite with respect to time, so God is unlimited with respect to space. This characteristic of God's nature is called God's omnipresence (the Latin prefix *omni-* means "all"). God's omnipresence may be defined as follows: God does not have size or spatial dimensions and is present at every point of space with his whole being, yet God acts differently in different places. The fact that God is Lord of space and cannot be limited by space is evident first p 174 from the fact that he created it, for the creation of the material world (Gen. 1:1) implies the creation of space as well. Moses reminded the people of God's lordship over space: "Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it" (Deut. 10:14). God Is Present Everywhere: Yet there are also specific passages that speak of God's presence in every part of space. We read in Jeremiah, "Am I a God at hand, says the Lord, and not a God afar off? Can a man hide himself in secret places so that I cannot see him? says the Lord. Do I not fill heaven and earth? says the Lord" (Jer. 23:23-24).

5. Unity. The unity of God may be defined as follows: God is not divided into parts, yet we see different attributes of God emphasized at different times. This attribute of God has also been called God's simplicity using simple in the less common sense of "not complex" or "not composed of parts." But since the word simple today has the more common sense of "easy to understand" and "unintelligent or foolish," it is more helpful now to speak of God's "unity" rather than his "simplicity."²¹ When Scripture speaks about God's attributes it never singles out one attribute of God as more important than all the rest. There is an assumption that every attribute is completely true of God and is true of all of God's character. For example, John can say that "God is light" (1 John 1:5) and then a little later say also that "God is love" (1 John 4:8). There is no suggestion that part of God is light and part of God is love, or that God is partly light and partly love. Nor should we think that God is more light than love or more love than light. Rather it is God himself who is light, and it is God himself who is also love.

Attributes of God

There are 5 “Communicable” Attributes of God:

1. Spirituality.
2. Invisibility
3. Knowledge (Omniscience).
4. Truthfulness.
5. Faithfulness.

The Character of God: “Communicable” Attributes (Part 1)

Attributes Describing God’s Being

6. Spirituality. People have often wondered, what is God made of? Is he made of flesh and blood like ourselves? Certainly not. What then is the material that forms his being? Is God made of matter at all? Or is God pure energy? Or is he in some sense pure thought? The answer of Scripture is that God is none of these. Rather, we read that “God is spirit” (John 4:24). This statement is spoken by Jesus in the context of a discussion with the woman at the well in Samaria. The discussion is about the location where people should worship God, and Jesus is telling her that true worship of God does not require that one be present either in Jerusalem or in Samaria (John 4:21), for true worship has to do not with physical location but with one’s inner spiritual condition. This is because “God is spirit” and this apparently signifies that God is in no way limited to a spatial location. Thus, we should not think of God as having size or dimensions even infinite ones (see the discussion on God’s omnipresence in the previous chapter). We should not think of God’s existence as spirit as meaning that God is infinitely large, for example, for it is not part of God but all of God that is in every point of space (see Ps. 139:7–10). Nor should we think that God’s existence as spirit means that God is infinitely small, for no place in the universe can surround him or contain him p 187 (see 1 Kings 8:27). Thus, God’s being cannot be rightly thought of in terms of space, however we may understand his existence as “spirit.”

7. Invisibility. Related to God’s spirituality is the fact that God is invisible. Yet we also must speak of the visible ways in which God manifests himself. God’s invisibility can be defined as follows: God’s invisibility means that God’s total essence, all of his spiritual being, will never be able to be seen by us, yet God still shows himself to us through visible, created things. Many passages speak of the fact that God is not able to be seen. “No one has ever seen God” (John 1:18). Jesus says, “Not that any one has seen the Father except him who is from God; he has seen the Father” (John 6:46). Paul gives the following words of praise: “To the King of ages, immortal, invisible the only God, be honor and glory for ever and ever. Amen” (1 Tim. 1:17). He speaks of God as one “who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see” (1 Tim. 6:16). John says, “No man has ever seen God” (1 John 4:12). We must remember that these passages were all written after events in Scripture where people saw some outward manifestation of God. For example, very early in Scripture we read, “Thus the Lord used to speak to Moses face to face, as a man speaks to his friend” (Ex. 33:11). Yet God told Moses, “You cannot see my face; for man shall not see me and live” (Ex. 33:20). Nevertheless, God caused his glory to pass by Moses while he hid Moses in a cleft of the rock, and then God let Moses see his back after he had passed by, but said, “my face shall not be

seen” (Ex. 33:21–23). This sequence of verses and others like it in the Old Testament indicate that there was a sense in which God could not be seen at all, but that there was also some outward form or manifestation of God which at least in part was able to be seen by man.

