

Bible Study Notes 14 July 2013

THE GOD OF SCRIPTURE: (The Godhood of God)

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How different is the God of the Bible from the —god of the moderns!

The God of Scripture is *all-mighty*.

He is one who speaks and it is done, who command and it stands fast. [Dan 4:35](#)

He is the One with whom —all things are possible and —who worketh all things after the counsel of *His own will*||
([Eph 1:11](#)).

He is the One —who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance||
([Isa 40:12](#)).

He is One with whom —the nations are as a drop of a bucket, and are counted as the small dust of the balance,|| with Whom —all nations before Him are as nothing and they are counted to Him less than nothing, and vanity||
([Isa 40:15-17](#)).

He is One that —sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing: He maketh

the judges of the earth as vanity|| ([Isa 40:22-23](#)).

He is the One who declares, —Thus saith the Lord, thy Redeemer, and He that formed thee from the womb, I am the Lord that maketh all things; that stretched forth the heavens alone; that spreadeth abroad the earth by Myself. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof. That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus (a heathen idolater) he is My shepherd, and shall perform *all My pleasure* ([Isa 44:24-28](#)).

He is Incomparable / Unique ([Isa 40:18](#)). ([Isa 40:25-28](#)).

The God of the Bible is *infinite in wisdom*.

No secret can be hidden from Him, no problem can baffle Him, nothing is too hard for Him.

God is *omniscient*—Great is our Lord, and of great power: *His understanding is infinite*|| ([Psa 147:5](#)).

There is no searching of His understanding|| ([Isa 40:28](#)).

"Hence it is, that in a revelation from *Him* we expect to find truths which transcend the reach of the creature's mind, and therefore the presumptuous folly and wickedness of those who are but —dust and ashes|| undertaking to pronounce upon the reasonableness or unreasonableness of doctrines which are *above* their reason, and of speculating upon things that are a

matter of pure revelation. Instead of coming to the Scriptures to be taught thereout, men first fill their minds with *objections*, and then instead of interpreting the Divine Oracles according to their obvious meaning, they submit and twist them according to the dictates of their own finite reason.

Surely if we are *unable* to comprehend the mode of God's existence, because it is infinitely above us, then for the same reason we are unable to comprehend the *counsels* of infinite wisdom. Such is the explicit assertion of Holy Writ itself—The natural man *receiveth* not the things of the spirit of God: for they are *foolishness* unto him: neither can he know them, because they are spiritually discerned|| ([1Co 2:14](#)).

The God of The Bible is infinite in Holiness.

The —only true God is He who hates sin with a perfect abhorrence and whose nature eternally burns against it.

He is the One who beheld the wickedness of the antediluvians and who opened the flood of His righteous indignation. [Gen 6:17](#)

He is the One who rained fire and brimstone upon Sodom and Gomorrah and utterly destroyed these cities of the plain. [Gen 19:24](#)

He is the One who sent the plagues upon Egypt, and destroyed her haughty monarch together with his hosts at the Red Sea. [Exo 9:14](#) [Exo 15:3-4](#)

He is the One who caused the earth to open its mouth and swallow alive Korah and his rebellious company. [Num 16:21-22](#) Yes,

He is the One who —spared not His own Son when He was —made sin for us . . . that we might be made the

righteousness of God in Him. [Joh 3:16](#)

So holy is God and such is the antagonism of His nature against evil, that

for one sin He banished our first parents from **Eden**;
[Gen 3:24](#)

for one sin He cursed the posterity of **Ham**; [Gen 9:25](#)

for one sin He turned **Lot's wife** into a pillar of salt;
[Gen 19:26](#)

for one sin He sent out fire and devoured the **sons of Aaron**; [Num 16:21](#)

for one sin Moses died in the wilderness [Deu 34:5](#);

for one sin Achan and his family were all stoned to death [Jos 7:24-25](#);

for one sin the servant of Elisha was smitten with leprosy. [2Ki 5:27](#)

Behold therefore, not only the goodness, but also —the *severity* of God|| ([Rom 11:22](#)). And *this* is the God that every Christ-rejector has yet to meet in judgment!

The God of Scripture has a will that is irresistible.

The nations had a will on the plains of **Shinar** and **undertook to build a tower**

Pharaoh had a will when he hardened his heart and **refused to allow Jehovah's people to go**

Balak had a will **when he hired Balaam** to come and curse the Hebrews; but of what avail was it?

The Canaanites had a will when they **determined to prevent Israel occupying the promised land**;

Saul had a will when **he hurled his javelin at David**,

Jonah had a will when he **refused to go and preach to the Ninevites**; but what came of it?

