

# (Divine Attributes) 09 the Sovereign Triune God of the Universe

by Denny Kenaston

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*God's sovereignty is His supreme authority and absolute freedom to do whatever He wants, which is seen in His creation, redemption, and care for His people.*

**Duration:** 1:08:19

**Scripture:** Psalm 139:1, Proverbs 2:6, Matthew 6:33, Acts 2:23, Romans 8:28, Ephesians 1:4, Revelation 13:8

**Topics:** "Character Of God"

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## Description

In this sermon, the preacher emphasizes the power and sovereignty of God. He recounts the story of Nebuchadnezzar, who was brought down by God's judgment and spent seven years crawling on his hands and knees and eating grass like an animal. The preacher also highlights instances where individuals have received divine revelations and insights through the Holy Spirit. He further explains the role of each person of the Trinity in the work of salvation, with Jesus being the visible image of the invisible God. The sermon concludes with examples of God's creative power and control over nature, emphasizing His authority over life and death.

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## Transcript

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These messages are offered to all without charge by the free will offerings of God's people. A special thank you to all who support this ministry. Yes, our God and our Father, You are the sovereign God of the universe.

You are in charge. Everything in our lives, everything You allow, everything You order. Yes, to us it's a cloud at times.

But oh, we have found it to be so, Lord. A smiling face behind those clouds. Father, we trust You this morning.

We trust our lives to You. We trust this meeting to You. We trust the learning to You and the preaching to You.

We need You, Lord. We know we can't do it. We know we don't understand.

We know we don't know how to say it. We know we stumble around in all of it. Father, we need You this morning.

We acknowledge that we need You. I need You, God. Oh, wash us in the blood this morning, Lord, from any thought, any attitude, dear God, any little thing that has come.

Oh, Lord, between us and Thee, wash us in that precious blood, dear God, and fill us with the Holy Ghost. We may see and hear and learn and be changed. We pray this in the name of Your Son, Jesus Christ.

Amen. You may be seated. The sovereign, triune God of the universe.

We want to look this morning at the sovereign, triune God of the universe. We will be covering two of God's attributes in this session as time will not allow us to touch them one at a time. I'm finding that very difficult, but we must submit to it because of the time.

The first one, God's sovereignty, flows very naturally out of some of the other attributes that we have been studying. The other, the Trinity, can fit anywhere. So, I've chosen to present them both together this morning.

The prophet Micaiah described a powerful revealing scene that he received under the unction of the Holy Ghost. He was speaking to a wicked king. Remember? King Ahab.

And Ahab said of Micaiah, don't bring that guy around. He only has bad things to say about me. And King Ahab was wanting a blessing to go out and fight in a battle.

So, Micaiah was speaking to the wicked king Ahab who thought he was in charge of his affairs and of his destiny. It opens up this subject of divine sovereignty very well. 1 Kings 22.19 Micaiah speaks to the king.

I saw the Lord Jehovah, the eternal self-existent One. I saw Him sitting on His throne and all the hosts of heaven standing by Him on His right and on His left. What a picture for you and I this morning.

Yes. I saw the Lord sitting on His throne and all the hosts of heaven around Him. Oh, maybe a hundred million angels.

That's all. Let's look at our definition. The definition for the word sovereign.

It means supreme in power. Possessing supreme dominion. One who possesses the highest authority without control.

The one who possesses the highest authority without control. Two words come together to make this one word sovereign. One word is the word reign.

Do you see it in the word there? Sovereign. The other, sov, is supreme. I believe that's Latin for supreme.

Thus, supreme reign. The highest authority without control. The revelation of God's sovereignty stands clearly by itself in the Scriptures.

The Bible is full of it. There's no way we can cover all the verses here this morning. We will be looking at several verses that verify this attribute.

However, after all that we have studied up until now, we would not need one verse to verify any of His sovereignty. God's sovereign rulership is seen without being declared. Consider a few of God's perfections in light of His sovereignty.

Number one, the fact that God is omnipotent. He is the all-powerful One that verifies His sovereignty. If He is the all-powerful One, yes, He has all authority.

God is omniscient, and He is the all-wise God. We learned that yesterday. Well, who else could be in charge but the One who knows everything and is all-wise? God is present everywhere at the same time.

Need I say any more? Application assumed. If He can be present everywhere at the same time, yes, Lord. Yes, Lord.

God is the Creator of the universe. Why wouldn't He rule what He made? Look at this verse in 1 Chronicles 29, verses 11 and 12. It is one of the clearest declarations of God's supreme dominion.

And again, this is David overflowing with gratitude at the billion-dollar love offering that he got to build the temple for the living God to dwell in. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty. For all that is in heaven and in earth is Thine.

Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honor come of Thee, and Thou reignest over all. And in Thy hand is power and might, and in Thy hand it is to make great and to give strength unto all.

Beautiful words. I want you to notice first in these verses that ownership is rulership. Amen? Who owns your car? Who owns your truck? Ownership is rulership.

Thine. All that is in the heaven and the earth is Thine. You made it.

You own it. You rule over it. That's what David is saying.

