

2025-2026

Week 4:

1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.

8. Explain each of the following attributes of God describing the practical implications of each attribute for life and counseling: wrath, mercy, holiness, omnipotence, omniscience, and omnipresence.

1. Why are we doing this?

To understand our sanctification

To learn what the Bible teaches about the issues and challenges of life.

To learn how to use the Bible to address the issues and challenges of life.

To develop confidence in accurately handling the Word of Truth

To learn how to examine yourself through the lens of Scripture.

To help Christian men and women learn how to minister the Word to other brothers and sisters in Christ in discipleship and counseling.

Develop and enhance biblical skills in addressing and solving problems biblically, as a disciple-maker, a shepherd, mentor or as a trained lay counselor.

To understand the conflict between secular counseling reasoning and a biblical worldview and how to recognize the difference and address it through a biblical lens.

Complete ACBC Theology and Biblical Counseling exams toward biblical counseling certification.

2. Biblical Counseling Definition:

- Biblical counseling is the personal discipleship ministry of God's people to others under the oversight of God's church, dependent upon the authority and sufficiency of God's Word through the work of the Holy Spirit.

- Biblical counseling seeks to reorient disordered desires, affections, thoughts, behaviors, and worship toward a God-designed anthropology, in an effort to restore people to a right fellowship with God and others.

- This is accomplished by speaking the truth in love and applying Scripture to the need of the moment by comforting the suffering and calling sinners to repentance, thus working to make them mature as they abide in Jesus Christ.

3. Our counsel, encouragement, admonishment, instruction, exhortation, warning, and discipleship is only as good and effective as our theology and doctrine!!!

4. ACBC Theology Exam (see emailed exam).

5. The Holy Scriptures Summary Statement:

The Bible is God's written revelation to man, and the sixty-six books of the Bible given to us by the Holy Spirit constitute the plenary (inspired equally in all parts) Word of God (1 Cor. 2:7-14; 2 Pe. 1:20-21).

The Word of God is an objective, propositional revelation (1 Thess. 2:13; 1 Cor. 2:13), verbally inspired in every word (2 Tim. 3:16), absolutely inerrant in the original documents, infallible, and God breathed.

The Bible constitutes the only infallible rule of faith and practice (Matt. 5:18; 24:35; John 10:35; 16:12-13; 17:17; 1 Cor. 2:13; 2 Tim. 3:15-17; Heb. 4:12; 2 Pe. 1:20-21). Its authority extends to all matters about which the Bible speaks. It is the supreme source of our knowledge of God and of the salvation provided through His Son, the Lord Jesus Christ. It is our indispensable resource for daily living.

God spoke in His written Word by a process of dual authorship. The Holy Spirit so superintended the human authors that, through their individual personalities and different styles of writing, they composed and recorded God's Word to man (2 Pe. 1:20-21) without error in the whole or in the part (Matt. 5:18; 2 Tim. 3:16).

There may be several applications of any given passage of Scripture, there is but one true meaning. The meaning of Scripture is to be found as one applies the literal grammatical historical method of interpretation under the enlightenment of the Holy Spirit (John 7:17; 16:12-15; 1 Cor. 2:7-15; 1 John 2:20).

It is the responsibility of believers to ascertain carefully the true intent and meaning of Scripture, recognizing that proper application is binding on all generations. Yet the truth of Scripture stands in judgment of men; never do men stand in judgment of it.

6. Authority of Scripture (John MacArthur)

The Bible was uniquely, verbally, and fully inspired by the Holy Spirit and it was written without error in the original manuscripts. We accept the Bible in its entirety, the sixty-six books of the Old and New Testaments, as the sufficient and final authority for guiding man to faith in God, and then to walk in victory. (2 Timothy 3:16-17; 2 Peter 1:21; 1 Cor. 2:13, 10:11; John 19:35)

God's Word is sufficient to meet every need of the human soul.

Scripture is comprehensive, containing everything necessary for one's spiritual life.

Scripture is surer than a human experience that one may look to in proving God's power and presence.

Scripture contains divine principles that are the best guide for character and conduct.

Scripture is lucid rather than mystifying so that it enlightens the eyes.

Scripture is void of any flaws and therefore lasts forever.

Scripture is true regarding all things that matter, making it capable of producing comprehensive righteousness.