8. Knowledge (Omniscience). God’s knowledge may be defined as follows: God fully knows himself and all things actual and possible in one simple and eternal act. Elihu says that God is the one “who is perfect in knowledge” (Job 37:16), and John says that God “knows everything” (1 John 3:20). The quality of knowing everything is called omniscience, and because God knows everything, he is said to be omniscient (that is, “all-knowing”).

Mental Attributes.

9. Knowledge (Omniscience). God’s knowledge may be defined as follows: God fully knows himself and all things actual and possible in one simple and eternal act.

10. Truthfulness (and Faithfulness). God’s truthfulness means that he is the true God, and that all his knowledge and words are both true and the final standard of truth. The term veracity which means “truthfulness” or “reliability,” has sometimes been used as a synonym for God’s truthfulness. The first part of this definition indicates that the God revealed in Scripture is the true or real God and that all other so-called gods are idols. “The Lord is the true God; he is the living God and the everlasting King ... The gods who did not make the heavens and the earth shall perish from the earth and from under the heavens” (Jer. 10:10–11). Jesus says to his Father, “And this is eternal life, that they know you the only true God and Jesus Christ whom you have sent” (John 17:3; cf. 1 John 5:20).

Attributes of God

There are 8 Moral Attributes of God's Moral Character.

His:

1. Goodness.
2. Love.
3. Mercy, Grace, Patience.
4. Holiness.
5. Peace (or Order).
6. Righteousness, Justice.
7. Jealousy.
8. Wrath.

Moral Attributes.

11. Goodness. The goodness of God means that God is the final standard of good, and that all that God is and does is worthy of approval. In this definition we find a situation similar to the one we faced in defining God as the true God. Here, "good" can be understood to mean "worthy of approval," but we have not answered the question, approval by whom? In one sense, we can say that anything that is truly good should be worthy of approval by us. But in a more ultimate sense, we are not free to decide by ourselves what is worthy of approval and what is not. Ultimately, therefore, God's being and actions are perfectly worthy of his own approval. He is therefore the final standard of good. Jesus implies this when he says, "No one is good but God alone" (Luke 18:19). The Psalms frequently affirm that "the Lord is good" (Ps. 100:5) or exclaim, "O give thanks to the Lord, for he is good" (Pss. 106:1; 107:1; et al.). David encourages us, "O taste and see that the Lord is good!" (Ps. 34:8).

12. Love. God's love means that God eternally gives of himself to others. This definition understands love as self-giving for the benefit of others. This attribute of God shows that it is part of his nature to give of himself in order to bring about blessing or good for others. John tells us that "God is love" (1 John 4:8). We see evidence that this attribute of God was active even before creation among the members of the Trinity. Jesus speaks to his Father of "my glory which you have given me in your love for me before the foundation of the world" (John 17:24), thus indicating that there was love and a giving of honor from the Father to the Son from all eternity. It continues at the present time, for we read, "The Father loves the Son, and has given all things into his hand" (John 3:35).

13. Mercy, Grace, Patience. God's mercy, patience, and grace may be seen as three separate attributes, or as specific aspects of God's goodness. The definitions given here show these attributes as special examples of God's goodness when it is used for the benefit of specific classes of people. God's mercy means God's goodness toward those in misery and distress. God's grace means God's goodness toward those who deserve only punishment. God's patience means God's goodness in withholding of punishment toward those who sin over a period of time. These three characteristics of God's nature are often mentioned together, especially in the Old Testament. When God declared his name to Moses, he proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Ex. 34:6). David says in Psalm 103:8, "The Lord is merciful and gracious, slow to anger and abounding in steadfast love."

