Systematic Theology Series
Theology Proper: The Study of God the Father

Wednesday Night Teaching Schedule			
Date	**Lesson**	**Teacher**	**Topics**
10-7	1	Matt	Introduction to Theology Proper: Why Theology Matters and What is Needed in the Study of Theology Proper
10-14	2	Matt	The Existence of God and The Trinity: God is 3 in 1
10-21	3	Matt	The Essence, Attributes and Sovereignty of God
10-28	**4**	**Tom**	**The Aseity, Immutability and Eternality of God**
11-4	5	Matt	The Immensity, Omnipresence, and Omniscience of God
11-11	6	Ben	The Wrath, Jealousy and Patience of God
11-18	7	Rob	The Holiness, Faithfulness and Glory of God
12-2	8	Ben	The Love, Goodness and Wisdom of God
12-9	9	Matt	The Names, Grace, Mercy and Will of God

A.W. Tozer in his classical book on theology proper entitled The Knowledge of the Holy said, "What comes into our minds when we think about God is the most important thing about us." Sadly, our fallen world is plagued with a man centered view of God, and the modern church has become deeply infected by this so that what often comes into the mind of many so called believers is not what Scripture teaches regarding the person and work of God the Father. Therefore, we will spend this fall semester on Wednesday nights studying the person and attributes of God. Here at Belcroft Bible we unashamedly have and minister with a high view of God because that is what the Bible declares about God and that is what He demands of us. Thus, as we begin this semester in an ongoing study in systematic theology we will grow deeper in understanding of God that He alone has Ultimate Authority, that He works in Undeniable Sovereignty, that He lives in Unapproachable Holiness, that He is marked by Unquestionable Mercy, that He will bring Undisputable Wrath, that He offers Unfathomable Grace, that His character, plans and promises are all covered in Unending Faithfulness and that all the earth was created to give Him Unequivocal Worship. May the quote below further provoke your thoughts on why this study in Theology Proper matters in our day.

"The god of this century no more resembles the Sovereign of Holy Writ than does the dim flickering of a candle the glory of the midday sun. The god who is talked about in the average pulpit, spoken of in the ordinary Sunday school, mentioned in much of the religious literature of the day, and preached in most of the so-called Bible conferences, is a figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom form gods of wood and stone, while millions of heathen inside Christendom manufacture a god out of their carnal minds." – A.W. Pink

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

Review:[1]

1. **Definition of God:** From the beginning of His self-revelation God does not seek to define Himself by any concise statement. The Bible taken as a whole is meant to define or reveal God through His actions in history, through knowing His eternal decrees, through studying His laws and commands, and through reading an explanation of His perfections (attributes). Here is a helpful but imperfect definition of our Perfect God: *There is only one true and living God who is an infinite, sovereign, self-existent, unchangeable, all powerful and all-knowing Spirit, perfect in all His attributes, one in essence but eternally existing in Three Persons—Father, Son, and Holy Spirit who are co-eternal in being, co-identical in nature, co-equal in power and glory yet retain distinct ministries in relation to creation and people. God is to be worshipped above all, adored beyond all, and obeyed by all for He is the holy, just, good creator and judge of the world.*

2. **Attributes (Perfections) of God:** The attributes of God describe the essence of his nature that is uniquely manifested by his works through specific characteristics. The essence of God is one, since he is a simple being not made up of parts. Thus, these attributes of excellence are not parts that collectively add up to the essence of God. Rather, they are individual manifestations of the virtue inherent in the divine nature. In other words, they are not parts of God that you could add or subtract form his nature, they are specific revelations of God's perfect character. God's attributes or better described as "perfections" are the essential characteristics of his nature. Because these characteristics are necessary to his nature, all his attributes are absolutely perfect and thus rightly called perfections. Further, since these perfections are essential to God's nature, if anyone of them were denied, God would no longer be God. (MacArthur and Mayhue, 161).

