

Dr. Robert A. Peterson, Theology Proper, Session 15, Communicable Attributes, Part 2. God is Holy, Righteous and Loving

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This is Dr. Robert Peterson and his teaching on Theology Proper or God. This is session 15, Communicable Attributes, Part 2. God is Holy, Righteous and Loving.

We continue our lectures on Theology Proper. Let us pray. Father, meet with us we pray.

Bless us, teach us, encourage us, lead us in your truth we ask, through Jesus Christ our Lord. Amen. We're studying those qualities of God which have some semblance in his people, in a derived, creational sort of way.

And we're up to the holiness of God. God is holy. By God's holiness we mean two things.

That God is unique and that God is morally pure, separate from all sin. Images of God that pertain to his being holy include Lawgiver, Exodus 20, Consuming Fire, Exodus 24:17, Judge, Amos 9:7-10, and Light, 1 John 1:5. God's holiness speaks of God's, first of all, otherness, uniqueness, and incomparability.

Moses celebrates God's victory over the Egyptians. Exodus 15:11. Who is like you, O Lord, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? Exodus 15:11.

And Hannah, 1 Samuel 2:2, exalts, there's no one holy like the Lord. There's no one besides you. And there is no rock like our God.

1 Samuel 2:2. The holy one of Israel is not only profoundly distinct from us in being, he is also morally perfect. Isaiah 1:4.

He's totally pure and sinless and separate from all that is not holy. Isaiah 1. Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly. They have forsaken the Lord.

They have despised the holy one of Israel. They are utterly estranged. Because God is separate from sin, he, quote, is not tempted by evil, and he himself doesn't tempt anyone.

James 1:13. Furthermore, when God's holiness comes in contact with human sinfulness, the result is predictable. Joshua 24:19.

This is why Joshua warns the Israelites who do not seem to be repentant, “you will not be able to worship the Lord because he is a holy God. He is a jealous God. He will not forgive your transgressions and sins.” Joshua 24:19.

This is also seen when the Philistines, Israel's enemies, take the Ark of the Lord, and he visits their cities with judgment and death. Even when the Ark is returned to Israel, God strikes dead 70 of the men of Beth Shemesh who disrespect the Ark.

And the people ask, quote, who is able to stand in the presence of the Lord, this holy God? 1 Samuel 6:20. God's holiness is also transformative for the prophet Isaiah. He has a vision of the Lord as an exalted king sitting in the temple.

Angels cry, Isaiah 6:3, “holy, holy, holy is the Lord of hosts.” His glory fills the whole earth. Isaiah 6:3.

By this threefold repetition, God's transcendent holiness is displayed gloriously throughout the whole earth. God's moral holiness instantly exposes Isaiah's impurity as dreadful, leading to the prophet's distress. Isaiah 6:5.

“Woe is me, for I am ruined because I am a man of unclean lips and live among a people of unclean lips and because my eyes have seen the king, the Lord of hosts.” Isaiah 6:5. God's holiness exposes human sin, but the holy God is also characterized by mercy and faithfulness.

As such, he forgives Isaiah and calls him into service as his prophet. Verses 6:8. The holy Lord is worthy of adoration.

Psalms 92. The Lord is great in Zion. He is exalted above all the peoples.

Let them praise your great and awe-inspiring name. He is holy. The mighty king loves justice.

You have established fairness. You have administered justice and righteousness in Jacob. Exalt the Lord, our God.

Bow in worship at his footstool. He is holy. Exalt the Lord, our God.

Bow in worship at his holy mountain. For the Lord, our God, is holy. Psalm 99:2-5, and verse 9. Scripture ascribes the divine attribute of holiness to Christ, too.

By this time, we're not surprised to see God's attributes ascribed to the Son. Scripture even calls him the Holy One, an Old Testament designation of God himself. Mark 1:24, John 6:69, Acts 3:14, Revelation 3:7.

Scripture calls Jesus, not only Yahweh in the Old Testament, but Jesus in the New, the Holy One. Mark 1:24, John 6:69, Acts 3:14, Revelation 3:7. Jesus is also described as, in Hebrews 7-26, holy, innocent, undefiled, separated from sinners, and exalted above the heavens.

Hebrews 7:26. All of which makes him fit to save us as our High Priest. Obviously, the Holy Spirit is also characterized by holiness, even identified by it in his name.

Praise of God's holiness will occupy believers through all eternity. Revelation 4:8. Each of the four living creatures had six wings.

