NCFCA Apologetics Preparation for Monument Members

Season 22 Monument Release #2



Directions: Work through the source material in this download to help you understand this week’s selection of apologetics prompts. This release addresses approximately 5% of the total number of prompts you will need to be prepared for in your next tournament, so keep up the studying from week to week to ensure your knowledge in Apologetics. This week’s prompts are:

WHO IS GOD? (Part 1 of 2)

8. What is the Trinity and why is it significant?

9. What is God's omniscience and why is it significant?

10. What is God's omnipotence and why is it significant?

11. What is God's transcendence and immanence and why are they significant?

12. What is the righteousness of God and why is it significant?

For a list of all the prompts for the year and all other downloads for NCFCA apologetics, visit your download page at <https://club.monumentmembers.com/ncfca-apologetics/download-category/ncfca-apologetics>.

Trinity *by Zack Seals*

What is the Trinity and why is it significant?

Bible Verses

*There is only one God* (Deut 6:4, Isaiah 43:10, Ps 86:10, Romans 3:30, James 2:19)

*The Father is God* (Matt 6:28-30, Rom 1:17, Gal 1:1)

*The Son is God* (Col 2:9, Phil 2:6, Hebrews 1:3)

*The Spirit is God* (Acts 5:3, Acts 28:25-27 quoting Isaiah 6:9-10)

*The Father is not the Son* (Matt 3:16-17)

*The Son is not the Spirit* (John 14:16, 15:26)

*The Spirit is not the Father* (Matt 28:19, 2 Thes 2:13)

**Quotations**

To defend against:

* “How can God be one and three at the same time? It is absurd, rationally impossible, and mathematically wrong. Unity and Diversity cannot gather together.” -Shabir Ahmad Usmani, The Noble Qur’an
* “No area of Jewish literature could be more inhospitable to the Christian doctrine of a triune godhead than the Hebrew Bible.” –Tovia Singer, Hebrew Rabbi
* “In fact, the God of the Bible is never described as being part of a Trinity.” -Watchtower Society (Jehovah’s Witness)
* “The trinity is three separate Gods. The Father, the Son, and the Holy Ghost. That these three are separate individuals, physically distinct from each other, is demonstrated by the accepted records of divine dealings with man.” –James Talmage, Articles of Faith (Mormon)

For defense:

* “If Jesus’ relationship to the Father could be adequately described and accounted for in other terms than those of Trinitarian doctrine, the case for that doctrine would be lost. It can only be defended if the Trinitarian concept of God can be shown to be the only adequate and fully explicit expression of the reality of God revealed in Jesus Christ.” - Wolfhart Pannenberg
* “No sooner do I conceive of the one than I am illumined by the splendor of the three; no sooner do I distinguish them than I am carried back to the one. When I think of anyone of the three I think of him as the whole, and my eyes are filled, and the greater part of what I am thinking escapes me. I cannot grasp the greatness of that one so as to attribute a greater greatness to the rest. When I contemplate the three together, I see but one torch, and cannot divide or measure out the undivided light.” - Gregory Nazianzus

**Recommendations**

The Deep Things of God by Fred Sanders

The Forgotten Trinity by James White

**Commentary**

In discussing such a foundational doctrine to Christianity, it would be easy to find and delve into one of the numerous beautiful theological routes available in Trinitarian theology. Here it is helpful to remember that we can limit our approach specifically to address how one might criticize the Trinity. Usually, one needs to go no further than a simple mention of the doctrine to provoke questions about its logical coherency and so it is with its definition that the speaker’s defense must begin.

*Definition:*As Christians that are committed to the sole primacy of biblical revelation in our ascriptions about God’s nature a tension quickly arises between the drive of reason to define our understanding and the constraints demanded by Scriptural data. We must confess to believe and hold to only what Scripture affirms, that is, there must be a sense in which the Trinity is biblical. Yet, we also must admit the doctrine is nowhere *explicitly* stated within its holy pages. Furthermore, there is no subject more vastly removed from our own experience or being then the being of God, so the sheer ontological difference between the Creator and the creature should ease the speaker’s tone into an attitude of humility and awe. With this in mind, it’s important to begin the answer to the question of definition with the admittance of ultimate inadequacy. On this point clarity is essential. This is *not* to say that our language is totally insufficient in describing who God is, but rather that it in no sense is comprehensive. Look to history and the fourth century theologian Gregory of Nazainzus wisely reminds us to at no point think that our use of linguistic precision somehow exhaustively describes God. No matter how biblical, the Trinity should not be described as some sort of comprehensive model for the divine Godhead. Nonetheless, that is not to say it is totally inadequate. Gregory encourages the theologian to use biblical verses to constrain our theological models and determine our word choice in how we talk about the divine. As a highly trained philosopher, Gregory wants to use robust metaphysical categories in his description of the Trinity, and while this is appropriate, it is only because he is using the Scriptures to constrain and direct his philosophy rather than vice versa.