3. **Sovereignty of God:** God's sovereignty speaks to both God's authority and power to rule over all He has made all the time. Thus, God's sovereignty very simply means that God is in control of everything, everyone, in every place, all the time! The means through which this control or better yet this sovereign rule takes place is called providence! God's providence can be defined *as the continuous activity of God whereby He makes all the actions and events of this world, both great and small, to fulfill His ultimate plan and purpose.* In many ways God's providence is a subset, or better yet the means through which God sovereignly rules over all of His creation.

[1]Grateful for Pastor Tom Leake and GAMA Bible Institute notes that I have used in different ways throughout this study. I used to teach the *Theology Proper* class at the GAMA institute and Tom's notes were used in that class and used by permission in making these notes as well. Also, I am grateful for my seminary notes from Dr. Mook and his class on *Theology Proper* that have been used by permission in helping create these notes for this series. Also portions of The Shepherds Training Institute (TSI) notes on *Theology Proper* taught by Dr Paul Shirley will used at times in this class.

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

I. The Aseity of God

A. The Meaning:

- Definition. The independence of God is that perfection of God according to which He is the eternal foundational Being, and, consequently, is the absolute Being, not dependent on anything outside Himself, self-sufficient in every respect.
  Simplified: God's perfect self-sufficiency as the eternal foundational Being.

- The first unique attribute that should be considered is the independence of God. Historically this attribute has been referred to as the aseity of God. The word "aseity" comes from the Latin a "from" and se "self". It refers to the fact that God is from himself and nothing else. To put it another way, God does not depend upon anyone or anything. Nothing caused God to exist and nothing sustains his existence.

B. God is Uncaused

- Some have tried to express this attribute of God by stating that God is His own cause. It might be better, though, to say God is not His own cause, because He never was caused. He just always is! Therefore God is self-reliant and independent. God depends on nothing other than Himself for existing. The ground of God's existence is within himself.

- God has no origin. He is not even self-originating since He had no origin. The answer to the question, "Where did God come from?" is nowhere, for He always has been. The answer to the question, "Who made God?" is no one for God was not made.

- Integrative Theology, "To ask, 'Who caused God?' is to ask a self-contradictory question, or to fail to understand who Yahweh is. When we say that every effect must have a cause (other than itself), we mean that every finite limited effect must have its cause in something else. But God is unlimited or infinite and 'laws' describing regular relations of finite things do not necessarily apply to him."

- No one shares this quality with God. Everything has an origin. God is not a thing. He has no origin. God is spirit; all other beings are "a spirit." Their spirit depends on the one who is pure spirit.

- A.W. Tozer, "When we think of anything that has origin we are not thinking of God. God is self-existent, while all created things necessarily originated somewhere at some time. Aside from God, nothing is self-caused. By our effort to discover the origin of things we confess our belief that everything was made by Someone who was made of none. … Any person or thing may be at once both caused and the cause of someone or something else; and so,

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

back to the One who is the cause of all but is Himself caused by none… The human mind, being created, has an understandable uneasiness about the Uncreated. We do not find it comfortable to allow for the presence of One who is wholly outside of the circle of our familiar knowledge. We tend to be disquieted by the thought of One who does not account to us for His being, who is responsible to no one, who is self-existent, self-dependent and self-sufficient. Philosophy and science have not always been friendly toward the idea of God, the reason being that they are dedicated to the task of accounting for things and are impatient with anything that refuses to give an account of itself. The philosopher and the scientist will admit that there is much that they do not know; but that is quite another thing from admitting that there is something which they can never know, which indeed they have no technique for discovering. To admit that there is One who lies beyond us, who exists outside of all our categories, who will not be dismissed with a name, who will not appear before the bar of our reason, nor submit to our curious inquiries: this requires a great deal of humility, more than most of us possess, so we save face by thinking God down to our level, or at least down to where we can manage Him. Yet how He eludes us!"

C. Scriptural Teaching:

- Exodus 3:14 God said to Moses, " I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, ' I AM has sent me to you.'" Tozer, "A more positive assertion of selfhood could not be imagine than those words of God to Moses: I AM THAT I AM. Everything God is, everything that is God is set forth in that unqualified declaration of independent being."

