
The Attributes of God (Incomplete)

I. Introduction

The study of God's attributes is a study concerning who God is within himself; and how he acts and displays himself to his creation. Webster defines attribute as:

"... a quality or character ascribed to, or inherent in a person or thing."

For example: Your house, your car, and you have attributes that are inherent that make you what you are. A more formal definition of God's attributes is:

"The attributes of God are those distinguishing characteristics of the divine essence by which is manifests itself either in its internal relation or in its external operation."

A. God's attributes are broken down into two basic categories

What God is Within Himself

Internal

Passive

Relating

Incommunicable

How God Acts Towards His creatures

External

Active

Operating

Communicable

B. Why study about God? Why is that important?

Jer 9:23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he **understandeth** and **knoweth me**, that I am the LORD which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD

Daniel 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do **know their God** shall be strong, and do exploits.

Hosea 6:3 Then shall we know, if we follow on to **know the LORD**: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

C. A saving knowledge of God is the essence of eternal life. This is why Christ came.

John 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might **know thee the only true God**, and **Jesus Christ**, whom thou hast sent.

1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

John 8:32 And ye shall know the truth, and the truth shall make you free.

1 John 2:3 And hereby we do know that we **know him**, if we keep his commandments. He that saith, **I know him**, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1 John 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

1 John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and **knoweth God**. He that **loveth not knoweth not** God; for God is love. He that **loveth not knoweth not** God; for God is love.

1 John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

D. Our understanding of God is based on Reason and Revelation.

1. Man is not born with a revelation of God. (innate revelation of God)

2. Knowledge of God is only through the scriptures.

E. God must reveal himself. Its a revelation that is only by invitation. The revelation of God's Existence.

The existence of God in Scripture contains no formed argument for God's existence. In **Gen. 1: 1** t he text supposes that the reader has the idea of God in his mind and provides no argument for his very being. God is separate from his creation and must reveal himself to his creation in order for his creation to know him.

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1. God must reveal
Sam 3:7 Now Samuel did not yet **know the LORD**, neither was the word of the LORD yet revealed unto him
Matthew 11:27 All things are delivered unto me of my Father: and **no man knoweth** the Son, but the Father; neither **knoweth** any man the Father, save the Son, and he to whomsoever the Son **will reveal him**.
John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
2. God reveals through Jesus Christ
John 1:1 Christ is the eternal Word of God; declaring forth the God head from eternity
John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
3. Man is fallen under Adam and needs a personal revelation of God in Jesus Christ
Psalms 14:1 The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.
Psalms 50:21 You thought I was altogether such a one as yourself
Isa 40: 12-30 To whom will you liken God or what likeness will you compare unto him. (v18) Our understanding of God must be based on what God says.
Romans 3:10 -15 As it is written, There is none righteous, no, not one: There is **none** that **understandeth**, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood:
11 Thess 4:5 Not in the lust of concupiscence, even as the Gentiles which **know not God**:
2 Thess 1:8 In flaming fire taking vengeance on them that **know not God**, and that obey not the gospel of our Lord Jesus Christ:
Titus 1:16 They **profess** that they **know God**; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.
Mark 1:24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? **I know thee** who thou art, the Holy One of God.

II. The Self Existence of God

- A. Denotes that the ground of God's being is only in himself. God is uncaused. The whole concept of cause and effect is inappropriate when talking about God's existence.
Isa 43:10 Before me there was no god neither after me
- B. God is totally independent of all things outside of himself. To deny this is to make God dependent on something outside of himself. Therefore God to be anything other than self existence must be dependent on and conditioned by something other than himself.. If God is not self existent then we must postulate something outside of God which is greater than he that caused his existence. **Gen 1:1**

III. The Simplicity of God - denotes that in God's being he is:

- Uncompounded - Not made up of any parts or elements
 - Incomplex - Not made up of any arrangements of parts
 - Indivisible - His essence cannot be divided or separated into parts
- A. God is pure Spirit (see **John 4:24**) without parts or elements
 - B. Simplicity does not belong to men or angels. They have a material and immaterial substances.
 - C. God's simplicity is not contradicted by the trinity. Each person of the trinity share equally in all the divine essence and in all the attributes. The whole essence is in each person, and each person has all the divine attributes.

