

# Some Thoughts on the Nature of God III

*The Nature of God*

By Russ Sukhia

sermonaudio.com

**Bible Text:** Isaiah 46

**Preached on:** Sunday, January 27, 2007

Original transcript created by SermonAudio.com and further edited by:

**Liberty Church, PCA**

11301 Liberty Rd.

Owings Mills, MD 21117

**Website:** [libertychurchpca.org](http://libertychurchpca.org)

**Online Sermons:** [www.sermonaudio.com/russsukhia](http://www.sermonaudio.com/russsukhia)

Would you turn in your Bibles please to Isaiah chapter 46. And as you turn there we would like to dismiss the little ones for our Wonders of Worship program downstairs. Isaiah chapter 46 verses one through 10.

God's Word says:

Bel bows down, Nebo stoops; Their idols were on the beasts and on the cattle. Your carriages were heavily loaded, A burden to the weary beast. They stoop, they bow down together; They could not deliver the burden, But have themselves gone into captivity. "Listen to Me, O house of Jacob, And all the remnant of the house of Israel, Who have been upheld by Me from birth, Who have been carried from the womb: Even to your old age, I am He, And even to gray hairs I will carry you! I have made, and I will bear; Even I will carry, and will deliver you.

“To whom will you liken Me, and make Me equal And compare Me, that we should be alike? They lavish gold out of the bag, And weigh silver on the scales; They hire a goldsmith, and he makes it a god; They prostrate themselves, yes, they worship. They bear it on the shoulder, they carry it And set it in its place, and it stands; From its place it shall not move. Though one cries out to it, yet it cannot answer Nor save him out of his trouble. Remember this, and show yourselves men; Recall to mind, O you transgressors. Remember the former things of old, For I am God, and there is no other; I am God, and there is none like Me, Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, ‘My counsel shall stand, And I will do all My pleasure,’”<sup>1</sup>

May God's blessing rest upon this portion of his inspired Word. Let's pray.

---

<sup>1</sup> Isaiah 46:1-10.

*Almighty God, we humbly bow before you. There is no other like you and you will do all your pleasure. And we have been carried from the womb by your mercy and by your grace and so we prostrate ourselves before you. We acknowledge our utter dependence upon you and we plead with you for your presence with us now, for your Holy Spirit to be here, for him to be moving in hearts, for him to be working within us to just help us to gain a little more understanding of who you are, of your glorious nature. Forgive us, Father, our sins. Forgive us our dullness of mind. Forgive us for being so easily distracted, for being so caught up in the things of this life and of this material world that we neglect the things that really matter. Help us to come to you now and worship you in Spirit and in truth as we are attentive to your holy, inspired Word. We ask it in Christ's name. Amen.*

Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.<sup>2</sup>

Job 11:7-9.

No amount of study, not even a lifetime spent in contemplation of God's nature could ever fully reveal the infinite to the finite, the eternal to the temporal, the omnipresent to the localized, the holy to the defiled. Much less can a few sermons bring us very far in our understanding of what God is truly like.

“To whom then will ye liken me, or shall I be equal? saith the Holy One.”<sup>3</sup>

Isaiah 40:25.

We will never comprehend him, but our desire for one another should be the Apostle Paul's desire for the Christians in Ephesus:

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened...”<sup>4</sup> (Ephesians 1:17-18).

So this brief series is intended as a simple introduction to a subject which is anything but simple, the study of the very nature of God. This morning I would like to expand on some of the points made in the first two messages in the series and perhaps add a few more points for our consideration. We saw, first of all, that all of our knowledge of God comes from, *number one*, **natural revelation**, that which God has revealed about himself through the evidence of nature which is perceived by our senses or, *secondly*, **special revelation**, that which is revealed about himself through *his inspired Word* and through *his incarnate Word*, that is by becoming flesh and dwelling among us.

---

<sup>2</sup> Job 11:7-9.

<sup>3</sup> Isaiah 40:25.

<sup>4</sup> Ephesians 1:17-18.

*Natural Revelation* is, of course, insufficient to lead us to a very deep knowledge of God and even what it does teach us is often not grasped by what sinful man.

“...when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.”<sup>5</sup> (Romans 1:21).