14. Holiness. God's holiness means that he is separated from sin and devoted to seeking his own honor. This definition contains both a relational quality (separation from) and a moral quality (the separation is from sin or evil, and the devotion is to the good of God's own honor or glory). The idea of holiness as including both

separation from evil and devotion to God's own glory is found in a number of Old Testament passages. The word holy is used to describe both parts of the tabernacle, for example. The tabernacle itself was a place separate from the evil and sin of the world, and the first room in it was called the "holy place." It was dedicated to God's service. But then God commanded that there be a veil, "and the veil shall separate for you the holy place from the most holy" (Ex. 26:33). The most holy place, where the ark of the covenant was kept, was the place most separated from evil and sin and most fully devoted to God's service. The place where God himself dwelt was itself holy: "Who shall ascend the hill of the Lord? And who shall stand in his holy place?" (Ps. 24:3).

15. Peace (or Order). God's peace can be defined as follows: God's peace means that in God's being and in his actions he is separate from all confusion and disorder, yet he is continually active in innumerable well-ordered, fully controlled, simultaneous actions. In 1 Corinthians 14:33 Paul says, "God is not a God of confusion but of peace." Although "peace" and "order" have not traditionally been classified as attributes of God, Paul here indicates another quality that we could think of as a distinct attribute of God. Paul says that God's actions are characterized by "peace" and not by "disorder" (Gk. ἀκαταστασία (G189) a word meaning "disorder, confusion, unrest"). God himself is "the God of peace" (Rom. 15:33; 16:20; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20; Eph. 2:14; 2 Thess. 3:16). But those who walk in wickedness do not have peace: " 'There is no peace,' says the Lord, 'for the wicked' " (Isa. 48:22; 57:21; 59:8).

16. Righteousness, Justice. In English the terms righteousness and justice are different words, but in both the Hebrew Old Testament and the Greek New Testament there is only one word group behind these two English terms. (In the Old Testament the terms primarily translate forms of the קָדַשׁ, H7406, word group, and the New Testament members of the δικαίως (G1469) word group.) Therefore, these two terms will be considered together as speaking of one attribute of God. God's righteousness means that God always acts in accordance with what is right and is himself the final standard of what is right. Speaking of God, Moses says, "All his ways are justice. A God of faithfulness and without iniquity, just and right is he" (Deut. 32:4). Abraham successfully appeals p 204 to God's own character of righteousness when he says, "Shall not the Judge of all the earth do right?" (Gen. 18:25).

17. Jealousy. Although the word jealous is frequently used in a negative sense in English, it also takes a positive sense at times. For example, Paul says to the Corinthians, "I feel a divine jealousy for you" (2 Cor. 11:2). Here the sense is "earnestly protective or watchful." It has the meaning of being deeply committed to seeking the honor or welfare of someone, whether oneself or someone else. Scripture represents God as being jealous in this way. He continually and earnestly seeks to protect his own honor. He commands his people not to bow down to idols or serve them, saying, "for I the Lord your God am a jealous God" (Ex. 20:5). He desires that worship be given to himself and not to false gods. Therefore, he commands the people of Israel to tear down the altars of pagan gods in the land of Canaan, giving the following reason: "For you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God" (Ex. 34:14; Deut. 4:24; 5:9). Thus, God's jealousy may be defined as follows: God's jealousy means that God continually seeks to protect his own honor.

18. Wrath. It may surprise us to find how frequently the Bible talks about the wrath of God. Yet if God loves all that is right and good, and all that conforms to his moral character, then it should not be surprising that he would hate everything that is opposed to his moral character. God's wrath directed against sin is therefore closely related to God's holiness and justice. God's wrath may be defined as follows: God's wrath means that he intensely hates all sin. Descriptions of God's wrath are found frequently in the narrative passages of Scripture, especially when God's people sin greatly against him. God sees the idolatry of the people of Israel and says to Moses, "I have seen this people ...; now therefore let me alone, that my wrath may burn hot against them and I may consume them" (Ex. 32:9–10). Later Moses tells the people, "Remember and do not forget how you provoked the Lord your God to wrath in the wilderness ... Even at Horeb you provoked the Lord to wrath and the Lord was so angry with you that he was ready to destroy you" (Deut. 9:7–8; 29:23; 2 Kings 22:13). The doctrine of the wrath of God in Scripture is not limited to the Old Testament, however, as some have falsely imagined. We read in John 3:36, "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him." Paul says, "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men" (Rom. 1:18; 2:5, 8; 5:9; 9:22; Col. 3:6; 1 Thess. 1:10; 2:16; 5:9; Heb. 3:11; Rev. 6:16–17; 19:15). Many more New Testament verses also indicate God's wrath against sin.

