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## Incommunicable attributes of god list

God's incommunicable attributes are those belonging to God alone (omnividen, transcendence, etc.), where God's transferable attributes are those that we can also possess (knowledge, love, mercy, etc.). But we need to realize that all our discussions about God's attributes will ultimately be insufficient. After all, God is infinite in his perfection. Although we can understand the concept of ubiquity, we cannot experience it. We can understand the concept of transcendence, but we cannot experience it. Therefore, our understanding of God and His attributes is woefully inadequate. But that doesn't mean we can't know anything about him. Nevertheless, we seek to understand the depth of God's knowability, and this can of course be problematic. He is infinite; we are limited. Moreover, many theologians have disagreed about what is and is not proper categorization of God's characteristics and whether such categorization makes sense in the first place. Negotiations on this will continue. Nevertheless, let's take a look at some of the standard attributes of God that have been categorized as communicable and inable. lable properties of God - belongs to God alone Holiness Holiness is God's perfection of character and without error and without sin, but with complete goodness, righteousness, mercy, etc. (Psalm 71:22; Isaiah 6:3; 1 Peter 1:16). Immutability God's nature does not change in any way. His essence has always been and will always be exactly the same (Psalm 90:2; Malachi 3:6; Hebrews 13:8). Infinite God is without measure or limit in scope or duration. There are no restrictions on him from the outside that would limit him in his scope or duration (Genesis 21:33; Deuteronomy 33:27; Isaiah 40:28; Psalm 90:2). Alpower God is able to accomplish anything he wants. (Psalm 33:9; Isaiah 40:28; 46:10). Alpower God is in all places and in all dimensions simultaneously. Nothing in the universe exists outside the presence of God (Psalm 139:7-12; Jeremiah 23:24). Omniscient God has perfect, complete knowledge. He never learns, and he won't forget it either. He knows all things that exist and everything that could have existed. God cannot grow in knowledge, understanding, or wisdom (Romans 16:27; Hebrews 4:13; 1 John 3:20). The self-deprecation, non-foreseen God is not dependent on anything else for His existence. He is unrea tappable — the infinite Being that has always existed (Psalm 90:2; 93:2; Hebrews 13:8; 1 Tim. 6:15; Revelation 1:8). Self-sufficiency God needs nothing outside of himself to preserve his existence; therefore he does not need us to fill a void (Psalm 102:24-27). The sovereignty of God is the supreme being, which corresponds to none, and which has the absolute right to do with His creation as He desires (1 Timothy 6:15; Isaiah 46:10). Spirit God exists completely sufficient as an intangible being with no physical characteristics (John 4:24; Luke 24:39). Transcendence of God's transcendence is a product of the relationship between God's essence and creation. God transcends space and time because He is not dependent on them or influenced by them (Psalm 139:7-10). Uniqueness of God alone is God. There's no one like him. He is completely different from all that exists (Isaiah 43:10; 44:6-7). Transferable properties of God - can be possessed by people Goodness To be good can only be understood in relation to God and His character. People can be good compared to each other, but their standards are subjective. Therefore, true goodness is understood in the light of the revelation of God in His word. We can imitate God's goodness, but we can never be entirely good. Hate God hates (Psalm 5:5; 11:5), and he does so fairly and with perfect judgment and knowledge. But we often hate unfairly and in ignorance. Justice, where God always does what is absolutely right according to the law, we do not behave perfectly. We can be legal, and thus we imitate God's perfect righteousness. Knowledge, where God knows all things (1 John 3:20), we know only partially. Our knowledge is incomplete and will always be incomplete. Love God is love (1 John 4:8) and expresses His love perfectly through Jesus. Because we are touched by sin, our expressions of love for others will always be tainted. But we are still able to express it. The rationality of God's mind is entirely rational, since all that God possesses in knowledge and wisdom requires His perfect thought. On the other hand, we are imperfectly rational. Our conclusions and deductions are not always correct. They cannot be because we are influenced by sin and have no knowledge. Mercy Mercy doesn't get what we deserve. We can exhibit mercy to others, even if we don't always do it properly and perfectly. Talk, we can talk and communicate. This