

**Institutes of Theology | Session 25**  
**The Incommunicable Attributes of God – Part 3**  
**March 31, 2026**

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Well, tonight, men, we are considering once again, for the third time, the Incommunicable Attributes of God. Remember over the last couple sessions, we have talked about the attributes of God, and we have said that theologians through church history have divided up or categorized the attributes of God into two main headings or two main sections, the incommunicable attributes of God, those attributes of God that we have no relation to, and you'll see more of that tonight, and then also the communicable attributes of God, those perfections or attributes of God that we do have a relational aspect to. So tonight, we continue the incommunicable attributes of God.

Stephen Charnock, in his massive two-volume, *The Existence and Attributes of God*, he wrote these words, “Though we cannot comprehend God as He is, we must be careful not to fancy Him to be what He is not.” Now, I want you to think about that for just a moment. Let that sink in. “Though we cannot comprehend God as He is, we must be careful not to fancy Him to be what He is not.” So Charnock's words radiate from the Second Commandment, which explicitly teaches that you cannot make an idol. In other words, you cannot make a physical, graven image to depict the invisible God. And you cannot, and this is what I really want us to hone in on, not only can you not make a physical, graven image of God, but the Second Commandment also teaches that you cannot make mental images of the invisible God. So in addition to the image aspect of the Second Commandment, it also teaches you that you cannot worship God in any way that you would like.

So let me summarize this. The Second Commandment forbids any kind of physical image making, because our God is spirit, He is invisible. But the Second Commandment also forbids preaching, teaching, thinking, meditating on, and even studying in such a way that formulates and facilitates a false and corrupt view of God. So you are breaking the Second Commandment if you erect a physical idol, and if you promote false ideas about God in your own mind or towards

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others. J.I. Packer in his book *Knowing God*, he writes, “Imagining God in our heads can be just as real a breach of the Second Commandment as imagining Him by the work of our hands.” (And by the way, if you haven't read J.I. Packer's *Knowing God*, that has got to be on your reading list for 2026.) Again, listen to those words. “Imagining God in our heads can be just as real a breach of the Second Commandment as imagining God by the work of our hands. Now understand then that both Aaron making a golden calf and we, us thinking wrongly about God are breaches of the Second Commandment. This is why, brothers, it is a matter of life and death that our view of God always be tethered to the Bible.

J.I. Packer, he goes on to say, “Just as it forbids us [he's referring to the Second Commandment] just as it forbids us to manufacture molten images of God, so it forbids us to dream up mental images of Him. Imagining God in our heads can be just as real a breach of the Second Commandment as imagining Him by the work of our hands. To follow the imagination of one's heart in the realm of theology is the way to remain ignorant of God and to become an idol worshipper. The idol in this case being a false mental image of God made by one's own speculation and imagination. Men, this is why in part, we are studying together theology proper. We want to have a right biblical, scriptural understanding of who God is. And as we study God's attributes or His perfections, both in communicable and incommunicable, our understanding must reflect the biblical teaching. And here's the key: not our own imagination. So as we continue studying the incommunicable attributes of God tonight, I want to begin by revisiting and reminding you of the doctrine of divine simplicity.

The doctrine of divine simplicity. The doctrine of divine simplicity teaches that God is a simple God. Now, when we first hear that, that doesn't sound so appealing, right? To think that our God that is high and lifted up and exalted, Isaiah 6, for theologians to refer to Him as a simple God. But all this doctrine teaches is that God is not composed of parts. God is not composed of parts.

Now, I used to own a 1978 blue and white Bronco. Notice the past tense on that. I used to own that '78 Bronco, and when I sold it, there was weeping and gnashing of teeth. By me. And as is true with most classic cars, from time to time, various parts need replacing. I had never worked on cars before, so there was a bit of a learning curve. But over a couple of years, some YouTube videos and 500 trips or so to Napa and AutoZone, I was able to figure out my way around that 78

Bronco. But as I worked on that engine, I was always careful to ensure all the parts were properly cleaned and attached correctly. And once all the parts were assembled, I turned the ignition key and fired it up. But it took all of the parts working in unison for that Bronco to start and to drive down the road. But when it comes to God, He is not like the Bronco. That Bronco depended on all of its individual parts to make the whole. And that Bronco required someone to assemble those parts, to keep the oil changed, and to put gas in the tank. But men, our God is not made up of parts, and no assembly is required. The Bible teaches that God is a simple God that does not have parts.

Now this has consistently been the historical understanding of the people of God through the centuries. In fact, you can go all the way back to the fourth century, and Augustine writes these words, “For God is a whole and not a number of parts, and does not consist of diverse elements, but is Himself the maker of the system of the universe.” Notice Augustine says, “For God is a whole and not a number of parts.” Jump forward to the time after the Reformation, and the Belgic Confession says, “We all believe in our hearts and confess with our mouths that there is a single and simple spiritual being.” Francis Turretin's *Inter-Reform Scholastic*, he writes these words, “The Orthodox have consistently or constantly rather taught that the essence of God is perfectly simple and free from all composition.”

So as we consider the attributes of God, we individualize or isolate one of God's attributes for the sake of study only but understand that God Himself cannot be divided into parts. So tonight, we're going to consider the omniscience of God, the omnipotence of God, and the omnipresence of God. So we are looking at three isolated attributes of God. We can do that for the sake of study only because that's how Scripture reveals God. But we have to understand that God is not divided up into parts. So in terms of a theological discipline, it is perfectly acceptable for us to study the attributes of God as they are presented in Scripture. But in terms of God's being, it is not okay to think that He is divided. So you understand the relationship between the Second Commandment and divine simplicity. Although we are studying individual attributes of God because these attributes are presented in Scripture, we cannot let it shape our view of God in such a way where we think of God as being composed of parts. If we think of God being composed of parts, then we are breaking the Second Commandment by thinking wrongly about His nature and being.

Now you may be thinking, what's the big deal? What does it matter if we get this part situation correct? Well, men, you understand this. This is why you're here. It's a big deal because we're talking about God. We have to believe from Scripture that God is God and that His being, His essence, who He is, is completely undivided. James Dolezal, in his excellent book *All That Is In God*, he says, "If we reject divine simplicity, we run the very real danger of worshiping that which is not the unsurpassable and absolute being."

So far in our study of theology proper, as it relates to the incommunicable attributes of God, we've looked at God's holiness, His self-sufficiency, His eternity, His immutability, and His impassibility. Tonight, we consider three more. As I've already said, God's omnipotence, His omnipresence, and His omniscience. Now, you can do the math here. You can check your watch; you can check your phone. But three attributes and not a lot of time. So what I plan to give you tonight is simply a sketch of what the Bible says about these attributes and how church history has articulated these perfections of God and defended them.