Because it meets every need in life, Scripture is infinitely more precious than anything this world has to offer.

7. Forty authors - three different languages - over a period of fifteen hundred years. Some of the authors were young, some were old; some were professionals, others were peasants; some were soldiers, others were civil servants, fishermen, farmers, or kings.

They wrote in different genres: Often, the authors were writing centuries apart. They were writing in different periods of history, different geographical and cultural situations, and to different groups of people.

All the books of the Bible have a single theme running all the way through them, like rings in the trunk of a tree. They tell the unified, coherent story of humanity's creation by God, humanity's rebellion against God, and God's redemption of His people. Each is advancing the same story as it develops.

As well as having a single theme, the Bible has a single hero. Each book, even the ones written hundreds of years before Jesus' birth, are all singing the same song about Jesus. As Jesus said, "These are the very Scriptures that testify about Me."

Although there were many different human authors involved, the ultimate Author of Scripture was God Himself. And the Author of Scripture is what gives Scripture its authority.

2 Peter 1 gives an explanation for this stunning single-mindedness, and that is that a single mind was behind it all: *"Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit."* Peter wants us to understand that the writers of Scripture weren't simply sharing their own expert opinions or subjective experiences. When they wrote, they *"spoke from God."*

When we read one of the sixty-six documents, we aren't reading "the prophet's own interpretation of things." Each author was "carried along" by God's Holy Spirit. In other words, the fallible, human authors weren't allowed to fall into error as they wrote. God's own Spirit would not allow it. Peter is quite matter-of-fact about this: he describes his own testimony as having been guided and enabled by "the Holy Spirit sent from heaven." That's the reason for the single-mindedness of Scripture: the single-mindedness of its origin. It has one overarching storyline: the salvation of God's people. It has one purpose: to "make you wise for salvation through faith in Christ Jesus." It has one person as its main subject. And all of this is true because the Bible has one ultimate Author. "All Scripture is God-breathed" (2 Tim. 3:16).

Scripture is authoritative because ultimately, the living God Himself is the Author.

The authority of Scripture is grounded in the authority of its Author

8. Definition of Authority: That right or power to command action or compliance, or to determine belief or custom, expecting obedience from those under authority, and in turn giving responsible account for the claim to right or power.

God's Authority: With a biblical worldview, original authority and ultimate authority reside with God and God alone.

God did not inherit His authority—there was no one to bequeath it to Him.

God did not receive His authority—there was no one to bestow it on Him.

God's authority did not come by way of an election—there was no one to vote for Him.

God did not seize His authority—there was no one to steal it from.

God did not earn His authority—it was already His.

God inherently embodies authority because He is the great "I AM" (Ex. 3:14; John 8:58).

9. The authority of Scripture cannot be separated from the authority of God.

Whatever the Bible affirms, God affirms. And what the Bible affirms (or denies), it affirms (or denies) with the very authority of God.

Such authority is normative for all believers; it is the canon or rule of God.

The divine authority of OT Scripture was confirmed by Christ Himself on numerous occasions (cf. Matt. 5:17–18; Luke 24:44; John 10:34–35).

What our Lord confirmed as to the divine authority of the OT, He promised also for the NT (John 14:16; 16:13).

10. THE AUTHORITY OF SCRIPTURE IN PRACTICE: The outworking of God's authority in Scripture can be summarized in a series of negative (what it is not) and positive (what it is) statements.

It is not a derived authority from humans; rather it is original authority of God.

It does not change with the times, the culture, the nation, or the ethnic background; rather it is the unalterable authority of God.

It is not one authority among many possible spiritual authorities; rather it is the exclusive spiritual authority of God.

It is not an authority that can be successfully challenged or rightfully overthrown; rather, it is the permanent authority of God.

It is not a relativistic or subordinate authority; rather it is the ultimate authority of God.

It is not merely a suggestive authority; rather it is the obligatory authority of God.

It is not benign authority in outcomes; rather it is consequential authority of God.

11. Therefore:

Scripture is the Word of God.

God is the Ultimate Authority

The words of God are authoritative.

Conclusion: Scripture is authoritative.

12. INSPIRATION OF SCRIPTURE

The Bible is "special" revelation in the sense that it goes beyond what may be known about God through nature. It is divine in origin, since in the Bible God makes known things which otherwise could never be known. God the Holy Spirit superintended the human writers of the 66 books of the Bible such that what they wrote were God's inerrant words to humanity in the original writings.