- John 5:26 – God has life in Himself. Life is not something that has or ever can come from nonlife. Macro evolution ultimately is not a science but a faith, because it requires a faith that living things ultimately come from nonliving things. In this evolution is a faith that contradicts empirical science. For science has repeatedly proven that life only comes from preexisting life. Even cloning must start with preexisting life. Spontaneous generation is a myth, but it is necessary for natural evolution to be true.

- Nothing alive today ever came from something that was not alive. Where does life come from? Answer: From something living. But there was nothing living in the beginning, just God. So God is the only ultimate source of life. He has life in Himself.

- It is God who breathed life into the first man Adam. When Adam was formed, he was not yet a living being. He was just an inanimate body, but then God breathed life into him, Genesis 2:7.

- Life does not just come from God, but God is life in Himself. We believers do not just have eternal life from Christ but eternal life in Christ. Since life is in

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

God, then God's existence is in Himself. He exists by no one else. He depends on nothing else.

- That then teaches the doctrine of the Aseity of God. God is self living -- self existent. God just lives as life itself! He is true living being! Everything else that exists, has to come to be and come to life.

- Thus God is the Creator of all life, Acts 17:24-25 "The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things…"

- Revelation 4:11 "Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

D. More Scriptural References Regarding Aseity

- As Yahweh, God is self-existent, having life in and of Himself.
Exod 3:14; John 5:26 (source of resurrection life – vv. 25, 29).

- He existed before all things, and through Him alone all things exist. Ps 90:2; 1 Cor 8:6; Rev 4:11.

- He is Lord of all.
Exod 23:17; Deut 10:17; Josh 3:13.

- He depends on nothing, all things depend on Him. Rom 11:36 – "of, to, and through."

- He is the source of everything.
Deut 32:39; Isa 45:5-7; 54:16; John 5:26; 1 Cor 8:6.

- He does as He wills. Ps 115:3; Dan 4:35; Isa 46:10-11; 64:8; Jer 18:1ff; Rom 9:19- 21; Eph 1:5; Rev 4:11. ("potter" – Isa 64:8; Jer 18:1ff; Rom 9:19- 21)

- His counsel is the basis of everything.
Ps 33:10-11; Prov 19:21; Isa 46:10; Matt 11:26; Acts 2:23; 4:27- 28; Eph 1:5, 9, 11.

- He does everything for His own sake.
Josh 7:9; 1 Sam 12:22; Psa 25:11; 31:3; 79:9; 106:8; 109:21; 143:11; Prov 16:4; Isa 48:9; Jer 14:7, 21; Ezek 20:9, 14, 22, 44; Dan 9:19.

- He needs nothing, being all-sufficient. Job 22:2, 3; Acts 17:25.

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

- He is the First and the Last.
  Isa 41:4; 44:6; 48:12; Rev 1:8; 21:6; 22:13.

- He is independent in:

  a.) His mind (Rom 11:33-35 – "who has known the mind of the Lord? Or who has become His counselor?").

  b.)His will (Dan 4:35 – "No one can restrain His hand"; Rom 9:19; Eph 1:5; Rev 4:11 – "by Your will they existed and were created").

  c.) His counsel (Ps 33:11; Isa 46:10)

  d.) His love (Hos 14:4)

  e.) His power (Ps 115:3 – "He does whatever He pleases.")

Group Exercise: In your groups discuss the Aseity of God as revealed through the above Scriptures and explain the implications on the believer in regards to…

1. God is the uncaused Creator who needs no one which drives our humility in what ways…

2. We are utterly dependent on God for everything which means our independence is…

3. God is utterly independent and has no need for anything which means what regarding the modern mindset that sees God lonely and in desperate need for man's love….

II. The Immutability of God

A. Meaning

- Definition. The immutability of God is that perfection of God according to which He is unchanging and unchangeable in His being/perfections, purposes, and promises. (Berkhof, 58) Simplified: God's perfect unchangeability in His being/perfections, purposes, and promises.

