

remember: we were created as an overflow of Trinitarian love, not because of a lack. We (all of creation) are a product of excess.

Only God exists by virtue of his very nature - Grudem, p.161

Psa. 90:2 Before the mountains were brought forth,
or ever you had formed the earth and the world,
from everlasting to everlasting you are God.

The Creator/creature distinction:

God's being is *qualitatively* different than ours, not just quantitative. He isn't a super-human, he is something wholly other.

Circle Diagram

Yet, for whatever reason, God created us for meaningful purpose for himself:

Is. 43:7 everyone who is called by my name,
whom I created for my glory,
whom I formed and made."

Eph. 1:11 In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, 12 so that we who were the first to hope in Christ might be to the praise of his glory.

Rev. 4:11 "Worthy are you, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created."

And God receives joy, but not in the way we receive joy. He is eternal complete and not needing joy, yet he can receive it. This is not an experience we can fully have- our existence and joy is dependent, his, independent...yet:

Is. 62:3 You shall be a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.

4 You shall no more be termed Forsaken,
and your land shall no more be termed Desolate,
but you shall be called My Delight Is in Her,
and your land Married;
for the LORD delights in you,
and your land shall be married.

5 For as a young man marries a young woman,

so shall your sons marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

the Lord *delights in you, rejoices over you*- do you believe that?

2. Unchangeableness (aka immutability)

Psa. 102:25 Of old you laid the foundation of the earth,
 and the heavens are the work of your hands.
26 They will perish, but you will remain;
 they will all wear out like a garment.
 You will change them like a robe, and they will pass away,
27 but you are the same, and your years have no end.

his immutability is our comfort: Mal 3:6: "For I the LORD do not change; therefore you, O children of Jacob, are not consumed.

Jam 1:7: James 1:17 Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.

good gifts will always come from God

His name is "being" I AM and this is an unalterable name (Bavinck)

He is unchangeable in his *purposes* and *promises*

purposes:
Isa. 46:9-11 - God is unique in this regard

promises:
Num 23:19 - God is faithful, always

but does God change his mind?

Gen 6:6, 1Sam 15:10? Or what about instances like Jonah and Nineveh?

the necessity of anthropomorphic language- like God's arm, only referring to God's "emotions" instead of "physicality"
now God doesn't have emotions *like us* or is even physical (God is spirit),
but we are limited in our expression/description of something so far removed from our experiences

Also, could be understood as God's present attitude to that situation- in that moment. God would not be happy that almost all creation is wicked. We could say that "God responds differently to different situations" (Grudem) this is *not* to suggest that there is a change in God's being, but his temporal response to a situation.

3. Eternity (God's immutability applied to time)

Bavinck: Eternity excludes a beginning, and end and succession of moments

We can't even say he sees all time at the same time, but we can say he sees all time equally vividly.

But God also sees events in time and acts in time.

Timeless in His own being:

Ps 90:2, Job 36:26 (remember (I AM)

Jesus: John 8:58 Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."

if Gen 1:1, there was no matter before God, and physics teaches us that time and space must exist together, then Gen 1:1 is also the creation of time

God see all time vividly:

again, Isa 46:9-10

analogy: after reading a novel, briefly flipping back through the pages- the feeling of all the events being present to us

but God does act in time:

Gal 4:4-5

Acts 17:30-31

this is more an aspect of his immanence...

4. Omnipresence (God's immutability applied to space)

God does not have spatial dimensions

the hilarious Jonah trying to run from God

Ps. 139:7-10

1King 8:27 - heaven and earth cannot contain Him

difference between Christianity and Buddhism or pantheism: God is everywhere vs. God is everything

also, God is present in different ways in different places (like what about hell?)
Sometimes God is present to punish, other times to bless, etc.

punish:

Amos 9:1 I saw the Lord standing beside the altar, and he said:

“Strike the capitals until the thresholds shake,
and shatter them on the heads of all the people;
and those who are left of them I will kill with the sword;
not one of them shall flee away;
not one of them shall escape.

Amos 9:2 “If they dig into Sheol,
from there shall my hand take them;
if they climb up to heaven,
from there I will bring them down.

3 If they hide themselves on the top of Carmel,
from there I will search them out and take them;
and if they hide from my sight at the bottom of the sea,
there I will command the serpent, and it shall bite them.

4 And if they go into captivity before their enemies,
there I will command the sword, and it shall kill them;
and I will fix my eyes upon them
for evil and not for good.”

sustain:

Col 1:17

bless:

Ps. 16:11

most often God’s presence in the Bible is in reference to blessing

Bavinck:

Vol. 2, p. 170 quote “Flee unto Him”

5. Unity

God is not divided into parts, but we see different attributes of God at different times.
The OT God is not only mean, and the NT God is not only nice.

Ex. 34:6-7

Compare to our fragmentation- our ambivalence- sometimes we want to do good, sometimes we don't

Ro 7:17 So now it is no longer I who do it, but sin that dwells within me. 18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19 For I do not do the good I want, but the evil I do not want is what I keep on doing. 20 Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

God does not have inner conflict- he is unified, not fragmented. Whole, not separate. And he always acts out of his unity, his whole being. There is no contradiction

God's transcendence leads us to complex theologies in our songs, just as God's immanence leads to more simple theology coming through in our songs

James Turrell installations: bringing the cosmos to us, God's transcendence is not abstract, though it may feel that way.

His installations are not like anything we experience on a typical day- there is an other-worldly aspect to it. Using light as a particle, or at least perceived that way. Creation is not a veil to God's splendor or holiness (Ps. 19), in fact it is the opposite, but this leads to speaking about God's immanence, which will come next week.

His call and our response (O Happy Day?)