The Bible is unique because it is God's revelation recorded in human language. According to 2 Timothy 3:16-17 the words of Scripture are "God breathed" or inspired. This implies that God is the source or origin of what is recorded in Scripture. God, through the Holy Spirit, used human authors to write what He revealed in the Bible. They were not mere copyists or transcribers. The Holy Spirit guided and controlled the writers of Scripture, who used their own vocabularies and styles but wrote only what the Holy Spirit intended. This is true only of the original manuscripts, not the copies or translations. Although the original manuscripts have been lost to us, God has preserved the biblical text to a remarkable degree. God did not violate the respective personalities, abilities, and contexts of the human authors from which they wrote. God acted upon them in a real context, with real need, to exercise his care for his people, with the result that the 66 books of the Bible are the without-error revelation of God in their original writings.

Scripture is inspired by God (2 Timothy 3:16). This passage has been the focal point of volumes of theological literature that describe and analyze theories of biblical inspiration. The crucial word in the passage is the Greek term *theopneustos*, which is often translated by the phrase "inspired by God." The term more precisely means "God-breathed," which refers not so much to God's breathing something "in" as to his breathing something "out." Rather than the term inspiration, we may be better advised to render the Greek by the English *expiration*. In that case we would see the significance of the passage not so much in providing us with a theory of

inspiration—a theory of how God transmitted his Word through human authors—but rather a statement of the origin or source of Scripture. God is its ultimate author. It is his word; it comes from him; it carries the weight of all that he is. Thus, the injunction to remember "*from whom you have learned them [these things]*."

The Bible is verbally inspired. This means that the words of the Bible, not just the ideas, were

inspired. What is more, this is true of not just some, but all the words of the Bible.

13. Plenary Verbal Inspiration: Plenary verbal inspiration: "full" or "complete".

Plenary verbal inspiration asserts that God inspired the complete text(s) of the Bible, from Genesis to Revelation, including both historical and doctrinal details.

The word verbal affirms the idea that inspiration extends to the very words the writers chose.

For example, in Acts 1:16 the Apostle Peter says "the Holy Spirit spoke beforehand by the mouth of David" (ESV).

Paul calls all scripture "God-breathed" in 2 Tim. 3:16 (referring to the OT).

Thus, the Holy Spirit guided the writers along (cf. 2 Peter 1:20-21) while allowing their own personalities and freedom to produce the Bible we have today. This view recognizes and asserts both the human and divine element within Scripture.

To read the words of the Bible is to read the words of God. To study the Bible is to study the words of God. To pay attention to the Bible is to pay attention to God. To obey the Bible is to obey God. To speak the Bible is to speak the words of God.

14. Inspiration of Scripture

Inspiration is that supernatural influence of the Holy Spirit whereby the sacred writers were divinely supervised in their production of Scripture, being restrained from error and guided in the choice of words they used, consistently with their disparate personalities and stylistic peculiarities. God is the source of Holy Scripture; Christ Jesus is the central message; and the Holy Spirit, who inspired it and illumines its message to the reader, bears witness by this inscripturated Word to the Word, enfleshed, crucified, risen, and returning.

Carl F. H. Henry, "The Authority and Inspiration of the Bible," in *The Expositor's Bible Commentary*, vol. 1 (Grand Rapids: Zondervan, 1979)

15. Inerrancy of Scripture

Inerrancy of Scripture (John 17:17; 2 Timothy 3:16-17; 2 Peter 1:19-21; 1 Corinthians 2:11-16; Psalm 19:7-14; Romans 1:19, 20; 2 Peter 1:3-4)

We believe and teach the factual, verbal, historical inerrancy of the Bible. That is, the Bible, in its original documents, is free from error in what it says about geography, history and science as well as in what it says about God.

Even though the Bible is God's revelation, it must still be interpreted. Interpretation has to do with our reception and understanding of that which God revealed and recorded.

Revelation is a divine act. Interpretation is a human responsibility. Divine inspiration guarantees the truthfulness of God's word but not the accuracy of our interpretation.

The Bible is infallible in all it affirms to be true and therefore, absolutely reliable. We, however, may be fallible in our interpretation of the Bible.

