

PLAIN TRUTH ABOUT GOD

Ed Dye

I. INTRODUCTION

1. Perhaps we don't speak often enough, nor plain enough, about God.
2. With so many false concepts, impressions, and doctrines about God with which we are constantly faced, we need to set forth some plain, simple but infinitely important truths about God.
3. We are able to do this because of the Bible:
 - a. Of which God is the author by means of inspired men.
 - b. Which has been revealed, confirmed and certified by means of signs, wonders and mighty deeds wrought by the hand of these chosen men as the authentic message from God, which is authoritative, complete, and all-sufficient to thoroughly equip the man of God for every good work.
 - c. Which contains the plain truth about God, truth which came from God himself to Jesus Christ to these chosen men from Jesus Christ himself by means of the Holy Spirit to us by means of the written word, the Bible, Deut.18:18,19; Jno.12:48-50; 17:6-8,18,20,21; 16:7,13; Eph.3:1-5; Gal.1:11,12; 1Cor.2:9-13.
4. Since the men who wrote the Bible, by means of the Holy Spirit, received, understood, and plainly put in writing the truth about God, and declared we could understand what they wrote, we can therefore preach the plain truth about God which they revealed. Some of which are as follows: ----

II. DISCUSSION

A. THE BIBLE DECLARES PLAINLY THAT "GOD IS".

1. The fourth word in the Bible is "God," Gen.1:1.
2. Heb.3:4 makes a plain, irrefutable argument for the fact that "God."
3. The very existence of the heavens and the earth declare that "God is," Psa.19:1; Rom.1:18-20.

4. The Bible says the man who says, “There is no God,” is “a fool,” Psa.14:1; 10:4.

B. THERE IS BUT ONE GOD, WHO IS THE GOD OF WHICH THE BIBLE PLAINLY SPEAKS.

1. 2Sam.7:22; 1Chr.17:20; Mk.12:29,32.
2. God himself said: “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else,” Isa.45:22.
 - a. There is one God; there is no other God; he is one as opposed to the gods (plural) of the heathen gods.
 - b. Not one in the sense of Allah, the god of Islam.
3. 1Cor.8:4-6; Eph.4:4,5. Cf. Ac.17:22-30; 1Tim.2:5; Jas.2:19.
4. Exo.20:3; Deut.5:7; Mt.4:10.
5. He is the God and Father of our Lord and Savior Jesus Christ, Rom.15:6; 2Cor.1:3; 11:31; Eph.1:3; 1Pet.1:3.

C. GOD PLAINLY SPOKEN OF IN THE BIBLE IS ETERNAL.

1. Psa.90:1,2 speaks of the eternity of God: “Lord, thou has been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”
 - a. The eternality of God is here described:
 - (1) In his priority:
 - (a) “Before the mountains were brought forth”
 - (b) “Before...thou hadst formed the earth and the world.”
 - (2) In the extension of his duration: “even from everlasting to everlasting, thou art God” – God is of an eternal duration.
 - b. “In the beginning God created the heaven and the earth,” Gen.1:1.
 - (1) Thus he existed before the creation. Cf. Tit.1:2.
2. Consider this truth on how God is eternal, or in what respects he is so:
 - a. God is without beginning, Rev.1:8; 4:8.
 - b. God is without end, Psa.9:7; Rev.4:9,10; Psa.102:27.
 - c. There is no succession in God. He is without succession or change, Psa.102:27; Mal.3:6.

3. The truth that God is eternal is evidenced by the fact:
 - a. Of the name God gives himself in Exo.3:14: "I am," a name whereby he is distinguished from all creatures.
 - b. That God hath life in himself, Jno.5:26; Cf. 1Tim.6:16; Ac.17:26-29.
 - c. That he is immutable in his nature, Psa.102:26,27; Mal.3:6; Heb.6:17,18.
 - (1) It is contrary to the nature of immutability to be without eternity.
 - (2) For whatsoever begins, is changed in its passing from not being to being.
 - (3) It began to be what it was not; and if it ends, it ceases to be what it was.
 - (4) It cannot therefore be said to be God, or eternal, if there were beginning or ending, or succession in it.
 - d. That he is an infinitely perfect Being, which he could not be if he were not eternal.
 - (1) A finite duration is inconsistent with infinite perfection.
 - (2) God has an unsearchable perfection, Job 11:7; 37:23; Tit.1:2; Heb.6:18; Jas.1:17; Deut.29:29; Psa.145:3; Eccl.8:17; Job 5:8,9; Isa.40:28; Rom.11:33.
 - (3) God is so wise that he cannot err; so holy he cannot do evil.
 - (4) His certain prescience, or foreknowledge, secures him against any unexpected events.
 - e. Of his being omnipotent, the Almighty, which would not be possible without his being eternal, Rev.4:8.
 - (1) The title of Almighty agrees not with a nature that had a beginning.
 - (2) Whatsoever had a beginning was once nothing; and when it was nothing, could act nothing: where there is no being there is no power, almighty or otherwise.
 - (3) Neither does the title of Almighty agree with a perishing nature.
 - (4) He could not properly be Almighty, that were not always might.