They were covered with eyes around and inside. Day and night, they never stopped saying, Holy, holy, holy, Lord God Almighty, who was, who is, and who is to come. Revelation 4:8.

In the meantime, both Testaments declare God's will to build holiness into the lives of his people. God tells Israel, quote, I am the Lord your God, so you must consecrate yourselves and be holy, because I am holy. Leviticus 11:44.

Peter quotes this passage in 1 Peter 1:14-16, when Peter urges believers to live new lives for God. Peter builds his message on Leviticus 11:44, when he's encouraging believers to devote their lives to the Lord. "As obedient children, do not be conformed to the desires of your former ignorance."

But as the one who called you is holy, you also are to be holy in all your conduct. For it is written, be holy, because I am holy. 1 Peter 1:14-16.

See, also, 1 Thessalonians 4:2-8. We should indeed see that. I'm continually impressed at how small the epistles are because I go skip over three of them just trying to get to one.

Wow. 1 Thessalonians 4. Finally, brothers, we ask and urge you in the Lord Jesus that as you received from us how you ought to walk and to please God, just as you are doing, that you do so more and more. For you know what instructions we gave you through the Lord Jesus.

For this is the will of God, your sanctification, that you abstain from sexual immorality, that each of you knows how to control his own body in holiness and honor, not in the passion of lust like the Gentiles who do not know God. That no one transgresses and wrongs his brother in this matter because the Lord is an avenger of

all these things, as we have told you beforehand and solemnly warned you. For God has not called us for impurity, but in holiness.

Therefore, whoever disregards this, disregards not man, but God, who gives his Holy Spirit to you. Furthermore, our next communicable attribute of God is, our God is righteous, or its synonym, our God is just. By righteous or just, we mean that God has established a moral order, governs the world morally, and treats all creatures justly.

Scripture often states that, quote, the Lord is righteous. Psalm 11:7. See also Psalm 116:5, 129:4, 145:17. The Lord is righteous, excuse me.

Psalm 11:7, 116:5, 129:4, 145:17. While pleading with God to spare any godly people in Sodom and Gomorrah, Genesis 18:25, Abraham exclaims, quote, far be it from you to put the righteous to death with the wicked. Shall not the judge of all the earth do what is just? Genesis 18:25. Scripture so associates righteousness with God that it says, Psalm 97:2, righteousness and justice are the foundation of his throne. Psalm 97:2. And Psalm 145:17, “the Lord is righteous in all his ways.”

Psalm 145:17. Moreover, as the psalmist sings, God's righteousness is an everlasting righteousness, and his instruction is true. Psalm 119:142. Images of God that pertain to his being righteous or just include a warrior, Exodus 15:3, a farmer, Isaiah 5:1-7, a bear and a lion, Lamentations 3:10-11, and a consuming fire, Hebrews 12:25-29. Warrior, Exodus 15:3, farmer, Isaiah 5:1-7, bear and a lion, Lamentations 3:10-11, and a consuming fire, Hebrews 12:25-27. An image which we saw, first of all, in the Old Testament. Because God is righteous, he is a just judge.

As the Psalms proclaim, Psalm 50:6, quote, the heavens proclaim his righteousness, for God is the judge. Psalm 50:6, as king over all, quote, he has established his throne for justice and he judges the world with righteousness. He judges the peoples with uprightness.

Psalm 9:7-8. Moreover, he will judge at the end. Psalm 96:13, quote, he is coming to judge the earth. He will judge the world with righteousness and the peoples with his faithfulness.

Psalm 96:13. Injustice, God is concerned for the poor and downtrodden. He tells the Israelites about to enter the promised land. There will never cease to be poor people in the land.

That is why I am commanding you, a quote within the quote, open your hand willingly to your poor and needy brother in the land. Deuteronomy 15:11. Through the prophet Amos, God condemns those, quote, who oppress the poor and crush the needy. Amos 4:1. God's concern for the poor continues in the New Testament.

As James demonstrates. James 1:27. Pure and undefiled religion before God the Father is this, to look after orphans and widows in their distress and to keep oneself unstained from the world. And John warns, 1 John 3:17, quote, if anyone has this world's goods and sees a fellow believer in need but withholds compassion from him, how does God's love reside in him? 1 John 3:17. God's righteousness brings conviction and prompts repentance.