Infallibility means incapable of making a mistake - inerrancy means the absence of any error.

Infallibility signifies the quality of neither misleading nor being misled and so safeguards the truth that Holy Scripture is a sure, safe, and reliable rule and guide in all matters.

Inerrant signifies the quality of being free from all falsehood or mistake and so safeguards the truth that Holy Scripture is entirely true and trustworthy in all its assertions.

16. Inerrancy

Inerrancy of Scripture means that Scripture in the original manuscripts does not affirm anything that is contrary to fact. (Wayne Grudem, *Systematic Theology*, page 90).

The Bible always tells the truth and it always tells the truth concerning everything it talks about. Inerrancy does not mean blind literalism, but allows for figurative, poetic and experiential language, as long as it is accurate.

God moved human authors, by His Spirit, to perfectly transcribe what He wanted to communicate.

It is important to note that this definition does not apply to the transmission of Scripture through the ages and the translation into other languages. We affirm that only the original autographs are inerrant. This is the clear teaching of Scripture, as well as the character of God. God is unable to lie and as He inspired Scripture, it must be completely consistent with fact at the moment of transcription.

17. 1978 Chicago Statement:

I. God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.

II. Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: It is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.

III. The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.

IV. Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.

V. The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's own; and such lapses bring serious loss to both the individual and the Church.

18. Objections to Inerrancy.

We Do Not Have The Original Manuscripts. Many argue that since we no longer possess any of the original manuscripts, it is irresponsible to speak of inerrancy. What is the purpose in affirming an important doctrine based on documents we no longer have?

John MacArthur states: *"We possess a wealth of biblical manuscripts in the original languages of Hebrew, Greek and Aramaic. With this wealth of biblical manuscripts in the original languages and with the disciplined activity of textual critics to establish with almost perfect accuracy the content of the autographs, any errors which have been introduced and/or perpetuated by the thousands of translations over the centuries can be identified and corrected by comparing the translation or copy with the reassembled original. By this providential means, God has made good His promise to preserve the Scriptures. We can rest assured that there are translations available today which indeed are worthy of the title, The Word of God"* (John MacArthur, *The MacArthur Bible Handbook*, page xxii).

Through a process of textual criticism, we can be certain that we have accurate copies of over 99% of the inerrant words as they were first transcribed. When we focus on the less than 1% of the text that contains errors, we must realize that these are human scribal errors and that God is

in no way responsible for them. The fact that there are some scribal errors in Scripture as we have it today, does not negate inerrancy, which speaks only of the original documents.

19. The Bible is Full of Errors and Contradictions

A common objection, often made by people who really have no clear idea of where these errors can be found, as they are merely passing along what they have heard from others. For those who are honestly seeking information on the alleged contradictions, there is a wealth of resources available to prove that there are no errors or contradictions within the text of the Bible.

Many of the alleged errors within the Bible have to do with historical facts.

King of Assyria - Tiglath-Pileser was charged as an obvious error, for archaeological evidence had not proven that any such king existed. Archaeologists excavated Tiglath-Pileser's capital city and found his name carved into bricks which read, "I, Tiglath-Pileser, king of Assyria..."

It is a fact that "the results of sound scholarship have not tended to uncover more problems.

Rather they have tended to resolve problems and to show that what were once thought to be

errors are not errors at all" (James Boice, *Whatever Happened to the Gospel of Grace*, page 70).

"The Christian has nothing to fear from rigorous historical research. Rather, we have everything to gain" (R.C. Sproul *Reason to Believe*, page 27).

20. The Bible is Full of Errors and Contradictions (cont).

Proving Inerrancy is a Circular Argument

We can only prove Scripture's inerrancy by circular argumentation. After all, we say that the Bible is inerrant because the Bible tells us it is inerrant.

Circular argumentation reasoning proves the Bible's inerrancy. Consider the following premises and the subsequent conclusion:

Premise A--The Bible is a basically reliable and trustworthy document.

Premise B--On the basis of this reliable document we have sufficient evidence to believe confidently that Jesus Christ is the Son of God.

Premise C--Jesus Christ being the Son of God is an inerrant authority.

Premise D--Jesus Christ teaches that the Bible is more than generally trustworthy; it is the very Word of God.

Premise E--The Word, in that it comes from God, is utterly trustworthy because God is utterly trustworthy.