Attributes of God

There are 7 Attributes of God's Purpose. His:

1. Will.
2. Freedom.
3. Omnipotence (Power, Sovereignty).
4. Perfection.
5. Blessedness.
6. Beauty.
7. Glory.

Attributes of Purpose

In this category of attributes we will discuss first God's will in general, then the freedom of God's will, and finally the omnipotence (or infinite power) of God's will.

19. Will. God's will is that attribute of God whereby he approves and determines to bring about every action necessary for the existence and activity of himself and all creation. This definition indicates that God's will has to do with deciding and approving the things that God is and does. It concerns God's choices of what to do and what not to do. God's Will in General: Scripture frequently indicates God's will as the final or most ultimate reason for everything that happens. Paul refers to God as the one "who accomplishes all things according to the counsel of his will" (Eph. 1:11). The phrase here translated "all things" (τὰ πάντα) is used frequently by Paul to refer to everything that exists or everything in creation (see, for example, Eph. 1:10, 23; 3:9; 4:10; Col. 1:16 [twice], 17; Rom. 11:36; 1 Cor. 8:6 [twice]; 15:27–28 [twice]).

20. Freedom. God's freedom is that attribute of God whereby he does whatever he pleases. This definition implies that nothing in all creation can hinder God from doing his will. This attribute of God is therefore closely related to his will and his power. Yet this aspect of freedom focuses on the fact that God is not constrained by anything external to himself and that he is free to do whatever he wishes to do. There is no person or force that can ever dictate to God what he should do. He is under no authority or external restraint. God's freedom is mentioned in Psalm 115, where his great power is contrasted with the weakness of idols: "Our God is in the heavens; he does whatever he pleases" (Ps. 115:3)

21. Omnipotence (Power, Sovereignty). God's omnipotence means that God is able to do all his holy will. The word omnipotence is derived from two Latin words, omni "all," and potens "powerful," and means "all-powerful." Whereas God's freedom referred to the fact that there are no external constraints on God's decisions, God's omnipotence has reference to his own power to do what he decides to do. This power is frequently mentioned in Scripture. God is "The Lord, strong and mighty, the Lord, mighty in battle!" (Ps. 24:8). The rhetorical question, "Is anything too hard for the Lord?" (Gen. 18:14; Jer. 32:27) certainly implies (in the contexts in which it occurs) that nothing is too hard for the Lord. In fact, Jeremiah says to God, "nothing is too hard for you" (Jer. 32:17).

E. "Summary" Attributes

22. Perfection. God's perfection means that God completely possesses all excellent qualities and lacks no part of any qualities that would be desirable for him. It is

difficult to decide whether this should be listed as a separate attribute or simply be included in the description of the other attributes. Some passages say that God is “perfect” or “complete.” Jesus tells us, “You, therefore, must be perfect, as your heavenly Father is perfect” (Matt. 5:48). And David says of God, “His way is perfect” (Ps. 18:30; Deut. 32:4). There is some scriptural precedent, therefore, for stating explicitly that God lacks nothing in his excellence: he fully possesses all of his attributes and lacks nothing from any one of those attributes. Furthermore, there is no quality of excellence that it would be desirable for God to have that he does not have.

23. Blessedness. To be “blessed” is to be happy in a very full and rich sense. Often Scripture talks about the blessedness of those people who walk in God’s ways. Yet in 1 Timothy Paul calls God “the blessed and only Sovereign” (1 Tim. 6:15) and speaks of “the glorious gospel of the blessed God” (1 Tim. 1:11). In both instances the word is not εὐλογητός, G2329 (which is often translated “blessed”), but μακάριος (G3421, which means “happy”). Thus, God’s blessedness may be defined as follows: God’s blessedness means that God delights fully in himself and in all that reflects his character. In this definition the idea of God’s happiness or blessedness is connected directly to his own person as the focus of all that is worthy of joy or delight. This definition indicates that God is perfectly happy, that he has fullness of joy in himself.