In these verses it speaks about a kingdom. Thine is the kingdom. The kingdom? It covers all of heaven and all of earth and way beyond that.

And it is Thy kingdom, O Lord. Thy kingdom. And Jehovah is the king of the kingdom.

Look at also the words that are used as statements of authority in these verses. It uses the word head. Thou art exalted as head above all.

That is a statement of authority. And the other word is the word reignest. Thou reignest over all.

These are statements of authority. And also the power and might. To rule is His.

In Thine hand is power and might, and in Thy hand it is to make great and to give strength unto all. All of this comes from the sovereign ruler over the universe. When we speak of sovereignty, that is supreme

authority, we are talking about absolute freedom.

There's that word absolute again, and we're using it in the right context. We're talking about absolute freedom to do whatever He wants. We are talking about all power and all authority to do whatever He wants.

Now, these words may scare you because we can hardly relate to that kind of authority. However, remember, this ruler is filled with all the holy attributes that we have been looking at. He is not a tyrant.

He is the Holy One of Israel. So when we think of this Holy One of Israel filled with all these glorious attributes, being the sovereign one who has absolute freedom to do whatever He wants and rule His kingdom any way He wants, our hearts come to rest in that. Shall not the Judge of all the earth do right? And He will.

We can be sure of it. Not only is this ruler filled with all of His holy attributes, but He is guided by holy, eternal purposes as He rules with His supreme authority. No one can stop Jehovah from doing whatever He wants.

He gives no account to anyone. I was searching the Scriptures for verses to declare God's supreme reign, and I came upon an example with the declaration of His supreme reign in it. And it came out of the mouth of a heathen king.

That shows God's sovereignty of anything He does. God can do whatever He wants. He is in charge.

And He has proven that many times in the holy Scriptures, hasn't He? We needn't worry about anything. He will do what He will do. I will work and who shall let it, says the Lord in the book of Isaiah.

Let's look at this Scripture. It's in Daniel 4, verses 34 and 35. We're dealing with Nebuchadnezzar, the king of Babylon.

One of the most powerful kings the world ever knew was Nebuchadnezzar. We'll see how the most powerful, supreme ruler over the whole world measures up with the sovereign ruler of the universe. Nebuchadnezzar had some lessons to learn.

He forgot that Jehovah had established His reign, Nebuchadnezzar's reign. He had some knowledge of God, but rejected it and found himself rising up in his heart, filled with pride, he said words like this, This is my great Babylon that I have built by my power and for my honor and majesty. And that was enough.

The holy watchers, whoever that is, probably one of those beings with all those eyes in him, the holy watchers brought down God's judgment upon Nebuchadnezzar. And for seven years he crawled around on his hands and knees and ate grass like the beasts of the field. His reasoning left him.

Mind you, think about this now. We're looking at a sovereign God who can do whatever He wants. Taking the mightiest king, ruling over the whole world, and putting him down on his hands and knees with his fingernails growing like claws, chewing grass with his mouth like a cow.

And for seven years he did that. How many believe that story? I mean, I believe that! God did that! And when the seven years was up, listen to the words of Nebuchadnezzar. Oh, he learned his lesson very well.

And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven. Amen, Nebuchadnezzar. And mine understanding returned unto me, and I blessed the Most High.

And I praised and honored him that liveth forever, whose dominion is an everlasting dominion. Look at the revelation this king has, this heathen king. His dominion is an everlasting dominion, and his kingdom is from generation to generation.

And all the inhabitants of the earth are reputed as nothing. And he, the sovereign one, doeth according to his will in the army of heaven and among the inhabitants of the earth. And none can stay his hand or say unto him, What doest thou? Thank you, Nebuchadnezzar.

You have learned your lesson well. Though God, the sovereign God, puts you in a place of power, and God does, raise up kings and take down kings whenever He will please. Though God raised you up to be a king, and it even says, His servant, God can turn you into a beast crawling around on your hands and knees, eating grass in a field any time He wants to.

He is the sovereign one. God has moved heathen kings to release His people to rebuild the temple in Jerusalem. God has stopped armies who were ready to destroy His people.

In a moment, He did it. Psalm 103.19 says, The Lord hath prepared His throne in the heaven, and His kingdom ruleth over all. God's sovereign rule is also displayed in His creation.

Note this. When God Himself makes an oration in defense of His sovereignty, His chief arguments are drawn from His ruling care over the creation. You know the story? There in the book of Job, all these guys are going back and forth talking about God and giving all of their discussions and their theological opinions on what God is like and what God does and doesn't do and all those things.

And all of a sudden, finally God comes on the scene to speak in defense of His own sovereignty. And God uses His creation and the care of His creation to defend His sovereignty in Job 38. And we can't read that chapter, but you mark that down and go look into that chapter.

It is a revelation of God's attributes. But in Job 38, God proclaims His name to Job. Remember? Name and character.

They go together. God proclaims His name to Job by asking Him questions. Who did this? Where were you? Were you there? Do you know? These were the questions that God gave to Job.