Daniel 9:7-14. God's righteousness brings salvation. Isaiah 46:13. Isaiah 51:5-6-8. Isaiah 56:1. Romans 3:21-26. We should look briefly at least one example of both of those. Because it seems contradictory at first, but God's righteousness brings both judgment and salvation.

How can it be? Daniel 9, before the 70 weeks prophecy, has an amazing prayer. Just a wonderful, wonderful prayer. Daniel 9:7 and following.

To the Lord our God belong mercy and forgiveness. For we have rebelled against him and have not obeyed the voice of the Lord our God by walking in his laws, which he set before us by his servants, the prophets. All Israel has transgressed your law and turned aside, refusing to obey your voice.

And the curse and oath that are written in the law of Moses, a servant of God, have been poured out upon us because we have sinned against him. He has confirmed his words, which he spoke against us and against our rulers who ruled us by bringing upon us a great calamity. For under the whole creation there has not been anything like what has been done against Jerusalem.

As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favor of the Lord our God, turning from our iniquities and gaining insight by your truth. Therefore the Lord has kept ready the calamity and has brought it upon us. For the Lord our God is righteous in all the works that he has done, and we have not obeyed his voice.

And now, O Lord our God, you who brought your people out of the land of Egypt with a mighty hand and have made a name for yourself as it is this day, we have sinned, we have done wickedly. God's righteousness brings salvation. Isaiah 46.

How could that be? It's both condemning righteousness and saving righteousness. And those two are also further communicated in the New Testament. Listen to me, you stubborn of heart.

Isaiah 46:12. You who are far from righteousness, I bring near my righteousness. It is not far off, and my salvation will not delay. I will put salvation in Zion for Israel, my glory.

Where righteousness is parallel to salvation twice in the two verses that follow, and God's righteousness pervades the last judgment when his righteous judgment is revealed in Romans 2. God condemns hypocrisy. Romans 2:5. 2:3. Do you suppose, O man, you who judge those who practice such things, and yet do them yourself, that you will escape the judgment of God? Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? But because of your hard and impenitent heart, Romans 2:4-5, you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.

God has set a day. This is a quotation from Acts 17:31. God has, quote, set a day when he is going to judge the world in righteousness by the man he has appointed. He has provided proof of this to everyone by raising him from the dead.

Acts 17:31. That man, of course, is the Lord Jesus, who is likewise righteous. Isaiah foretells that the coming servant of the Lord will produce justice and righteousness. Isaiah 9:7 and 42:1-4. And Jesus fulfills such predictions in word and deed.

John 5:30. Hebrews 1:9. Jesus serves as the righteous judge, assigning eternal destinies for the righteous and the wicked on the last day. In the section about the sheep and the goats in Matthew 25, Jesus says to those on his right hand, come, you who are blessed by my Father. Receive the kingdom prepared for you before the foundation of the world.

To the lost on his left hand, he says, depart from me, you wicked, into the eternal fire prepared for the devil and his angels. And then in the most historically powerful verse, influential verse in church history, Matthew 25:46, at the end of the sheep and the goats section, Jesus reverses the order. Three times up above, he says, sheep, goats, sheep, goats, sheep, goats.

And then it's a reversal in 25:46. But these, the goats, will go away to eternal punishment, but the righteous will go away to, by ellipsis, eternal life. Matthew 25:34, 41, and 46. The point is, Jesus serves as the righteous judge. As a matter of fact, if you count Gnosis, in half of the judgment passages, the Father does.

In half of the judgment passages, the Son serves as the judge. As God's people, we, too, are to be characterized by righteousness. So, there is a sense that this attribute is communicable.

The difference between God's righteousness and ours makes me want to say incommunicable, but we're expected to reflect something of God's righteousness. In the Sermon on the Mount, Jesus teaches that his community hungers and thirsts for righteousness. Matthew 5:6, is persecuted for righteousness.

Verse 10, will have righteousness greater than the Pharisees' righteousness. Verses 17 to 20, and will practice real internal righteousness. Those who hunger and thirst for righteousness will be satisfied.

They'll be filled. They will see God. Matthew 5:6, they'll be persecuted for righteousness, even the disciples will.

So, verse 10 says this righteousness is better than the Pharisees' righteousness, 17 to 20. Theirs is mainly external, Jesus says. This righteousness must be external, but it comes from the heart.