- (5) The almightiness and eternity and/or eternality of God are necessarily linked together: Almighty because eternal, and eternal because Almighty.

D. THE BIBLE PLAINLY DECLARES THAT GOD IS SPIRIT, Jno.4:24.

1. That is, he hath nothing material, no mixture of matter, not a visible substance, or a fleshly, bodily form, nor of fleshly limitations.
2. God is Spirit, absolutely free from all limitations of space and time.
 - a. 2Pet.3:8 says of God, “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”
 - (1) The concept of time is not applicable to God.
 - (2) God exists in a complete timeless domain.
 - (3) Concepts of past, present and future are not applicable to him.
 - (4) The passing of time does not affect either the promises or the threats of God. Whether it be a day or 1,000 years between the promise or the threat and its fulfillment, God will perform or execute it; God will keep his word
 - (5) Explain V.8 in light of its context of Vv.1-10.
3. God is pure spirit. For this reason he is not to be regarded as restricted to mountains, to temples, or holy shrines; and is communed with “in spirit,” as a spiritual Being, Ac.17:22-29.
4. In Jno.4:24 the nature, not the personality, of God is described, just as in the phrases:
 - a. “God is light,” 1Jno.1:5.
 - b. “God is love,” 1Jno.4:8.
5. This premise is drawn from a true interpretation of the old as in Isa.31:3 (“now the Egyptians are men, and not God; and their horses are flesh, and not spirit...”), but the conclusion which follows in Jno.4:24 belongs to the new.
6. In Jno.4:23,24 three simple, but vitally important truths about the true aspects of worship are revealed:
 - a. All true worshippers must worship God.

- b. Must worship God in spirit, i.e., rationally, and sincerely, a spiritual worship.
- c. Must worship God in truth, i.e., as his word directs, or according to the truth of his written word.
- d. The choice as to how and when is to be his, not ours!

E. PLAIN BIBLE TRUTH ABOUT SOME THINGS GOD IS NOT.

- 1. God is not what some people think he is, act as if he is, or treat him as if he is.
- 2. God is not a man.
 - a. Balaam, in Num.23:19, upon the instructions of God, told Balak, king of Moab:
 - (1) “God is not a man, that he should lie.”
 - (2) “neither the son of man, that he should repent: hath he said, and shall he not do it?”
 - (3) “or hath he spoken, and shall he not make it good?”
- 3. God is not one who thinks or acts like a man, Isa.55:8,9.
- 4. God is not one from whom man can hide anything, Num.32:23; Cf. Psa.139:1-12.
- 5. God is not one who will allow a divided service, Mt.6:24; 1Cor.10:21; Cf. Lk.10:27; Mt.10:37.
- 6. God is not the author of confusion, 1Cor.14:33. He can’t be justly blamed for all the disorder and division in the religious world. See Gal.1:6-12; Eph.4:4-6; Eph.3:1-5; 5:17.
- 7. God is not one who can be mocked (cheated or made a fool of), Gal.6:7.
- 8. God is not unrighteous as is man, Heb.6:10. Thus the Bible speaks of God as “the righteous God,” Psa.7:9.
- 9. God is not one who can be tempted with evil, not one who tempteth any man, Jas.1:13,14.

F. PLAIN TRUTH ABOUT SOME THINGS GOD IS.

(Understanding something about what and who God is not helps in our understanding of what and who God is.)

- 1. God is a jealous God, Exo.20:3-5; 34:14; Deut.4:24.
 - a. To have, make, or bow down to other gods, or any inanimate object, is to provoke God to jealousy.

- b. Joshua repeated the fact that God is a jealous God who would not tolerate idolatry, Josh.24:19.
 - c. Let us make sure we understand what it means when the Scriptures say, “God is a jealous God,” and speaks of it approvingly.
 - (1) For the Scriptures also speak of “jealousy” with reference to man and condemns it.
 - (2) Why the difference? Because the term comes from two different original words with two different meanings.
 - d. Man’s jealousy is used in a bad sense, identified with envy, strife, bitterness, carnality, works of the flesh, and evil work, S.of S. 8:6; 1Cor.3:3; Gal.5:20; Jas.3:14-16.
 - e. God’s jealousy, unlike man’s, results in justified wrath. His jealousy when offended issued in just, righteous, retribution. But when stirred by his grace it resulted in eternal life – shown ultimately in the gift of his Son, Jesus Christ, as the sin offering and Savior of sinners.
 - f. God is a jealous God who “will not give his glory to another,” Jas.42:8; 48:11. He will not suffer a rival near his throne.
 - g. His is not “jealous,” as the Greeks thought, of mere success, or greatness; but he is very jealous of his own honor, and will not have the respect and reverence, which is his due, bestowed on other beings or on inanimate objects.
 - h. 2Cor.11:1,2 helps us understand God’s jealousy.
 - (1) Here Paul says, “For I am jealous over you with godly jealousy...”
 - (2) He describes this jealousy as God’s jealousy in terms of the O.T. conception of God as One who with *holy zeal*, or *holy jealousy*, seeks to keep his people from adultery with idols.
 - i. God is still a jealous God as he was in the days of Israel of old, who can still be provoked to jealousy by the Israel of God today, the church belonging to Christ.
2. God is one who “is greatly to be feared...and to be had in reverence,” Psa.89:7.
- a. It is man’s duty by the commandment of God to “fear God,” Eccl.12:13,14.