Conclusion--On the basis of the inerrant authority of Jesus Christ, the church believes the Bible to be utterly trustworthy; i.e., inerrant. (*Reason to Believe* R.C. Sproul)

21. Problems With Denying Inerrancy

A. To deny inerrancy is to make God a liar. If there are errors in the original manuscripts, that were breathed out by God, one of two things must be true:

- Either God purposely lied or he mistakenly lied. This indicates that God is capable of making errors or of producing errors.

- If we deny inerrancy we lose trust in God. If there are errors in Scripture, even if in the smallest detail, and these were placed there intentionally by God, how are we to maintain trust that He did not lie in other matters? When we lose trust in the Scriptures, we lose trust in

God Himself and we may consequently lose our desire to be obedient to Him.

B. If we deny the clear testimony of Scripture that it is inerrant, we make our minds a higher standard of Truth than the Bible. Nowhere does the Bible appeal to our feelings or our reason for its authority or inerrancy. We must submit to the Word, for it will not submit to us.

C. If we deny inerrancy, and indicate that small details are incorrect, we cannot consistently argue that all the doctrine the Bible contains is correct. Admitting error in even the smallest historical detail is the thin edge of the wedge, for we then allow the possibility that there may be error in doctrine as well.

22. Reliability of the Bible - <https://carm.org/about-the-bible/manuscript-evidence-for-superior-new-testament-reliability/>

23. Question 1. Describe the relationship of Scripture's authority, inspiration, and inerrancy to one another and for the purposes of counseling and discipleship.

- Holy Scriptures Summary Statement (slides 9-10).
- The authority of Scripture derives its authority from God as Ultimate Authority.
- Scripture is breathed out (inspired) by God – it is God's very words, therefore the inspired words of God are inherently authoritative.
- As God is perfect, inerrant and immutable, the authoritative, breathed out word of God is without error and infallible.
- Taken together as confirmed in Scripture itself, Scripture is authoritative, inspired, inerrant, and sufficient and is the basis for all life and godliness, faith, and practice. The illumined biblical counselor is equipped and sustained by the authority and sufficiency of Scripture to minister absolute truth, hope, wisdom, and love to others in need.
- The Word of God given to the Christian, indwelt and illumined by the Holy Spirit, to know and understand the word, and is able to learn absolute and apply truth, overcome obstacles of sin and suffering, and walk in repentance and victory, and worldly and secular philosophy is ineffective and is without authority, power, and truth.
- 2 Peter 1:2-11 1 Thessalonians 2:13 2 Timothy 3:16-17

24. Theology Exam Resources:

<https://thecripplegate.com/how-did-we-get-the-bible-inspiration/>

Mayhue Authority of Scripture

<https://tms.edu/wp-content/uploads/2021/09/tmsj15j.pdf>

B.B. Warfield "Inspiration and Authority of Scripture".

<https://www.monergism.com/thethreshold/sdg/warfield/>

The_Inspiration_and_Authority_o_-_B_B_Warfield.pdf

<https://www.theopedia.com/inerrancy>

https://www.blueletterbible.org/Comm/stewart_don/faq/bible-difficulties/question5-difference-between-inerrancy-infallibility.cfm

<https://www.crosswalk.com/faith/bible-study/how-inerrant-is-the-bible.html>

<https://www.apuritansmind.com/creeds-and-confessions/the-chicago-statement-on->

biblical-inerrancy/

<https://carm.org/about-the-bible/manuscript-evidence-for-superior-new-testament-reliability/>

Systematic Theology by Wayne Grudem.

Biblical Doctrine by John MacArthur

Moody Handbook of Theology by Paul Enns

A Theology of Christian Counseling by Jay Adams

25. Question 8. Explain each of the following attributes of God describing the practical implications of each attribute for life and counseling: wrath, mercy, holiness, omnipotence, omniscience, and omnipresence.

26. God's Word tells us who God is and what inherent attributes He possesses.

The attributes of God are his characteristics, the various aspects of his essence or nature. The term "perfections", derived from the Greek term *aretas* ("excellencies") in 1 Peter 2:9, is another way to express His essence. The characteristics of God are each perfect and inherently characterize the God who is perfect.