So let's start tonight by first considering God's omnipotence, God's omnipotence. So we're going to first look at this from a biblical perspective or the biblical witness. And as we begin searching through the Scriptures tonight, specifically for God's omnipotence, I want us to begin by looking at an essential definition, an essential definition. So let's define omnipotence. God's omnipotence is simply God's ability or power to do anything that He desires. Let me say it this way. It is God's ability or power to do anything that He pleases. James P. Boyce, a 19th century pastor and founder of the Southern Baptist Theological Seminary, a very excellent systematic that he has called *Abstract of Theology*. It's actually just been reprinted recently. So James P. Boyce, *Abstract of Theology*, a great resource to have in your library. But here's what he says about God's omnipotence. It is, "The power in God, therefore, may be defined to be the effective energy inherent in His nature by which He is able to do all things. The exercise of that power is dependent upon His will or purpose and is limited not by what He can do, but by what He chooses to do." Now notice in this definition, as Boyce identifies and explains this particular attribute, notice that he identifies correctly that God's power is inherent to His nature. And the exercise of that power is determined by His will.

So you can see here from the beginning, as we're exploring the attributes of God, why divine simplicity is so important. So when we're talking about God's power or His ability to do what He pleases, that always works in conjunction with His will. It cannot be separated. So God's power is His will. His will is His power. Charles Hodge, he defines God's omnipotence this way. And watch in this definition how he compares God's power to man's power. He says, "We can do very little. God can do whatever He wills. We, beyond very narrow limits, must use means to accomplish our ends. With God, means are unnecessary. He wills, and it is done. He said, 'Let there be light, and there was light.'" Hodge goes on to say, "This simple idea of the omnipotence of God, that He can do without effort, and by volition, whatever He wills [and notice what he says here] is the highest conceivable idea of power, and is that which is clearly presented in the Scriptures." Men, we need means to accomplish things. God's power is so great and so grand, and He needs absolutely nothing except Himself. And Hodge, and I think he rightly points out, that this is the highest conceivable idea of power. I mean, think in your mind, a being that has more power than that. It's impossible. Hodge shows the vast chasm that exists between God's power and ours. God Himself is the highest conceivable power.

Now, as we begin to wrap our minds around the omnipotence of God, I want to first look at the key terms, the key terms. He is all-powerful. You've seen the Latin terms that make up the word omnipotence. Those words mean all and potent, which means power. Think of it in Job terms. Job 23:13 says that God "Is unique and who can turn Him and what His soul desires that He does." Or you jump forward to the New Testament, and the Apostle Paul describes God's power in the exact same way. In fact, in Ephesians 1:19, Paul describes God's power as surpassing greatness. "The surpassing greatness of His power in accordance with the working of the strength of His might." So that's what it means that God is omniscient, or omnipotent, rather. He is all powerful. He does what He desires. And that, that He wills, He does. Next, let's consider God's ability.

God's ability. The Bible portrays God as being able to do whatever He pleases. That God can do whatever He pleases. Now, you're familiar with the psalmist words in Psalm 115:3. "But our God is in the heavens, He does whatever He pleases." Or how about Daniel 4:35? After King Nebuchadnezzar is humbled by the most high God, you remember the story, right? Nebuchadnezzar was humbled pretty low. But after he was humbled, recognized his sin, and

more importantly, recognized the glory and power of God, he said these words in Daniel 4:35, “All the inhabitants of the earth are accounted as nothing, but He, God, does according to His will in the host of heaven, and among the inhabitants of the earth.” Nebuchadnezzar goes on to say, “And no one can ward off His hand, or say to Him, ‘What have you done?’” Again, think about Nebuchadnezzar's words. All the inhabitants of the earth are accounted as nothing, but God does according to His will in the host of heaven. You see the compare and contrast about the locations. All the inhabitants of the lowly earth are absolutely nothing. Yet God is high in the heavens, doing exactly as He pleases. So that reference among many other, we find in Scripture portraying that God can do whatever He pleases.

Next, we find that Scripture teaches about God's strength. And it's framed this way: that nothing is too hard for God. So not only does the Bible tell us that God can do whatever He pleases, but from a slightly different angle, the Bible teaches us that nothing is too hard for God. You're familiar with the story in the book of Genesis, but when Abraham and Sarah weren't able to have kids, yet God promised they eventually would, God shows up on the scene in Genesis 18 and He says, “Is anything too difficult for Yahweh?” Listen to God's words again. God Himself, most likely here was the eternal Son, Genesis 18:14. God says, “Is anything too difficult for the Lord?”

Another example that we find in the Pentateuch, in Numbers chapter 11, God says to Moses, “Is the Lord's power limited?” Is the Lord's power limited? In fact, other translations, and I actually like the other translations better in terms of how they approached Numbers 11:23. They say, “Is the Lord's arm too short?” Or you can frame it this way, “Has My arm lost its power?” Now remember the context of this passage in Numbers. The Israelites have left Sinai and are headed towards the Promised Land, and once again, the people are complaining about provisions. God basically says to Moses to tell the people that God is the Lord God Almighty, He is the omnipotent One, He will do as He pleases, and He will provide food at His appointed time. Basically, God says, do you think that My arm is too short to give you food?

Now if you're familiar with the Pentateuch, particularly Exodus, you know the idea or the motif of the arm of the Lord, or the strength of the Lord, or the hand of the Lord. In fact, in Exodus, there is a great emphasis on Moses' hand, or Moses' staff, or even Aaron's hand or staff, because in Exodus, God gives Moses and Aaron the leadership ability to demonstrate the power of God.

Remember, a lot of times, what's Moses doing with his arm or with his staff? He's raising it up. He's raising it up. That is a demonstration not of Moses' power, but of God's. Is the arm of the Lord too short?

Turn to Jeremiah 32. Let's look at one more reference. Jeremiah 32. Several hundred years after the Wilderness Wanderings, when the prophet Jeremiah prayed to the Lord, this is Jeremiah 32:17, watch his declaration about Yahweh God. Look how he is praying. This is really, in many ways, a model prayer for us. Jeremiah 32:17. "Ah, Lord God, behold, You have made the heavens and the earth by Your great power and by Your outstretched arm. Nothing is too difficult for You." You see the difference there? Back in Numbers, the grumbling and complaining, when you grumble and complain and you wallow in your own sin, it distorts your view of God. You think your view, or your view of God rather, becomes weak, it becomes jaded, it becomes disfigured. You think that God's arm is too short. But here, Jeremiah, several hundred years later, what does he say? No, he's not talking about a short arm, he's talking about a what? An outstretched arm. Nothing is too difficult for You.