is a trait we possess, but our communication is never perfect. A characteristic of God is his speech. He said let there be light (Genesis 1:3) and it was so. God always speaks the truth, and it contains power. Our speech is not always true, nor does it contain the same creative power as God's speech. Truthfulness is a quality in which opinions correctly reflect reality, but it is also a quality of character occupied by God. We may be truthful, but our ability to be truthful is partly damaged by our lack of all knowledge and also because of our sin. Wisdom people are able to express wisdom, which is the correct use of knowledge. But this is best done in the light of revelation in scripture. We can possess wisdom, but not perfect. God, however, possesses wisdom perfectly and always makes the right decisions as well as the best ways to achieve Decisions. This article has several problems. Help improve it or discuss these issues on the speech page. (Learn how and when to remove these template messages) The neutrality of this article is disputed. Relevant discussion can be found on the speech page. Do not remove this message until the conditions here for doing so are met. (July 2019) (Learn how and when to remove this template message) This article's lead section does not adequately summarize the key points in its content. Consider expanding the lead to provide an available overview of all important aspects of the article. (August 2019) (Learn how and when to remove this template message) Part of a series on TheAttributes of Godin ChristianityAseity Godliness Holiness Supremacy Immanence Immutability Impossibility Impeability Incorporeality Love Mission Omnibenevolence Omnipotence OminCiency Theoust Details Of Simplicity TranscendencyTheithice Wrath vte Properties of God are specific characteristics of God discussed in Christian theology. Christians are not monolithic in their understanding of God's attributes. Classification Many reformed theologians distinguish between the transferable characteristics (those that humans may also have) and the transferable properties (those belonging to God alone). [1] However, Donald Macleod argues that all the proposed classifications are artificial and misleading, not least what has been most favoured by reformed theologians - the division into transferable and communicable properties. [2] Many of these attributes only say what God is not – for example, saying that he is immutable saying that he does not change. God's attributes can be classified under two main categories: His infinite powers. His personality attributes, like holiness and love. Millard Erickson calls these categories God's greatness and goodness respectively. [3] Sinclair Ferguson distinguishes from essential divine attributes that have been expressed and experienced in its most intense and dynamic form among three people in the Trinity - when nothing else existed. In this way, God's wrath is not an essential attribute because it had no place in the inner community among the three persons of the Eternal Trinity. Ferguson notes, however, that it is a manifestation of God's eternal righteousness that is an essential attribute. [4] Disputes This section does not mention any sources. Help improve this section by adding citations to trusted sources. Material that does not have sourced material may be challenged and removed. (March 2020) (Learn how and when to remove this template message) Various objections have been to certain attributes or combinations of attributes. The alpine paradox explores questions such as: Could God create a stone so heavy that even he could not lift it? with the evil and the argument of poor poor has been suggested to suggest that God cannot be omnipotent, omniscient, and omniscient. Nevertheless, this criticism has been strongly countered from the Scriptures by apologists from the beginning from the early Church and throughout the history of the Church. Some Christians overcome these objections at the thought of free will, where God chooses not to control everything that happens despite being able to, because he considers freedom more important than a lack of suffering; by the notion that human experience is so limited that we are unable to fully perceive what a loving and fully powerful God should do at any time, and by the mere fact that God, as the transcendent creator of all logic and causality, is not bound by these restrictions himself. Another mindset is that man is bound by his nature and his nature is always against God. In this understanding, God's sovereignty requires that a sinful humanity cannot do good except God, to be reconciled with God would be a good act outside of man's natural abilities. In the act faithful to believe in the life, death and resurrection of men sin by the shed blood of Jesus, the Son of