The aspects of God's character that describe His essential mode of existence are the attributes of His being. The aspects of God's character that pertain to making and carrying out decisions are the attributes of His purpose. God's whole being includes all His attributes and every attribute of God we find in Scripture is true of all of God's being, which means every attribute of God also qualifies every other attribute.

27. God's attributes constitute His essence, or character, which far transcends all created things in greatness. God's essence is one indivisible whole, so that each and all His attributes actively characterize God's entire being.

God's attributes must be thought of as always actively present together and mutually influencing each other without any hierarchy, even when they are not all mentioned in a given passage of Scripture. God in His essential nature is truly beyond human understanding, and the only appropriate responses to studying even the fringes of His ways (cf. Job 26:14) are awe-filled reverence, worship, adoration, trust, and service.

Job's Great Confession – Job 42:1-6

28. Why Study the Attributes of God?

Studying the Attributes – To know all we can know about God for one dominating and primary reason—so we can glorify him as God.

A limited knowledge about God, a limited knowledge about His nature, of His character, and of His attributes leads to a limited appreciation of God.

This understanding will make grace become even more awesome, even more magnificent, and even more wonderful.

High view of God. "*The fear of the Lord is the beginning of wisdom*" (Proverbs 9:10).

Everything starts with fearing God.

29. **Holiness.** Holiness is synonymous with God's total purity and separation from the rest of creation. God's is eternally incorruptible. This holiness so sets God apart from fallen man that in his natural state, no man may approach the incorruptible God (for man is tarnished, dirty, and corrupt, and True holiness cannot bear such) — this is evidenced by the special commands to

those who would approach God (cf. Exodus 3:4-6, Isaiah 6:1-6). God's holiness is one of the primary reasons why the advent of Christ is so incredible: it allows men who were once unable to come before God the ability to kneel before the throne of God and worship forever and ever (Revelation 4:9-11, 5:14).

This is an attribute that God commands His people to possess (Lev. 19:2, 11:44-45, 20:26; 1 Peter 1:16).

Exodus 3:5-6 — God said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground." "I am the God of your father—the God of Abraham the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look upon God.

1 Samuel 2:2 — "No one is holy like the Lord."

Psalms 99:2-3 — The Lord is great in Zion, and He is high above all the peoples. Let them praise Your great and awesome name—He is holy.

Isaiah 6:3 — "Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!"

Revelation 4:8 — "Holy, holy, holy, Lord God Almighty, who was and is and is to come!"

30. **Omniscience.**

God knows all that there is to know. There is nothing that is outside the scope of His conception, understanding, or attention. God neither studies nor learns for one cannot increase a knowledge that is already insurmountable. Neither does probability exist for God; all things either are or are not in His perspective. There is one reality and God knows it in its entirety, as it exists by, through, and for Him. God is neither surprised by the way the world works itself out, nor shocked by the choices we make.

God fully knows Himself and all things. God knows all things that exist and all things that happen. Because God fully knows Himself, He knows everything He is able to do, including all things that are possible (Psalm 139:1-6; Isaiah 46:9-10, 55:8-9, 1 Corinthians 2:10-11).

Psalms 147:5 — [God's] understanding is infinite.

Ez. 11:5 — Then the Spirit of the LORD fell upon me, and said to me, "Speak! 'Thus says the Lord: "Thus you have said, O house of Israel; for I know the things that come into your mind.'"

Acts 15:18 — "Known to God from all eternity are all His works."

Romans 11:33 — Oh the depth of His riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

1 John 3:20 — For if our heart condemns us, God is greater than our heart, and knows all things.

Hebrews 4:13 — And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

Rom. 2:16 — God will judge the secret things of men by Jesus Christ, according to the gospel.

31. **Omnipresence.**

Omnipresence — also referred to as "ubiquity" — God is everywhere present in the fullness of His being. This allows Him to interact in any places at any times (even in multiple places simultaneously). Being in all locations present in the whole of His being, there is no place we can go and not be in His presence; this is a comfort for Christians and a torment to non-believers. While it is beyond the scope of our understanding to work out how it is that God can be ubiquitous but act locally, we accept it in like manner as many other "God-virtues": the Virgin Birth, the Incarnation, the ex nihilo Creation, etc. Nothing can be hidden from God. There is nowhere in the entire universe, on land or sea, in heaven or in hell, where a person can flee from

God's presence.

