

# **SOME THINGS GOD IS NOT**

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## **I. INTRODUCTION**

1. There are a variety of ideas held by different people in regard to God as to:
  - a. What or who he is or is not.
  - b. What he does or does not require or expect of man as his worshipful servant.
  - c. When and how he holds men responsible to him for their actions.
  - d. Whether or not he even holds men responsible or even has a standard of authority and conduct for man.
2. Any proper interpretation of the Bible, God's inspired word, reveals God is not what many people think he is or is not.
3. Let us consider some things God is not.

## **II. DISCUSSION**

### **A. GOD IS NOT A RESPECTER OF PERSONS.**

1. Ac.10:34,35; Rom.2:11; Eph.6:8,9; Col.3:23-25.
2. This means:
  - a. With God there is no partiality, bias or favoritism for one person, or toward one person over another.
  - b. He does not respect the position, rank, popularity, or earthly circumstances of some men over those without such worldly reputations or positions.
  - c. He does not prefer one race over another; the color of one's skin makes no difference to him.
  - d. Whether male or female makes no difference with God as for as their acceptance with him.
3. Since God is no respecter of persons:
  - a. What he requires of one person to be saved, he requires of all persons. For how and when he saves one person is how and when he saves all who are saved.
    - (1) In order to be saved, he requires all responsible men to believe in Jesus of Nazareth as his Son and Savior of sinners, Jno.3:16-18,36; Mt.1:21; Lk.19:10; Jno.8:24; 1Jno.2:1,2,22,23; Ac.4:12.
    - (2) In order to be saved he requires all responsible men to believe and obey the gospel of Christ, Mk.16:15,16; Rom.1:14-17; Ac.10:34,35;

11:13,14; 10:42,43,47,48; 15:9,11; 1Pet.4:17,18;  
2Th.1:6-10.

- (3) Therefore, if some are predestined to be saved or lost by a decree of God without their will, as Calvinism teaches, then God is a respecter of persons!
- b. Since God is no respecter of persons, what he requires one preacher to preach, he requires all preachers to preach, for there is one and only one saving message, the gospel of Christ, Gal.1:6-12; 1Cor.15:1,2; 1:10-13; 4:17; Eph.4:4-6; Mk.16:15,16; Rom.1:14-17.

## **B. GOD IS NOT A MAN.**

1. God is not a man or a human being, Num.23:19; 1Sam.15:29; Isa.31:3.
  - a. Neither is God a she or a her; that is, a female.
    - (1) God is always spoken of and identified in the masculine gender, never the feminine.
  - b. Neither is God an “it”, a glorified object of some kind of no gender.
2. “God is a Spirit,” Jno.4:24; Cf. Lk.24:39.
  - a. He is “a Spirit” or “God is spirit” (ASV, marg.): hence, not material, of the flesh, or of fleshly limitations; he is absolutely free from all limitations of space and time.
  - b. In declaring that “God is spirit” it does not mean he is not a personal God.
    - (1) The nature and not the personality of God is declared, just as in the phrases, *God is light* (1Jno.1:5), or *God is love* (1Jno.4:8).
  - c. God is spirit essentially, by the constitution of nature.
3. Thus God does not think or act like man, Isa.55:8,9. Cf. Num.23:19; Tit.1:2; Heb.6:18; 2Pet.3:9; Hab.2:2,3; Gal.6:7-9.

## **C. GOD IS NOT THE AUTHOR OF RELIGIOUS CONFUSION.**

1. That confusion exists in the religious world, surely none would deny. Examples: In Denominationalism; in various human religions.

2. Religious confusion is not God's fault, nor the fault of the Bible, as some claim; such as: "You can prove anything by the Bible!" See 1Cor.14:33.
  - a. Note the reason for the problems in the church at Corinth – not God or his word, but man and his false ideas.
  - b. The same in the churches of Galatia.
3. Unity among God's people is praised, prayed for and provided for by God by means of his inspired word, Psa.133:1; Jno.17:4-8,14,18-22; 1Cor.1:10-13; 2:1-13; 4:17; Gal.1:6-12; Eph.3:1-4; 4:1-6.
4. Man causes and even seeks to justify the division and confusion that exists in the religious world, contending for and seeking to justify the faith of one's choice; the church of one's choice; the religion of one's choice, etc.

**D. GOD IS NOT ONE WHO CAN BE TEMPTED WITH EVIL, NOR ONE WHO TEMPTS MEN WITH EVIL.**

1. Jas.1:13, i.e., "enticed to evil" Cf. Hab.1:13.
  - a. Distinguished between trials used as moral discipline such as God tempting (trying, testing) Abraham in Gen. 22:1, and temptation used for the purpose of degrading and destroying souls, such as that of Satan in Gen.3; 2Cor.11:3; Rev.12:9.
  - b. God is never the source of temptation enticing men to evil, nor can he, himself, be tempted with evil.
  - c. God is untemptable; in him there is no ground for temptation; he is unsusceptible to evil; evil never has any appeal to him; nor is it possible for it to have any appeal to him!

**E. GOD IS NOT A GOD OF LOVE WITHOUT VENGEANCE AND SEVERITY.**

1. God ***IS*** a God of love and the greatness of his love is manifested in many ways, including the gift of his only begotten Son to save sinners, 2Cor.13:11; Jno.3:16-18; 1Jno.4:9,19; 1Jno.3:16.

2. But God is also a God of vengeance and severity, contrary to the thinking of some, Deut.32:35a,41,43; Psa.94:1; Heb..10:30; Rom.12:19; 2Th.1:8; Rom.11:22.
3. Cf. Mt.10:28; Mt.25:46.

**F. GOD IS NOT ONE TO FORGET THE BELIEVER'S WORK AND LABOR OF LOVE.**

1. Heb.6:10.
2. What believers do in their work and labor of love they do for the Lord, which the Lord doesn't forget. Cf. Mt.25:31ff.
3. We should be reminded:
  - a. That "the rich man" in Jesus' parable in Lk.16 was not the saint; the saint was Lazarus whom God honored by being "carried by the angels into Abraham's bosom" – the place of honor, V.22.
  - b. That it was not the proud, boastful Pharisee of Jesus' parable of Lk.18 who s remembered as being righteous; rather, it was the humble, penitent, confessing publican, Vv.13,14.
4. How comforting it is to know and be assured that God does not forget the believer's work and labor of love; what confidence such assurance engenders.
5. See 1Cor.15:58; Gal.6:9; 2Pet.3:9,14,15.

**III. CONCLUSION**

1. God's written word is plain enough that we can understand it; we need not be deceived, and no excuse for us if we are, Eph.5:17; 3:3,4; Jno.8:32; 7:17.
2. In spite of what men think or teach we can know the truth about what God is and is not.
3. In this lesson we have emphasized the fact that:
  - a. God is not a respecter of persons.
  - b. God is not a man.
  - c. God is not the author of religious confusion.
  - d. God is not one who can be tempted with evil, not one who tempts man with evil.
  - e. God is not a God of love without vengeance and severity.
  - f. God is not one to forget the believer's work and labor of love.
4. What could be more encouraging?
5. In closing consider with me the teaching of Heb.2:1-4.