And that is the real, practical, internal righteousness that God desires. There's Matthew 6:1 through 18. It's not done to solicit the praise of men, and those who practice righteous praying, giving, or fasting are the three notes that the Pharisees held up before God, doing those things more than the law required.

Jesus says, they have received their reward in full, the praise of men. But our Heavenly Father, who sees what we do in secret, will reward us as we practice real internal righteousness. Matthew 6:1 to 18.

A treatment of God's holiness and justice is incomplete without discussing His wrath. God is inherently holy and just, but He is not inherently wrathful. Really? Really.

Rather, His wrath is His response to sin and rebellion. If there were no sin and rebellion, God would be just as holy and righteous as He is, but He would not be wrathful. That is His response to sin.

Rather, God's wrath is His response to sin and rebellion. As His personal, active, and settled anger toward and opposition to sin, God's wrath is an extension of His holiness and justice. It is the holiness and justice of God in response to human transgression and rebellion.

Specifically, God's wrath is occasioned by the fall of Adam and Eve into sin. Wrath is His holy revulsion against all that is unholy, His righteous judgment against unrighteousness, His firm response to covenant unfaithfulness, His good opposition to the cosmic treason of sin. God first displays His wrath in the Garden of Eden, and as His people continue to sin, His wrath follows.

Cain murders Abel and receives God's curse. Genesis 4:8-16. God brings the flood in response to widespread human rebellion.

Genesis 6:9. He destroys wicked Sodom and Gomorrah with sulfur and fire from heaven. Genesis 19:23-29.

God punishes Pharaoh and his people with the plagues and in the sea. Exodus 7:15. And so the story goes.

People rebel, and God visits them with His wrath. However, even in the midst of these many demonstrations of God's wrath, His grace relentlessly shines through. No sooner does He confront Adam and Eve for their sin than He gives the first promise of redemption.

Genesis 3:15. It is true that when He proclaims His name, His identity, He says that He, quote, will not leave the guilty unpunished. To the third and fourth generation.

Exodus 34:7. Of those who disobey Me and copy their parents' sins, but in contrast, God's mercy, quote, triumphs over judgment. And it goes to the third and fourth generation.

Exodus 34:7. The notion that it triumphs over judgment is from James 2:13. God first announces that He is, quote, the Lord, a compassionate and gracious God.

Slow to anger and abounding in faithful love and truth. Maintaining faithful love to a thousand generations. Forgiving iniquity, rebellion, and sin.

Exodus 34:6-7. And then He says He's holy and just and will visit the sins of the parents on the disobedient, rebellious children who live like the disobedient, rebellious parents to three and four generations. Three and four compared to thousands? We get the point.

Grace is God's proper work. Judgment is a work of God. But it is His strange work.

Language from the prophets that Luther delighted to use. Astoundingly, God in grace deals with His own wrath toward sin and sinners in order to rescue them. Jesus voluntarily saves us from God's wrath by bearing that wrath for us on the cross.

Paul says that, quote, in His restraint, God passed over the sins previously committed in the Old Testament. Times, Romans 3:25. God forgave sins based on animal sacrifice.

Knowing that ultimately, quote, it is impossible for the blood of bulls and goats to take away sins. Hebrews 10:4, Thus, God really forgave Old Testament saints in light of the future sacrifice of His Son.

As, in fact, all need Christ's sacrifice, for all have sinned and fall short of the glory of God, Romans 3:23. When Christ died on the cross, quote, God presented Him as an atoning sacrifice in His blood to demonstrate His righteousness. Romans 3:25.

In His death, Christ was presented by God as an atoning sacrifice. As a propitiation, is the word, in His blood to demonstrate His righteousness. Christ thus dies as our propitiation to meet God's holy demands for justice and to make atonement for sins.

Christ's death as a propitiation maintains Trinitarian harmony. Propitiation, Christ's loving, atoning, self-sacrifice that satisfies God's wrath on our sin and reconciles us to God, does not pit the wrathful Father against the loving Son, as some allege. Rather, it underscores that the cross both supremely showcases God's love and perfectly satisfies God's wrath.

Christopher Morgan, the article, Wrath, in the NIV Zondervan Study Bible, pages 2681-2683. God's love sends Christ to the cross. Romans 5:8.

And Christ's sacrifice demonstrates God's, quote, righteousness at the present time, so that He would be righteous and declare righteous the one who has faith in Jesus. What is at stake is God's moral integrity. He was not obligated to save anyone, but in His decision to save sinners, He set forth His Son as a propitiation, as a payment for sin that satisfied the wrath of God.