Theologian Geoffrey Bromeley writes, “By virtue of his sin and fall, man is blind to this plain witness of creation. He cannot attain from it to a knowledge of the true God, but only to ignorance or idolatry. If traces of the truth remain in natural religion and philosophy, they do so only in a corrupt or fragmentary form. The revelation itself remains, but sin constitutes a distorting veil which is removed only by the new work of saving grace.”

Calvin said, “We look at natural revelation like an old man trying to read small print. From time to time we make out a word, but we can’t see clearly without glasses.”

So God gave us his glasses, his special revelation. And then he regenerates us, a supernatural work within us, the new birth, so we can better understand his revelation.

The Royal Academy of Paris offered a prize to the man who should write the best verses on the divine nature. Many wrote at great length on the subject, but someone sent the academy the following message,

“Cease to expect from many a proper description of the supreme being. None can speak properly of him, but himself.”

They gave the award to him.

The Word of God must be the source of our knowledge of God. And the words of man on the subject are only helpful as they enlighten our understanding of what God has revealed about himself in the Scriptures. We have seen that the Scriptures reveal God to be the self-existent and eternal one.

**Self-existent.** He was here before there was anything else. And there was not a time when he was not. He didn’t begin at one point in time. He is the self-existent one, eternal.

“I am the first, and I am the last; and beside me there is no God.”<sup>6</sup>

As such, he is the *creator of all things*. Colossians speaks of Jesus *the image of the invisible God* and it says:

---

<sup>5</sup> Romans 1:21.

<sup>6</sup> Isaiah 44:6.

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.”<sup>7</sup>

We saw that **God is not bound by time**. He is not locked into our time continuum.  
Peter says:

“...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.”<sup>8</sup> (2 Peter 3:8).

People sometimes wonder: I don't see how anyone can believe that God can hear the prayers of millions of people at the very same time. This is Sunday morning here and Sunday morning in many other places and many people are praying to God right now. Many people are worshipping God. And someone might say, “How in the world can you people believe that God hears all your prayers and receives all your worship at this snippet in time?”

Many imagine God to be locked in time as we are.

“You thought that I was all together such a one as thyself.”

But God sees the end from the beginning.

“Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”<sup>9</sup> (Psalm 139:16).

**His present consciousness is his eternal consciousness**, is the way one theologian put it. God is not bound by time. Time is a reflection of what is happening in our solar system and God is not bound by our solar system.

**God is not bound by a physical body**. God is a Spirit. He has not a body like men. When the Scriptures, therefore, say that he hears or sees or goes or comes, when it speaks of God's mouth or God seated upon a throne it is making an accommodation to our limited spiritual understanding, much as we would make an accommodation if we were trying to explain the process of photosynthesis to a child, or much as a physicist would make accommodation trying to explain nuclear fission to many of us.

But God is not bound by a physical body, no matter what anthropomorphisms the Bible uses, no matter what human terms the Bible uses to describe God so that we might better understand him.

Elijah, during that great contest on Mount Carmel mocked the prophets of Baal over this very point. The challenge, you remember was to prove once and for all whether Jehovah

---

<sup>7</sup> Colossians 1:16.

<sup>8</sup> 2 Peter 3:8.

<sup>9</sup> Psalms 139:16.

was the true God or whether Baal was the true God. The prophets of Baal sacrificed a bull, put it on an altar of wood, and they were to call upon their God to send fire upon the altar.

So they called on the name of Baal from morning even till noon saying, “Oh, Baal, hear us.” But there was no voice. No one answered. No one paid attention. And then they leaped about upon the altar that they had made, cut themselves and so it was at noon that Elijah mocked them and said,

“Cry aloud. For he is a god. Either he is a meditating or he is busy or he is on a journey. Or perhaps he is sleeping and must be awakened.”

Elijah was mocking this view of God that the people had adopted from the heathen. The true God who had told Elijah to establish such a test, sees all, knows all, is never preoccupied. He is a Spirit. He is not to be worshipped as if he were a material essence with statues and images. You will notice we don’t have any statues or imagers here. Why not? Because God is not to be worshipped by statues or images.

Well, what about those times when God appeared to men. Doesn’t the Scripture speak of God speaking to Moses face to face? Well, God has appeared to men on various occasions, but these incarnations *were not full and complete revelations of his person*, because the Scripture makes it clear: No man has seen or can see the full essence of the invisible God. The divine essence, God in his own triune person, no human being in the flesh has seen. But God *veiled in angelic form* and especially as *incarnate in Jesus Christ*, has been seen of men.