This understood, it could most clearly be stated that the Trinity is biblical in a strong inferential sense. That is to say, there is no one clear and explicit statement on the Trinity but it is rather deduced from a number of separately formulated doctrines. For example, the truth that there is only one God is explicitly stated in passages like Deuteronomy 6:4. Yet, the doctrine of Christ’s divinity is also explicitly seen in John 20:28. So on one hand there is only one God, and yet on the other we know that Christ is God. These are only two of the seven doctrines that make up the Trinity, but the point is that it is derived and then put into combination with other doctrines rather than explicitly made on its own. The Trinity is clearly biblical, then, in the sense that it is woven into the very fabric of the entire Bible. It does not need to be stated explicitly because it assumes it naturally throughout its corpus. Of course, this means in the course of one’s speech it should not even be attempted to walk through each statement and provide biblical support for it. It’s crucial for the speaker to remember here that the goal is not to *prove* or even *demonstrate* that Scripture teaches the Trinity, but rather helpfully define it based on the biblical warrant.

Equipped with the biblical data already listed then, theologians throughout the centuries of the Church have historically agreed upon the following crucial distinction: nature/essence and person. To speak of a nature/essence is simply a universal term that refers to a kind of being. For example, you are a human being/essence that consists of one person. Conversely, “God” is one divine essence that consists of three distinct persons. Each person does not have their own divine essence, but rather each share the same singular divine essence. Additionally, it is not being implied by referring to “Father, Son, and Holy Spirit” that there is any ontological inequality. Due to each person fully existing in the same divine essence it cannot be said, like Arias or Origen, that somehow Jesus or the Holy Spirit are “less” God in any way. To be clear in the definition then, Louis Berkhof succinctly states what has been said above as the following “God is one in His *essential* being, but in this one being there are three persons, called, Father, Son, and Holy Spirit. These persons are not, however, like so many persons among men three entirely separate and distinct individuals. (Emphasis mine)”

*Significance:*Here the critic may aptly respond, “Why go through such philosophic work? Why can’t it simply be the case that God is one person that expresses himself in different ways?” A brief sketch then is required of the numerous ways in which the Bible assumes a core doctrine of the Trinity in its revelation of other teachings.

Salvation *–* It is an utterly clear biblical principle that the payment for sin is death and the punishment is due to the humans that committed it. If a human were to step forward to atone for all of humanity’s sins, it would be impossible for him or her. For a mere human could not receive punishment for more than his/her own crimes due to their own finitude. It was necessary then that the Savior be fully God, an infinite being, to truly save us from our sin. Additionally, Scripture presents deliverance from sin in a sacrificial context where a third party is required to “offer up” the sacrifice (Hebrews 9:12). Biblically then, it is entirely necessary that salvation be from God (Jesus), to God (Father), and through God (Holy Spirit), which requires three distinct persons sharing the divine essence equally.

God’s Revelation *–* Paul says in 1 Corinthians 2:11, “For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.” Interpreting this verse in a non-Trinitarian seems impossible. How else can the Holy Spirit accurately reveal God’s written or prophetic word unless he is God’s own Spirit? The Holy Spirit must be coequal with God or else he would be in no position to know God’s thoughts, and thus, Scripture would not be fully divine. Or what if Jesus is not fully God? The impact to our view of God’s revelation would be tremendous for he is supposed to be the exact image of God (Heb 1:3) and those that see him “see the Father” (John 14:9).