24. Beauty. God’s beauty is that attribute of God whereby he is the sum of all desirable qualities. This attribute of God has been implicit in a number of the preceding attributes, and is especially related to God’s perfection. However, God’s perfection was defined in such a way as to show that he does not lack anything that would be desirable for him. This attribute, beauty, is defined in a positive way to show that God actually does possess all desirable qualities: “perfection” means that God doesn’t lack anything desirable; “beauty” means that God has everything desirable. They are two different ways of affirming the same truth. Nevertheless, there is value in affirming this positive aspect of God’s possession of everything that is desirable. It reminds us that all of our good and righteous desires, all of the desires that really ought to be in us or in any other creature, find their ultimate fulfillment in God and in no one else. David speaks of the beauty of the Lord in Psalm 27:4: “One thing have I asked of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple.” A similar idea is expressed in another psalm: “Whom have I in heaven but you? And there is nothing upon earth that I desire besides you” (Ps. 73:25).

25. Glory. In one sense of the word glory it simply means “honor” or “excellent reputation.” This is the meaning of the term in Isaiah 43:7, where God speaks of his children, “whom I created for my glory,” or Romans 3:23, which says that all “have sinned and fall short of the glory of God.” It also has that meaning in John 17:5, where Jesus speaks to the Father of “the glory which I had with you before the world was made,” and in Hebrews 1:3, which says that the Son “is the radiance of God’s glory” (author’s translation). In this sense, the glory of God is not exactly an attribute of his being but rather describes the superlative honor that should be given to God by everything in the universe (including, in Heb. 1:3 and John 17:5, the honor that is shared among the members of the Trinity). But that is not the sense of the word glory that we are concerned with in this section. In another sense, God’s “glory” means the bright light that surrounds God’s presence. Since God is spirit, and not energy or matter, this visible light is not part of God’s being but is something that was created. We may define it as follows: God’s glory is the created brightness that surrounds God’s revelation of himself.

Lives that Reflect we are Trusting Changeless Truths About God

Isaiah 40:28
The Everlasting God the Lord

Lives that Reflect that we are:
Trusting Changeless Truths About God

Psalm 18:2 reminds us: The Lord is my Rock.

GOD IS THE ROCK

We are invited to have our life anchored by truth about God our Rock. This life anchored to truth only started at our salvation, because it never stops growing. We live each day walking by faith and resting upon the solid foundation of trusting our Changeless God. Jesus came to reveal the Father to us. Jesus is the doorway to all that God has promised and revealed. Here are some of the most foundational of those truths about God that make for a very sure foundation:

First, His Eternity: (that God is seeing everything at once vividly past, present, future);

Second, His Unchangeableness: (that God is unchanging in His perfections, purposes, and promises);

Third, His Wisdom: (that God chooses best goals and means to those goals);

Fourth, His Omniscience: (that God is knowing Himself and all things actual and possible);

Finally, His desire for us to stay connected through the Doctrine of Prayer: (our personal contact with God), because we know that “Prayer changes the way God acts”.

When believers are confused or untaught about the attributes of God, it leads to instability, and needless fears: so we need to dive in and know what His

Word says. What are the key attributes that have to do with these Changeless Truths about God?

Listening to God's Voice (His Word) Means We are Trusting God

LISTENING TO GOD'S VOICE MEANS TRUSTING GOD

So, how would a life nourished on the Word of God handle that series of terrible events? By trusting God. What does that mean?

First, God is Good: that means everything He does is good, kind, and helpful. Second, God is Wise: that means that He chooses the best way, the right timing, and the best means to accomplish everything in our lives.

Third, God is All-Powerful: that means nothing can stop, hinder, thwart, or disrupt His plan.

Finally, God is Everywhere-Present: that means He is totally everywhere we are at all times.

So what does it mean to trust a Good, Wise, All-Powerful, and Everywhere-Present God in the situation above, just described?