And so Jesus was able to say to his disciples:

“He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”<sup>10</sup>  
(John 14:9)

1 Timothy 6:15-16:

“He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.”<sup>11</sup>

This self-existent, eternal creator who is unbound by time or space is **omniscient**. That is he knows man. He knows all things.

“I know the things that come into your mind, every one of them.”<sup>12</sup> (Ezekiel 11:5).

---

<sup>10</sup> John 14:9.

<sup>11</sup> 1 Timothy 6:15-16.

<sup>12</sup> Ezekiel 11:5.

He is omniscient. He knows all things. He knows man. He knows all other created beings.

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.”<sup>13</sup> (Hebrews 4:13).

There is no creature that is not manifest in his sight. He knows all other truth concerning every discipline, every field of learning. His understanding is infinite, the Scripture says.

A. W. Tozer said, “God knows all that can be known. And this he knows instantly and with a fullness of perfection that includes every possible item of knowledge concerning everything that exists or could have existed anywhere in the universe at any time in the future or that may exist in the centuries or ages yet unborn...God knows all causes, all thoughts, all mysteries, all enigmas, all feelings, all desires, every other secret, all thrones and dominions, all personalities, all things visible and invisible in heaven and in earth. Because God knows all things perfectly, he knows no thing better than any other thing, but all things equally well. He never discovers anything. He is never surprised, never amazed. He never wonders about anything or except when he is drawing men out for their own good does he seek information or ask questions. God is self existent and self contained and knows what no creature can ever know. He knows himself perfectly. Only the infinite can know the infinite.” Again, Tozer I was quoting.

**He knows all that will be in the future.** He declares from ancient times the things that are not yet done, Isaiah 46:10.

The omniscience that God has, has tremendous implications for us. A. W. Pink put it this way.

“How solemn is this fact. Nothing can be concealed from God. ‘For I know the things that come into your mind, every one of them.’ (Ezekiel 11:5). Though he be invisible to us we are not so to him. Neither the darkness of night, the closest curtains nor the deepest dungeon can hide any sinner from the eyes of omniscience. The trees of the garden were not able to conceal our first parents. No human eye beheld Cain murder his brother, but his maker witnessed the crime. Sarah might laugh derisively in the seclusion of her tent, yet was it heard by Jehovah. Achan stole a wedge of gold and carefully hid it in the earth, but God brought it to light. David was at much pains to cover up his wickedness, but e’er long the all seeing God sent one of his servants to him to say to him, ‘Thou art the man.’ And to writer and reader is also said, ‘Be sure your sin will find you out,’ (Numbers 32:23).

Not only is God all knowing, he is **all powerful**.

“God has spoken once, twice I have heard this: that power belongs to God.”<sup>14</sup> (Psalm 62:11)

---

<sup>13</sup> Hebrews 4:13.

<sup>14</sup> Psalms 62:11.

The power of God is that ability and strength whereby he can bring to pass whatever he pleases, whatsoever his infinite wisdom may direct, whatsoever the infinite purity of his will may resolve. As holiness is the beauty of all of God's attributes, so power is that which gives life and action to all the perfection of the divine nature. God's power is not dependent on any other being. All our power, even that of the world's most powerful men or most powerful force is dependent.

C. H. Spurgeon said, "God's power is like himself, self-existent, self-sustained. The mightiest of men cannot add so much as a shadow of increased power to the omnipotent one. He sits on no buttressed throne and leans on no assisting arm. His court is not maintained by his courtiers, not does it borrow its splendor from his creatures. He is himself the great central source and originator of all power. Power is even used as a name of God. The Son of Man. I saw the Son of Man seated on the right hand of power, Mark 14:62."

This power of God is clearly manifest in his creation. Scientist James Purvey whose studies of blood helped pave the way for much of modern medicine wrote,

"Who that looks upward to the midnight sky and with an eye of reason beholds its rolling wonders, who can forbear inquiring: Of what were their mighty orbs formed? Amazing to relate, they were produced without materials. They sprung from emptiness itself. The stately fabric of universal nature emerged out of nothing. What instruments were used by the supreme architect of fashion, the parts with such exquisite niceness and gives so beautiful a polish to the whole? How is it all connected into one finely proportioned and nobly finished structure? A bare fiat accomplished all. Let them be, said God. He added no more and at once the marvelous edifice arose adorned with every beauty displaying innumerable perfections and declaring amidst enraptured seraphs its great creator's praise."

