



## Section 2: Concerning The Godhead (Cont.)

**Question 8:** What is the nature of the Godhead?

**Answer 8:** The Godhead is eternal, infinite, omnipotent, and not subject to the confines of creation.

**Memory Verse:** **Romans 1:20**

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

**Support Verses:** **Psalm 90:2**

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

**Deuteronomy 33:27**

The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.

**Hebrews 9:14**

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

**Discussion Points:**

1. What does it mean to be eternal?

- According to Webster's 1828 dictionary, the word "eternal" means, "1. Without beginning or end of existence. 2. Without beginning of existence. 3. Without end of existence or duration; everlasting; endless; immortal."
- There are plenty of Scriptures that support this truth about the nature of God. Consider Isaiah 41:4, 44:6 and 48:12.
- The Lord Jesus likewise uses this same language in describing Himself in Revelation 1:8, 1:11 and 22:13.
- This was a common Jewish idiom to describe the "whole" of a anything.
- Consider Albert Barnes explanation,

Among the Jewish rabbis it was common to use the first and the last letters of the Hebrew alphabet to denote the whole of anything, from beginning to end. Thus, it is said, "Adam transgressed the whole law, from 'Aleph (א) to Taw (ת)." "Abraham kept the whole law, from 'Aleph (א) to Taw (ת)." The language here is what would properly denote "eternity" in the being to whom it is applied, and could be used in reference to no one but the true God. It means that he is the beginning and the end of all things; that he was at the commencement, and will be at the close; and it is thus equivalent to saying that he has always existed, and



that he will always exist.

- So, it is a very interesting statement from the Lord to say, in essence, that He is not just present at the beginning and the end, but rather He IS the beginning and the end.
- It is a clear declaration that assumes the responsibility for the distinction of time.
- As time is merely a measurement between two points of demarcation, one past and the other present or future (in this case, beginning and end), so God claims by His very nature to be responsible for the existence of such events.

2. How does God's eternal nature give him distinction from His creation?

- Namely, it demonstrates His power over all creation, and conversely creation's subjection to His power.
- The scripture also declares that the creation had no effect on His being, for before it was in existence, He was already present.
- We can make a reasonable assumption from that truth that the same would be true if all of creation ceased to exist... He would remain, and He would remain God.
- It is at least worthy of note also that, as we measure time from the two most extreme points, "beginning and end," so God measures eternity with two unlimited descriptive words... "from everlasting to everlasting."

3. Think about the "gift of... eternal life." God's greatest gift he can give you is Himself. He is eternal.

- The scripture calls Him our refuge.
- The eternal God is a place of rest in this vast, overwhelming, creation.
- But the truth goes even beyond this creation that we so earnestly seek to study and understand and experience.
- What is beyond this creation? I am not sure of anything except God, the one who formed it.
- That is where we can place our trust.

Notes:

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Psalms, Hymns, Spiritual Songs:

- "Be Thou Exalted" (Hymn - #57 - Rejoice Hymns)
- "O Great God" (Hymn - #76 - Rejoice Hymns)