Divine Attributes *–* It’s been a core tenet of classical theism, and I would argue biblical Christianity, that God is wholly self-sufficient and relies upon nothing outside of him to be who he is (Exodus 3:14). C.S. Lewis takes this understanding and combines it with an analysis of love that leads to a fascinating argument for at least a multi-personal God. The argument is simple really. Love is, at its center, other-oriented and to be its truest must be directed outside of one’s own person and towards another. If God is love (1 John 4:8) and has been eternally, then long before man and angels were created who was he eternally loving? The answer of Scripture is the Trinity (John 17:23). What makes this even more beautiful is that man has no right to think of himself as the reason that God is love. God does not *need* our love in any way (Acts 17:25), and yet he still wants it. It also follows from the Trinity that we can be assured of divine love not just from the Father, but from the Son and Spirit as well. In fact, this can be applied to all of God’s attributes. One need not worry if one person of the Trinity makes a promise if the other will fulfill it. The same love that has been incredibly expressed by the Son in his sacrificial death is also held by the Father and the Spirit in their work.

*Approaching the Speech:*Remember, this is not the time to walk through seven different verses and build an inferential biblical case for the Trinity. Recall that these kinds of questions should not be approached in a vacuum. They will arise naturally in any honest yet critical conversation and that’s a good thing. By beginning the speech with reference to one’s own limited capacity to comprehend explain God’s nature, and yet not denying the accuracy by which we can speak about it, the first interaction the judge will hear will be humility. From there, quote the difficulties many various religions and skeptics have with the Trinity and address them by providing the nature/essence and person distinction provided above. Seeing as logical coherence has been defended (although conceivability is still challenged), the rest of your time is left to unpacking some of the suggested ways above that makes up the core of Christianity. This is the perfect time to be personal and share how believing in a Tri-personal God with one fundamental unity of nature changes the way you live and see the world every day. For the Christian, there is no fundamental tension between Unity and Diversity as the great Eastern religions struggled with for centuries. The Trinitarian God is beautifully and uniquely *personal,* while still maintaining monotheism,above all other conceptions of him, and this should provoke hearts to worship and praise.

“The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.”  (2 Corinthians 13:14)

Omniscience *by Luis Garcia*

What is God's omniscience and why is it significant?

Bible Verses

1 Samuel 2:2-3

1 Kings 8:39

Job 21:22

Psalm 139:1-16; 144:3-4; 147:5

Proverbs 5:21

Isaiah 40; 55:8-9

Matthew 6:33-34; 10:30

Romans 11:33-34, 36

Hebrews 4:13

James 1:5

Quotations

“Never be afraid to trust an unknown future to a known God.” –Corrie Ten Boom

“The knowledge of God may be defined as *that perfection by which He, in an entirely unique manner, knows Himself and all things possible and actual.* This knowledge is inherent in God and is not obtained from without. Moreover, it is always complete and stands out clearly in the consciousness of God. It is called *omniscience*, because it is all-comprehensive.” –Louis Berkhof, *Manual of Christian Doctrine*

Recommendations

<http://carm.org/dictionary-omniscience>
<http://www.thegracetabernacle.org/quotes/God-Omniscience.htm>

Commentary

When approaching this card, consider the idea of how nothing goes past the sight of God. In that, there are two responses of two people groups in reacting to God’s Omniscience:

One, believers are able to find complete rest and refuge. If God knows all things, what are we to worry about? God’s Omniscience is intimate. In His knowledge of tomorrow, we can rest and do what needs to be done today. All of our past has been washed and is no longer a source of condemnation. Therefore, by God’s Omniscience, His children are able to fully trust in His leading, knowing He knows best.

Two, unbelievers find complete restlessness and conviction. If God knows all things, the past guilt and transgressions are before His sight and are listed as crimes according to God’s law. Therefore, no matter how much they try to fool the people around them, God penetrates the persona. All who are not under His grace are under His justice and are accountable to Him for every thought, feeling, and deed. (See also Jeremiah 17:9-10).

Omnipotence *by Joshua Johnson*

What is God's omnipotence and why is it significant?

