

Teaching Sound Doctrine ***BUILDING BETTER WORSHIP Pt.2***

His Nature

Our God is a **holy** God. There are more passages which speak of His holiness than any other part of His character. The psalmist would write, “He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name” (Psa. 111:9). In another psalm we have: “The LORD is righteous in all his ways, and holy in all his works” (145:17). Peter adds: “But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy” (1 Pet. 1:15-16). The basic application of *holy* when applied to God is separate from sin or free of sin. When speaking of God, there is no sin associated with Him. John puts it: “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” (1 John 1:5). With God there is absolutely not any darkness or sin in Him whatsoever. James puts it: “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning” (Jam. 1:17). No matter how one looks at God, He does not change and is only light. Man cannot look directly at the sun for long because of its brightness; it will burn our eyes doing permanent damage to them. Yet, there are dark spots on the sun; it is not pure and total light. God, however, is described as total light. The prophet writes of God: “*Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*” (Hab. 1:13). Our God is one who is worthy of being worshiped because of His holy nature.

Another aspect of God’s nature is that of **righteousness**. Again, the psalmist writes, “The LORD is righteous in all his ways, and holy in all his works” (Psa. 145:17). Early in the history of man, God had determined to destroy Sodom, Gomorrah, and the cities of the plain. Abraham concerned with those who had not succumbed to the wickedness of the city asked God, “Shall not the Judge of all the earth do right?” (Gen. 18:25). The answer is that God **always** does that which is right. At best man sometimes makes mistakes. Even though trying our very best, we will not always do right. What an amazing being that whatever He does, it is always right! In every way in which He acts, every decision He makes,

everything about Him, it is always right.

One aspect of God's nature that we often hear about today is His **love**. The apostle John mentions that one aspect of God's nature is that of love: "He that loveth not knoweth not God; for God is love.... And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:8, 16). God is perfect in love. That love of God expresses itself in different ways.

1. God's love is **universal**. Jesus states to Nicodemus, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God loves all men everywhere. No one can reach a point in their life where God's love does not reach them.

2. God's love is **altruistic**. Webster defines *altruism* as: "unselfish regard for or devotion to the welfare of others." It deals with the putting of other's interest above one's own interest and is not influenced by others. One who loves altruistically does so because it is his nature to love. This one loves because he is within himself desirous of giving love, must give love, and does not give it on the basis of someone else deserving or warranting it (doing something for it)—not for which he will receive something in return. Paul states: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Man did not merit His love, but He expressed His love for us because it is His nature to love—it is not affected by man or circumstances.

3. God's love is **sacrificial**. God's love is a giving love. Consider again what Jesus stated to Nicodemus: "For God so loved the world, that he gave his only begotten Son" (John 3:16). There could be no greater sacrifice made than to give one's "only begotten Son."

4. God's love is **personal**. God loves each individual person. Paul realized the personal nature of God's love when he wrote:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who **loved me**, and **gave himself for me** (Gal. 2:20).

We are told, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Heb. 2:9). Notice the individual nature

of it as opposed to Jesus tasting death for the world. God takes a personal interest in every individual.

5. God's love is **special**—for His children. While God has a love for all men, there is a special love that He has for His children. “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23). Even though God loves the world (John 3:16), the Father loves those who keep the words of Christ. John writes, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 John 3:1). We do stand amazed at the special love He has for those who are His children.

6. God's love is **unending**. Jeremiah writes, “The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee” (Jer. 31:3). While man's love might come and go, God's love remains constant—it never ends. God is worthy to be worshiped because of His perfect love.

Then our God is a **Savior**, which everyone needs: “For all have sinned, and come short of the glory of God” (Rom. 3:23). Sin separates us from God: “But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear” (Isa. 59:2). Man cannot on his own save himself: “For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast” (Eph. 2:8-9). Thus, man is in need of a savior. God the Father provides His only begotten Son as man's savior. John writes, “And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.” (1 John 4:14). Paul stated: “Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus” (Acts 13:23). Since the Father provided a Savior for man, He is rightly described as being our Savior. In writing to Timothy Paul would state:

For this is good and acceptable in the sight of God our Saviour.... For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe (1 Tim. 2:3; 4:10).

What a marvelous Being Who would do such for sinful man. He is worthy of being worshiped for being our Savior.