Now, don't miss the context of this chapter. About 600 years before Christ, the Babylonians were besieging Jerusalem, and Jeremiah is unsure what the future holds. So he cries out to the Lord for help. But it's interesting, as the rest of the chapter unfolds, Jeremiah basically asked God what he is supposed to do with a piece of land that God just told him to buy. Jeremiah basically says, if we are going into exile, what is the point of me purchasing this piece of land? Look down at verse 26. God, why am I buying this land if we are about to get exiled, what's the point? Verse 26, "Then the Word of the Lord came to Jeremiah saying, behold, I am the Lord, the God of all flesh, is anything too difficult for me?" God basically says, watch what I'm about to do. I'm going to give you over to the Babylonians as an act of judgment, and then in an act of grace, I'm going to bring you right back to that land that you just bought.

Look at verse 36. "Now therefore, thus says the Lord God of Israel concerning the city of which you say, it is given into the hand of the king of Babylon by sword, by famine, and by pestilence." Verse 37, "Behold, I will gather them out of all the lands to which I have driven them in My anger, in My wrath, and in great indignation. And I will bring them back to this place and make them dwell in safety." Isn't that amazing? Look at verse 38. Why is God going to do this? Why is

God going to stretch out His arm and bring the people back? Verse 38, “They shall be My people, and I will be their God.” God is doing this because He has set His love upon this people. They are His people and He will be their God. In other words, God says, I have the power to do as I please. I have the power to let you be taken into captivity. And I have a long enough arm to bring you back.

Let's next consider God's simplicity, God's simplicity. Now, why are we coming back to this doctrine? Well, because God's simplicity helps us understand that there are some things that God cannot do. Okay, so we've been talking about the power of God and His ability to do whatever He wills, whatever He wants, whatever He desires. But that has to be understood in the context of divine simplicity, that God will never do anything that is contrary to His character, or contrary to His other attributes. Remember, divine simplicity means that God is not composed of parts. Therefore, in His all-powerfulness, He cannot do anything that is contrary to His holiness. Now, what do we mean by that? Well, let me give you a list of things that God cannot do.

Number one, God cannot sin. Number two, and you've probably asked this, I have as well, and there's other scenarios. God cannot make a stone so big that He Himself can't pick up. Divine simplicity is the glue, essentially, that is within God, that is basically a checks and balances system. God cannot make a stone so big that He Himself can't pick it up. Next, number three, what God cannot do. Something, an idea or proposal that doesn't accord with His being. So He can't act contrary to His nature. Number four, God cannot change. God cannot change. Number five, God cannot create laws that oppose His character. God cannot change His nature. What other attribute is that. His immutability. Number seven, God cannot change His will and decrees. Again, James P. Boyce writes, “If it be asked why God can do none of these things, the answer is because His own nature is to Him the law of what He does. As well as of what He wills and of what He is. He is not just and holy because He wills to be so, but He wills to be just and holy because He is so. His will does not make His nature, but His nature controls His will.” Again, God cannot and will not do anything that contradicts His own divine essence.

So with that definition and understanding of omnipotence, let's now consider the key categories. The key categories. So as we begin to just unpack and unfold what the Bible teaches about God's omnipotence, let's look at the key categories. And there are two key categories that I want us to

look at together. So the first one is God's absolute power. God's absolute power. This means that God has the ability in Himself to do all things in accordance with His nature, including those things He chooses not to do. So what falls into this category are things like the creation of the world, the various signs and wonders throughout the Old Testament. In other words, God's absolute power is His actions apart from any means or any secondary causes. You know, think, for example, in Joshua chapter 10, when God makes the sun and moon stand still. He is operating under His absolute power without using any means to accomplish His purpose. So, in Genesis 1, He commands the sun, moon, and stars into existence. In Joshua 10, He makes the sun stand still. And then with that same absolute power in the Book of Revelation, God will once again omnipotently deal with the sun, moon, and the stars. Just read Revelation 6 and Revelation 21 and 22. So, that's God's absolute power.

The second category for us to consider is God's ordinate power. God's ordinate power. God's ordinate power means that He has the ability to do what He has decreed, ordained, and willed to do. Another way to think of this is whatever God has sovereignly decreed, He will providentially bring to pass. Now, in Matthew chapter 26, there's an example of both. So, take your Bible and turn to Matthew chapter 26, and I want you to see both God's absolute power and His ordinate power in one scene. In one scene.

So, Matthew chapter 26 picks up the gospel narrative, particularly Passion Week, the night before Jesus' crucifixion when He is praying in the Garden of Gethsemane. So, if you go down to verse 51 of Matthew 26, the leaders of Jerusalem have arrived to the Garden. Of course, Judas is the one who led them there. But notice as a scuffle breaks out, verse 51, "And behold, one of those, that's Peter, who were with Jesus, reached and drew out his sword, and struck the slave of the high priest, and cut off his ear." Now, notice the words that Jesus says in verse 52. "Then Jesus said to him, Put your sword back into its place, for all those who take up the sword shall perish by the sword." So, He's building off of Old Testament law there. Now, here's where I really want us to hone in, verse 53. "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than 12 legions of angels?" That's God's absolute power. Notice on that scene, He basically says, hey, look, Peter, you're trying hard. Put up the sword and listen to me. At any moment of time, I can call on legions of angels, and they will come down here and get me out of this garden, scot-free. That's absolute power. Absolute power.

But notice verse 54. How then will the Scriptures be fulfilled. which say that it must happen this way? That right there is ordinate power. So you can see both happening in this one scene. God could, or Christ, rather, could call upon angels using His, and exercising His absolute power to free him from the situation, but then he rests on God's ordained or ordinate power that that is not God's will to be done because ultimately, He's going to the cross. Now think about this in the context of Matthew, Mark, Luke, and John. Because at this scene, when all the religious leaders show up, they ask Him, Are you Jesus Christ? Are you Jesus of Nazareth? Are you the Messiah? Are you the one? And then what does He say? He says, I AM. And then what happens to everybody at that scene? They all fall to the ground. So Jesus is exercising His omnipotence there, and He's working in these categories on the scene. I mean, He literally just dropped every single person to the ground. So not only does He have the power in Himself because He's fully God, but then He says, well, I can go ahead and call on legions of angels to come get me out of here as well. But then He stops and He rests in God's ordinate power. Your will be done. It's a really amazing scene.

So those are the key categories to consider. Let's look at a few examples next. Let's look at a few key examples of God's omnipotence. And you can spend some more time on your own looking at these, but and you probably know these, so this is just by way of reminder. But just thinking through the Bible as the Bible speaks of God's omnipotence. So we see God's omnipotence in the creation of the world. We see this in the creation narrative in Genesis 1 and 2, but really all of Scripture will point to God's power in creation. Now we see God in creation, forming its inhabitants. What do we mean by that? Well, the Bible clearly says that God created the angels, okay? So you think of passages like Isaiah 14, you think of an Ezekiel 28. God created the animals. By the way, God is sovereign over the animals. We see that in later chapters of Genesis, Genesis 6 through 8, bringing animals to the ark. So God creates them and owns them. We also see God's creation of humanity.