- b. That is, all men are to respect and reverence God and do his will. "This is the *whole* of man," V.13.
3. God is One who is "able."
- a. He is unlimited as to ability. All things are possible with God, Mt.19:26; Mk.10:27.
 - b. To the unbelieving Jews who were trusting in their fleshly descent from Abraham for their hope, Jesus said: Mt.3:8,9.
 - c. In Rom.11:23, Paul said of the Jews, the natural branches, who had fallen from grace, who were therefore cut off because of their unbelief, that "God is able to graff them in again"... "if they abide not still in unbelief."
 - d. In Eph.3:20,21 Paul writes that God "is able to do exceeding (over, above, beyond, more than) abundantly (above, beyond measure) all that we ask or think..."
 - e. God "is able to destroy both soul and body in hell," Mt. 10:28; Cf. Jas.4:12; Jude 24.
 - f. 2Cor.9:8; 2Tim.1:12; Heb.11:19.
4. God is light, 1Jno.1:5a. Cf. 1Jno.1:7.
- a. In saying that "God is light" is not the same as saying that "God is the light" or "God is a light," but simply "God is light."
 - b. Such is his essence; he is of the character of light.
 - c. The word "light" sums up the divine character on the intellectual side, as "God is love," similarly describes the fullness of his moral nature.
 - d. He is the "author" of light, Jas.1:17; its Creator, Gen.1:3; he is bathed in perpetual light, 1Tim.6:16; and the marvelous light in which the saved are to walk is his, 1Pet.2:9.
 - e. Moreover, "in him is no darkness at all," 1Jno.1:5b.
 - (1) "Darkness" is a figure of ignorance, superstition, and sin, as "light" represents truth, purity, and goodness.
 - (2) In this manner, God is contrasted with the heathen deities, the worship of which promoted immorality, ungodliness, and gross sin.
 - (3) The devil and his agents are styled "the world rulers of the darkness of this world," Eph.6:12; and

their domain is called “the power of darkness,” Col.1:13.

(4) This statement in the Greek text is an emphatic one, with two negatives, signifying, “no, not even one particle!”

(5) There is no discoloration, no admixture of darkness in the pure light which streams from the character of God.

5. “God is love,” 1Jno.4:8.

a. He is love because love originates with him; he is the very essence of love.

b. This definition is not designed to be exhaustive; for God is also “light” (1Jno.1:5) and “spirit” (Jno.4:24).

c. He is also a great many other things, such as power, and wisdom, and goodness; it is impossible for man to completely apprehend and/or comprehend the completeness of divine nature.

d. As 1Jno.4:9 further declares, “Herein was the love of God manifested toward us...” from which we learn:

(1) God’s love for man exists.

(2) His love has been manifested; i.e., revealed, made known to us.

(3) His love was revealed in the gift of his Son.

(4) The purpose of this gift was that we might live through him.

e. Here is:

(1) Evidence of the fallacy of the theory of the creeds that God was angry with man and that Jesus came to appease the wrath of a vengeful God.

(2) Proof that we did not first receive God’s love in consequence of the death of Christ, but that the sending of the Son resulted from God’s love already existing.

(3) It is absurd to assume that the love of God was evoked by the prior love of man for God. Cf. Rom.5:8; 1Jno.4:10,19; Jno.3:16.

(4) Evidence of Jesus being God’s Son as distinguished from all other sons of God – “his only begotten Son,” literally, “His Son, the only-

begotten.” The word translated “only begotten” signifies the-only-one-of-its-kind.

f. Cf. Jno.3:16-18,36; 1:18; 1Cor.1:9.

6. God is a God of both goodness and severity, or mercy and justice, Rom.11:22
7. God is the judge of all men by his Son, Jesus Christ, Jno.5:22,26-29; Ac.17:30,31;Rom.2:16.

III. CONCLUSION

1. Let’s get back to and never waver from plainly speaking and writing about God as to who he is, what he is, what he does, how he does it, when he will do it.
2. Enough can never be said about God, the Creator and Father of our Lord Jesus Christ.