# II. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God

**at⋅tri⋅bute** *n.* **1.** A quality or characteristic inherent in or ascribed to someone or something.  **2.** An object associated with and serving to identify a character, a personage, or an office: [[1]](#footnote-0)[A permanent quality of someone or something.]

**at⋅tri⋅bute** The qualities that inhere in the substance and constitute an analytical andcloser description of it; descriptions of the particular ways in which the essence exists and operates and not as denoting distinct parts of the essence; the *differentia* of the genus *essence* or *substance.[[2]](#footnote-1)*

A. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Attributes of God

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: those necessary truths or realities of essence that do not involve moral qualities; those qualities inherent to a thing or person without regard to right (good) or wrong (evil).

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: His infinitude in relation to His creatures.

Psalm 139:7-12 Jeremiah 23:23,24 Acts 17:27,28 Romans 10:6-8

God is present to His creatures in the following ways:

a. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Isaiah 6:3

b. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Nahum 1:3-8

c. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Psalms 68:5,6; 75:7; Daniel 2:20-23

d. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Colossians 2:9; Matthew 1:23

e. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Ephesians 2:22; Hebrews 3:6

f. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Matthew 7:7-11; 18:18-20; Deuteronomy 4:29-31

g. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Genesis 3:8

h. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ⎯ Matthew 28:19,20

# The concept of the omnipresence of God is both \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. Hebrews 4:13; II Corinthians 3:17b





2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: His perfect and eternal knowledge of

# Himself and all other things, whether they be actual, or merely

possible, whether they be past, present, or future.

God knows things \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God also knows the

\_\_\_\_\_\_\_\_\_ ways to attain His desired ends.

### **The Proof of His Knowledge**

1. Design in creation and design in the intelligence of man.

2. His omnipresence. Jeremiah 23:23-25; Psalm 139:1-10

3. Declarations of Scripture. Proverbs 15:11; Psalm 147:5;

Isaiah 46:10; Hebrews 4:13; Matthew 10:30

**The Scope of His Knowledge**

1. God knows \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

a. Matthew 11:27;

b. I Corinthians 2:11

2. God knows \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

a. inanimate creation Palm 147:4

b. brute creation Matthew 10:29

c. men & their works Psalm 33:13-15

d. men’s thoughts & hearts Psalm 139:1-4

e. men’s desire Matthew 6:8, 32

3. God knows \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

a. I Samuel 23:11,12

b. Matthew 11:21

c. Matthew 11:23,24

4. God knows \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

a. …of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Isaiah 46:9,10; Daniel 2 & 7; Matthew 24 & 25

b. …of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Deuteronomy 31:20,21

c. …of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Isaiah 44:26-45:7

d. …of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Micah 5:2

e. …of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Revelation 13:8; Acts 2:23

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: His ability to do whatever He wills; His

freedom and power to all that is consistent with His nature; and

His control and sovereignty over all that is, or can be, done.

The possession of omnipotence does not, however, imply the exercise of His power, certainly not the exercise of all His power. God can do what He wills to do; but He does not necessarily will to do anything. That is, God has power over His power; otherwise He would act of necessity and cease to be a free being. Nor does omnipotence exclude but rather imply the power of His rational creatures. That is why He does not save anyone by force. —H.C. Thiessen

GOD CAN’T (I.e., will not because of His nature)

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Habakkuk 1:13

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ II Timothy 2:13

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Hebrews 6:18

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ James 1:13-15

5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Self-existence, Exodus 3:14

6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Psalms 33:4; 89:34

7. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Genesis 1:1 Genesis 17:1 Genesis 18:14 Exodus 15:7

I Chronicles 16:25 Job 42:2 Jeremiah 32:17,27 Daniel 3:17

Amos 4:13; 5:8 Zechariah 12:1 Matthew 19:26 Revelation 19:6



4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: His unchangeableness in essence,

attributes, consciousness, and will.

NO VARIABLENESS

No variableness! With whom? Well, not with me;

My heart is fixed; and I would faithful be:

But yet, alas, I fail in constancy.

No variableness! With whom? Not e’en my friend—

The dearest one—on whom I might depend

Doth fail at times to rightly comprehend.

No variableness! With whom? With Him, my Lord!

It is the statement of His blessed Word:

And they who know Him best with this accord.

Thus unto Him, when shadowed or distressed,

With all that would my inner soul molest,

I’ll go for pardon, comfort, peace, and rest.