Bible Verses

Genesis 18:14

Exodus 15:11-18

Job 42:2

Psalm 95:3-7

Isaiah 40:30-31

Jeremiah 32:17; 27

Matthew 19:26

Mark 9:23; 10:27

Luke 1:37; 18:27

John 10:29

Romans 8:31-39

Philippians 4:13

Colossians 1:17

Hebrews 1:3; 6:18

Revelation 19:6

Quotations

“Once you grant an omnipotent God, it isn’t really hard to imagine him doing any number of amazing things.” –Mark Mittelberg

“Realize that when your friends are experiencing pain they are probably not looking for explanations as much as they’re looking for empathy, concern, and tangible expressions of love. They may be asking, ‘Where was God?’ but mostly be wondering, *You say you know God; will you show me his kind of love and care?*” –Mark Mittelberg

“His Omnipotence means power to do all that is intrinsically possible, not to do the intrinsically impossible. You may attribute miracles to Him, but not nonsense. There is no limit to His power.If you choose to say, ‘God can give a creature free will and at the same time withhold free will from it,’ you have not succeeded in saying *anything* about God: meaningless combinations of words do not suddenly acquire meaning simply because we prefix to them the two other words, ‘God can.’It remains true that all things are possible with God: the intrinsic impossibilities are not things but nonentities. It is no more possible for God than for the weakest of His creatures to carry out both of two mutually exclusive alternatives; not because His power meets an obstacle, but because nonsense remains nonsense even when we talk it about God.” –[C.S. Lewis](http://www.goodreads.com/author/show/1069006.C_S_Lewis), [*The Problem of Pain*](http://www.goodreads.com/work/quotes/2976220)

Recommendations

*The Problem of Pain* by C.S. Lewis, Chapters 2 and 6

*Systematic Theology* by Wayne Grudem, Chapter 13 (pages 216-218)

<http://www.gotquestions.org/God-omnipotent.html>

<http://www.str.org/articles/if-god-can-t-do-anything-is-he-all-powerful#.VaBT0Wcg_Vg>

<https://answersingenesis.org/who-is-god/is-god-omnipotent/>

Commentary

God is all-powerful; omnipotent. “God’s omnipotence means that God is able to do all his holy will.”[[1]](#footnote-1) His power can be clearly seen in the majesty of mountains, oceans, planets, stars, galaxies and all of creation, which He spoke into existence using only His words. In Christ, we see that power repeatedly. He healed the sick and raised the dead to life. He opened the eyes of the blind. He examined the hearts and thoughts of men. He walked on water and calmed storms. He died on the cross and rose from the dead. Creation and Christ reveal God’s all-powerful nature.

Skeptics sometimes criticize the idea of omnipotence by claiming that God cannot make a round square, a married bachelor, or a rock so big that He cannot lift it. But, as C.S. Lewis pointed out, these kinds of “nonsense” are not real limitations. “[M]eaningless combinations of words do not suddenly acquire meaning simply because we prefix to them the two other words, ‘God can.’” An inability to effectuate a contradictory (and nonsensical) combination of words is not a real limitation on omnipotence. Thomas Aquinas said it well in his *Summa Theologica*: “Nothing which implies contradiction falls under the omnipotence of God.”[[2]](#footnote-2)

Christians freely acknowledge that God cannot do anything that contradicts His very nature. He is inherently good, holy, righteous, merciful, just, and gracious. Therefore, He is incapable of acting in a bad, unholy unrighteous, unmerciful, unjust or ungracious manner. “God cannot lie, sin, deny himself, or be tempted with evil. He cannot cease to exist, or cease to be God, or act in a way inconsistent with any of his attributes.”[[3]](#footnote-3) God cannot commit evil acts or tempts anyone else to do so (James 1:13).

In light of God’s goodness and omnipotence, skeptics sometimes criticize God because evil still exists. Some people see the evil in the world today and believe that no loving, omnipotent God could exist because He does not prevent evil. They often have deep personal pain and desire a loving response that provides hope. You can provide that hope and explain that God will defeat evil entirely. One major reason why the omnipotence of God matters is because one day God will wipe away every tear and bring justice to those who have been wronged. A time will come when there will be no more death, mourning, crying or pain (Revelation 21:4).

In the meantime, God is working on earth through the lives of millions of Christians across the globe to bring healing, justice, and mercy to those who are suffering. There are stories of miracles and God doing incredible things today across the world even in the face of evil. Share such stories in your speech. In many ways, the presence of evil is actually a great way to introduce the Gospel and the omnipotent power of God over the wickedness in this world. “[L]et us kneel before the lord our Maker; for he is our God and we are the people of his pasture, the flock under his care.” Psalm 95:6-7 (NIV).

Transcendence *by Christopher Larson*

What is God's transcendence and immanence and why are they significant?