Why couldn't God just forgive sin without a sacrifice? Isn't that His place? As the French proverb goes, that is God's measure, that is God's what He does. He forgives sin. Bad English paraphrase.

That is God's habit. He will forgive. The answer is, He is righteous and holy.

He cannot confound, ignore, go against His own morality, His own ethical integrity, and forgive sin. Rather, the cross is the greatest demonstration of the love and the holiness of God. In setting forth His Son as a propitiation, it enables God to maintain His moral integrity and to save whosoever would believe in His Son.

Salvation is already enjoyed by believers, but greater blessing awaits in the resurrection and eternal bliss. It is similar for unbelievers and God's wrath. At present, God's wrath is revealed against ungodliness, Romans 1:18, and already is on those outside of Christ.

The one who believes is not condemned, John 3:18, but the one who does not believe in the Son of God has been condemned already, because he has not believed in the name of God's only Son. And John 3:36 says, The wrath of God abides on such people. But the full demonstration of God's wrath is still future, Romans 2:5-8, 2 Corinthians 1:5-9, Revelation 14:9-11. Scripture presents the coming wrath as both tragic and good.

Jesus weeps over Jerusalem and its unbelief and coming judgment, Matthew 23:37, Luke 19:41. Paul laments that most Jews reject their Messiah. He longs for their

salvation and is willing to give himself for them if he could. He can't, but he's willing to.

Romans 9:2-3, Romans 10:1. But at the same time, wrath, judgment, and hell also represent God's victory over evil, Satan, and all his foes. God will avenge his people, 2 Thessalonians 1:5-9. God will repay with vengeance those who oppress God's people now. God and his people will win in the end, and he will ensure that justice prevails.

Through his righteous judgment and ultimate victory, God will glorify himself, displaying his greatness, and receiving the worship he is due. We have read those judgment passages in 2 Thessalonians 1:5-9, where Christ will return with vengeance, pouring out God's wrath on those who don't believe, who will suffer the punishment of eternal destruction, away from the glorious and majestic presence of the Lord. We've also read Revelation 14:9-11, where the wicked will drink the cup of God's wrath, poured full strength into the cup of his judgment, and they will suffer eternal punishment, with no rest day or night.

Our God is not only just and righteous, he also is loving. By loving we mean that God genuinely desires the good of others, and gives of himself to bring about that good. The loving God cares deeply for us.

His love is great in his commitment to us. When Moses asked to see God's glory, think of the audacity of Moses. Show me your glory, he says to God in Exodus 33.

God reveals himself. He accedes to such an outrageous request. God reveals himself to Moses as, quote, The Lord, the Lord, a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin.

Exodus 34:6 and 7. Images of God that pertain to his being loving include a bird, Psalm 36:7. A shepherd, as you know, Psalm 23. A husband, Hosea 3:1. And a parent, Hosea 11. We have to do the bird.

Psalm 36:7. I myself forget what it is. Whatever else a theologian ought to know, it should be the B-I-B-L-E. Yikes.

Psalm 36:7. How precious is your steadfast love, O God. The children of mankind take refuge, here it is, in the shadow of your wings. They feast on the abundance of your house.

And you give them drink from the river of your delights. For with you is the fountain of life. In your light do we see light.

God's love is also great in its extent. As David sings, Psalm 36, 5. Lord, your faithfulness, your faithful love, excuse me, your faithful love reaches to heaven. Psalm 36: 5. Though Israel's rebellion deserves God's anger, he proclaims to her, quote, to her, I have loved you with an everlasting love.

Therefore I have continued to extend faithful love to you. Jeremiah 31, 3. In response to godly long for God. Psalm 63:6 and 4. My lips, I'm quoting, will glorify you because your faithful love is better than life.

So, I will bless you as long as I live. Psalm 63, 3 and 4. The greatness of God's love is multiplied by his loving a world that hates him. John 3, 16 does not speak of a world so big, although it is, but of a world so bad.

For God so loved the world that he gave his only son that everyone, anyone who believes in him should not perish, but have eternal life. John 3:16. John 3:19 and 20.

Both testaments declare that God's love is also undeserved. David says, Psalm 103:10 and 11. God has not dealt with us as our sins deserve or repaid us according to our iniquities.