Again, just thinking through other categories or examples of God's omnipotence, we see this in the preservation of all things. Remember Colossians 1 tells us, specifically defending the deity of Christ, that not only did He create all things, but He sustains all things. He preserves all things. We see in the Book of Job that God is in control of beginning and ending life, in raising the dead, John 11, in regenerating men's hearts, even in hardening men's hearts. We see that in the Book of

Exodus and also in Romans, chapter nine, in working miracles, and then lastly, in bringing to pass the drama of redemption. So God's power is exercised all throughout Scripture.

I mean, think about just in terms of the drama of redemption. You've got a miraculous conception. You've got the hypostatic union of Jesus Christ, that He is truly God and truly man. You have His sinless life. You have His sacrificial death. You have His powerful resurrection. You have His ascension to the Father on high. You have Him sending the Holy Spirit. You have Him watching over the churches. And you have Him coming back in Revelation 19 at His second coming to establish a 1,000-year kingdom. And then you also have the creation of the new heaven and new earth. God does as He pleases.

And what a joy for us, men, that we are along for the ride. (Is that) not amazing? Look, that same power that brought the world into existence is the same power that brought our dead hearts to be alive. God's omnipotence is extremely practical for our own life. And we're just witnessing it all take place, not only in Scripture, but before our own eyes in His good providence. So that's a biblical witness.

What about church history? Let's look at the historical witness, the historical witness. And I've tried to weave in historical quotes and arguments from theologians and confessions and all of those things, so we're not going to spend a lot of time here. But what does the church say? What's the historical data? Well, going all the way back to Origen, Origen writes that nothing is impossible for the omnipotent. Now, I know Origen is a punching bag for a lot of Christians, but He did get some things right. Nothing is impossible for the omnipotent. Augustine says God is almighty. The Belgic Confession says that God is almighty. The Westminster Shorter Catechism says that God is power.

Now, how can we apply this doctrine? How can we apply this doctrine? Well, I think we can apply this doctrine in terms of our own salvation. How do we apply the omnipotence of God? I mean, there's many ways that we can apply this, but I think one way that would be helpful for us to consider is God's omnipotence as it relates to our salvation. Ephesians 1 maps this out profoundly. God the Father has the power to decree our salvation. Remember Ephesians 1:4, God chose us in Christ before the foundation of the world? Why did He do all of that? To the praise of His glory. So, God has the power to decree our salvation. The emphasis there is on the Father.

Next, we see in Ephesians 1, that the Son has the power to accomplish our salvation. The Son has the power to accomplish our salvation. Through His blood, we are told in Ephesians 1. And then thirdly, Ephesians 1 goes on to say that God the Spirit is the one who applies our salvation.

So, God the Father decreed it, God the Son accomplished it, and God the Spirit has applied it. God, the triune God working inseparably in salvation has called us into His kingdom by His omnipotence. And not only that, men, we think of great passages like Romans chapter 8, the golden chain of salvation, whom God foreknew, right? He called, He justified and will glorify. And once you are saved, according to Romans 8, there is nothing that can separate you from the love of God that is in Christ Jesus, our Lord. Men, if you are truly in Christ, your salvation is secure as it can possibly be in the hands of the Omnipotent God.

Listen to how J.L. Dagg describes God's omnipotence. "At our will, a finger moves, but at the volition of God, a planet is launched in its orbit with a force of which the cannonball gives, but a very vain conception. Hurricanes, which sweep the earth and lift up the dwellings, and the very bodies of men in the air have their power. The ocean, which sports with mighty ships, has its power. The volcano, which bursts forth with such awful grandeur has its power. But when we have combined the force of air, ocean, and subterranean fire, we must multiply it by the number of such agencies which are in operation through all the worlds in the whole of God's vast empire before we can begin to achieve adequately of His omnipotence, to conceive adequately of His omnipotence." I mean, men, think about the storms that you've witnessed, or maybe you've been a part of throughout your life, the hurricanes, tornadoes, or whatever it is. All of that pales in comparison to the omnipotence of our God. So that's God's omnipotence.

Let's next begin to consider, and then we'll take a short break, God's omnipresence. God's omnipresence. And again, like we did with God's omnipotence, let's look at the Biblical witness first. And as we begin to examine the Biblical witness, what the Bible says, let's start by again, putting together an essential definition. An essential definition. So you know this, but God's omnipresence is the concept that God is everywhere. Joel Beeke in his Systematic Theology, he says, "All of God is in every place. He indwells creation fully and completely." So that's a basic definition. God is everywhere. He is omnipresent. There is nowhere where He isn't. He's there in every place fully and completely. So let's think about now the key terms.

He is all present. Again, if you go back and just do a little research on the words, that's where we get our English words. God is said to be all presence. *Omni*, all, *presentia*, which means presence. So the language he used comes from the Latin. Now, after looking at these key terms, let's talk about a related attribute. A related attribute. God is immense or His immensity. So in most conversations about the omnipresence of God, we are often introduced to what theologians refer to as God's immensity. That is to say that God, and this is important when we're talking about God's immensity, it is to say that God transcends creation, but He is not confined or limited to His creation. In other words, there is no measure in God. He cannot be confined to the space that He has created. So omnipresence teaches that God is relational to the space He has created. God's immensity teaches that He is not bound to that space. Gerhardus Voss, he captures this beautifully when he says, "God is exalted above all distinction of space, yet at every point in space is present with all His being, and as such is the cause of space." So God is far beyond. That's why the Scriptures refer to, specifically in the Old Testament, that God is high and lifted up. He's exalted; He's far above His creation. That is God's omnipresence. Yet, within the creation, He is not bound to it. So He's not confined to that which He has created.

Now, a second related attribute to God's omnipresence is the fact that He is spirit. He is spirit, or you could say it this way. He is invisible. So not only is God not composed of parts, we also need to understand that God is not composed of physical parts. God is spirit. And again, this is why, if we take our minds back to Exodus chapter 20 and Deuteronomy chapter 5 and the Ten Commandments, specifically the second commandment, that's why making a graven image is forbidden under the second commandment, because you cannot image that which is invisible.

Let me invite you to turn to Psalm 115. We'll look at Psalm 115, and then we'll take a quick break. But Psalm 115 is a helpful psalm as it relates to the idea that God is Spirit. He doesn't have a body. And if you juxtapose that to all of the idols which do have bodies, you can feel the force of not imaging God and making Him look like something physically created. So Psalm 115, I want you to follow along here as the psalmist describes the idols of the world.

Notice how verse 3 begins: "But our God is in the heavens." Notice the location. He is in the heavens, and He does whatever He pleases. "He's high and lifted up. He is not bound by anyone. He does as He desires. Now notice verse 4. "Their idols are silver and gold, the work of man's

hands. They have mouths, but they cannot speak. They have eyes, but they cannot see. The idols have ears, but they cannot hear. They have noses, but they cannot smell. They have hands, but they cannot feel. They have feet, but they cannot walk. They cannot make a sound with their throat. And those who make them will become like them, everyone who trusts in them.”