Bible Verses

Isaiah 6:1-7

Matthew 9:1-8

Mark 4:35-41

John 10:11

Ephesians 2:12-18

Quotations

“Nobody today seems to think that God is *dangerous*. And that is itself a dangerous oversight.”–Michael Horton, (<http://www.desiringgod.org/articles/stop-apologizing-for-god>)

“Here’s the beautiful irony: making God strange actually enables us to know him more. Once we have marveled at his magnitude and mystery, we are able to achieve the deep intimacy that grows out of a true appreciation for who God is.”–Drew Dyck, (<http://www.desiringgod.org/articles/stop-apologizing-for-god>)

“The Hebrew word for holy is quadosh, and the Greek word is haigos. In both cases, the meaning is separateness or being set apart from that which is unclean. An encounter with God always produces awe and dread that leads to separation from sin….As Isaiah encounters God’s holiness, he is acutely aware of his sin and the sinfulness of the society around him. Any vision of God’s holiness leads to a sense of our own sin and makes us sensitive to the unholiness of the culture around us.”–Art Lindsley, (<http://www.cslewisinstitute.org/webfm_send/542>)

Recommended Resources

*The Holiness of God*, by R.C. Sproul

“The Holiness of God,” by Art Lindsley available at: <http://www.cslewisinstitute.org/webfm_send/542>

“Stop Apologizing for God,” by Tony Reinke, available at: <http://www.desiringgod.org/articles/stop-apologizing-for-god>

Commentary

There are a lot of questions in NCFCA apologetics that, directly or indirectly, address salvation. This question relates directly to salvation as well, but it’s unique in two ways. First, it impacts the defense of the faith, and second, it takes our understanding of salvation to greater depths.

The impact to actual apologetics is rather curious. When we compare Christianity to Islam, several things stand out. One of those is that both religions assert that God is transcendent. The difference is one word. Kevin Thompson, a professor of philosophy at DePaul University, asserts that, “Islam is a religion defined by a conception of God as wholly other. (*Hegel on Religion and Politics,* p.106)” Christianity, while it says that God is “other,” does not say that God is “wholly” other.

Let’s slow down, because on the surface that statement–the Christian God isn’t wholly other–doesn’t seem to make much sense. In the 20th Century theologian Karl Barth began arguing that what is meant by the transcendence of God is that God is wholly other. To be wholly other is to be completely and utterly different. And by “completely different” I mean that in the technical sense of the term. Suppose I have two friends, John and Joe. If I were to tell you that John and Joe are completely different, I obviously wouldn’t mean it. They’re both human, they both use words, etc. But when I say God is completely different, or wholly other, I mean that literally. Barth argued that there was no similarity, no attributes, no way in which God was like man. This is what Islam says, and on the surface it seems right. Here’s the problem. If there is *nothing* that God and man have in common than there can be no communication between God and man. Think of missionaries reaching out to isolated tribes. These tribes have a language wholly other than that of the missionaries, but the two share something in common–they both live on planet earth. They both encounter things like trees, rocks, and water. They may have different words for them, but they share something in common. If God is wholly other there can be no communication because not only do we use different “words,” but there are no trees, rocks, or water that we share in common. *We share nothing.* That means that God can’t communicate with us. The curious thing is that the Qur’an claims to be the word of God–in other words, a communication from God. But since Islam teaches that God is wholly other there can be no such communication. The Qur’an can’t be the word of God because God can’t have words, at least not words that we could ever understand.

Christianity radically departs from this. God has made man in his own image. Another way the Bible puts that is, “after [His] likeness” (Genesis 1:26). Is God different from man? Absolutely. “Who is like you, O Lord, among the gods?” the people of Israel sing after God delivers them from Egypt in Exodus 15. But is God completely different from us? Absolutely not. Why not? Because unlike in Islam, God has made man like Him. That’s why Paul can say, in 1st Corinthians 11:1, “Imitate me as I imitate Christ.” The assumption is that we actually can imitate–or be like–Christ. There can be a relationship.