God, until this is done goodness by God's standard is impossible. Generally instead of Free, a holder of this view will take a more precontlationist approach, while at the same time applying simple logic is to any attempt to question God's attributes/power/sovereignty. Presuppositionalist will preach the gospel in the hope god will give the ruster a saving faith in Jesus despite this information and call to faith goes completely against their natural inclinations. Many are called, few are chosen Matt 22:14, all who believed in eternal life, Acts 13:48. The Bible describes that every human being by its very nature knows that they need to save from their sins, from God's righteous judgment against them, but refuse because of their sins committed and sinful nature. God encourages everyone to believe, but will only save the chosen by adapting their hearts to faith in Jesus, even if it goes against their anti-God nature. All who deny Jesus are persuaded to do what they want, the chosen one, on the other hand, gets a new heart to believe. [5] However, this response has been criticised for having nothing specific about it. [6] Westminster Larger Catechism adds certain characteristics to this description, such as all-sufficient, incomprehensible, each where present and to know all things. [7] The nobleness of God's aaness means: God is so independent that He does not need us. [8] It is based on Acts 17:25, where that God is not served by human human as if he needed something (NIV). This is often related to God's own existence and His self-sufficiency. Eternity God's eternity relates to His existence beyond time. By drawing on verses like Psalm 90:2, Wayne Grudem says that God has no beginning, end, or series of moments in his own being, and he looks equally alive all the time, but God sees events in time and acts in time. [9] The term Alpha and Omega also used as the title of God in the Book of Revelation. God's eternity can be seen as an aspect of His infinity discussed below. The goodness of God's goodness means that God is the final standard of good, and all that God is and does is worth approving. [10] Romans 11:22 in the King James Version says See therefore God's goodness and seriousness. Many theologians regard God's goodness as an overarching characteristic - Louis Berkhof, for example, sees it as including kindness, love, grace, mercy, and long-termism. [11] The idea that God is all good is called His omnividen. Critics of Christian perceptions of God as all-good, omniscient, and ademy cite the presence of evil in the world as proof that it is impossible for all three attributes to be true; this contradiction is known as the problem of evil. The Evil God Challenge is a thought experiment that examines whether the hypothesis that God may be evil has symmetrical consequences for a good God, and whether it is more likely that God is good, evil or nonexistent. Es will be God's edity is a central principle of Christianity. In Exodus 34:5-6, it is part of the name of God, Yahweh, Yahweh, the compassionate and gracious God. God's descriptive description in this text is called in Jewish tradition the thirteen mercy attributes. [12] The word gracious is not often used in the New Testament to describe God, even though the noun of grace is used more than 100 times. 1 Peter 2:2-3 in the King James Version says the Lord is gracious, but the new international version has the Lord is good. The holiness of God's holiness is that He is separated from sin and incorruptible. To record the chorus Holy, Holy, Holy in Isaiah 6:3 and Revelation 4:8, R.C. Sproul points out that only once in Holy Scripture is a characteristic of God exalted to the third degree. The Bible never says that God is love, love, love. [13] Immanence God's immanence refers to him being in the world. It thus contrasts with his transcendence, but Christian theologians usually emphasize that the two characteristics are not contradictory. To hold to transcendence but not immanence is deism, while sticking to immanence but not transcendence is panteism. According to Wayne Grudem, the God of the Bible is no abstract deity removed from, and uninterested in, his creation. [14] Grudem goes on to say that the whole Bible is the story of God's commitment to His creation, but verses such as Acts 17:28, in Him we live and move and have our being. [14] Immutability immutability means that God cannot change. James 1:17 refers to the Father of the heavenly light that does not change as alternating shadows (NIV). Herman Bavinck notes that although the Bible speaks of God changing an approach, or getting angry, these are the result of changes in the hearts of God's people (Numbers 14.) Scripture testifies that in all these different relationships and experiences, God ever stays the same. [15] Millard Erickson calls this attribute god's constancy. God's immutability is increasingly criticized by advocates of open tetism.