"By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth."<sup>15</sup> (Psalm 33:6).

God is all powerful.

One of the arguments of skeptics is: If God is so powerful, why did he create such a world as this? Doctor Pigluicci, I mentioned him last week, I believe, a non-theist who was, at the time on the faculty of the University of Tennessee, Knoxville said in this debate that I attended a few years ago, "The problem of evil is an argument against the existence of God. The problem of evil in the world," he said (and this argument didn't originate with him), is an argument against the existence of God. He quoted another non-theist,

"If I had 10 billion years and this is all I could come up with, I would be embarrassed." A blasphemous statement, but it tells you where they are coming from.

---

<sup>15</sup> Psalm 33:6.

Dr. Pigluicci asked, “If God is all powerful and all good, then why this mess? And don’t answer it is because of the devil, because God made the devil.”

So the question is: If God is all powerful, why couldn’t he create a universe where there was no possibility of sinning? The answer is: We do not know that he *couldn’t*. We do not even know that he *didn’t*. All we know is that this universe in which we find ourselves is a universe in which sinning against God was a possible option and it was, in fact, the option that our first father chose.

The question is not why couldn’t God create such a universe where there was no possibility of sin. The real question is: *Why did he create this one?* If God has all power, why did he permit sin and suffering in this world that he created?

Now some have answered, “Well, God saw that this actual universe, though it involves evil, is on the whole the most beneficent universe which was possible in the nature of things.”

But those who answer the question this way are making an assumption that I believe doesn’t have biblical justification. That is, they are assuming that God’s highest end in the creation of the universe was the benefit of his creatures. Now it is true that God does love and seek the benefit of his creatures, but that is not necessarily the *only* or even the *highest end* of creation. May not God have ends in view which take precedence over my comfort and your comfort, my benefit and your benefit, end such as the exaltation of his justice, the exaltation of his holiness, the exaltation of his mercy, he exaltation of his truth?

Is this not strongly indicated in God’s dealing with Pharaoh, which is described in Romans nine.

“Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”<sup>16</sup>

What if God, Paul says:

“...willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?”<sup>17</sup>

The thrust of the passage seems to be: Why do you assume that man’s personal benefit is the highest end of creation? It is not. All things were created *by him* and *for him*. It is for His pleasure that *we are* and *were created*, Revelation 4:11.

---

<sup>16</sup> Romans 9:17.

<sup>17</sup> Romans 9:22.



Presbyterian theologian Robert Dabney writes, “For reasons we cannot see, God saw it was not possible to separate the existing evils from that system which, as a whole, satisfied his own [most proper] ends.”

God is not only infinite in power, God is infinite in his **presence**. Just as he is all powerful, even so he is **everywhere present**.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”<sup>18</sup> (Psalm 139).

“Do not I fill heaven and earth? saith the LORD.”<sup>19</sup> (Jeremiah 23:24).

Puritan Stephen Charnock wrote: “As [God] is not measured by time, so he is not limited by place... God, because infinite, fills all, yet so as not to be contained in them, as wine and water is in a vessel. He is from the height of the heaven to the bottom of the deeps, in every point in the world, and in the whole circle of it, yet not limited by it, but beyond it.”

This all powerful, all knowing, every present self-existent creator is *unchangeable*, the Bible says, *immutable*. In him there is no variableness, neither shadow of turning---no variation of shifting shadow. (James 1:17).

“The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.”<sup>20</sup> (Psalm 33:11).

Hebrews 6:17 speaks of “The *immutability* of his *counsel*.”

Theologian Louis Berkhof says,

“There is change round about him, change in the relations of men to him, but there is no change in his being, his attributes, his purpose, his motives of action or his promises... If Scripture speaks of his repenting, changing his intention, and altering his relations to sinners when they repent, we should remember that this is only an anthropopathic way of speaking. In reality the change is not in God, but in man and in man’s relation to God.”

Now, Christian, there ought to be here great comfort to you in the thought that God changes not. What if God were as fickle as we are? What if he willed one thing today and something completely different tomorrow? What if his plans and purposes were unstable? Life would be in continuous turmoil. You would have no sure foundation.

However:

“the mountains shall depart, and the hills be removed; but my kindness shall not depart

---

<sup>18</sup> Psalm 139:7.

