

TWENTY-EIGHT ATTRIBUTES OF GOD

1. **Existence (eternality)** - the Bible assumes the existence of God. It is, the foundation of all wisdom and knowledge (Prov.1:7; 9:10). Only fools deny the existence of God (Psalm 14:1; 92:6). Has no beginning and no end; He is the eternal I am. He is the eternal (Ex. 3:14). He always was, always is and always will be (Gen. 21:23; 1 Chron. 16:36; Ps 90:1-4; 145:13; Isa.40:28; 41:4; Daniel 4:34; Rom.1:20; Eph.3:21; 1 Tim.1: 17; 2 Peter 3:8; Rev.4:8-9)
2. **Incomprehensibility** - No human intellect can bridge the gap between the infinite God and finite man (Job 26:14; 36:3-6; 37:5; 38:1-42; Isa.40:12-18, 25; 55:8-9; Jer. 23:18; Romans 11:33-36; 1 Cor. 2:4-5, 16). God is completely unknowable apart from a special revelation (Matt.11:27; John 1:8; 6:46; I Cor.2:11, 14; 2 Cor.4:3-4; I Tim.6:16). See also Romans 1 - existence, power, glory through nature.
3. **Monotheistic** - only one God, the God of Abraham, Isaac, Jacob; the God and Father of our Lord Jesus Christ (Deut.4:35; 32:39; John 5:44; 1 Cor. 8:4)
4. **Omnipresent** - Heavens and earth cannot contain God (I Kings 8:27; 2 Chron. 2:6) yet He fills both (Psalm 139:7-10; Acts 17:27-28). He is not present in the same manner or degree everywhere. His more conscious or special presence is found in certain places (heaven - Matt.6:9; in the believer - John. 14: 16-18, 20, 23).
5. **Spirit** - spiritual in substance and invisible to the human eye (Luke 24:39; John 4:24). God has no flesh and bones; therefore He is not confined to space.
6. **Omniscient** - Because He is eternal, there is no increase in His knowledge; He is not shocked by anything that happens, for all things lie before Him (Gen.41:25-32; I Sam 23:10-12; Ps 139:15-16; Isa.41:26; 42:9; 44:7; 46:10; Jer. 1 :5; Dan. 2:28-45; Matt. 6:8, 32; 24:36; Acts 2:23; 3:18; 4:28; Rom.8:29; 11:2; Gal.1:15-16; 2Tim 1:9; 1 Peter 1:2,20).
 - He sees everything - 2 Kings 19:27
 - He knows thought of the heart - Gen.6:5; Ps.7:9; Prov.15:11; Acts 1:24; 15:8; 1 Thess.2:4
 - He knows the condition of His people - Ex.3:7; Deut.2:7
 - He knows the number of hairs on our head - Matt. 1 0:30
 - Sparrows cannot fall without Him - Matt. 1 0:29
 - He has counted and named every star - Ps. 147:4-5
7. **Invisible** - No man has ever seen God in His unveiled glory (Deut. 4:15-18, John 1:8). To see God would mean certain death (Ex. 33:18-23); yet some has seen Him in His veiled glory and lived (Gen. 16:7-10, 13;. Ex.3:6, 24:9-10; Isa.6:1). One day the redeemed will see Him in all His glory (Ps 17:15; Matt.5:8; Heb.12:14; Rev.22:4)
8. **Truth** - It is impossible to think of knowledge and wisdom apart from truth. The Scriptures constantly teach that God is truth and that beside Him all else is perversion, deception, and vanity (Ex. 34:6, Num.23: 19, Isa.65:16, John 17:3, Titus 1:2, Heb. 6:18, I John 5:20-21).
9. **Wise** - Divine wisdom is best expressed as the process whereby God takes all His knowledge and applies it to His every act so that the result will always be perfect in

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accomplishing its goal (Rom. 11 :33, 14:7-8, Eph. 1 :46, 11-12, Col. 1: 16). It is best seen in creation (Ps 19: 1-7, Prov.8), in providence (Ps. 33:10-11, Rom. 8:28) and in salvation (Rom. 9:11, I Cor. 1:18, 24, 2:7, Eph. 3:10).