IV. The Infinity of God

- A. **Definition:** (Shed) "The infinity of God is the Divine essence viewed as having no bounds, or limits".
 - The infinity of God with respect to time is called His **Eternity**. God is not bound by time.

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- The infinity of God with respect to space is called His **Immensity**. God is not bound by space. God's Omnipresence is the relationship of God to his creation. Omnipresence is really a subheading of God's Immensity.
- B. Not just known limits or boundaries but **NO** limits or bounds. There are no limitations as to place, time and capabilities with God. God has unlimited reserve with respect to ability and capacity. That which is infinite cannot be confined by that which is finite.
- Although God is in all his creation, no thing of creation contains the whole of God
 - God is in the universe but unlimited by it
 - God who is in the universe must be above the universe to uphold it (see **Col 1:17; Hebs 1:3**)
 - God's presence in the atom holds it together because he is above the atom. God must be above that which he is within.
- C. Limitation implies imperfection. God is perfect in every respect in which he is infinite. God's infinity applies to all his attributes.
- Knowledge
 - Power
 - Holiness - degrees
 - Goodness
 - Love
 - Wisdom
- D. **God is the first Being** - There is none before or after him to limit him. He is an independent Being; all creatures depend on him
Isa 43:10 Before him there was no god formed, neither after him
Isa 44:6,8 Beside me there is no god... Is there a god beside me? yea there is no Rock; I know not any.
Isa 45: 5, 21 A just God and a Savior; there is none beside me
Isa 46:6, 9 None else, none like me
I Kings 8:23 No God like thee in heaven and earth
- E. **The Infinity of God from his Attributes**
1. The **Immutability** of God's Divine Nature. Immutability implies eternity and omnipresence.
 - If God rose from non- existence into existence or if there is any end of his days he would be mutable or changeable.
 - If God could change places, or move from one place to another he would be mutable or changeable.

Psa 90: 2 - 4 From everlasting to everlasting thou art God. God is the same his years shall have no end
Malachi 3:6 I the Lord change not
 2. God's **Knowledge**
Psa 147:5 His understanding is infinite
Isa 40:28 No searching of his understanding
Rom 11:33 the depths of God's knowledge
1 Sam 2:3 God of all knowledge - of all things that are knowable
 3. God's **Wisdom**
Job 4:17, 18 Wisdom of angels is folly to the wisdom of God
Job 11: 7-9 Can thou by searching find out God
 4. God's **Power** - No end to God's power. His power has never been exerted to the fullest. It required the same power of God to create one atom as it did to create the whole universe. God's power was not spent in the creation of the universe. To say that God's exerted himself in the creation of the world would to deny that God's power is infinite.
Rom 1:20 God's eternal power
Heb 11:3 Nothing but an infinite power could make a world out of nothing
 5. God's **Goodness** - there is no end to God's goodness nor shall anything be added to it
Ps 16:2 My goodness extends not to thee
 6. God's **Holiness Purity** and **Justice** - There is none holy or pure or righteous as God is. The most holy creatures are impure and cover them selves before him.
Job 4:17, 18
Job 42: 1 - 6
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7. **Isa 6: 2,3**
God's **Love**
8. **Eph 3:18** Love of God immeasurable
God is **Incomprehensible**
Psa 145:3 God's greatness is unsearchable
Isa 55:8 My thoughts are not your thoughts neither are my ways your ways
1 Co 2:16 For who hath know the mind of the Lord, that he should instruct him?
9. What are some of the practical benefits of knowing and understanding the infinity of God in our lives? How does this understanding help us live lives that are holy and pleasing to God?
- Immutability
 - Knowledge
 - Power
 - Holiness
 - Goodness
 - Love
 - Wisdom