And shall I find that He is just the same,

E’en though, perchance, I have to come with shame?

Ah, yes—unchanged! Thrice blessed be His name.

—J. Danson Smith

**Why doesn’t God change?**

1. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of His essence.

2. His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_-existence.

3. His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

Malachi 3:6 James 1:17 Psalm 33:11 Psalm 102:26, 27

His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ changes not! — Romans 4:20, 21

His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ change not!

— Isaiah 46:10, 11; Romans 11:29

His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ change not! — I Kings 8:56; II Cor. 1:20

His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ changes not! — Psalm 103:17

His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ changes not! — Genesis 18:25;

Isaiah 28:17; Psalm 19:9

**NOTE:** His immutability consists in His always doing the right and in adapting the treatment of His creatures to the variations in their character and conduct.

—H.C. Thiessen

5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: A phenomenon of the divine will; that

quality which assures that choices will be made, and deeds

will be done, of God’s own will or choosing.

“I will make an help meet for him”—Genesis 2:18

“I will put enmity between thee and the woman”—Genesis 3:15

“I will destroy man whom I have created”—Genesis 6:7

“I will not again curse the ground anymore for man’s sake”—Genesis 8:21

“I will make of thee a great nation…I will bless thee”—Genesis 12:2

“I will bless them that bless you”—Genesis 12:3

# We think of God’s love as being voluntary rather than \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

For spontaneity has to do with that which is done from natural impulse, without thought or intention. Thus, God’s voluntariness can be substantiated by the evident design (purposefulness) behind all of His acts.

Also, we might do well to note that it is this attribute *‘married’* to omnipotence (that which reinforces God’s voluntariness) that constitutes the ***Sovereignty of God***.

6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: The quality wherein the divine mind is free and not forced nor compelled in its exercise; absence of external restraint and compulsion.

Deuteronomy 32:39 I Samuel 3:18 II Samuel 15:26 Job 42:2

Psalm 115:3 Psalm 135:6 Acts 17:26 Romans 9:19-21

God does as He pleases, when He pleases, because of this attribute. He is free to choose. God is omnipotent, omniscient, omnipresent, and sovereign; thus. He has the power and opportunity to choose a different end at any given moment.

7. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: The quality that has to do with the knowledge and comprehension of the choice and its end; the virtue that influences the mind to make quality decisions and to choose its end intelligently.

God knows \_\_\_\_\_\_\_\_\_\_ He chooses.

God knows \_\_\_\_\_\_\_\_\_\_ He chooses.

God knows He chooses in \_\_\_\_\_\_\_\_\_\_\_\_\_ with His intellect

and Law.

God knows the end is \_\_\_\_\_\_\_\_\_\_\_\_\_ of being chosen.

God chooses independently and intelligently; He is not swayed by popular choice. God’s intelligence and His knowledge of the intrinsic value of an end influence his choice of that end. God does not wait to see how we will choose. Numbers do not affect intelligent choice. God makes the supreme choice by Himself. Thus, He is our guide in example by reason of this attribute of love.

NOTE: God is intelligent; God is omniscient.

He knows everything; He never learned anything.

He understands everything; and He cares!

He is all-wise, and to Him “*be* glory and majesty,

dominion and power, both now and ever. Amen.”—Jude 25.

B. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Attributes of God

“God is love.”—The Bible

# “All the moral attributes of God and of all holy beings, are only attributes of

benevolence. Benevolence is a term that comprehensively expresses all

of them.”—Charles G. Finney

Consider, that God’s whole moral character, that the sum and spirit (fulfill-ment) of the Law, that every moral attribute (Christian grace, virtue), that the whole of true religion, and that the whole duty of man to God and His neighbor are expressed in one word—LOVE.

Yet, this statement, though true, needs much explanation and amplifica-tion to all minds because it is so comprehensive. Love has to do with *ultimate intention*, or the choice of an ultimate end. But, to suppose that this is all that love embraces is an outrageous mistake. Until we study into the *nature* of the end which is chosen by love and the *means* it uses to realize that end, we will understand very little of the meaning of love.

Along with this study, we must consider that love has many attributes and all of these must harmonize in the choice of an end and in every effort to realize that end. In other words, love is not blind, nor is it mere choice, it is the most intelligent choice. It is the choice of the best possible end in obedience to the demand of the reason and of God, and it implies the choice of the best possible means to realize this end. It is the choice of the highest well-being of moral agents.