Nebuchadnezzar had a will when he thought **to destroy the three Hebrews;**

O Lord God of our fathers, art not Thou God in heaven? And rulest not Thou over all the kingdoms of the heathen? And in Thine hand is there not power and might, so that none is able to withstand thee?|| ([2Ch 20:6](#)).

The God of Scripture is an *Absolute Sovereign*.

Such is His own claim: —This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hast purposed, *and who shall disannul it?* And His hand is stretched out, and who shall turn it back?|| *([Isa 14:26-27](#)).

The Sovereignty of God is absolute and irresistible:

—All the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and *none* can stay His hand, or say unto Him, What doest Thou?|| ([Dan 4:35](#)).

The Sovereignty of God is true He exercises it both in the natural realm and in the spiritual.

In the Natural Realm

One is born black, another white.

One is born in wealth, another in poverty.

One is born with a healthy body, another sickly and crippled.

One is cut off in childhood, another lives to old age.

One is endowed with five talents, another with but one.

And in all these cases it is God the Creator who maketh one to differ from another, and —none

can stay His hand.

So also is it in the spiritual realm

One is born in a pious home and is brought up in the fear and admonition of the Lord; another is born of criminal parents and is reared in vice.

One is the object of man prayers, the other is not prayed for at all.

One hears the Gospel from early childhood, another never hears it.

One sits under a Scriptural ministry, another hears nothing but error and heresy.

Of those who *do* hear the Gospel, one has his heart —*opened* by the Lord|| to receive the truth, while another is left himself. One is —ordained to eternal life|| (**Act 13:48**), while another is —ordained|| to condemnation (**Jud 1:4**). To whom He will God shows mercy, and whom he wills He —hardens|| (Rom. 9:18). To particularize:

1. The Absolute Godhood of God Is Seen in Creation

With whom took He counsel in creation? Whom did He consult when He determined the various and manifold arrangements, adjustments, adaptations, relationships, equipments of His myriad creatures? Did He not do everything after the counsel of *His own* will? Did He not decide that birds should fly in the air, beasts roam the earth, and fishes live in the sea? Did He not decide there should be one vast gradation among the creatures of His hand, instead of making everything equal and uniform? Did He not determine to make a revolving world on the one hand, and a floating atom on the other? Did He not determine to create the exalted seraphim to stand before His throne throughout endless ages, and also to make another creature which dies the same hour it is born? Was He not undisputed Sovereign in all His creative acts? Yea, verily, for the Three Persons of the Godhead were all alone in their solitary majesty. *Why should* God take counsel? Could man add to His knowledge, or *correct* His errors? God sovereignly assigned His myriad creatures their various habitations, members, movements, as it pleased Him. God never consulted man about a single member of His body, or about its size, color, or capacity; instead, —God set the members everyone of them in the body, *as it hath pleased Him*|| ([1Co 12:18](#)). Man is as truly the product of Sovereign creation as any other of God's creatures—sovereign, we say, not arbitrary.

2. The Absolute Godhood of God Is Seen in Administration

God not only created everything, but everything which He created is **subject to His immediate control**. God *rules over the works of His hands*. God *governs the creatures He has made*. God *reigns with universal dominion*. When He pleased,

the sun and moon stood still ([Jos 10:12](#), 13); and at a word from Him

the sun went *backward* ten degrees on the dial of Ahaz ([Isa 38:8](#)). At His command

the Red Sea ceased to flow, and at His command it resumed its normal course ([Exo 14:28-29](#)).

In response to the prayer of Elisha, He made iron to float on the top of the water ([2Ki 6:5](#)).

Yes, when He pleases, he *reverses* the order of nature, as when the fires of Nebuchadnezzar's furnace burnt not, as when the hungry lions touched not Daniel, and as when the ravens, which are birds of prey, were made to minister to Elijah. At a word from Him who made it, a fish carried a coin to Peter, a tree withers *suddenly* ([Mat 21:4](#)), the raging tempest becomes a calm.

So it is also with *men*; they, too, are ruled by God; ruled by an *unseen* Hand; often, *unknown* to themselves. Little did *they* know it, yet nevertheless, the sons of Jacob were but performing the pleasure of Jehovah when they sold Joseph into the hands of the Ishmaelites who carried him down into Egypt. Little was she aware of it, but when Pharaoh's daughter went to the Nile, to bathe, she was being directed by God, directed there to rescue from the waters the babe Moses. Little did he know it, but in issuing the decree that all the world should be taxed ([Luk 2:1](#)) Caesar Augustus was but setting in motion a movement which caused the word

and decree of God to be fulfilled. Yes, even — *The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will* (Pro 21:1). And so it is with Satan himself. He, too, is the (unwitting and unwilling) *servant* of god. He could not touch Job without first gaining Divine permission. He could not sift the apostles till he gained consent from Christ. At a word from the Lord Jesus Satan — *left* Him (Mat 4:10, 11). Of *him*, also, God has said, Thus far shalt thou go and no further. Even *death*, the —king of terrors, that which no arts of man can defy, is absolutely subject to the bidding of the Lord. In his sermon on