- Berkhof, p. 59, "It is that perfection of God by which he is devoid of all change, not only in His being, but also in His perfections, and in His purposes and promises. In virtue of this attribute he is exalted above all becoming, and is free from all accession or diminution from all growth or decay in his being or perfections. His knowledge and plans, his moral principles and volitions remain forever the same. Even reason teaches us that no change is possible in God, since a change is either for better or for worse. But in God, as the

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

absolute Perfection, improvement and deterioration are both equally impossible."

- God is unchanging in His character and purpose. Change implies something getting worse or improving—neither is possible with God! God does not improve or deteriorate. "Any change in God's purpose or His plans would make him less wise, good, and holy." (Theissen, 83).

- **James 1:17** reminds us that Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

    - God does NOT change in His essence.

    - God does NOT change in His attributes.

    - God does NOT change in His decrees.

    - God does NOT change in His purposes.

    - However, He does seem to change in how He relates to man based upon how man relates to Him. This we will explore below.

B. Key Passages:

1. Numbers 23:19 "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?"

2. 1 Samuel 15:29 "Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind."

3. Malachi 3:6 "For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed."

C. Some More Key Scriptural Passages:

1. He is eternally the same: Ps 102:25-27.

2. He is the first and the last: Isa 41:4; 43:10; 44:6; 48:12

3. He is what He is: Exod 3:14.

4. He is incorruptible, alone having immortality, always remaining the same: Rom 1:23; 1 Tim 1:17; 6:16; Heb 1:11, 12.

5. His thought, purpose, will, decree are unchangeable.

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

a. He executes His threats and promises: Num 23:19; 1 Sam 15:29.
b. He does not repent of His gifts and calling: Rom 11:29.
c. He does not cast off people with whom He has made a unilateral covenant: Rom 11:1.
d. He glorifies those whom He foreknows: Rom 8:29-30.
e. He perfects what He starts: Ps 138:8; Phil 1:6.
f. His faithfulness never lessens: Lam 3:22-23.
g. He glorifies Himself by accomplishing His purpose: Eph 1:1-14.

6. He does not change: Mal 3:6; Jas 1:17. (cf. Heb 13:8)

D. Problem: Scripture reveals God acting in time, changing His actions and attitudes.

1. He repents: Gen 6:6; Exod 32:12; 1 Sam 15:11, 35; Amos 7:3, 6; Jer 18:10; Jonah 2:13; 3:9-10, 4:2.

2. He changes His purpose: Gen 18:23-32 (?); Exod 32:10-14; Jon 3:10.

3. He gets angry: Exod 4:14; Num 11:1, 10; Ps 106:40; Zech 10:3.

4. He turns from His anger: Exod 32:14; Deut 13:17; 2 Chr 12:12; 30:8; Jer 18:8, 10; 26:3.

5. He relates differently to the unbeliever (abomination) than to the believer (delight): Prov 11:20; 12:22.

6. He is pure to the pure, but opposes the wicked: Ps 18:25, 26.

7. He is incarnated in time; indwells the Church; rejects Israel; receives the Gentiles after having rejected them for years; then saves Israel.

8. At one time He is wrathful, at another forgiving. At one time He is close, at another removed.

E. Solution: A proper understanding of Divine immutability explains these seeming contradictions.

1. Immutability does not mean inactivity or immobility, nor does it prevent or exclude distinct activities or emotions with time. God is eternally active in every way proper to His essence. In this sense He is actus purus ("pure act").

2. Immutability does not mean a lack of feeling. God feels more deeply and eternally, but within the context of all of His perfections. God is not impassible in the sense of not being able to experience emotion, but

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

rather is impassible in being unchanged by His emotions.

3. Robert Reymond: “Thus whenever divine impassibility is interpreted to mean that God is impervious to human pain or incapable of empathizing with human grief it must be roundly denounced and rejected. When the Confession of Faith declares that God is ‘without...passions’ it should be understood to mean that God has no bodily passions such as hunger or the human drive for sexual fulfillment...” (Systematic Theology, 179)

4. D. A. Carson writes, “If God loves, it is because he chooses to love, if he suffers, it is because he chooses to suffer. God is impassible in the sense that he sustains no ‘passion,’ no emotion, that makes him vulnerable from the outside, over which he has no control, or which he has not foreseen.” (Love of God, 60)

5. God reveals Himself in His relations to man. Man perceives only one aspect at a time. God never changes, but creatures do change, and they perceive God's perfections and actions according to their current state. (Restrict God's “changes” to His emotions and activity with time and space. His actions do not imply a change of essence.)