An attribute is a permanent quality of a person, place, animal, or thing. The attributes of love are those permanent qualities, which belong to its very nature. Remember, **love is the permanent quality of God’s moral nature.** To understand the moral character of God we must inquire into the meaning of love. And, to understand what true love is, we must inquire into its attributes. Thus…

THE ATTRIBUTES OF \_\_\_\_\_\_\_\_\_\_\_ (as ascribed to God)

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: moral rightness, moral excellence, moral

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, uprightness, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, righteousness.

It is this attribute that expresses the conformity of love to moral law or moral obligation. By reason of this quality, God imparts life and other blessings to His creatures. Because of this attribute, God loves what ought to be loved, and consecrates Himself to the supreme end.

Psalm 25:8 Psalm 31:19 Psalm 68:10 Psalm 145:9

Nahum 1:7 Acts 14:17 Romans 2:4

# God Is Good



—Harry J. Hager

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ —approbation of conscience, and a consequent

peaceful state of the sensibility—is connected with this \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ love

by a law of necessity, and must, as a result be outwardly manifested where this

love exists.

2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: having no reason or desire to be anything

but strictly fair; the quality that is bent on treating all people/sides with equal

consideration without being swayed by personal feelings or interests; freedom

self-interest or bias.

Job 9:22 Ecclesiastes 9:1-3,11 Isaiah 53:6 Matthew 5:45

Mark 10:45 Romans 5:8 Romans 6:23 I Corinthians 13:5

LOVE

LOVE

LOVE

J.R. Thomson writes of disinterested love:

“Love gives, and does not grasp; has an eye for other’s wants and

sorrows, but turns not her glance towards herself; moves among men

with gracious mien and open hands.”

3. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_:

Deuteronomy 10:17 II Chronicles 19:7 Job 34:19 Acts 10:34

Romans 2:11 Romans 10:11-13 I Corinthians 12:13 Galatians 2:6

Galatians 3:28 Ephesians 6:9 Colossians 3:10 Colossians 11:25

James 3:17 I Peter 1:17

By this term we *do not* mean that God is indifferent to the character of the one who will be blessed by His love (acts of goodness). *Nor*, do we mean that He would be as well pleased to see the wicked as the righteous eternally blessed.

God chooses according to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ value of well-being and it matters not to whom the good belongs. God is no respecter of person; He has no favorites. This love knows neither Jew nor Gentile, bond nor free, male nor female, white nor black, Barbarian, Scythian, European, Asiatic, African, nor American. God accounts all men as men.

This quality causes love to put forth its effort in the direction where there is a prospect of accomplishing the most good. This is impartiality, not partiality; for, let it be understood, it is not the particular person(s) to whom good may be done, but the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ that can be accomplished, which causes impartial love to pour forth its blessings.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ love accounts God’s interests and well-being as of infinitely greater value than the aggregate of all other interests. It regards our neighbor’s interests as our own, because in intrinsic value they are as our own.



Supremacy to God



Equality to man

4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: chooses the highest good of being

in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, excludes *none* from its regard, and

*embosoms* \_\_\_\_\_\_\_\_\_ *in its ample embrace.*

God truly exercises His goodwill toward \_\_\_\_\_\_\_\_\_ sentient beings

whatever their character and relations may be. When the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ good

of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ number does not forbid it, this love pursues the happi-

ness of \_\_\_\_\_\_\_\_ and of \_\_\_\_\_\_\_\_\_\_ with a degree of stress equal to their

relative \_\_\_\_\_\_\_\_\_\_\_\_ and to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of securing each interest.

THE EVIDENCE:

1. All sinners are not in hell.

2. The punishment of the wicked.

3. His works and providence. (His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ care

for \_\_\_\_\_\_\_\_\_\_ ranks and conditions of sentient beings.)

5. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ produces outward \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and

inward \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, wakes up the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

and sets the world of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

to devise ways and means for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ its end.

It was this attribute of love that \_\_\_\_\_\_\_\_ God to \_\_\_\_\_\_\_\_ His

only begotten Son, and that \_\_\_\_\_\_\_\_ the Son to \_\_\_\_\_\_\_\_

Himself “that whosoever believeth in Him should not perish but

have everlasting life,” and that \_\_\_\_\_\_\_\_\_\_ the Holy Spirit to

\_\_\_\_\_\_\_\_\_\_ us into this and all truth.

“Benevolence is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that moves all

of Heaven.”—Charles G. Finney

It was love (good will) endeavoring to realize its end that at first

put forth creative power. This same love, for the same reason, still

energizes, and will continue to energize for the realization of its

end, just as long as God is love.