To help us apply the truths of God to everyday life, just use these four truths to make a box, or a containing wall around those three disasters:

Eternity
Unchangeableness
Wisdom
Omniscience

First, His Eternity: (that God is seeing everything at once vividly past, present, future);

Second, His Unchangeableness: (that God is unchanging in His perfections, purposes, and promises);

Third, His Wisdom: (that God chooses best goals and means to those goals);

Fourth, His Omniscience: (that God is knowing Himself and all things actual and possible);

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When believers are confused or untaught about the attributes of God, it leads to instability, and needless fears: so we need to dive in and know what His Word says. What are the key attributes that have to do with these Changeless Truths about God?

Lesson One: Unleash The Truth of His Eternity

Talk to God
Trust God

UNLEASHING SOME KEY DOCTRINES INTO DAILY LIFE

Lesson one: Unleash the truth of His Eternity (that God is seeing everything at once vividly past, present, future); God's eternity may be defined as follows: God has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events in time and acts in time. This attribute is explained in these Scriptures: Psalm 90:2; Isaiah 57:15; Rev. 1:8. How do we apply that attribute of God for building on the "Rock"?

Talk to God like you would to the air traffic controllers or the control tower: God sees everything at all times and wants to advise us from that perspective on every event we will discuss and surrender to His control.

Think about what He says in Proverbs 3:5-6.

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Trust God that since He knows everything, there is no other source of help, comfort, or guidance that can compare to Him. God has already worked out the best map for our life and just wants us to invite Him to become our "Guide".

Stop and read Psalm 16:11 and accept His offer to be your personal guide.

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Lesson Two: Unleash the Truth of His Unchangeableness

God Has Already Given The Best Advice

Trust God Enough To Obey His Unchanging Advice

Lesson two: Unleash the truth of His Unchangeableness (that God is unchanging in His perfections, purposes, and promises); We can define the unchangeableness of God as follows: God is unchanging in his being, perfections, purposes, and promises, yet God does act and feel emotions, and he acts and feels differently in response to different situations. This attribute of God is also called God's immutability. This attribute is explained in these Scriptures: Deut. 32:4; Mal. 3:6; Heb. 1:10–12, 13:8. How do we apply that attribute of God for building on the "Rock"?

God has Already given the best advice: His Word is a reflection of His unchanging nature. We don't need to wait for the newest book, an updated system or technique.

Thoughtfully read and ponder Psalm 119:98–99.

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Trust God enough to obey His unchanging advice. This act of faith opens more and more understanding of how to live. Carefully read and ponder Hebrews 5:12–14.

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Lesson Three: Unleash the Truth of His Wisdom

Learn to seek
God's perspective on life's events

Trust God's way as perfect

Lesson three: Unleash the truth of His Wisdom (that God chooses best goals and means to those goals); God's wisdom means that God always chooses the best goals and the best means to those goals. This definition goes beyond the idea of God knowing all things and specifies that God's decisions about what he will do are always wise decisions: that is, they always will bring about the best results (from God's ultimate perspective), and they will bring about those results through the best possible means. This attribute is explained in these Scriptures: Romans 11:33, 16:27.

How do we apply that attribute of God for building on the "Rock"?

Learn to seek God's perspective on life's events. We need to God's perspective instead of merely our human point of view. Remember how Joseph looked at life through the lens of God's plan in His life?

Read carefully those words in Genesis 50:15-20.

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Trust God's way as perfect. David at the end of a long, colorful, and quite painful life: declares his immense love for God. Then David says God's way is BEST!

Think about what David is saying in Psalm 18:1-3.

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Lesson Four: Unleash the Truth of His Omniscience

Seek to be Sanctified

Ask for Grace

Lesson four: Unleash the truth of His Omniscience (God is knowing Himself and all things actual and possible). God's knowledge may be defined as follows: God fully knows himself and all things actual and possible in one simple and eternal act. Based on that complete knowledge God has sent His Word to change or sanctify us (John 17:17) so that we can be more useful to Him. This attribute is explained in these Scriptures: Heb. 4:13; 1 John 3:20

How do we apply that attribute of God for building on the "Rock"?

Seek to be Sanctified. Sanctification is the way God shapes us to be useful. We need to think more about being useful for Him, His plans, and His glory. Job is a good example of an unusual way God wanted to use him.