But what about the second point? What about transcendence and immanence in salvation? Here’s how I would summarize that impact: God’s immanence solves the problem created by His transcendence. God’s transcendence refers to his “otherness,” his “set apartness.” Perhaps the attribute most closely related to transcendence is holiness. R.C. Sproul, who has spent an enormous amount of time studying the holiness of God, defines holiness as “transcendent purity.” Think about it this way. When I’m with someone I consider to be characterized by righteousness, by goodness, I’m uncomfortable. I have, at least slightly, a sharper understanding of my own sinfulness. You might have had this same experience. Now, imagine being in the presence of God. Not only are you in the presence of sheer perfection, but you are in the presence of otherness. You are in the presence of something that is other than yourself, greater than yourself. I think this is part of the transcendence of God. Because God is transcendentally pure, we realize that we are not. We realize that we desperately need to be more holy, more pure.

Matthew 9 recounts such a scenario. A paralytic is brought before Jesus, presumably hoping to be healed. Jesus looks at him, and sees the faith of the paralytic and the men who brought him. He says to the man, “Take heart, my son; your sins are forgiven.” (Matthew 9:2) This angers some of the bystanders who privately accuse Jesus of blasphemy. Jesus knows this and says, “That you may know that the Son of Man has authority on earth to forgive sins’–he then said to the paralytic–’Rise, pick up your bed, and go home.’” Normally we end the story there. But Matthew inserts a fascinating comment. In verse 8 he says, “when the crowds saw it, they were afraid and glorified God, who had given such authority to men.” You’d think the crowds would be quite impressed. Some of the more self-serving among them might think, “Hey, this guy has a lot of power. I should get on his good side.” But they don’t. Why? Because they aren’t in the presence of mere power–simple ability–they are in the presence of transcendence. Perfection is in their midst, and it terrifies them. They know they don’t deserve to be standing there. They know they are in need of holiness. This is where immanence comes in. Jesus, the man who scares the crowd because of His transcendence, dies for his people. Jesus, the man of whom the crowd is afraid, graciously heals the paralytic. Jesus makes them aware of how much they need holiness, and then offers them His holiness. Because of God’s transcendence we are separated from Him. Because of His immanence, displayed in Jesus Christ, we are brought near. This is what Paul says in Ephesians 2:12-13, “You were at that time separated from Christ… But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.”

Righteousness of God *by Luis Garcia*

What is the righteousness of God and why is it significant?

Bible Verses

Genesis 15:1-6

Deuteronomy 32:4

Job 4:17; 9:2; 15:14; 25:4

Psalm 9:8; 11:7

Matthew 6:33

Romans 3:23-26; 5:19

2 Corinthians 5:20-21

Philippians 3:8-11

1 John 3:4-10

Quotations

“The most damnable and pernicious heresy that has ever plagued the mind of man was the idea that somehow he could make himself good enough to deserve to live with an all-holy God.” –Martin Luther

“[The Righteousness of God] is that perfection of God by which He maintains Himself over against every violation of His holiness, and shows in every respect that He is the Holy One.” –Louis Berkhof, *Manual of Christian Doctrine*

Recommendations

http://carm.org/dictionary-righteousness

Commentary

God being righteous means He is the definition of what is good (much like holiness). However, righteousness deals more with the legal perspective of humanity’s relation to God. By God’s righteousness, He judges the world; it is the foundation for His justice. By such, He determines who is righteous—who is of Him—and who is not. Therefore, 2 Corinthians 5:21 becomes all the more clear and all the more powerful when we remember the cosmic problem and the throne of the Righteous Judge. It is a critical point to make within this topic.

However, there are other possible points you can make. Looking at Genesis 15, you can discuss how God’s promises organically link to His righteousness; that when we believe in His promises, we are “accounted righteous.” Another route could be looking at Romans 3, showing how Christ coming as the propitiation of our sins was a demonstration of His righteousness, “that He might be the just and the justifier of the one who has faith in Jesus.” Look over the verses provided and dig for these unique and commonly passed over insights.

Ultimately, connect how God’s righteousness would be a tension point for a secular world. Ask questions like the following: How would this challenge the common lives of people? Is God fair? How can God be good with all the evil in the world? Aren’t all/most people relatively good and nice? Is God an ego-centric, wrathful being that nitpick miniscule errors? This is good theology, connecting God’s Word into the lives of people, both of His church and the lost world.

1. *Systematic Theology* by Wayne Grudem, Chapter 13 (pages 216) [↑](#footnote-ref-1)
2. <http://www.mobilenovel.net/mobile/novels/divine-omnipotence> [↑](#footnote-ref-2)
3. *Systematic Theology* by Wayne Grudem, Chapter 13 (pages 217) [↑](#footnote-ref-3)