**Efficiency:** ability to produce the effect wanted without waste

(i.e., of time, energy, etc.).

6. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in holiness.

Deuteronomy 10:15 I Samuel 15:22 II Samuel 22:20,21 I Kings 3:9-14

I Kings 10:9 Palm 37:23 Psalm 51:16-19 Psalm 147:11

Proverbs 11:1,20 Proverbs 12:22 Proverbs 15:8 Isaiah 42:21

Jeremiah 9:24 John 8:29 Hebrews 11:5

This phenomenon of the will, this attribute of love is ***not***

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, ***nor*** \_\_\_\_\_\_\_\_\_\_-satisfaction, ***nor***

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of feeling, for it teems with feeling, ***nor*** is it

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that manifests in lethargy and sitting by while the

world goes on its *merry* way. This \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ love ***is*** a

\_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_ \_\_\_-action, a contentment that awesomely fills a life

that is morally excellent.

JEHOVAH-SHALOM

Judges 6:24

Philippians 4:7,8 “These words direct our attention to the

highest good in the universe—peace. Highest because it implies

the existence and development of every conceivable moral virtue.”

—D. Thomas



7. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_\_ is certainly implied in

the very essence and nature of love. For, love is good-willing, or

willing the highest good of being as an end, and there is nothing in

the universe more destructive of this good than sin.

Therefore, love is forever \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to sin. Sin is

abominable and love \_\_\_\_\_\_\_\_\_\_\_\_ it. Now, God is love, there-

fore, God is unalterably The Arch Opponent of Sin—of all sin, in

every form and degree.

Genesis 6:13 Job 4:8,9 Psalm 34:16 Jeremiah 9:13-16

Jeremiah 21:1-14 Jeremiah 44:4 Ezekiel 22:1-31 Galatians 5:17

What is SIN?

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is sin. Few, however, seem to

understand that \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the whole of sin, and

that every form of sin may be resolved into \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,

just as every form of virtue may be resolved into benevolence, or

love.

What is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

It is the ***choice*** of \_\_\_\_\_\_\_\_—\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as an end.

It is preferring our own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ over supreme good.

It makes \_\_\_\_\_\_\_\_—\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the supreme end.

It says, “My interests are of more importance and of greater value

than God’s or my fellowman’s.” That is sin!

God is *jealous*, and diametrically opposed to anything that taints

our affection towards Him—sin.

8. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ consists in willing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

of the *miserable*; it is the love God shows to those who are in

misery and distress.

Universality of benevolence is general in its scope; whereas,

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of will is more particular. The one wills the

highest good or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the greater number

while the other wills that the miserable should be happy. We are

happy because God wills such.

If *compassion for the miserable* is an attribute of love, and God

is love; then, why do we find ourselves going through misery many

times rather than being rescued from it?

Circumstances may exist that render it unwise to give actual

relief to the miserable. (E.g., those lost in hell; and, the least of two

evils.)

Remember, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as a phenomenon of the

will is the only form of virtuous \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. It is a

virtue because it not only feels quickly and deeply for the miserable,

it also \_\_\_\_\_\_\_\_\_\_\_\_\_ with efforts to provide relief.



9. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: the quality or state of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

in grace, mercy, and/or condescension.

Exodus 22:27 Exodus 33:19 Exodus 34:6-9 II Chronicles 30:9

Nehemiah 9:17,31 Psalm 8:11-16 Psalm 103:8 Psalm 111:4

Psalm 112:4 Psalm 116:5 Psalm 145:8 Jonah 4:2 I Peter 2:3

— \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is a word that is difficult to define. It is more

readily \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ than *described*.

“What is grace? I know until you ask me;

when you ask me, I do not know.”

—Augustine of Hippo

Charles L. Allen says, “There are three distinctive meanings of grace [in

the Bible]; it means the \_\_\_\_\_\_\_\_\_\_\_\_ and *active* love of God; it means the

winsome *attractiveness* of God; it means the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God to

overcome.”

God’s grace is the oil that fills the lamp of love.”

—Henry Ward Beecher

Grace is God’s love poured out on undeserving man.

“Grace was always *giving* of some kind…

no matter what is said about grace it is that,

at least—GIVING—without variation.”

—John Stephen Carpenter

Grace is what love is called when it has been given.