10. **Immutable** - Since God is eternal and independent, He must also be changeless, unalterable, indestructible and immovable in nature and attributes. Thus, God cannot be better or worse; He is always the same perfect (Num.23: 19-20, Isa. 15:29, 2 Sam 22:31, Ps 33: 11, Mal. 3:6, Matt. 5:48, Acts 4:28, Titus 1:2, James 1:17)
11. **Independent** - The eternal nature of God means that He is self-existent and independent; that is, He is absolutely autonomous. His existence is free of all things. He has no needs to sustain His endurance (Acts 17:25). In contrast, everything depends upon Him (Rom. 11:36, Col. 1 :16).
12. **Omnipotent** - Within the person of God lies all power to perform what He wills. His power is limitless; it has no bounds. There is nothing too difficult for Him (Ex.9:16; 15:6-7; Psalm 29:3-9; 105:26-41; 111:6; Matt.19:26; Mark 19:26; Mark 10:27; Rev.19:1)
13. **Faithful** - Since God does not change (immutable), He is equally faithful, dependable, and consistent. God demonstrates His faithfulness in keeping His promises (Deut.7:9; Heb.10:23). And in not allowing His own to be tempted above what they are able (Psalm 89:20-26; 1 Cor.10: 13; 1 Peter 4:19), in abiding with His people even when they are unfaithful to Him (1Sam.12:20-22; 1 Cor.1:8-9; 1 Thess.5:23-24; 2 Tim.2:130, in forgiving us when we confess our sin (1 John1 :9), and in answering prayer (Psalm 143:1-2).
14. **Love** - On four occasions the Scripture describe and declare that "God is" He is spirit (John 4:24), a consuming fire (Heb.12:29), light (1 John 1:5), and love (1 John 4:16). Respectively, these descriptions depict God's substance (spirit), holiness (fire), perfection (light), and goodness (love). It would be impossible to place anyone of these characteristics above the other because God's personality attributes and nature can not be divided into primary and secondary classifications. (Deut.4:37; 7:8, 13; 10:15; 23:5; John 3:35; Romans 5:8; 8:37, Heb. 12:6.)
15. **Kind/Loving-kindness** - God has an affectionate attachment for his people (to Joseph - Gen.39:21; to Israel - Num.14:19; to David - 2 Sam.7:15; etc.). His loving-kindness is most frequently associated with His goodness to faithfully discharge His providential care (Ex.15: 13; Psalm 6:4; 31: 170 and to provide repentance and forgiveness for sins (Psalm 51: 1; Romans 2:4; 11 :22; Eph.2:7; Titus 3:4).
16. **Good** - Jesus said that no one was good except God (Mark 10: 18; Luke 18: 19). The goodness of God is threefold: (1) Perfect goodness - indicating there is nothing evil or perverted in the character of God (1 Chron.16:34; Psalm 25:8; 86:5; 106:1; Acts 14:17); (2) Benevolent goodness - indicating that God shows mercy to the righteous as well as the unrighteous (Matt.5:45; Luke 6:35; Acts 14: 17); and (3) Character goodness - indicating that God is the source of all virtue and morality (Gal.5:22-23; James 1:17; 2 Peter 1:3-9).

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17. **Long-suffering** - God has an enduring patience with those who deserve His punishment. God withholds His judgments, as it were, until the last possible moment (Jer.11:7; Micah 7:8; Matt. 23:37; Luke 13:69, 34; 2 Peter 3:9, 15).
18. **Mutual/Compassionate** - God displays His love through a tender, personal, and eternal interest (1 Chron.16:34, 41; 2 Chron.5:13; 7:3, 6, 14; Ezra 3: 11; Psalm 89: 1-2; 136: 1-26), For this reason, he is addressed as lithe father of mercies and God of all comfort" (2 Cor.1:3).
19. **Righteous/Just** - Because God is holy, He demands holiness of His Creation. Therefore, all unholiness is an offence to His nature and must be punished; It is God's righteousness or justice (the same word in the original text) that demands a "just" recompense for violating His moral government and standards. Thus, God is the Judge of the universe (Gen.16:5; Judges 11:27; 1 Chrinb.16:33; Psalm 11 :4-5; 26: 1-2, Acts 17:31; 1 Cor. 5: 13; Heb. 10:30-31). God is not described as being fair (a human standard) but as being just (a divine standard). Whatever God does is always the "right thing."

Regarding judgment, the following may be said:

- a. The judgment is impartial - Deut. 10: 17; Job 13:6-12; Psalm 75:7.
 - b. The Judge is righteous; that is, He is the standard by which judgment will be made - Gen. 4:7; 18:25; Psalm 62:12; Acts 10:34-35
 - c. The guilt will not go unpunished - Ex. 20:7; Neh.1:3
 - d. The Judge can not be bribed - Deut. 10: 17
 - e. The unrighteous are judged both temporally (Lev. 26: 14-39; Deut. 28: 15-68) and eternally (Matt. 13:30; 25:31-46).
 - f. The righteous are rewarded both temporally (Matt. 5:4-7; 19:29; Mark 10:30) and eternally (Matt. 5:8; 16:27; 1 Cor. 3:10-15).
 - g. The eternal judgment will be according to opportunity given and works done - Gen. 4:7; 1 Sam.26:23; Prov.12:14; 24:11-12; Isa.3:10-11; 59:18; Jer.17:10; 32:19; Hosea 4:9; 12:2; Zech. 1 :6; Luke 12:47-48; 13:6-9; John 3: 19-20; Romans 2:5-12; Gal.6:7; Rev. 2:23; 20:12-13).
20. **Gracious** - God is free in His goodness to those who have neither earned nor merited, in any manner, its bestowal. God receives nothing from man so as to prompt or cause His giving. God gives out of love, not out of obligation or necessity. At best, man deserves only God's wrath (Romans 3: 1 0-20), but He stretches forth His hand and offers an escape for those under a just condemnation. This is grace. (Deut. 7:7-9; 9:5; Isa.42:1; 43:8; Acts 14:3; 18:27; Romans 3:24; 4:16; 2 Thess.2:16; Titus 2:11; 3:47).
 21. **Sovereign** - The sovereignty of God means that He is on His most high throne, designing, creating, directing, executing, regulating, and permitting every event that occurs in heaven and on earth, according to His own good pleasure and without any restraining influences. Sovereignty affirms God's absolute authority to govern the full course of creation (including nations and men) in any manner that best fits His eternal