V. The Immutability of God

- A. **Definition:** (Shed) "The Immutability of God is the unchangeableness of his essence, purposes, and consciousness. Immutability results from eternity, as omnipresence does from immensity.
- God's nature and being are infinite and so not subject to change or mutation. His being is from himself, and not from another.
 - There never was a time when God shall cease to be. God is uninfluenced by the flight of time.
 - God has neither evolved, grown nor improved. All that he is today he has been for ever.
 - God cannot change for the better for He is already perfect (Matt 5:48).
- B. No cause exists either in God or outside of God which could make him to be other than what he is. There are potentially two reasons why God might change:
- Internal Reasons.** This would assume a need in God for improvement or progress which on its face would deny God's perfection's.
 - To say something could be added to God implies that he was not perfect before this.
 - To say something should be taken from God implies that he would be less that he was before.
 - External Necessity.** This could involve some unforeseen situation which would required a change in the Godhead to effectively deal with the new situation. This would also be contrary to the concept of a perfect God. To a God who knows all things there can never be a progressive unfolding of events that would require a change in his plans.
- C. **God Is Unchangeable In Duration And Life**
Ex 3:14 "I am that I am". This statement would not be true if God's essence was changeable or his purpose with respect to Israel changed.
Gen 21:33 "Jehovah the everlasting God". This is a divine definition of Jehovah.
 - Jehovah means - the eternal, immutable one, He who was, and is, and is to come. This is God in covenant relation to those He has created.
 - Everlasting means - "duration, secret and hidden from man".**Deut 32: 39,40** I live for ever
Ps 9:7 The Lord shall endure forever
Ps 90:2 From everlasting to everlasting thou art God
Ps 102: 26,27 But thou art the same and thy years shall have no end cf.; Heb 1:10-12
Dan 6:26 For he is a living God and steadfast forever
Rom 16: 26 everlasting God
1 Tim 1:17 King eternal
1 Tim 6:16 Who only hath immortality
- D. **God's Essential Nature Does Not Change**
Heb 13:8 The same yesterday, and today and forever. **The same** - this is the same word translated in Sept of a divine title (cf. Ps 102:27)
Mal 3:6 The Lord changes not. God is the forever constant. We change (see context) but he does not

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Rom 1:23 the glory of the incorruptable God

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Variableness - Greek 3883. parallage, par-al-lag-ay'; transmutation (of phase or orbit), i.e. (fig.) fickleness:-variableness. **Vine** - "denotes, in general a change, a transmission from one condition to another...reference may be to the sun which varies its position in the sky". **Bull** - "a passing from side to side, .. alternation, variation".

Shadow - Greek 644. aposkiasma, ap-os-kee'-as-mah; a shading off, i.e. obstruction-shadow. **Vine** - "is rendered shadow that is cast... no changes in this lower world can cast a shadow on the unchanging fount of light". **Bull** - "The dark mark of a shadow. Here the shadow arising from the turning of any body".

Turning Greek 5157. trope, trop-ay'; from an appar. prim. trepo (to turn); a turn ("trope"), i.e. revolution (fig. variation):-turning. **Vine** - "neither shadow which is cast by turning" **Bull** - "a turning, a turning back, as of the heavenly bodies in their courses Job 38:33, Duet 33:14".

E. God's Counsel Or Will Does Not Change

Heb 6:17 Immutability of His counsel

Isa 14:24 As I have purposed so shall it stand

Isa 14:27 who shall annul that which the Lord purposed

Isa 46:10 My counsel shall stand, I will do all my pleasure

Ps 19:21 But the counsel of the Lord that shall stand

Prov 21:30 There is no counsel against the Lord

Job 23:13,14 He is of one mind who can turn Him, And what His soul desireth that He doeth

F. God's Character Or Attributes Do Not Change

1. **Justice:** Gen 18:25; Job 8:3; Rom 2:2;

2. **Mercy:** Ex 34: 7; Deut 4:31; Ps 107:1; Ps 100:5; 103:17; 25:6; Lam 3:22,23; Mal 3:6

3. **Truth:** Num 23:19; 1 Sam 15: 29; Mic 7:20; Rom 3:3; 11:2, 29; 2 Tim 2:13; Titus 1:2

4. **Holiness:** Job 34:10; Hab 1:13; James 1:13

5. **Knowledge:** Isa 40:13,14,27,28

6. **Righteousness:** Isa 51: 7-10

7. **Love:** 1 John 4:8 God is love. Since God is infinite and unchanging, His love must be eternal and unchanging. Jer 31:3 God's love is everlasting

