

## UNLIKE MAN, GOD IS: ---

**Psa.50:21**

**Ed Dye**

### I. INTRODUCTION

1. To often too many people in our day think and act as if they think God is “altogether such an one as themselves.”
2. This, of course, is not something new. For God’s people, Israel, of old, were guilty of thinking and acting as if God was altogether such an one as they were, or that God is like man.
3. For the basis for our study of the topic “Unlike man, God Is: -- we shall first offer proof of our assertion that men are often guilty of thinking and acting as if they think God is like man, then we shall develop our thoughts on the topic “Unlike Man, God Is: --, by calling your attention to some things that God is that prove him to be totally unlike man.

### II. DISCUSSION

#### A. **PSA.50:21 IS PROOF THAT MEN, EVEN RELIGIOUS PEOPLE, CAN AND HAVE BEEN GUILTY OF THINKING GOD IS LIKE MAN.**

1. V.21a: “These things hast thou done, and I kept silence.”
  - a. The meaning is, that while they did these evil, wicked, sinful things – while they committed these abominations --, he did not interfere.
  - b. That is, he did not, at the time, come forth in his wrath to destroy them.
  - c. He had borne all this with patience and longsuffering. Cf. 2Pet.3:9,15.
  - d. He had borne this until it was now time that he should interpose (Vv.3,4), and state the true principles of his government, and warn them of the consequences of such a course of sin and hypocrisy.
2. V.21b: “Thou thoughtest that I was altogether such an one as thyself”
  - a. The idea here is, that they thought or imagined that God was just like themselves, or like man, in the matter under consideration, and so thinking they acted accordingly; or,

in other words, the fair interpretation of their conduct was that they thus regarded God.

- b. That is, they supposed that since God was altogether like man, that he would be satisfied with the concepts and forms of religion as they were.
  - c. That all he required was the proper offering of sacrifice, according to their views of the nature of religion; that he did not regard principle, justice, pure morality, sincerity, even as they themselves did not!
  - d. Therefore, he would not be strict to punish sin, or to reprove them for it, if their forms of religion were kept up, even as they were not disposed to be rigid on the subject of sin!
3. Thus according to V.21 God's people, Israel, had at one time been guilty of two grievous errors.
- a. They had interpreted God's silence in his patience and longsuffering as approval of their sinful conduct.
  - b. Even worse, they were so degraded and degenerate in their concept of God himself that they imagined or thought him to be a mere reflection of themselves; that is, that God was like man! Cf. Num.23:19; 1Sam.15:29; Mal.3:6.
4. How wrong they were is a matter of record:
- a. First in V.21c: "but I will reprove thee, and set them in order before thine eyes."
    - (1) I will rebuke thee alike for thy sins, and for this false view of the nature of religion.
    - (2) Literally, I will array them; that is, I will draw them out to view in their appropriate ranks and orders – set them in order – as soldiers are drawn up in martial (warlike) array.
    - (3) They shall be so arrayed and classified that they may be seen distinctly.
    - (4) That they may be plainly seen before their very eyes; that they themselves would be made to see them as they were.
  - b. Secondly, by the two things they are called upon to consider in Vv.22,23: One negative; one positive.
    - (1) V.22: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver"

- (2) V.23 (Now consider this): “Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God.”
5. Is there any doubt that many of our day are as guilty as were Israel of old in thinking and acting as if God is like man?
    - a. Compare their lives and religious practices today that are completely contrary to the divine standard as were Israel’s of old, but which they think, even boldly claim God approves.
    - b. They say, “I know what the Bible says, but...”
    - c. Thus as of Israel of old, the fair interpretation of their thinking and conduct say they think God is like man!
    - d. If such was the case with Israel, why is it not the case with men today?
  6. In view of this kind of thinking and conduct, consider with me some things which declare that:

## **B. UNLIKE MAN, GOD IS: --**

1. One who can’t be tempted to sin, Jas.1:13. Cf. Num.23:19; 1Sam.15:29.
  - a. We, of course, know that man can be and often is tempted to sin, 1Cor.10:13; Gal.6:1; 1Th.3:5; Heb.11:37; Jas.1:14; Cf. Rom.1:20b.
  - b. Thus, God is unlike man.
2. One who cannot lie, Tit.1:2; Heb.6:18.
  - a. Man can lie, has lied, and often does lie, Col.3:9; 1Tim.4:12; 1Jno.1:6; Rev.2:2; 3:9; 21:8.
  - b. Since God cannot lie and man has, can and often does, we know God is unlike man.
3. One who is “of purer eyes than to behold evil, and cannot look on iniquity...,” Hab.1:13.
  - a. God cannot look with complacency on evil. Cf. Psa.5:5,6.
  - b. God’s holiness cannot endure the sight of wickedness.
  - c. God cannot look inactively upon it.
  - d. Man can and often does. For according to Rom.1:32 man not only “knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.”

- e. Jas.4:16 says of some men, “But now ye rejoice (glory) in your boastings: all such rejoicing is evil.” Cf. 1Cor.13:6.
4. Not the author of confusion, 1Cor.14:33.
    - a. Some want to blame God and the bible for all the confusion that exists in the religious world; that “you can prove anything by the bible,” as if God speaks with a forked tongue.
    - b. Not so! The Bible, the word of God, rightly divided, teaches only one message, one plan of human redemption through Jesus Christ, the Only Begotten Son of God, by means of the one gospel of Christ.
    - c. Where there is religious division and confusion, it is not of God!
    - d. We are not divided over what the Bible say, but over what it does not say! Examples:---
  5. One who cannot be mocked, or made a fool of, or deceived, Gal.6:7.
    - a. Those who think and say it makes no difference, that one faith is as good as another, join the church of your choice, we are all serving the same God, just doing it in different way all of which are acceptable to the One and only God and Father in heaven, are the ones who are deceived, not God!
    - b. See Eph.4:4-6; Gal.1:6-12; Mk.16:15,16; 1Cor.15:1,2; 4:16,17; Ac.2:21,36-41,47; Mt.16:13-19; Heb.5:8,9; Prov.14:12; 2Th.2:8-14; 1:6-10.
  6. Unlike man, God is one who is faithful, is not slack concerning any promise he has ever made, 2Pet.3:9,15; 1Cor.1:9; 10:13; 1Th.5:24; 2Th.3:3; 2Tim.2:13; Heb.10:23; 1Jno.1:9; Rev.1:5; 3:14; 19:11.
    - a. Compare this with men who can and do make promises they never intend to keep.
    - b. Or with men who make promises they are unable to keep.
    - c. Or with so many who obey the gospel vowing to be faithful to the Lord and then backslide falling by the wayside; such as the Galatians; the Hebrews; those of our day!
    - d. Truly, God is unlike man!

### **III. CONCLUSION**

1. In spite of man being made in the image of God (Gen.1:26,27), and in that sense being like God, he is so unlike God in so many ways in thought word and deed.
2. In spite of these differences that involve man in sinful practices, God's grace is extended to sinful man through the gift of his Son by means of the Gospel of Christ, which is God's power to save the believer.
3. This is the beauty of the grace of God. Not that we, as men, have to sin. But, in spite of the fact that we do sin, we can still be saved by the grace of God by means of our faith in his Son in obedience to the gospel.