Now let's stop there. Again, notice the striking comparison between God and the idols, or gods, of this world. Verse 3, God is in heaven. He does whatever He pleases. The idols, on the other hand, notice how they are described. God, He's infinite. He can do whatever He wants according to His nature, according to His will. But the idols, they can't actually do anything. The invisible God can do everything. The visible idols that have the ears, the eyes, the mouth, the nose, they can actually do nothing. Nothing. The idols and gods of the world are composed of parts, but they actually can't do anything. Where our God is not composed of parts, and He can do anything. By the way, those same gods are spatialized, which means they occupy one space at one time.

And that's what it was like in the ancient Near East, right? We think of the ancient Near East, no matter the religion or the false god. What they did was they would build or erect a small god, made out of wood, gold, silver, whatever, and they would put that idol in their home. And they would place that idol in the center of the home, and then they would all, in some way or some form, would do what's called a washing-of-the-mouth ceremony. Where basically, they would invite their god to take up residence inside the idol, and once they believed that that god had taken up residence inside the idol, they would sit there at the feet of that god and worship that god. But that god can't hear them, even though the god has ears, and that god can't speak back to him or them, because that god can't speak at all regardless of the size of mouth on the idol.

You see the futility of the Romans 1 exchanging the true God to make idols and graven images? Men, our God is a spirit, and those who worship God must worship in spirit and truth. You see the futility of idols, but you see how Scripture has told us how we can come to this omnipresent God. It's through Christ. So God on the other hand, look, He's not composed of physical parts, so He can be omnipresent. Those gods, they are limited to where they are in that household. And remember, the gods and the idols are nothing, by the way, right? They are nothing. But the

apostle Paul says, 1 Timothy 1:17, “Now to the king eternal, immortal, invisible, the only God, be honor and glory forever and ever, amen.” That's the God we worship, men, the invisible God.

Now I want us to consider the wrong views, the wrong views. So when we're thinking about God and the fact that He is omnipresent, I want us to understand a couple, actually, three wrong views, three wrong views. The first one, I call the Stretch Armstrong God. You guys remember Stretch Armstrong? This view suggests that God just simply needs to be pulled a little farther and harder to cover the expanse of the heavens and the earth. God just needs to be stretched out to the expanses. But again, this view doesn't work with divine simplicity because what attribute of God keeps Him from being stretched out? Well, all of them, because God is always working as one, but particularly the fact that God is a spirit or He is invisible. So wrong view of God is to understand that He is stretched out across the universe. It's important to understand that God is not a physical substance or matter that is spread out. He is spirit.

Another wrong view is the pantheistic God. The pantheistic God. The dictionary defines pantheism as a doctrine that equates God with the forces and laws of the universe. The idea in pantheism is that all of God equates with all of creation. Basically, God is one with the creation. Now, of course, that isn't the biblical teaching. That is not the biblical teaching. We have to be careful to distinguish the fact that although God created the world, He is not the world. There is no mixture between the triune God of the universe and the universe He created. The Bible makes clear distinctions between God as creator and the creation. It's important to work in those distinctions and in those categories.

One great example of this distinction is found in Acts 17. Paul says that “God made the world and everything in it,” and then he goes on to say in Acts 17:25, “nor is He served by human hands as though He needed anything since He Himself gives to all people life and breath in all things.” So even when Paul is preaching about the one true God to an unbelieving pagan idolatrous world, he designates between God who is the sovereign over the world and creation. There is a clear distinction. So our God is not a pantheistic God.

A third wrong view is that God is a deistic God. In its most basic form, deism teaches that God created the world and has since removed Himself from its operation. In other words, God created the world. He orchestrated various natural laws and then left it on its own to operate. Now the

question is, is this what the Bible teaches? Has God simply created the world out of nothing and then set human history in motion and now just watches it from afar? Well, no. Obviously, that's not what the Bible teaches. In fact, the Apostle Paul says in Colossians 1, For by God, "all things were created both in the heavens and on the earth, visible and invisible, whether thrones or dominions or rulers or authorities, all things have been created through Him and for Him. He is before all things, and in Him all things hold together." So the Apostle Paul, speaking of Christ, tells us that Christ created all things, all things were created through Him and for Him, and in Christ all things hold together. So there's a clear distinction, right, between God, the Creator, and the world, that which has been created. The author of Hebrews in Hebrews 1:3 says that Christ "is the radiance of God's glory, the exact representation of God's nature [and listen] and upholds all things by the word of His power."

So the idea of God creating the world and setting it in motion, and then leaving it, and just watching things unfold is unbiblical. Our God does not operate that way. But this isn't a new understanding of God, by the way. This is what the Christian church has always taught and believed about God. For example, Gregory of Nyssa, a fourth-century Cappadocian father, so we're going back several hundred years. Notice what he says about Christ. He says, "The Logos upholds the universe by His Word of power, from non-existence to existence. For all things, as many as exist in connection with matter, and as many as have received an immaterial nature, have one cause of their substance, the word of unspeakable power. "I mean, this is the biblical testimony, men, that God has created the world and that He upholds the world by the word of His power, and then through His acts of providence, He sustains the world and brings about His great plan of redemption.

The Apostle Paul, he writes elsewhere, there is one God, the Father, from whom are all things, and we exist for Him, and listen to this, and one Lord, Jesus Christ, by whom are all things, and we exist through Him. So the idea of a deistic God, a pantheistic God, and a Stretch Armstrong God just doesn't fit the Biblical teaching. So that's a definition. Hopefully, that helps us understand together the omnipresence of God.

And now I want to call our attention to the key categories of God's omnipresence. So the first category that I want us to think about is God's universal presence. God's universal presence.

Theologians also call this His essential presence in the world. Now, what is God's universal presence? When the Bible speaks about God's universal presence, it speaks about God being present everywhere at all times. In other words, there is no place where God is not. Now, the classic reference for this is Psalm 139. So, let's turn to Psalm 139, and I want you to see how David explains the omnipresence of God. By the way, if you're looking for the omnipotence, omniscience, and omnipresence of God sort of packaged together in one Psalm, Psalm 139 is your Psalm. But we're going to focus just on one aspect of the Psalm, and that is God's omnipresence. You're familiar with this, but I want you to see Psalm 139 in this context.