Grace is love with her “work clothes” on

“Love is most beautiful when it has on its ‘working clothes”—

no matter how small the task may seem!

—Our Daily Bread (2/16/70)

The exercise of grace consists in freely giving, as a gift, that which might be withheld without violation of justice.

THE GREATEST GIFT OF GRACE — The \_\_\_\_\_\_\_\_\_\_\_ of Jesus Christ!

It bought for us eternal life.

— \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is often understood to be synonymous with

comapassion, but then it is not rightly understood. \_\_\_\_\_\_\_\_\_\_\_\_\_

considered as a *phenomenon of the will* is a disposition to \_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_ with all due respect to wisdom and justice. Cf. Psalm

103:8-18; Luke 1:68-79. It is ready to forgive, ready to seek the good of

the evil and the unthankful, and to pardon *when there is repentance*.



— \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: lowliness of heart.

Psalm 34:18 Psalm 561:17 Isaiah 57:15 Isaiah 61:1 Isaiah 66:2



Grace is God reaching down,

d

w

d

w

all the way

d

w

to man.

Finally, Brethren: THE GRACE OF THE LORD JESUS CHRIST, AND THE LOVE OF GOD, AND THE COMMUNION OF THE HOLY GHOST, BE WITH YOU ALL. AMEN…

10. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. A \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of love.

Finney says, “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

to the circle of moral perfections. Although solemn and awful and sometimes unspeakably terrifying in its actions, it is nevertheless one of the glorious modifications and manifestations of benevolence. Benevolence without justice would be anything but morally lovely and perfect. —It could not be benevolence.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is a conspicuous characteristic of God. —NOTE the blaring evidence of God’s justice in the following:

—The Human Race

—A Nation

—An Individual

NOTE:

a. Justice seeks to honor the law and maintain public welfare.

b. Justice is never hasty in passing judgment.

c. Justice refers to the best counsel (objective) for settling disputes and

making decisions.

d. Justice does not judge needlessly.

e. Justice considers the motive.

A word of explanation—

As justice conditionates mercy, so mercy conditionates justice. They keep a tight rein on each other. Mercy cannot extend a pardon except upon repentance and an equivalent to the penalty is rendered to the law in order to satisfy it. So, on the other hand, justice cannot proceed to take vengeance unless the highest good requires it. If punishment can be dispensed, without public loss, then justice is reined in. Thus, these attributes mutually limit each other’s exercise and reveal to us the perfect, the symmetrical, yea, the heavenly character of love.

Justice declares:

Ezekiel 18:4,20

Galatians 6:7

Romans 6:23a

Mercy says:

Ephesians 2:4-22

Galatians 4:1-7

Romans 6:23b

11. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, as an attribute of love, is that quality 

that adheres to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. In the very being, or act of

becoming, benevolent, one must embrace T R U T H , or *the*

*reality of things*. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is truthfulness.



The Scriptures declare:

John 17:3 “…the only true God…”

I John 5:20 “…we…know Him that is true…”

Jeremiah 10:10 “…the Lord is the true God…”

John 3:33 “…God is true…”

Romans 3:4 “…let God be true…”

I Thessalonians 1:9 “…serve the living and true God…”

Revelation 6:10 “…O Lord, holy and true…”

12. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. James 5:7; John 15:1; Nehemiah 9:17;

II Peter 3:9.

13. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: the opposite of both resistance and

retaliation. It is properly and strictly self-control under injurious

treatment.

This certainly is an attribute of God. Our existence and being out of hell plainly demonstrate and prove that meekness is certainly an attribute of God. Christ said of Himself that He was “meek and lowly in heart;” and this surely was no vain boast. How admirably, and how incessantly has this attribute of His love manifested itself.

—Isaiah 53 A most affecting exhibit of this attribute.

—Romans 5:8 God has greatly commended His forbearance to us, in that, while we were yet His enemies, He forbore (controlled, held back, restrained Himself) to punish us, and gave His Son to die for us.

14. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. As an attribute of love, and a phenomenon

of the will, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ consists in a willingness to be

known and appreciated according to one’s real character.

15. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ is the abandonment of the spirit of self-

seeking, or selfishness.

16. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, the ability to \_\_\_\_\_\_\_\_\_\_\_\_\_, is an attribute

of love.

1. *The American Heritage® Dictionary of the English Language, Third Edition* copyright © 1992 by Houghton Mifflin Company. [↑](#footnote-ref-0)
2. Thiessen, H. C., 123. [↑](#footnote-ref-1)