6. The language of God “repenting” or changing in any way is anthropopathic language – figurative to communicate to man on his level of understanding. But there is still a corresponding reality signified by the language. There is a kind of change, but it is not human change. God's “changes” are always in the context of His eternal omniscience and will. So they are never because God is surprised and must adjust. They are done in the context of His truth and faithfulness (see 1 Sam 15:29). (This point is contrary to Open Theism (e.g., T. Fretheim; John Sanders) in its assertion that Divine repentance is a “controlling metaphor.” [This assertion involves an internal contradiction in that Open Theists also deny that Divine repentance is figurative.]

7. The mystery of Divine immutability is that though He is immutable, He creates mutable beings all toward whom He relates with in time.

   a) God does not change in his perfections, his purpose, or his promises. This does not mean that God does not change how he responds to men. When we say that God is unchanging (immutable) we don’t mean that He is unchangeable like a rock is unchangeable. A rock is a rock, and by it’s nature does not become gold. Unless it is moved by something outside of itself it is impossible for it to even change positions. It is immobile.

   b) The immutability of God does not mean that God is immobile like a rock. God is unchanging in His Character, Purpose, and

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

Plan. In order to remain unchanged God in these areas must change the way he acts under different circumstances.

c) For instance, God is unchangeably holy. If I rebel against Him his holiness demands that I be punished. However, if I repent and turn to Christ Jesus the Bible says that God will forgive me.

d) Has God's character changed? No! The way he acts toward me, however, has changed. He is not a rock. When I believe in Jesus then Christ's Righteousness is imputed to me. Based upon this, God's holiness demands that he change the way he acts toward me. You see, in order to remain unchanging in his character he must change his specific actions toward me.

e) As another example, when God sent the flood as a punishment on the earth it was a reflection of his righteousness. When God created the earth everything was good. However, when sin entered mankind through Adam, the ensuing curse changed everything. In a post-fall world it would have been unrighteous to declare everything in creation to be good.

f) That is why Genesis 6:5-7 says, The Lord saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually. And the Lord regretted that he had made man on the earth, and it grieved him to his heart. So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."

g) God was not sorry because he was taken by surprise or changed his mind. He was sorry because the actions of the inhabitants of earth had changed. In order to remain the same God he has to change his evaluation of the creation.

h) As it is true with the other attributes of God this is both a comfort and a warning. God will not change, and thus He will keep His promises. Promises made by God are just as good as promises kept. When God promised Noah that there would be no more worldwide floods we can be certain that promise will be kept. We don't have to worry about global warning and rising sea levels as long as we can see rainbows in the sky.

i) The immutability of God is also a warning. Do not expect God to change his standards at the final judgment. He has declared in his word that sin will be punished and the faith in Christ is the only

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

source of hope. This will be the unchangeable standard by which all are judged, did you believe in Christ?

Group Exercise: Read Jonah 4:10 in context where God is said to change his mind toward Ninevah and then read Jer 18:7-8 and explain how God in these situations does not change but simply changes the way he relates to man's changes as he promised to do.

- God's prophetic pronouncements of judgment were not absolute but conditioned upon man's response to them. In other words, God planned to change His disposition of anger against the people, if the people changed their disposition of rebellion against Him. That was God's unchanging policy of handling man's changing ways. That is how an unchanging God deals out consistent justice and mercy to an ever changing creation. So in order to remain unchanging in His essence and eternal purposes, God changes in how He deals with individual people and groups.

III. The Eternality of God

A. Meaning:

- Definition. The eternity of God is that perfection of God according to which He transcends all limitation of time. It is "that perfection of God whereby He is elevated above all temporal limits and all succession of moments, and possesses the whole of His existence in one indivisible present." (Berkhof, p. 60) Simply put, God is without beginning, without ending, and without succession of moments in His experience of His being and His consciousness of all reality.