Look at verse 7. So, David says, "Where can I go from Your spirit? Where can I flee from Your presence?" Now watch verse 8. "If I ascend to heaven, You are there." So the highest of heights, You are there, God. And notice verse 8. "If I make my bed in Sheol [or if I make my bed in hell, or the place of the dead], behold, You are there. If I take the wings of the dawn, if I dwell in the remotest part of the sea, even there, Your hand will lead me, and Your right hand will lay hold of me." Notice the anthropomorphic language there, right? God doesn't have a hand, but what does the hand or the arm symbolize? Yeah, it symbolizes God's power. We see that here in verse 10. I think it also here symbolizes God's presence, His compassion towards His own. Look at verse 11. "If I say, 'surely the darkness will overwhelm me, and the light around me will be night [Verse 12], even the darkness is not dark to You, and the night is as bright as the day. Darkness and light are alike to You." Now watch verse 13. So not only is God in the heights of the heavens, not only is He in the depths of hell, not only is He in the remotest part of the sea. Look at verse 13. "For You formed my inward parts, and You wove me in my mother's womb." Verse 14, "I will give thanks to You. I am fearfully and wonderfully made. Wonderful are Your works. My soul knows it very well." David goes on, verse 15, "My frame was not hidden from You when I was made in secret and skillfully wrought in the depths of the earth." You can see the similar language that David is using here. You know, back in verses 8 and 9, you know, we're talking about, it's a wide lens view. It's expansive, heaven and hell, to the remotest part of the sea. And then in verse 15, we're talking about God's presence in the womb. "My frame wasn't hidden from You when I was made in secret and skillfully wrought in the depths of the earth." By the way, this is one of the greatest testimonies to our omnipotent, omniscient, and omnipresent God weaving and crafting children in the womb. The language here is used of weaving a

tapestry. Notice verse 16, “Your eyes have seen my unformed substance and in Your book were all written the days that were ordained for me when as yet there was not one of them.” Those are amazing words.

Now, the question that usually comes up when you're talking about God's omnipresence is whether His presence is in hell. Now, I think and I'm convinced that the biblical data affirms this reality that God's presence is in hell, and I think it is imperative for Christians to get this right. Listen closely to Revelation 14:10, which describes an angelic being pronouncing judgment on those who reject God. So, this is future. The angel says, “He,” and this is referring to the one who rejects God, this is Revelation 14:10. “He also will drink the wine of the wrath of God, which is mixed in full strength in the cup of His anger, and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the lamb.” So, I think that passage is clear. Now, you may be thinking, well, what about 2 Thessalonians 1:9, which says, “These will pay the penalty of eternal destruction away from the presence of the Lord and from the glory of His power.” So, Revelation 14:10 describes unbelievers being tormented with fire and brimstone in the presence of the lamb. However, 2 Thessalonians 1:9 says that the unbeliever will pay eternal destruction in hell away from the presence of the Lord.

So, what do we do with these texts? Well, we've already discovered that God's omnipresence teaches that He is in all places at all times. That's the Biblical record. But how do we understand these 2 passages? Well, Joel Beeke writes, “The wicked are shut out from God's gracious presence, but they must dwell forever in the fire of His wrathful presence.” So, it's not whether God's presence is in hell or not, it's what kind of God's presence are the people experiencing there. In heaven, we experience God's gracious presence, but in hell, those there will experience His wrathful presence. Mark Jones, he says in his book, and I think this is very helpful, “While God is present everywhere, He manifests His presence in different ways. In heaven, God's presence toward the saints delights and comforts them. In hell, God's presence toward the damned terrifies and torments them. God is as present in heaven as He is in hell, but He exhibits His presence differently in each place.” Now going back some 100 years, Gerhardus Voss, he asked the question, “Is God present everywhere in the same way?” And then he answers his question, “No, He reveals His presence in a different way in heaven than in the place of the lost,

and differently on earth than above.” So that's God's universal presence, His essential presence in the world.

Let's next consider God's covenantal presence. And we could also frame this as His gracious presence with His people. Now, we don't have a lot of time to work through this long list, but what you have to understand is that there is an essential presence of God, but then there is also a covenantal presence of God. I'm going to give you a few examples here and just try and walk you through how we are to understand God's omnipresence in this way.

So, first, you could just consider the Garden of Eden. Remember, in the Garden of Eden, that God is walking and talking with Adam and Eve in the cool of the day. Now, does that mean that if God is walking with them in the Garden of Eden at that moment, that He has not been everywhere? No. Remember, God has an essential presence, but he also has a gracious presence. So you can think of the Garden of Eden. Or even consider the Exodus from Egypt. Think of the many ways God is making Himself known there. He appears to Moses in the burning bush. He appears often throughout the Exodus narrative as a pillar of fire or a pillar of cloud. He also appears on Mount Sinai. And then at the end of the book, he's going to appear as a cloud over the tabernacle. Now, while God is doing all of this with His covenant people, does that mean he's not in Egypt? Well, no. His essential presence is everywhere, but he has a localized covenantal gracious presence with His people.

You can consider the tabernacle. Because God is resting on the tabernacle at the end of Exodus, does that mean He's not operating elsewhere in the world? No, it's both. You can think of the temple a few hundred years later. You can think about the incarnation of Christ. Literally, John 1 tells us that He dwelt among us. Jesus Christ, full of grace and truth, He came and dwelt or tabernacled among us. So that's a covenantal presence. We also see the coming and dwelling of the Holy Spirit. That's a unique event happening in Acts 2 that is for God's covenantal people. You think about the presence of Christ in the local church. Go back and read Revelation 2 and 3 and remember that our Lord Jesus Christ is walking amongst the seven churches. He is actively walking around the seven lampstands, which means, brothers, that Christ is active here at Countryside.

There is a covenantal, gracious presence that we experience here. I mean, just think with me here on Sunday mornings. We have a covenantal presence, a gracious presence of our Lord and Savior, Jesus Christ, a presence that is here that's not down at Home Depot. And I picked Home Depot because we're guys, and we're supposed to love that place, right? So we think about the second coming of Christ. It's a gracious presence. The millennial kingdom where He's reigning and ruling. The Scripture is clear that He will put His feet down on the Mount of Olives in Zechariah 14. And then the new heaven and the new earth, a gracious covenantal presence.

So those are the key categories of God's presence. Let's look quickly here at a special covenantal presence, a special covenantal presence. And this is just by way of application, just pinpointing one specific instance where we have a unique presence. And we would see this in the person of Jesus Christ. Philippians 2 describes that although Christ was "in the form of God, He did not regard equality with God a thing to be grasped, but [He] emptied Himself, He became like a slave, and being made in the likeness of men, being found in appearance as a man, humbled Himself, becoming obedient to the point of death, even death on a cross." Jesus Christ is a unique covenantal, gracious presence.

Now, what about the historical witness? What has church history taught us about God's omnipresence? Well, Augustine says, "No matter where you flee, He is there." No matter where you flee, He is there. Now, what about the Christian application? Let me give you two points of application before we move on to God's omniscience. Let me give you two points of application as it relates to God's omnipresence. Number one, you are never hidden from His sight. You are never hidden from His sight. Hebrews 4:13 tells us, "there is no creature hidden from God's sight. All things are laid open and bare to the eyes of Him with whom we have to do." Now, this is a terrifying thing if God is your judge, isn't it? No creature is hidden from His sight. Absolutely terrifying if God is your judge. But how comforting and how reassuring is it if God is your Father? If God is your Father? You are never hidden from God, your Father.