<sup>19</sup> Jeremiah 23:24.

<sup>20</sup> Psalm 33:11.

from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”<sup>21</sup> (Isaiah 54:10).

So the Bible declares God to be self-existent, eternal, not bound by time, not bound by a physical body, all-knowing, all-powerful, everywhere present and unchangeable. He is declared to be not a mere force of nature, but a personal spiritual being who created everything that is.

Now I want to say a few words to those of you who are parents or grandparents or who otherwise have some influence upon children. Our culture is in the midst of a titanic struggle between those who embrace the concept of a personal God who by virtue of creation is entitled to declare certain behaviors are right and certain behaviors are wrong. We are engaged in a titanic struggle between those who embrace this personal God and those who embrace the concept that we are a mere accident of evolutionary forces that happened to exist in the universe in which we happen to find ourselves.

Those of us who declare that God exists and that God has spoken are becoming something of a thorn in the side of those who believe that God is merely the figment of vivid imaginations. I suppose that has always been the cause throughout world history, but what is happening in our society, at least as I see it is, that the scientific community is aligning itself in very high numbers not the anti-theistic side of the issue and those who believe in God, particularly Christians are being portrayed as anti-science.

Carol Byrd gave me an article from the November 18<sup>th</sup>, *New Scientist* magazine. It described a November, that is, November 06, symposium, a gathering of a coalition of scientists and media professionals, and the symposium was called, “Beyond belief: Science, Religion, Reason and Survival.”

Now as I tell you a bit about the meeting, you may be surprised, as I was, at the vehemence with which some of these scientists disagree with the Christian worldview, as well as the worldview of non-Christian religions which also embrace the view that God is a personal God.

This symposium addressed three questions. **Number one:** Should science do away with religion? **Number two:** What would science put in religion’s place? And, **Number three:** Can we be good without God?

Michael Brooks, who was the author of the article said,

“First up to address the initial question—should science do away with religion?—was Steven Weinberg, cosmologist from the University of Texas at Austin. His answer was an unequivocal ‘yes.’” (Science *should* do away with religion).

Quote:

---

<sup>21</sup> Isaiah 54:10.

“The world needs to wake up from the long nightmare of religion. Anything we scientists can do to weaken the hold of religion should be done, and may in fact be our greatest contribution to civilization.”

His words were greeted with rapturous applause in the assembly, the author said.

Weinberg went on:

“Religion,” he said, “Was like a crazy old aunt who tells lies and stirs up mischief... She was beautiful once...She’s been with us a long time, and when she is gone we may miss her. Science,” he admitted, “could not offer the big truths that religion claims to provide. All science can manage is a set of *little truths* about the universe.

Religion,” he said, “is like a crazy old aunt,” said this cosmologist.

That is why say cosmologists *should stick to selling makeup* and leave the big questions to the experts.

[I am starting to sound like a crazy old aunt. No, those are *cosmetologists*. *They* deal with the make up.]

But remember. Weinberg was deferential. He *did* say the crazy old aunt *was beautiful once and when she is gone we may miss her*. That was nice. So he threw a bone to the Christians or the religionists.

But even this tossing of a bone to religion was too much for Richard Dawkins of Oxford who was also at the symposium. He said Weinberg was, quote, “Scraping the barrel to have something nice to say about religion.” Dawkins said, “I am utterly fed up with the respect we have been brainwashed into bestowing upon religion...”

The article goes on to say, “There was no more animated or passionate preacher there than Neil DeGrasse Tyson, direct of the Hayden planetarium in New York.”

“Tyson spoke with an evangelist’s zeal and he had the heretics in his sights. Referring to a recent poll of U.S. National Academy of Sciences members which showed that 85 percent of them do not believe in a personal God, he suggested that the remaining 15 percent were a problem that needs to be addressed. 15 percent of scientists out there that still believe in a personal God. “How come the number isn’t zero?” he said. That should be the subject of everybody’s investigation. That is something that we can’t just sweep under the rug. This single statistic,” he said, “Gave the lie to claims that patiently creating a scientifically literate public would get rid of religion. How can the public do better than the scientists themselves?” he said.

So the symposium concluded, first of all, **yes**, science should do away with religion. [Yeah, lots of luck with that.]

And, **secondly**, what would science put in its place? A sense of connectedness to the cosmos.

“Our atoms came from stardust and will return to the cosmos, as mass or energy after we die.”