Read about what God was doing with him in Job 23:10-14

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Ask for Grace. Paul was faced with struggles, pains, and life-impacting problems. He had to learn that God is always aware of all our struggles and actually has big plans for them.

Read again Paul's lesson in God's sufficiency in 2 Cor. 12:7-10.

My personal application prayer: "Lord, help me to...."; or "Lord, I want to by Your grace..."

Lesson Five: Unleash the Powerful Truths of the Doctrine of Prayer

God Wants Us to Pray
Prayer Changes the Way God Acts
Our Choices Matter
Prayer is Vital

Lesson five: Unleash the powerful truths of the Doctrine of Prayer (our personal communication with God), which teaches us, among other things, that “Prayer changes the way God acts”. Prayer is personal communication with God.

This amazing doctrine is portrayed in these Scriptures: James 4:2; Luke 11:9–10; Ex. 32:9–14.

God Wants Us To Pray. In prayer God allows us as creatures to be involved in activities that are eternally important. When we pray, the work of the kingdom is advanced. In this way, prayer gives us opportunity to be involved in a significant way in the work of the kingdom and thus gives expression to our greatness as creatures made in God’s image. If we were really convinced that prayer changes the way God acts, and that God does bring about remarkable changes in the world in response to prayer, as Scripture repeatedly teaches that he does, then we would pray much more than we do. If we pray little, it is probably because we do not really believe that prayer accomplishes much at all.

Prayer Changes the Way God Acts. James tells us, “You do not have, because you do not ask” (James 4:2). He implies that failure to ask deprives us of what God would otherwise have given to us. We pray, and God responds. Jesus also says, “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened” (Luke 11:9–10). He makes a clear connection between seeking things from God and receiving them. When we ask, God responds.

Our Choices Matter. Augustine’s statement also says that we have “self-determination.” This is simply affirming that our choices really do determine what will happen. It is not as if events occur regardless of what we decide or do, but rather that they occur because of what we decide and do. No attempt is made in this statement to define the sense in which we are “free” or “not free,” but that is not the really important issue: for us, it is important that we think, choose, and act, and that these thoughts, choices, and actions are real and actually have eternal significance. If God knows all our thoughts, words, and actions long before they occur, then there must be some sense in which our choices are not absolutely free.

Prayer is Vital. If we were really convinced that prayer changes the way God acts, and that God does bring about remarkable changes in the world in response to prayer, as Scripture repeatedly teaches that he does, then we would pray much more than we do. If we pray little, it is probably because we do

not really believe that prayer accomplishes much at all.

**How to
Unleash Some
Attributes of God
Into Daily Life**

Applying the 20+ Attributes of God

Independence. Unchangeableness. Eternity.
Omnipresence. Unity. Spirituality. Invisibility.
Omniscience. Truthfulness. Goodness.
Love. Mercy, Grace, Patience. Holiness.
Peace. Righteousness, Justice. Jealousy.
Wrath. Will. Freedom. Omnipotence.
Perfection. Blessedness. Beauty. Glory.

Applying the Attributes of God

Independence. Unchangeableness. Eternity.

Omnipresence. Unity. Spirituality. Invisibility.

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Love. Mercy, Grace, Patience. Holiness. Peace.
Righteousness, Justice. Jealousy. Wrath. Will. Freedom.

Omnipotence.

Perfection. Blessedness. Beauty. Glory.

Putting Problems into Perspective

PUTTING PROBLEMS INTO PERSPECTIVE

So we can conclude each time our nourished souls apply the Doctrines of God to life:

God is either Good or bad;

God is either Wise or dumb;

God is either All-Powerful or weak;

God is either Everywhere-Present or absent.

The way we respond to trials, troubles, and disasters is a testimony to all who see us about what we believe about God.

Accident

Financial Hit

Our Life's Challenges

Unexpected
Loss

CANCER

**God is Good:
He Always
LOVES**

**We are Held
By God**

When we seek our Father in Heaven, we have started to worship.

When we stop each day to focus our hearts upon our Father, we get focused on the Character of God. That is the start of our life of worship.

We need to frame each event that arrives in life with those four unchangeable features of God as our Father.