Number two, you are never barred from drawing near to His presence. You are never barred from drawing near to God's presence. And this is Hebrews 10. This is Hebrews 10. The fact of the matter is, is that you can enter the presence of God yourself as a priest because of the priestly work of Christ on the cross. And as He stands interceding for you as your great high priest and as

your advocate, you can come to the throne of God whenever you want and enter into His presence. In a very real sense, the same way that Aaron once a year would go behind the veil and enter into the Holy of Holies, you as a Christian at any time you want can go beyond the veil and enter into the presence of the Almighty God. That's amazing. Let me ask you, are we going to flee from the presence of God like Adam and Eve? Let us hide from God, right? Or are we going to run to God like the psalmist? So that is God's omnipresence.

Now in the time we have left, let's consider God's omniscience. God's omniscience. And as we have been doing, let's begin with the Biblical witness. I want to start with the Scripture itself. And again, by just looking at an essential definition. That way we are all on the same page. So the omniscience of God means that He knows all things and that there is nothing He needs to learn or become aware of. Let me say it again. There is nothing that God needs to learn or become aware of. He knows all things. Within His own being, God knows perfectly that which is in the past, in the present, and in the future.

Now, let's consider the key terms. He is all knowing. The terms from Latin that we bring over to English, give us the idea that God is all knowledge, or God is all knowing. But it's important to understand that God didn't arrive at this knowledge or somehow accumulate this knowledge, but He has always had it. Now, theologians have sought to distinguish between God's knowledge and human knowledge by describing knowledge in these two categories. Okay, so listen to these two categories, very important.

God's knowledge is eternal and independent from anyone or anything. Man's knowledge is time bound and gained by observation. Let me say it again. God's knowledge is eternal and independent from anyone or anything. Man's knowledge, our knowledge, and we all feel this, right? Our knowledge is time bound and gained by observation. Now, we actually see this played out in the person of Jesus Christ. Consider Him, for example. He's both fully God and fully man. At the same time, as God is the omniscient one who exercised full knowledge of all things for all times, but as man, He grew in wisdom and stature, as the gospel record shows. So Jesus Christ in His divine nature is fully omniscient, but in His human nature, He had to grow in wisdom and stature, right? We see this in the early chapters of Luke that describes Him throughout His childhood, growing and learning and increasing in wisdom and stature. And Hebrews 5 even tells

us that He learned obedience. Now, of course, Christ is unique in that way, and we'll talk more about that when we get to Christology in the coming semesters. But we have to understand that God's knowledge is not dependent on anyone or anything. He has all knowledge within Himself.

Now, let's talk about the key categories of God's knowledge. Let's first talk about His infinite knowledge, God's infinite knowledge. The Bible is clear on this point. God has infinite knowledge. There is nothing He does not know. Job 11:7-9 says, "Can you discover the depths of God? Can you discover the limits of the Almighty? They are high as the heavens. What can you do? Deeper than Sheol, what can you know? Its measure is longer than the earth."

Or consider Isaiah 40. Listen to these words. Isaiah 40:27. "Why do you say, O Jacob, and assert, O Israel, my way is hidden from the Lord, and the justice due me escapes the notice of my God?" Now watch verse 28. "Do you not know? Have you not heard? The everlasting God, Yahweh, the creator of the ends of the earth, does not become weary or tired. His understanding is inscrutable." The idea behind inscrutable is non-existent, without nothing. It's the same word used in 1 Samuel 9 to describe Saul not finding his donkeys. In other words, God's knowledge cannot be searched out. It cannot fully be reached. God has complete, full, and exhaustive knowledge of His own being. He has never for a moment come to learn anything about Himself or anything else. So He has infinite knowledge. He has self-knowledge, as we've just mentioned here.

Next, He has creaturely knowledge. Creaturely knowledge. Think about this. The Bible teaches us that God knows the hearts and minds of men. He knows the hearts and minds of men. He knows the actions of men. We're told in Proverbs 5 that He watches, He observes, He examines, He ponders, He considers. We also come to know from the Bible that God knows the beast of the earth. In Psalm 50, the psalmist writes, "For every beast of the forest is Mine."

Another category of God's knowledge is His foreknowledge. It's His foreknowledge. Now, when we talk about God's foreknowledge, we mean that God has full and exhaustive knowledge about the future. Now, remember the doctrine of divine simplicity. This will help us here. God is not composed of parts. And since God is an eternal being, He has full knowledge of the past, present, and future. You know, open theism teaches that God knows some things, but He doesn't know all things, specifically things about the future. But that doesn't work with divine simplicity because

God is an eternal being. Therefore, He has knowledge of what is past, present, and future. And God knows all things because He Himself has decreed, ordained, and willed all things.

And by way of just one example, consider some of the prophecies around the life, death, and resurrection of Christ. Now, just listen to these. All of these, by the way, foretold of the prophets and came to fruition or completion or fulfillment in Christ. Just listen to this list. The prophets tell us that Christ would be born of a virgin, Isaiah 7, that He would be born of the line of Judah. That's Genesis 49. He would be born of the line or seed of David. That's Isaiah 9. He would be born in Bethlehem. That's Micah 5. He would be a prophet, Deuteronomy 18. He would be a priest, Psalm 110, and He would be a king, Second Samuel 7. He would be pierced for our transgression. That's Isaiah 53 and Zechariah 12. He would die. That's Isaiah 53. He would be buried with the rich. That's Isaiah 53. He would resurrect. That's also Isaiah 53 in Psalm 16. He will return to the earth. That's Isaiah 61. That's Zechariah 14. That's Revelation 19. And He will establish a new heaven and new earth. That's Second Peter 3, Revelation 21 and 22.

Now, how can God pull this off? Does He just create the world, sit back, and let it happen, and all of this stuff just happens to connect? No, God is omniscient, and not only is God omniscient, He's eternal, and not only is God eternal, but He has sovereignly decreed and willed and ordained at all to come to pass. Remember Christ in the Garden? I could send down legions of angels to get me out of this situation. But what would Christ pray that night? Not My will, but Your will. So God has knowledge of the future. Isaiah 49 or Isaiah 46:9-10, "For I am God and there is no other. I am God and there is no one like me." Why is God different from the other gods? Verse 10, "declaring the end from the beginning. And from ancient times, things which have not been done, saying My purpose will be established, and I will accomplish all My good pleasure." So that's God's foreknowledge.

What about His wise knowledge? We are told all throughout Scripture that God is wise. In fact, Psalm 104 tells us that God's works are wise. I mean, we understand this, right? God only operates in wisdom. You know, He doesn't just crank it down a little bit, make a few bad decisions, and then fix everything else in the New Testament or something. That's not what God does. Turn to Romans chapter 11. Turn to Romans 11.