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wise, holy, and loving counsels. Nothing is untouched by the sovereign will of God. What He wills, He performs or controls or permits. No accidents are even possible in the face of the omniscient, omnipotent, and sovereign God. This means that every event or situation in the life of a believer is for the glory of God and our benefit (2 Sam.17: 14; 1 Sam.8:7-9; Isa.41:9; Romans 9:8-14; Psalm 103:3; Acts 2:23, 39; Prov.3:6-8; Psalm 44:3; Matt.11:25-27; John 6:44; Romans 9 (entire chapter); 15:32; Psalm 145:18; Prov.15:29).

22. **Holiness** - This term, in both the Hebrew and Greek, expresses the idea of "being set apart." This separation includes both the physical and the moral. In the physical or geographical realm, God is set apart from all other so-called gods (Ex.12:12; 15:11; 20:3). Further, God is set apart from all Creation; that is, as the Creator, He stands infinitely and overpoweringly above the Creation (Romans 1:18-25). Also, God is set apart unto His redeemed. Even as the redeemed are set apart to Him (Lev.11:44; 1 Peter 1:15), so too, God is separated unto them as their redeemer, Creator, King, and Lord (Isa.43:14-15; 49:7; 54:5). In the moral realm, God is set apart from all that is evil (Job 34: 1 0; Isa.6: 1-6; Hab.1: 12; I John 1:5).
23. **Blessed** - The blessedness of God refers to His inexpressible perfection - the sum of all His identifying characteristics. When the Scripture state, "Blessed be the Lord," the idea is this: "Let God be worshipped and adored and praised." Originally, the word "blessed" meant to bow the knees, but it came to used commonly in the sense of "to worship, adore, and praise." Therefore, to bless God is to exalt Him above all (Ex. 18: 1 0; Ruth 4: 14; 2 Chron. 2: 12; Dan. 3:28; Luke 1:68; 19:38; John 12:13; 1 Peter 1:3).
24. **Jealous** - While jealousy is not an attribute of God, the term is used to describe an action on the part of God toward His people relating to their protection. Because He is holy and righteous, He is "jealous" that His impeccable rules not be broken. He zealously seeks to maintain the loyalty of His redeemed and thereby reflect the worthiness and integrity of His holy nature (Ex. 20:5; 7; 34:14; Joel 2:18). God's action on behalf of His church is described in human terms so that we may understand His actions toward us for His glory.
25. **Glorious** - The term "glory" and the phrase "glory of the Lord" speak of the invisible presence of God. Whenever God is manifested, there is His glory. Objectively, this expression has reference to the magnificent appearance, radiating splendor, and beautiful luster of His person. God's semblance is matchless in glory and brilliance (Ex. 33: 18-23; Rev. 1: 12-17). Subjectively, solid recognition that He is completely worthy to receive all honor, respect, and exaltation (1 Chron. 16:29; Psalm 24:8-10; Phil. 1:11; 4:20; 1 Tim. 1:17; 1 Peter 5:11).
26. **Wrath** – The wrath of God is His eternal detestation of all unrighteousness. It is the displeasure and indignation of Divine equity against evil. The wrath of God is as much a divine perfection as any of the other attributes. It must be so, for there is no blemish whatever, not the slightest defect in the character of God. That Divine wrath is one of the perfections of God is declared in Romans 1: 18 (Deut. 32:39-41; Psalm 95:11; Rev: 6; 16; 1 Thess. 1:10; Rev. 19:1-3; Psalm 1:5; Matt. 3:7; Psalm 7:11; 2 Cor. 5:11).

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27. **Triple-natured (Trinity)** - concept of oneness frequently means a plural unity (Gen.2:24; I Cor. 6:16). Plurality is understood in the term "God" (Elohim) - a Hebrew plural noun (Gen.1:26; 3:22; 11:7; Isa.6:3, 8; refers to Himself as "us".) Triune nature expressed (Isa.42:1; 48:16; Matt.3:16; 12:18; 28:19; Luke 3:22; John 3:34-35; 14:16-17; 15:26; Acts 1:2,4-5; 10:36-38; Romans 1 :3-4; I Cor. 12:3-6; I John 5:6-7). Also each member of the Godhead is referred to as Lord (FATHER: Matt.22:37; SON: John 20:28; SPIRIT: 2 Cor. 3:17-18; and GOD: (FATHER: I Cor.8:6; SON: Isa.9:6; John 20:28; Titus 2:13; Heb.1:8; 2 Peter 1:1; SPIRIT: Acts 5:3-4)
28. **Unity** - In the Trinity there is oneness of essence so that there are no degrees in the Godhead; one person is not God more than the another. Unity consists of their being so united that one person is in another, and with another. (Matthew 3:16-17; Ephesians 1:3-14)