We all need daily reminders that our Father:

Always Loves

**God is Good:
He Always
LOVES**

**We are Held
By God**

**Omniscience:
God Always
KNOWS**

Always With Us (Omnipresent)

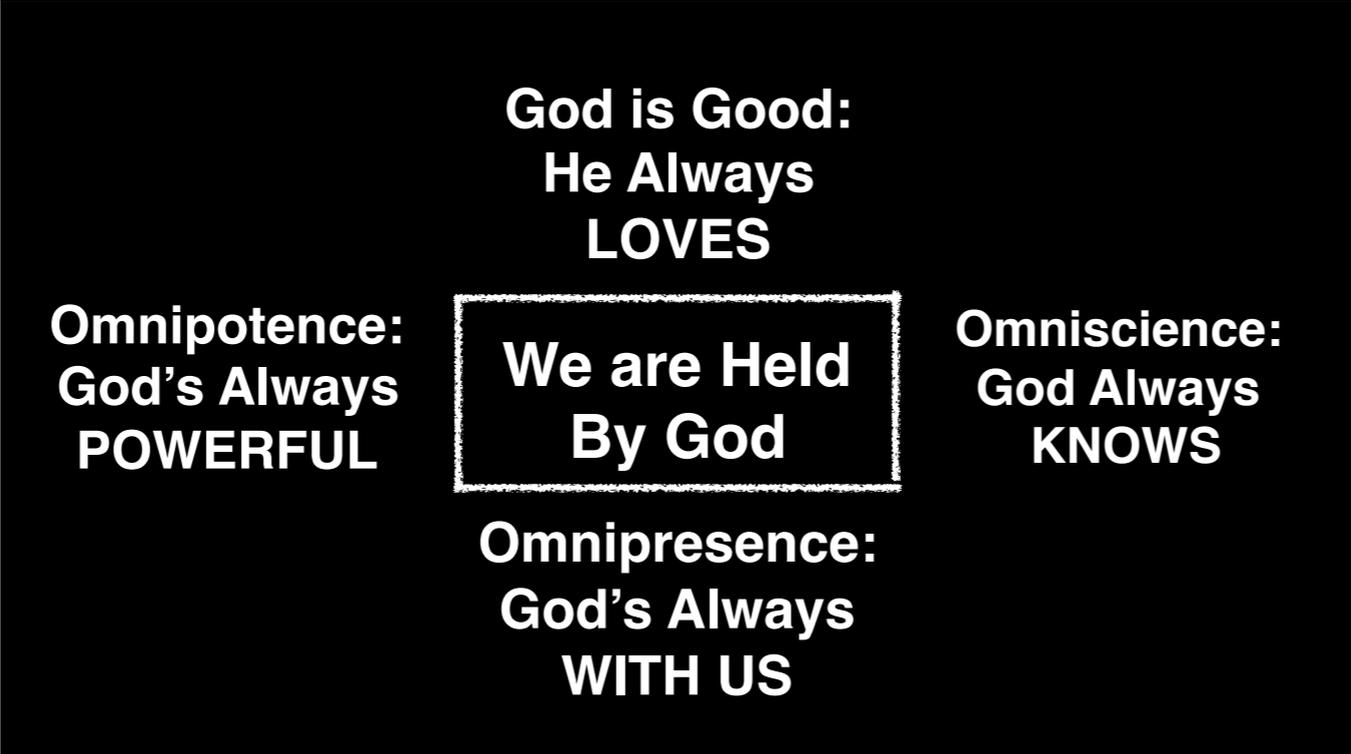
**He is Good:
God Always
LOVES**

**We are Held
By God**

**Omnipresence:
God Always
WITH US**

**Omniscience:
God Always
KNOWS**

Always With Us (Omnipresent)



Always With Us (Omnipresent)

God is either **Good** or bad;
God is either **Wise** or dumb;
God is either **All-Powerful** or weak;
God is either **Everywhere-Present** or absent.
Our **RESPONSES** to life struggles
DECLARE our beliefs about God

That is why all sin is unbelief

Anxiety is unbelief

Fear is unbelief

Discontentment is unbelief

Lust is unbelief

Hopelessness is unbelief