G. The Gifts And Callings Of God Do Not Change (note context)

Rom 11:29; Heb 6:17; James 1:17; Job 23:13; Ps 33:11

H. God's Immutability is a Terror For the Wicked - God will not change concerning sin and the punishment of it. (Ps 119:89 God's word is forever settled in heaven)

Ez 8:18; Rev 14:10; 20:12-15; 2 Thess 1:8

I. Afflictions are no evidence of a change of affections to his people

Jer 31:18 Ephraim chastened (v20 & v1 God's love unchanged by disobedience)

Heb 12:6-8; Rev 3:19 God chastens those He loves

Ps 94:12 Blessed is the man the Lord chastens

1 Co 11: 32 when we are judged we are chastened

J. Arguments Against The Teaching of God's Immutability

1. Statement of truth:

God is **infinitely perfect**
and

God's existence is **eternal**
Therefore God is **immutable**

2. God's infinite perfection implies:

a) What he is today he always has been and will be.

b) God is consistently perfect in all His attributes, and therefore cannot change from who he is to something else, nor would he desire to be something else than what he is.

c) Since God cannot lie (see **Titus 1:2; Heb 6:18**, that would be against God's holiness and truth) what God reveals about Himself is true and consistent with the whole of scriptural revelation, therefore scripture is perfectly harmonious concerning revelation of himself. We can trust God's revelation.

d) Since God cannot deny Himself (see **11 Tim 2:13**) and cannot lie, what He reveals about himself must be accurate and true with who He really is.

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3. God never repents as a man. (What is it that is not changed?)
- a) **We are Mutable Creatures** - mutable and creatures are correlative terms, they mean the same thing.
- We grow in Knowledge; 2 Peter 3:18
 - We decay day by day; 2 Co 4:16
 - Wicked compared to wandering stars; Jude 13
 - Wicked cannot rest they are unstable; Isa 57:20
- b) **God Does Not Change His Mind**
- Num 23:19** God is not a man that he should lie; neither the son of man that he should repent: Hath He said, and shall He not do it? Or hath He not spoken, and shall He not make it good?
- Ps 110:4** The Lord hath sworn and will not repent
- 1 Sam 15:29** And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.
- Jer 4: 19-29** God's mind will not repent
- Romans 11:29** Gifts and callings of God are without repentance
- Heb 7:11-22** The Lord swore and will not repent
- c) Our understanding of God and who he is (obtained from clear scriptural passages), must stand as a backdrop to analyzing those passage which say he repents.
- d) When God institutes a change in dealings with man he describes his course of conduct as repenting. God frequently uses human attributes, passions and actions in portraying truth.
- God's use of human attributes to describe himself helps us understand God from our vantage point or perspective. This is referred to as a figure of speech.
 - The Greek word for this figure is **anthropopatheia** from man and affections and feelings. Its the ascribing human attributes to God for the purpose of portraying truth.
 - The latin word is **condescensio**, we get our word condescension from it.
 - A figure of speech is a purposeful departure from the natural and fixed laws of Grammar and Syntax. See Bullinger on "The Figures of Speech Used in the Bible" for a more complete treatment of the subject.
4. Verses which say God repented or changed his mind. (What is it that is changed?)
- These are instances in the Bible which reveal a change in expected action, but that does not require a change in God's eternal plan. The change of God's action coincides with a change in human response or action and is entirely within the plan and purpose of God.
- Genesis 6:6** And it repented the LORD that he had made man on the earth, and it grieved him at his heart. for it repenteth me that I have made them.
- Exodus 32:14** And the LORD repented of the evil which he thought to do unto his people.
- Deut 32:36** For the LORD shall judge his people, and repent himself for his servants
- Jdgs 2:18** for it repented the LORD because of their groanings
- Sam 15:10,11, 35** It repenteth me that I have set up Saul to be king: ...and the LORD repented that he had made Saul king over Israel.
- Sam 24:16** And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil,
- Chron 21:15** And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil,
- Psalms 106:45** And he remembered for them his covenant, and repented according to the multitude of his mercies.
- Psalms 135:14** For the LORD will judge his people, and he will repent himself concerning his servants.
- Jer 18:8** If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.
- Jer 18:10** If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.
- Jer 26:3** If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

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Jer 26:13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

Jer 26:19 Did Hezekiah king of Judah and all Judah put him at all to death ,... and the LORD repented him of the evil which he had pronounced against them?