[16] who argue that God is open to influence through people's prayers, decisions, and actions. Prominent supporters of open theism include Clark Pinnock, John E. Sanders and Gregory Boyd. Instability The doctrine of God's impossibility is controversial. [17] It is usually defined as God's inability to suffer, while acknowledging that Jesus, who is believed to be God, suffered in his human nature. The Westminster Confession of Faith says that God is without body, parts or passions. Although most Christians historically (Athanasius, Augustine, Aquinas, and Calvin are examples) take this to mean that God is without emotion, whether sadness, pain or sadness, some people interpret this as meaning that God is free of all attitudes that reflect instability or lack of control. [18] Robert Reymond says it should be understood as meaning that God has no bodily passions such as hunger or the human drive for sexual gratification. [19] D. A. Carson argues that although Aristotle may exert more than a little-recognized influence on those who maintain impossibility, at his best impossibility tries to avoid an image of God that is changeable, passed on to mood swings, depending on his creatures. [20] In this way, impossibility is associated with God's immutability, which says god does not change, and to God's amodality, which says God needs nothing. Carson confirms that God is able to suffer, but argues that if he does it's because he chooses to suffer. [21] However, SINCE Carson does not represent the historical use of doctrine, which affirms that God has no feelings, as he is immutable and incapable of change. The impenetrability of God's impenetrability is closely related to His holiness. This means that God is not able to sin, which is a stronger statement than simply saying that God does not sin. [22] Hebrews 6:18 says it is impossible for God to lie. Robert Morey argues that God does not have the absolute freedom found in Greek philosophy. While the Greeks assumed that the gods were 'free' to become demons if they chose it, the God of the Bible is 'free' to act only in with his nature. [23] [23] See also: Acatalepsy God's incomprehensibility means that He is not able to be fully known. Isaiah 40:28 says his understanding no one can understand. Louis Berkhof says that the consensus throughout most of the church's history has been that God is incomprehensible. Berkhof argues, however, that in so far as God reveals himself in His attributes, we also have some knowledge of His divine being, even though our knowledge is subject to human limitations. [24] Corporatity The incorporation or spirituality of God refers to him being a Spirit. This is derived from Jesus' statement in John 4:24, God is Spirit. Robert Reymond suggests that it is the fact that his spiritual essence underlies the Second Commandment, which forbids any attempt to shape a picture of him. [25] Infinity of God's infinity encompasses both His eternity and His infinity. Isaiah 40:28 says that Yahweh is the eternal God, while Solomon acknowledges in 1 Kings 8:27 that the heavens, even the highest heaven, cannot contain you. Infinity permeates all other attributes of God: His goodness, love, power, etc. are all considered to be infinite. The relationship between God's infinity and mathematical infinity has often been discussed. [26] Georg Cantor's work with infinity in mathematics was accused of undermining God's infinity, but Cantor argued that God's infinity is the Absolute Infinity that transcends other forms of infinity. [27] Jealousy Exodus 20:5-6, by Decalogue says: Do not bow to them or worship them; for I, the Lord your God, is a jealous God, punishing the children for the sins of the parents of the third and fourth generations of those who hate me, but showing love to a thousand generations of those who love me and keep my commandments (NIV). J.I. Packer sees God's jealousy as eagerness to protect a love relationship or avenge it when it is broken, making it an aspect of his covenant love for his own people. [28] Love See also: Trinity and love and omnividen 1 John 4:8:16 says God is love. D. A. Carson talks about the difficult doctrine of God's love, since when informed Christians talk about God's love, they mean something very different from what is meant in the surrounding culture. [29] Carson distinguishes between the love the Father has for the Son, God's general love of His creation, God's salvific attitude to his fallen world, his special, effective, choosing love toward his chosen one, and love that is contingent upon obedience. God's love is emphasized in particular by followers of the social trinitarian theology school. Kevin Bidwell argues that this school, which includes Jürgen Moltmann and