Psa 68:20-21—unto God the Lord belong the issues from death—the late *C. H. Spurgeon* well said, —The prerogative of life or death belongs to God in a wide range of senses. First of all as to natural life, we are dependent upon His good pleasure. We shall not die until the time which He appoints; for our death-time, like all our time, is in His hands. Our skirts may brush away the portals of the sepulchre, and yet we shall pass the iron gate unharmed if the Lord be our guard. The wolves of disease will hurt us in vain until God shall permit them to overtake us. The most desperate enemies may waylay us, but no bullet shall find its billet in any heart unless the Lord allows it. Our life does not even depend upon the care of angels, nor can our death be compassed by the malice of devils. We are immortal till our work is done, immortal til the immortal King shall call us home to the land where we shall be immortal in a still higher sense. When we are most sick, we need not despair of recovery, since the issues from death are in Almighty hands. ‘The Lord killeth and maketh alive: He bringeth down to the grace and bringeth up!’ When we have passed beyond the

skill of the physician we have not passed beyond the succour of our God, to whom belong the issues from death.

3. The Absolute Godhood of God Is Seen in Giving of the Scriptures

What part or lot did man have in the composition of the bible? None whatever. Its very words are the words of God. —All scripture is given by inspiration of God.|| No part of it was of human origination, —for the prophecy came not at any time by the will of man|| ([2Pe 1:21](#)).

Did not holy men of god speak —moved by the Holy Spirit||? And how did they then record what the Holy Spirit communicated to them—in words of man`s selecting? Nay verily, —not in the words which man`s wisdom teacheth, but which the Holy Spirit teacheth|| ([1Co 2:13](#)). Balaam longed to speak otherwise than he did; but he could not. Caiaphas prophesied —not of himself|| ([Joh 11:51](#)). Pilate was asked to make a change in the one sentence which God moved him to write, but he declared —What I have written I have written|| ([Joh 19:22](#)). God acted sovereignly in the writing of the Scriptures as in everything else. The very words were all chosen by Him; and did He not *sovereignly* choose? Did He take counsel with either angels or men as to the words He should select for the communicating of His thoughts? No indeed.

4. The Absolute Godhood of God Is Seen in Salvation

God's absolute and irresistible proprietorship has been and is being displayed in the *spiritual* realm as manifestly as in the natural.

Isaac is blessed, but **Ishmael** is cursed.

Jacob is loved, but **Esau** is hated.

Israel becomes God's favored people, while all other **nations** are suffered to remain in idolatry.

Jesse's seven sons were all passed by, and **David** the shepherd-boy was found to be the one after God's own heart.

The Saviour took on Him the —**seed of Abraham**||
([Heb 2:16](#)), not the **seed of Adam**.

His ministry was **not world-ward**, but confined **to the people chosen of God**.

The **proud Pharisees** were rejected, while **publicans and harlots** were sweetly compelled by sovereign grace to sit down at the Gospel feast.

The **rich young ruler**, who from his youth up, had kept the commandments, was allowed to go away from Christ —sorrowing,|| even though he had sought Him with real earnestness and humility, while the **fallen Samaritan women** (John 4) *who* sought Him not is made to rejoice in the forgiveness of her sins.

Two thieves hang by Christ on the cross: they were equally guilty, equally needy, equally near to Him. One of them is moved to cry, —Lord, remember me|| and is taken to Paradise, while the other is suffered to die in his sins and sink down into a hopeless eternity. Many are called, but few are chosen.

Quote: D.L. Moody

Yes, Salvation is God's sovereign work.

—God does not save a man because he is a sinner, for if so He must save all men, for all are sinners. Nor because He comes to Christ, for **= no man can come except the Father draw him Joh 6:44;**

` nor because he repents, for **= God gives repentance unto life` Act 11:18; 2Ti 2:25; Act 5:31; 2Co 7:10 nor because he believes, **for no one can believe =except it were given him from above Joh 10:26;****

` nor yet because he holds out faithful to the end, **for =we are kept by the power of God.`**

It is not because of baptism, **for many are saved without it, and many are lost with it.**

It is not because of morality, **for the moralist is the hardest to reach, and many of the most immoral are saved**

—the ground of distinguishing grace is the

Sovereignty of God: Even so Father, for so it seemed good in Thy sight (J. B. Moody).