Amos 7:3 The LORD repented for this:

Amos 7:6 The LORD repented for this: This also shall not be, saith the Lord GOD.

Jonah 3:10 And God saw their works, that they turned from their evil way; and God repented

VI. The Holiness of God

- A. **Definition:** The holiness of God describes both the majesty of God and the purity and moral perfection of his nature. Holiness is an essential part of the nature of God. His holiness is as necessary as His existence, or as necessary, for example, as his wisdom or omniscience. Just as He cannot but know what is right, so He cannot but do what is right. (Jerry Bridges)
- B. God only is holy (Rev 15:4). There is none as holy as the Lord (1 Sam. 2:2)
- C. God is absolutely pure and not tainted by sin (1 John 1:5)
- D. Holiness is the excellency of the Divine nature (Ex. 15:11)
- E. God's holiness is His perfect freedom from all evil (Hab 1:13)
- F. God's holiness includes His perfect conformity to His own divine character. All His thoughts and actions are consistent with His holy character. He is holy in all that He is, thinks and does.
- G. Holiness is the **perfection** of all His other divine attributes.
1. His wisdom is holy (Psa. 98:1)
 2. His truth or promise is holy (Psa. 105:42)
- H. His **name** (which signifies all attributes in conjunction) is holy (Psa. 103:1).
1. Glory in His holy name (1 Chron 16:10) .
 2. Holy is His name (Luke 1:49).
 3. Holy (according to Stephen Charnock) is used more often as a prefix to God's name than any other attribute.
 4. He is the thrice (three persons in one) holy God (Isa. 6:3; Rev. 4:8)
- I. God **swears** by His holiness (Psa. 89:35; Amos 4:2; Heb 6:13)
- J. God's holiness is **beautiful** (Psa. 29:2)
- K. God's is holy in all His **works** (Psa. 145:17; Deut 32:4)
1. Creation was good and devoid of all imperfection or sin (Gen 1:31)
 2. Man was made upright (Eccl. 7:29)
- L. God's holiness is manifested in His **Law** (Rom. 7:12)
- M. God's holiness is manifested at the **Cross** (Psa 22; v3)
1. God's holiness requires sin to be punished either personally or by our representative. (Rom 6:21; 2 Co. 5:21)
 2. Without shedding of blood there is no remission for sin (Heb. 9:22)
 3. Christ was raised by the spirit of holiness (Rom. 1:4)
- N. God hates **all sin and everything** contrary to His word and law.
1. God hates all workers of iniquity (Psa. 5:5)
 2. Wicked thoughts are an abomination to God (Prov. 15:26)
 3. God is angry with the wicked every day (Psa. 7:11)
 4. The wicked think God is like them; "Thou thought I was altogether as thyself" (Psa. 50:21)
- O. **How does God's holiness relate to us**
1. God's holiness should cause us to worship and adore Him. Exalt Him (Psa. 99:5)
 2. Holiness is the **end of our salvation**
Eph 1:4; 5:27 God chose us to be holy
1 Thess 3:13 Christ will establish us in holiness at his coming
2 Thess 2:13 God chose us to salvation in sanctification of the Spirit
2 Tim 1:9 We have a holy calling and purpose
 3. Christ' death is the basis for our acceptance before God and our personal holiness.
Col 1:22 Christ's death is the basis for our holiness before God
Titus 2:14 Christ gave himself so that we will be pure **hagiozo - Bullinger** - To make holy, to set in a state opposed of something common or unclean; or to deliver from that state, if already unclean and to put into a state corresponding to the nature of God.