Job 11:7-9 — Can you search out deep things of God? Can you find out the limits of the Almighty? They are higher than heaven - what can you do? Deeper than Sheol - what can you know? Their measure is longer than the earth and broader than the sea.

Jeremiah 23:23-24 — "Am I a God near at hand?" says the LORD, "And not a God afar off? Can anyone hide himself in secret places, so I shall not see him?" says the LORD; "Do I not fill heaven and earth?" says the LORD.

Psalms 139:7-10 — "Where can I go from Your Spirit? Or where can I flee from your Spirit? If I ascend into heaven, You are there; If I make my bed in hell, behold, you are there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there your hand shall lead me, and Your right hand shall hold me.

32. **Mercy** - that which is deserved is withheld to the benefit of the object of the mercy. God has demonstrated this attribute in abundance with respect to mankind. We from nearly the beginning of our existence have deserved nothing but wrath; having sinned and fallen short of eternal life in glory, we can do nothing to commend ourselves to or defend ourselves before God. But thankfully, God has been so amazing in His mercy. Over and against merely having the mercy to allow us to live out our miserable lives without destroying us instantly, God has chosen us to greatness and glory by the hand of His Son. The believer finds himself in Christ and enjoys full well the fruits of God's mercy.

Psalms 6:4 — Return, O Lord, deliver! Oh, save me for Your mercies' sake!

Hebrews 4:16 — Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

Romans 9:23,24 — And that he might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles?

Ephesians 2:4 — God, who is rich in mercy.

Titus 3:5 — Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.

1 Peter 1:3 — Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a loving hope through the resurrection of Jesus Christ from the dead.

33. **Omnipotence**.

Omnipotence - God has the unlimited power to accomplish anything that can be accomplished. The things God does are neither difficult nor easy for God; they are only either done or not done. God's power to do all that He desires is the fuel for the engine of sovereignty, which accomplishes His providence.

Rom. 11:36 — For of Him and through Him and to Him are all things, to whom be glory forever.

Ephesians 1:11 — In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will.

Hebrews 1:3 — [God's Son upholds] all things by the word of His power.

Mark 14:36 — And He said, "Abba, Father, all things are possible for You. Take this cup away from me; nevertheless, not what I will, but what You will."

Jeremiah 32:17 — "Ah, Lord GOD! Behold, You have made the heavens and the earth by Your great power and outstretched arm. There is nothing too hard for you."

Matthew 19:26 — "With God all things are possible."

Psalm 115:3 — "But our God is in heaven; He does what He pleases."

34. **Wrath.**

"God's wrath is crucial to who He is. If He had no righteous anger, He would not be God. Apart from His wrath, the concept of His love is rendered meaningless. God hates sin, just as perfectly and as thoroughly as He loves fallen sinners. One side without the other is utterly hollow."

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A study of the concordance will show that there are more references in Scripture to the anger, fury, and wrath of God, than there are to His love and tenderness. Because God is holy, He hates all sin; And because He hates all sin, His anger burns against the sinner: Psalm 7:11.

The wrath of God is His eternal detestation of all unrighteousness. It is the displeasure and indignation of Divine equity against evil. It is the holiness of God stirred into activity against sin. It is the moving cause of that just sentence which He passes upon evil-doers.

Romans 1:18. "For the wrath of God is revealed from heaven".

Deuteronomy 32:43. "Rejoice, O ye nations (Gentiles) His people, for He will avenge the blood of His servants, and will render vengeance to His adversaries"

Revelation 19:13. "I heard a great voice of much people in heaven, saying Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; For true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said Alleluia."

35. The Attributes & Counseling.

In the arena of adversity, the Scriptures teach us three essential truths about God—truths we must believe if we are to trust Him in adversity:

1. God is completely sovereign
2. God is infinite in wisdom.
3. God is perfect in love.

"God in His love always wills what is best for us. In His wisdom He always knows what is best, and in His sovereignty, He has the power to bring it about." Jerry Bridges, *Trusting God*

A limited knowledge about God, a limited knowledge about His nature, of His character, and of His attributes leads to a limited appreciation of God.

A limited knowledge about God leads to a limited perspective on what is required and what honors and glorifies God. Knowing God and trusting God means you can rely and trust Him with your heart, your suffering, your confession of sin and repentance because He can deliver you and restore you.

36. References – Attributes

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