Carolyn Porco of the Space Scientist Institute in Boulder, Colorado said,

“We should teach people to find comfort in that thought. We can find comfort in knowing that everyone who has ever lived on the earth will some day adorn the heavens. If anyone has a replacement for God, then surely we scientists do.”

**So they answered the second question in the affirmative.** That is, they answered the question: What can be put in the place of religion? Science can be put in the place of religion.

And then, thirdly, **can we be good without God?**

Patricia Churchland of the University of California, San Diego dealt with that question. She said, “Values are set by what we care about, and as social animals we care about mate, about kin and insider-outsider relationships. Every human social value and moral can be traced back to group dynamics and biochemistry.”

**So the answer was a resounding yes.** We can be good without God.

Now these are the men and women who are writing, or who are *influencing* those who are writing the text books for most of America’s children. Not all the scientists at this symposium had this same crusader mentality (we have got to erase religion from the earth). Some of them expressed some caution, and some of them said the capabilities of science were being exaggerated, to say the least. Some of them were embarrassed that science was claiming that it has all of the answers.

And, of course, there are a great many scientists who, like astronomer and mathematician *Fred Hoyle* believe that science points to a creator. Hoyle, the former head of the Royal Astronomical Society in Britain says, “Bio-molecules are now known to be so enormously complex that quite specific instructions were necessary for their assembly... The requisite information came from ‘an intelligence,’ ‘the beckoning specter,’ a series of question marks or, ‘God,’” he said.

However (and this is why I am adding this little section here to the end of the message) when we declare that God is self-existent, that he is the self-existent creator of all things and all life, we must recognize that we are declaring something that is at odds-- not with true scientific inquiry, but it is at odds with generally held scientific opinion in our day. What the Bible declares as *absolute* and *self-evident*, that we are created beings and, thus, *obligated to our creator*, is not only being *disavowed* by many in the scientific community, the very concept is being ridiculed as the ignorant, superstitious remnant of

the Dark Ages, and those who embrace it are, in their eyes, not much different from those who once believed that a pile of dirty clothes and a handful of grain in the corner of a room, if left long enough, would spontaneously generate mice and rats.

In other words, Christians are becoming, again, in our culture, what they were in the days of the apostles, a radical minority that is out of the mainstream, simply because we believe:

“In the beginning God created the heavens and the earth.”<sup>22</sup>

So your children and grandchildren are likely to experience an even greater assault upon their faith from numerous directions than many of us have experienced. It is therefore crucial that they receive deep, solid instruction in the truths of God and that they are enabled to defend their faith. It is crucial that they *put on the whole armor of God, that they might be able to stand against the wiles of the devil*. It is *your responsibility, dad*, it is *your responsibility, mom*, to see that they receive a godly education at home, at school and at church. And if you choose to delegate that responsibility to someone else, you had better be sure that what is taught is *truth* or else you had better be sure that your children are astute enough *to determine truth from error*, because your adversary as a roaring lion goeth about seeking whom he may devour.

Let me say this in closing. Are there mysteries of God’s nature that we will never comprehend on this earth? Of course. Are there mysteries of God’s providential dealings with us that we will never understand this side of the grave? Absolutely. Why did you take my child at that age? Why did I miscarry? Why did you take my mother when I need her now? There are many questions like that, that will never be answered here. But a lifetime is too short to learn all that God has revealed about himself in his Word and in his world and in his Son.

The Scripture says:

“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”<sup>23</sup> (Deuteronomy 29:29).

Let’s pray.

*Oh, Father, Lord, there are many mysteries about your nature. We can’t comprehend the infinity. Our heads begin to hurt when we think about you being the self-existent one-- that you were always here before there was any universe, before there were any planets, suns, moons. Lord, there are things about your nature we will never be able to comprehend, but we thank you for what you have revealed about yourself in your Word and we thank you most of all for sending your own dear son to this earth that we might see you in him, God incarnate, tabernacling among us.*

---

<sup>22</sup> Genesis 1:1.

<sup>23</sup> Deuteronomy 29:29.

*Lord, I pray for any who are here this day who don't know Christ in a personal way. Draw them to yourself. Use your Word to speak to their hearts. Give them saving faith that they might know you and enjoy life eternal. We love you and we praise you for your revelation of yourself. In Christ's name we pray. Amen.*

Would you stand with me and let's close our service with God move...