Miroslav Volf, is deliberately committed to self-giving love and freedom at the expense of Dominion and a host of other divine attributes. [30] The mission, while the mission of not traditionally included in this list, David Bosch has argued that mission is not primarily an activity of the church, but a characteristic of God. [31] Christopher J. H. Wright argues for a biblical basis for Mission that goes beyond the Great Commission, and suggests that missionary texts may sparkle as gems, but that simply laying such gems on a string is not yet what one might call a missiological hermeneutic of the entire Bible itself. [32] Mystery Many theologians see mysticism as God's primary characteristic because he only reveals certain knowledge only to the human race. Karl Barth said: God is the ultimate mystery. [33] Karl Rahner sees God as mysticism and theology as the science of mystery. [34] Nikolai Berdyaev considers inexplicable Mystery as God's most profound definition. [35] Ian Ramsey defines God as a permanent mystery.[36] Omnipotence God refers to the fact that he is all powerful. This is often conveyed by the term Almighty, as in the Old Testament title God almighty (the conventional translation of the Hebrew title El Shaddai) and the title God Almighty Father in the apostles' fortifications. Jesus says in Matthew 19:26, with God anything is possible. C. S. Lewis clarifies this concept: His omnipotence means the power to do everything that is inextricably possible, not to make it inextricably impossible. You can attribute miracles to him, but no nonsense. This is no limit to his power. [37] The power of God's ubiquity refers to his presence everywhere. Berkhof distinguishes between God's enormity and His ubiquity, saying that the former points to the fact that God transcends all space and is not subject to his limitations, emphasizing his transcendence, while the latter denotes that God fills every part of space with his whole being, emphasizing his immanence. [38] In Psalm 139, David says: If I go up to heaven, you are there; if I make my bed in the depths, you are there (Psalm 139:8, NIV). Omniscient All-knowledge of God refers to the fact that he is all to know. Berkhof regards God's wisdom as a special aspect of His knowledge. [39] Romans 16:27 speaks of the only wise God. An argument of free will suggests that omnipresence and free will are incompatible and that as a result either God does not exist or any concept of God containing both of these elements is wrong. An omniscient God has knowledge of the future, and thus what choices he will make. Because God's knowledge of the future is perfect, He cannot make another choice, and therefore has no free will. Alternatively, a God with free will can make different choices based on knowledge of the future, and therefore God's knowledge of the future is imperfect or limited. The unity of the unit, or unity of God refers to His being one and only. This means that Christianity is although the doctrine of the Trinity says that God is three people: Father, Son, and holy ghost. The Athanasiaian Creed says we worship a God in the Trinity, and Trinity in Unity. The most remarkable biblical affirmation of God's unity is found in Deuteronomy 6:4. The statement, known as Shema Yisrael, after her first two words in Hebrew, says Hear, O Israel: Yahweh our God, Yahweh is one. In the New Testament, Jesus maintains god's unity by quoting these words in Mark 12:29. The Apostle Paul also confirms god's unity in verses like Ephesians 4:6. [40] The unity of God is also related to His simplicity. Providence While God's providence usually refers to His activity in the world, it also implies his care for the universe, and is thus a trait. [41] Although the word is not used in the Bible to refer to God, the term is found in verses such as Acts 17:25, which say that God gives all men life and breath and everything else (NIV). A distinction is usually made between general providence, which refers to God's continued maintenance of the existence and natural order of the universe, and special providence, which refers to God's extraordinary intervention in human life. [42] Justice of God's righteousness may refer to His holiness, to His righteousness, or to His saving activity. A remarkable