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- 1 Co. 6:11** We are sanctified in Christ's name
Eph 5:26 The church is sanctified because of what Christ did and through the word
Heb 2:11 He that sanctifies and they who are sanctified are one
Heb 10:14 ...we are sanctified through the offering of the body of Jesus Christ once for all
4. Justification and sanctification are related yet different concepts in the bible. How do they differ?
- a) **Justification** relates to our standing before God in Christ. When Christ satisfied all the demands of God's holiness on our behalf, God declared us just or innocent of all charges. This is far more than just not guilty, it is a declaration of a positive righteousness in Christ.
Sanctification relates to our state before God. Through the new birth God set us apart for his service.
- b) **Justification** is that which God did for us in Christ - **Objective** and outside of ourselves
Sanctification is that which God does in us through Christ - **Subjective**, holiness that God works in us through his Spirit.
- c) **Sanctification** is **justification** in action. It is the outworking of that which Christ worked out on the cross.
- d) **Justification** is a one time act never to be repeated.
Sanctification is a process repeated over and over in God's people.
Phil 2:12,13 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.
Peter 1:3,4 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
Thes 2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:
5. God commands us to be holy as He is holy. This is a command to be holy like God is, a holiness of similitude not a holiness of equality. Who can be equally holy with God? We must aspire after a holiness of similitude and resemble God's holiness in us.
- a) Israel (Lev. 11:44,47; 19:2; 20:7,26; Deut 18:13; 26:19)
b) New Covenant people (1 Peter 1:15,16)
c) Holiness "is characteristically Godlikeness" G.B. Stevens
d) "The proximate result of obedience to God is inward conformity to the Divine image" Charles Hodge commenting on Rom 6:19 *righteousness unto holiness*
e) "Holiness... consists of that internal change or renovation of our souls whereby our minds, affections and wills are brought into harmony with God". A.W. Pink
f) Rom 12:1 ...present your bodies a living sacrifice, holy, acceptable unto God
6. Our sin can pollute God's holiness (Ezek 20:39; 39:7).
7. Our sin can cause His holy name to be blasphemed (Rom 2:4; 1 Tim 6:1; Titus 2:5)
8. Without holiness we will not see the Lord (Heb 12:14)
9. God chastens us so that we might be partakers of His holiness (Heb. 12:10)
10. A true picture of God and His holiness should cause us to see our sin
Isa 6:3-5 Woe is me for I am undone.. for mine eyes have seen the King
Job 42:5,6 But now mine eye seeth thee: Wherefore I abhor myself and repent in dust and ashes
11. God's people are frequently called saints, sanctified, or holy ones. We have been called out by God from the world and its defilement's to His special service. We are referred to as a holy temple of God (Eph. 2:22). The Greek word means pure free from defilement. We are holy because when God sees us He sees Christ
- a) Nearer to God I cannot be than in the person of Christ I'm as near as he.

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- b) Our life is hid with Christ in God (Col. 3:3)
- 12. Holiness is the only thing that distinguishes us from the reprobate part of the world (2 Tim 2:19)

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Internal Attributes	Definition
Simplicity	The nature of God, comprising his essence and his attributes, is simple or uncompounded pure spirit.
Infinity	God is denied all limitations in his nature or presence; hence he is infinite.
Eternity	This is the infinity of God as to time. God has no beginning or end. With God there is no succession of moments
Immensity	The infinity of God with respect to space. God is not confined to space any more than he is measured by time.
Immutability	God is incapable of change, either in duration of life, or in nature, character, will or happiness.
External Attributes	Definition
Omnipresence	God is present everywhere in his creation. He is present at one and the same time everywhere.
Power	There are no limitations of God's power. God's power is the effective energy inherent in his nature by which he is able to do all things.
Knowledge	God knows all things past present and future
Holiness	Holiness is the sum of all excellence and the combination of all the attributes, which constitute perfection of character.
Goodness	God's goodness is his kindness, benevolence, and beneficence towards others, in which it is seen to terminate outside of himself.
Love	Love is the giving of self for the benefit of others
Mercy	Mercy (an aspect of love) is undeserved compassion to the guilty only.
Grace	Grace (an aspect of love) is undeserved favor to innocent or guilty arising from affection.
Truth (Veracity)	God's truthfulness or incapacity to deceive. He is the source of all truth, not only moral but even mathematical.
Truth (Faithfulness)	God's faithfulness is based on his veracity of his nature whereby God is true to his threatenings as well as his promises.
Justice	The justice of God is that rectitude of character, which leads to the treatment of others in strict accordance with their deserts.
Will	The will of God is that power inherent in his nature, by which he purposes and chooses any end or object, or determines its existence.
Decrees	The decrees of God are defined as that just, wise, and holy purpose or plan by which eternally, and within himself, he determines all things whatsoever that come to pass.