For as high as the heavens are above the earth, so great is his faithful love toward those who fear him. Psalm 103:10 and 11. Hosea's life with his adulterous wife, Gomer, can you imagine? Is a living allegory of the Lord's relationship with idolatrous Israel.

As God tells the prophet to take her back amid her adulteries. So the Lord faithfully loves his unfaithful people. Hosea 2:19 and 20.

I should say a word about the scourge of pornography, including in the church. One wife, abused by her husband's pornographic addiction, said, Other partners? My husband has hundreds, maybe thousands of partners. Not physically, but through porn.

Or a godly wife who had forgiven her husband, who had fallen greatly, and was disciplined and forgiven, said, As she suspected there might be something going on again, Are you being unfaithful to me again? Paul in 1 Corinthians 7 says husbands and wives. Totally shocking in the Greco-Roman world that husbands had responsibilities to fulfill their wives' needs. He warns about defrauding one another.

Abuse of porn causes many much defrauding. By even Christian men. To their wives by covenant.

Their covenant partners. Maybe not enough said, but that's all we will do for now. The New Testament also publishes the undeserved nature of God's love.

Paul remarks how unusual it is in human affairs for people to die for someone they value, Romans 5:7. Although it's possible for somebody even to die, but only for somebody they value highly. A soldier falls on a hand grenade for his or her buddies, but not for the enemies. We are astonished then to hear that, quote, God proves his own love for us in this, While we were still sinners, Christ died for us, Romans 5:8. God's love for those who were spiritually dead is the epitome of grace.

Ephesians 2:4, and 5. God who is rich in mercy because of his great love that he had for us, Made us alive with Christ even though we were dead in trespasses and sins. You are saved by grace, Ephesians 2:4, and 5. Moreover, God's love is Trinitarian. Jesus likens the Father's love for believers to that of the Father's love for him.

John 17:23. You have sent me and have loved them, Father, as you have loved me. Jesus expands.

You loved me before the world's foundation. 17:24 of John. The Father's love for the Son includes the Son's redemptive mission.

John 10:17. Moreover, the relationship is reciprocal. 14:31.

The Father, Son, and Spirit love each other eternally. Trinitarian love spills over to us, as these passages show, Concerning the Father, Son, and Holy Spirit, respectively. The Father, he loved us and sent his Son to be the atoning sacrifice for our sins.

1 John 4:10. As the Father has loved me, I have also loved you. John 15:9. This hope will not disappoint us, the hope of glory, Because God's love has been poured out into our hearts through the Holy Spirit, Who was given to us.

Romans 5:5. God's love, received, brings great responsibility. Just John is clear on two counts. Love comes from God, not us, and it claims us.

Quote, love consists in this. Not that we loved God, but that he loved us, And sent his Son to be the atoning sacrifice for our sins. Dear friends, if God loved us in this way, we also must love one another.

1 John 4:10 and 11. Jesus explains, quote, I give you a new command. Love one another, just as I have loved you.

You are also to love one another. John 13:34. The Spirit produces fruit in us as we walk in the Spirit.

Galatians 5:16 and 25. And the first fruit of the Spirit is love. Verse 22.

Such love is an indication of true faith. 1 John 4:7 and 8. Everyone who loves has been born of God and knows God. The one who does not love does not know God, because God is love.

1 John 4:7 and 8. God's love brings incredible privileges. He welcomes us into his family. 1 John 3:1. See what great love the Father has given us, that we should be called God's children.

1 John 3:1. God's love moves him to correct us as his children. Revelation 3:19. Those whom I love, I reprove and discipline.

I believe I have a mistake. Yes, it's a good mistake. But it's a mistake.

It's not the Father speaking, it is the Son in the letters to the seven churches. Those whom I love, Jesus says, I reprove and discipline.

This is what we've seen repeatedly. That the attributes of God are ascribed to the Son of God, as well as the Father. God's love removes our fear of final judgment.

1 John 4:17. God's love casts out fear. And assures us that, quote, nothing, quote, will be able to separate us from the love of God that is in Christ Jesus, our Lord.

Romans 8:39. No wonder, then, that we contemplate, sing about, and tell of God's faithful love. Psalm 48:9. We close with this.

God, within your temple, we contemplate your faithful love. Psalm 48:9. And Psalm 89:1. I will sing about the Lord's faithful love forever. I will proclaim your faithfulness to all generations with my mouth.

Psalm 89:1. In our next lecture, we'll move along and think about God being merciful, good, and patient.

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