Now, you're familiar with this portion of the New Testament, this specific text in Romans. After the Gospel of God has been laid out, chapters 1 through 11, Paul ends with the doxology, a hymn of praise, exalting God. Notice the language He uses here about God's wisdom. Romans 11:33, look at it with me, "Oh, the depth." That word depth means perceived to be so remote that it is difficult to assess. "Oh, the depth of the riches, both of the wisdom [always doing what's in accordance with God's will and always that which is good] and knowledge of God. Paul goes on, into verse 33, "How unsearchable are His judgments and unfathomable His ways." Look at verse 34, "Who has known the mind of the Lord? [I love this part] Who has become His counselor?" In other words, who counseled God? Who advised God? Verse 35, "or who has first given to Him that it might be paid back to Him again?" I mean, ultimately, this is where it concludes for Paul, verse 36, look at it, men. "For from Him and through Him and to Him are all things, to Him be the glory forever. Amen." It just gets to the point where you just stop trying to use words, and you just sit in awe of the omniscient God. To him be the glory forever. So that's God's wise knowledge.

Now, let's thirdly consider a compassionate act of omniscience. Turn over to John 21. Turn over to John 21. A compassionate act of omniscience. We've looked at omniscience, we've defined it, we've looked at several categories. I just want to give you one example of a compassionate act of omniscience. Now, when you get to John 21, this is post-resurrection. Peter has denied Christ three times. You get to verses 15 through 17. It's Peter's restoration. Verse 15, look at it with me. "So when they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?' He said, 'Yes, Lord, You know that I love You.'" Notice what is Peter resting on? Is Peter resting on his good works, his efforts? No, He falls back on the omniscience of God. God, You know that I love You. Verse 16, "He said to Him again, and a second time, 'Simon, do you love me?' 'Yes, Lord, You know that I love You.'" Verse 17, "He said to him a third time, 'Do you love me?' And Peter was grieved because He said to him the third time, 'Do you love me?' And he said to Him, Lord, You know all things. You know that I love You. Men, ultimately, is that not our cry as well?

If we think about our sinfulness before a holy God, we need to come to the reality that it is nothing in us that has saved us, but solely the person and work of Jesus Christ. And we need to

know that He knows our hearts. God, we love You. Lord, You know that I love You. I am weak. I am weak, God, but You know that I love You.

Now, let's lastly, we've woven in enough of the historical witness. Let's look at the Christian application. The Christian application of God's omniscience. Just think with me here. According to 1st Corinthians 2, the Spirit of God has searched the depths of the Father and revealed such truth to us in the Word of God. And that is why 1 Corinthians 2 goes on to say that in the Scripture, we have the mind of Christ. Again, 1 Corinthians 2 teaches us that the Spirit of God has searched the depth of God, and what the depth of God and the Spirit of God, and what Paul is getting at there ultimately comes to fruition at the end of that chapter when Paul says, look, what the Spirit has searched and what the Spirit has revealed, we have in the mind of Christ, which is best understood there to be the Bible. Brothers, understand that the book that we have and the book that we have worked through tonight, and the book that you open up in the mornings, and that you study, and you read, and you meditate on, and you think about, that book has given us a knowledge of God, which leads us to eternal life and transforms us to the image of Christ. This is the application of the omniscient God that we have some of it revealed in the Word of God. Herman Boving, he sums it up nicely, and this is where we will end. "For there is certainly no book in the world which to the same extent and in the same way as the Holy Scripture supports the absolute transcendence of God above each and every creature, and at the same time supports the intimate relationship between the creature and his Creator."

Men, we need to understand God rightly. And as we continue to journey and trek through the pages of Scripture, let us behold the God of the Bible, Yahweh, the self-existent one, who shows up in the burning bush and says, I AM.

Now, as we close tonight, I want to simply show you guys a few resources that I recommend you consulting or getting as you are pursuing your growth in the attributes of God, your understanding of God. Let me just run you through a few of these, and then we'll pray and let you guys go a few minutes early here. No particular order on these, by the way.

But James Dolezal's book, All That Is In God. If you're wanting to explore divine simplicity, this is your book. I'm not for sure that there is a better short volume than James Dolezal's book, All

That Is In God. We've had this at times in our bookstore, but this is a helpful resource. James Dolezal, All That Is In God.

Secondly, None Greater by Matthew Barrett. He works through all of the attributes of God. Now, I understand that he's left the Baptist world and has slid over to the Anglican world and could be potentially sliding a little further. But regardless of those things, we don't ultimately know where he's going to end up. His work on the attributes of God is very helpful.

Another resource I'd recommend, and I've quoted from him a few times tonight is J.I. Packer's Knowing God. I mean, this book right here is an absolute classic. If you haven't read it, you've got to put it on your list. You've got to knock this thing out. You've got to find time to read this book. Very helpful and worth the time.

Another one is The Attributes of God by A.W. Pink. The Attributes of God by A.W. But this is only a hundred or so pages. Each attribute that he works through is pretty short treatment, just three or four pages, so it's digestible. You could make it your aim to read one chapter a day, and that would be three or four pages. But A.W. Pink, it's just excellent. The other one that's... I'll get to that one in a minute.

This is a more recent work by Mark Jones. It's called God Is. You can see it's a devotional guide to the attributes of God. So what he does, he spends two or three pages on each attribute. He does a great and excellent job at defining the attribute, and then he'll also connect it to different points in church history and then give application at the end. So this is another helpful resource.

The Knowledge of the Holy by A.W. Tozer. This is just a classic, very similar to A.W. Pink's. Two or three pages for each attribute of God. Very digestible, very helpful. You'll be richly encouraged, encouraged by it.

And then lastly, going back a few hundred years here to Thomas Watson's A Body of Divinity, a Puritan work, so it's a little longer than those other ones, as you would expect. But A Body of Divinity is a great resource.

I think most of these books we have in the bookstore, I'll send out an email to you guys if you didn't capture these. But if you can, over the next several months, even the next couple years, get these books in on the rotation, and it'll definitely help in your growth and understanding of God.

Lastly, before I pray, Biblical Doctrine is available on audiobook. Biblical Doctrine by MacArthur and Mayhew is now available on audiobook. So you can email Crossway all you want and thank them for finally getting that in audiobook. It's like a thousand pages that someone recorded. That's amazing.

So, men, make sure you take your name tags, lanyards, detach those. You can put them back there in the boxes on the back. If you would like to help take the refreshments from the chapel lobby, back over to the chapel servery, that would be excellent. Let me close our time tonight in prayer and we will see you guys here in just a couple of weeks. Let's pray.

Father God, we're grateful in Your all-wise providence that You set aside our evening tonight to open up Your book, to see You, and to behold Your glory, God. We praise You. We worship You. We desire to honor You, to lift You high and lift it up in our own hearts and to always hold a correct view of You, not just to be correct, but so that we might worship. We love You. We thank You for Christ.

In His name we pray. Amen.