occurrence of the word is in Roman times 1:17 — for in the gospel the righteousness of God is revealed (NIV). Martin Luther grew up believing that this referred to a characteristic of God - namely his distributive righteousness. Luther's change of attitude and subsequent interpretation of the phrase as a reference to the righteousness to which God worships the believer was an important factor in the Protestant Reformation. But recently scholars like N. T. Wright have argued that the verse refers to a characteristic of God after all - this time his covenant of faithfulness. [43] Simplicity of God's simplicity means that he is not partly this, and partly that, but that whatever he is, he is so hero. It is thus related to the unity of God. Grudem notes that this is a less common use of the word simple - that is, not made up of parts. Grudem distinguishes between God's unity singularity (in that God is one God) and His unity of simplicity. [44] Sovereignty Main article: God's sovereignty in Christianity God's sovereignty is related to His omnipotence, providence and kingdom, but it also includes His freedom, and is consistent with His goodness, justice, holiness and impenetrability. It refers to God being in full control as He directs all things — no person, organization, government, or any other force can stop God from accomplishing his purpose. This characteristic has been particularly emphasized in Calvinism. The Calvinist author AW Pink appeals to Isaiah 46:10 (My purpose will stand and I will do everything I and argues: Subject to none, influenced by no one, completely independent; God does as He pleases, only as he always will. [45] Other Christian writers claim that the sovereign God wants to be influenced by prayer, and that He can and will change His mind when His people pray. [46] [47] The transcendence of transcendence means that he is out of space and time and therefore eternal and unable to be changed by forces in the universe. [48] It is thus closely related to God's immutability, and contrasts with His immanence. A momentous verse that balances the transcendence of God and His immanence is Isaiah 57:15: For it is what the high and exalted Man says— he who lives forever, whose name is sacred: I live in a high and sacred place, but also with it, who is remorseful and rings in spirit, to revive the spirit of the rings and to revive the heart of the remorseful. The Trinity shield diagram symbolizes aspects of the doctrine of the Trinity. Trinity trinitarian traditions of Christianity propose the Trinity of God — three persons in one: Father, Son, and Holy Spirit. [49] Support for the doctrine of the Trinity comes from several verses about the Bible and the three-handed formulas of the New Testament, such as the Great Commission for Matthew 28:19: Therefore, go out and make disciples of all nations, baptize them in the name of the Father and the Son and the Holy Ghost. Also 1 John 5:7 (of KJV) sounds ... there are three who bear testimony in heaven, the Father, the Word, and the Holy Ghost, and these three are one, but this Comma Johanneum is almost universally dismissed as a Latin corruption. [50] Nontrinitarian Christians do not claim that this is a characteristic of God. Some believe that Jesus was only a prophet or perfected man, or that there is only one person of God with three aspects, or that there are two persons, or that they are three separate gods, or in various other doctrines. Truthfulness of God's truthfulness means His truth-acumen. Titus 1:2 refers to God who does not lie. Among evangelicals, God's truthfulness is often seen as the basis of the doctrine of biblical inerrancy. Greg Bahnsen says: Only with an inerrant autograph can we avoid ascribe to the God of truth. An error in the original could be attributed to God himself because, in the pages of Scripture, he takes responsibility for the very words of the biblical writers. However, errors in copies are the sole responsibility of the scribes involved, in which case God's truthfulness is not challenged. [51] Wrath Moses praises the wrath of God in Exodus 15:7. Later in Deuteronomy 9, after the incident of the Golden Calf, Moses describes how: I feared the furious wrath of the Lord, who turned him against you, would drive him to destroy you. But again he listened to me. (9:19). In Psalm 69:24, the psalmist asks God to devour His med din brændende vrede. I Det Nye Testamente siger Jesus i Johannes 3:36: Den, der tror på Sønnen, har evigt liv; den, der ikke adlyder Sønnen, skal ikke se liv, men Guds vrede forbliver på ham.« Wayne Grudem foreslår, at hvis Gud elsker alt, hvad der er rigtigt og godt, og alt, hvad der er i overensstemmelse med hans moralske karakter, så bør det ikke være overraskende, at han ville hade alt, hvad der er imod hans moralske karakter. [52] Se også katafanistisk teologi katolske synspunkter om Gud Christology Gud i kristendommen Guds navne i kristendommen - nogle af navnene omfatter egenskaber, træk og egenskaber Åben teisme Theodicy Gud i islam Referencer ^ Herman Bavinck, Guds lære. Edinburgh: The Banner of Truth Trust, 1979. ↑ Donald Macleod, Se Your God (Christian Focus Publications, 1995), 20-21. ↑ Millard Erickson, Christian Teologi. Grand Rapids: Baker Bøger, 1985. ↑ Ferugson, Sinclair B. (2017). 'Helliget Be Dit Navn': Faderens Hellighed. 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