

**LIVING FAITH CHAPEL OF SPC**  
The Doctrine of God: Lesson Five<sup>1</sup>  
The Incommunicable Attributes of God, Part 2

- A. God's Eternity (or infinity in regard to time) - *God has no beginning, end, or succession of moments in his own being, and he sees all time equally vividly, yet God sees events in time and acts in time.*
1. *God is timeless in his own being* (Ps. 90:2; Job 36:26; Rev. 1:4; 4:8). The study of physics tells us that matter and time and space must all occur together: if there is no matter, there can be no space or time either. Thus, before God created the universe, there was no "time," at least not in the sense of a succession of moments one after another. Therefore, when God created the universe, he created time too. Time does not exist independently of God, but was created by God and depends on God. God's own being does not have a succession of moments or any progress from one state of existence to another.
  2. *God sees All Time Equally Vividly* (Ps. 90:4; 2 Pet. 3:8). There is an analogy between recalling yesterday for us and God recalling a thousand years. All of past history is viewed by God with great clarity and vividness. God has a qualitatively different experience of time than we do.
    - a. God stands above time and is able to see it all as present in his consciousness.
    - b. The analogy of reading a book.
  3. *God Sees Events in Time and Acts in Time* (Gal. 4:4-5; Acts 17:30-31). God acts within time and acts differently at different points in time. God can act in time because he is Lord of time. He uses it to display His glory.
  4. *We Will Always Exist in Time*. As long as we are finite creatures we will necessarily experience events one after another. We will experience eternal life not in an exact duplication of God's attribute of eternity, but rather in a duration of time that will never end.
- B. God's Omnipresence (or infinity with respect to space; also know as God's immensity) - *God does not have size or spatial dimensions and is present at every point of space with his whole being, yet God acts differently in different places.*
1. *God is Present Everywhere*. Jer. 23:23-24. God is here rebuking the prophets who think their words are hidden from God. Ps. 139:7-10. No one can flee from God's presence.
  2. *God Does Not Have Spatial Dimensions*. God cannot be contained by any space. 1 Kings 8:27. This encourages us to pray and discourages us from thinking there are places of special access to God. God is a being who exists without size or dimensions in space. In fact, before God created the universe, there was no matter or material so there was no space either. Yet

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<sup>1</sup> Adopted from Wayne Grudem's Systematic Theology. 168-180.

God still existed. We must remember, however, that although God is present everywhere, he is still distinct from creation. The analogy of water and a sponge. Water is everywhere in the sponge yet distinct from the sponge.

3. *God Can Be Present to Punish, to Sustain, or to Bless.* As we think about hell, we are to remember that God is present in different ways in different places. Sometimes God is present to punish. God's presence is not always a comfort (Amos 9:1-4). God's presence sustains (Col. 1:17). God's presence blesses (Ps. 16:11). It is not misleading to say that God is present in a "special way" in heaven. We could also say that God manifests his presence more fully in heaven than elsewhere. Col. 2:9 – God's presence in Christ is understood in a different way than in other people. The vast majority of biblical references to God's presence are simply more brief ways of stating that he is present to bless.

C. *God's Unity - God is not divided into parts, yet we see different attributes of God emphasized at different times.* (This is also called God's simplicity. Simple in the sense of "not composed of parts.")

1. We must remember that God's whole being includes all of his attributes: he is entirely loving, entirely, merciful, entirely just, and so forth. Every attribute of God that we find in Scripture is true of all of God's being, and we therefore, can say that every attribute of God also qualifies every other attribute.
2. Each attribute is simply a way of describing one aspect of God's total character or being. They are different ways of looking at the totality of God's character.
3. God is not a God of wrath at one time and a God of love later.
4. Practically, we should not single out any one attribute of God as more important than all the others.