- Simplified: God's perfect transcendence of all limitations of time, so that He is without beginning, without ending, and without succession of moments in His experience of His being and His consciousness of all reality.

- God is infinite with regard to time. God has neither a beginning nor an end; He has always existed. He is not bound by time, but He has chosen to work through men in time for His glory.

- On this topic we must be clear, eternality does not simply mean that God has been around longer than we have. It is not merely a quantitative difference (i.e. the amount of time). God completely transcends the time by which we are bound. There is a qualitative difference. Because of this, even though God works in time, He is not bound or changed by time.

- Time is the succession of moments. This succession of moments has a marked effect on human beings. We age, learn, deteriorate, etc. None of this is true of

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

God he stand above time. In fact, another definition of time is "the duration of creaturely existence." In other words, time began when God created it. Thus, as long as there are finite beings there will be time.

B. Key Passages:

1. He is the first and the last [at once]: Isa 41:4; Rev. 1:8.
2. He existed before creation: Gen 1:1; John 1:1; 17:5, 24.
3. He will endure forever: Ps 102:26-27.
4. He is God from everlasting to everlasting: Ps 90:2; 93:2.
5. The number of His years cannot be discovered: Job 36:26.
6. 1,000 years in His sight are as a day (due to His immediate experience of all time): Ps 90:4; 2 Pet 3:8.
7. He is God eternal: Isa 40:28.
8. He inhabits eternity: Isa 57:15.
9. He lives forever: Deut 32:40; Rev 10:6; 15:7. (cf. Heb 13:8)
10. He is incorruptible and immortal: Rom 1:23; 1 Tim 6:16.
11. He is, was, and is to come [at once]: Exod 3:14; Rev 1:4, 8.
12. His purpose is eternal ("of the ages"): Eph 3:11.
13. He is the eternal King ("King of the ages"): 1 Tim 1:17.
14. He existed and acted "before time": 2 Tim 1:9; Titus 1:2.

C. Concerning Time and Eternity.

- Eternity has three characteristics: without beginning, without ending, and without succession of moments.
- "Extrinsic time" is the external standard used to measure motion. It is derived from the motion of the sun, moon, and planets (Gen 1:14ff). Extrinsic time will change (Isa 13:10; 24:23; 30:26; 60:19; Ps 102:25-27/Heb 1; Rev 10:6; 21:23ff.) (cf. Jer 31:30-37).

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series

- "Intrinsic time" is the creature's mode of existence, involving a succession of moments: past, present, and future.

- There is no time in God (although He is with time and knows its passage). [See Addendum.] He is eternal essence – without beginning, without ending, without succession of moments. He does not have an eternal past, eternal present, and eternal future. Everything is immediately and continually consciously experienced by God.

D. Concerning Divine Eternity.

- It is not a moment of time, but the very essence of God. So, it is "fullness of essence."

- God's eternity, though distinct from time, is not separate from time, but immanent with every moment of time, and controlling time.

- God created time, and upholds its totality and each of its moments by His power.

- God is fully present with every moment of time, and He knows its entirety and its succession of moments.

- God is never subject to time, but He uses it as His servant to reveal His perfections. (cf. 1 Tim 1:17)

Implications on Eternal Life:

- This leads to the question, what about the eternal life promised to the believer in Jesus? How is this different than the eternality of God?

- Michael Horton explains it this way, While God freely bestows everlasting life and immortality on us in the resurrection (2 Ti 1:10), God alone *is* eternal life in his very being (1 Ti 1:17). Not even angels, or the human soul, are immortal by nature. They come into being by God's word and exist only by that same word. Yet God not only lives; he is life. (Horton, *A Pilgrim's Theology*, 81)

- God's eternality is a source of great comfort for the people of God. Because of this unique attribute He is the only one who can offer eternal life to those who repent and believe in Jesus. At the same time all men should be warned, that to oppose the eternal God is to eschew eternal life.

© Belcroft Bible Church
Wed Night Discipleship
Systematic Theology Series