And He displays His creative powers as He speaks words like, holding the earth in its place. I mean, who can do that but God? You know how much this earth weighs? There it is sitting out in space. Who holds it there? The God who made it holds it there.

Simple as that. He speaks about binding the proud waves of the sea so that they can only go so far and no more. He speaks about commanding the sun each day.

Each day! The sun obeys the sovereign ruler of the universe. Each day! Down it goes. Again the next day.

Each day by the command of the sovereign one. He speaks of ruling over death and challenges Job. Do you rule over death? Do you have any control over death? No, Lord.

No, I have nothing to say about death at all. Oh, but I do, God says. I'm in charge of death.

He rules over the stars. He commands the weather. And He feeds all the animals.

All of them! You read it there in Job. It's an amazing revelation of God's sovereign, loving care over His creation. And Job answered the Lord after he saw the name of the Lord.

I have heard of Thee, but now mine eyes see Thee. He had a revelation of God's attributes in creation, and his response, I abhor myself. Hence we can see God's universal dominion.

He being the maker of all, He then is the ruler of all. Again, if He is the sustainer of all, He must be the ruler of all. And lastly, He is the great and final end of it all.

Because He is the maker of it all. Proverbs 16 verse 4 says, The Lord hath made all things... Does anybody know the rest of the verse? ...for Himself. He is the end of it all.

Revelation 4 verse 11 says, Thou art worthy, O Lord, to receive glory and honor and power. Why? For Thou hast created all things. And for Thy pleasure they are and were created.

Are, present tense. And were, back in the beginning, created. For what? For Thy pleasure, Lord.

Yes, He is the end of it all. So if He is the maker of it all, and He is the sustainer of it all, and it's all made for His precious ends and purposes, why wouldn't He be the ruler of it all? Hallelujah! Look at His sovereign freedom and His liberty in this example. He created because He wanted to, and it was for His pleasure.

Also, God's sovereign authority is seen in redemption and the care of His people. And I can only touch on this, which should take about five hours. But God's sovereign authority is seen in redemption and the care of His people.

All through the Bible we see a sovereign God working mysteriously in the affairs of men to work out His plan of redemption with prophetic precision, like you learned about yesterday. Not one detail is missed over a 2,000 year span of time. And just like the example that Brother Moses gave to you yesterday of those 31 prophecies all being fulfilled within a 24-hour period of time, that is a sovereign God sitting on His throne working out all things after the counsel of His own will and making all men and all animals and all things in all of His creation function according to His eternal purposes, which He purposed in Christ before the world began.

Look at that sovereign God. Look how He works. My! Christ is the Lamb that was slain before the foundation of the world.

Figure that out. Acts 2 and verse 23a says, He, Christ, was delivered. And we know He was.

But He was delivered, note this, by the determinate counsel and foreknowledge of God. And that's exactly how God sees it from His sovereign position. Christ was delivered into the hands of wicked men by the determinate counsel and foreknowledge of God.

Let me give you a little theological lesson in the middle of this. Satan incited hatred in the hearts of wicked men. Wicked men chose to yield to that incitement and hated Christ.

Those wicked men chose to crucify Christ. But even Christ must wrestle in the garden and yield to His Father's will. But God's redemptive plan moves on with purpose and determination.

He will work and who shall let it? Ephesians 1, verse 11 and 12 says, In whom also we, and that in whom is in Christ, in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will, that we should be to the praise of His glory who first trusted in Christ. We see the end of God's purposes. That in the ages to come, we who first trusted in Christ to the praise of His glory for the ages to come, we shall be an example of God's beautiful, holy attributes.

God is working out His plan in redemption. We looked at the verse yesterday, but let's consider it again today. God's purposes.

Ephesians 3, 10 and 11. To the intent that now, unto the principalities and powers in heavenly places, that's God's intent, the principalities and powers in heavenly places might know by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. God is moving in His sovereign purposes and His sovereign direction.

God will work out His will on this earth. That's not a question of whether that is going to happen. You can be sure it's going to happen, but the question is whether you and I are going to be in the middle of those purposes, whether we shall be vessels in God's hand to work out His purposes here on this earth.

That's the question. Down through the centuries, kings and empires come and go, but God sovereignly moves toward His glorious plans for redeemed men. Some men by their choice yield to Him and believe on His Son.

Others go their own way, rejecting His Son. But God's plan moves on anyway. Tozer's words on election are as good as any that I have read.

He covers the issue of man's free will and God's sovereign decrees very, very well. Tozer says, God sovereignly decreed that man should be free to exercise moral choice. Amen? We know that's so.

See it lived right there in the Garden in chapter 3. God sovereignly decreed that man should be free to exercise moral choice. And man from the beginning has fulfilled that decree by making his choice between good and evil. When he chooses to do evil, he does not thereby countervail the sovereign will of God, but fulfills it.

Inasmuch as the eternal decree decided not which choice the man should make, but that he should be free to make that choice. God made no robots who will do all that He wants without any desire or any feeling. God made no robots.

What kind of glory would a robot bring to God? Let's move on. This sovereign God that we have been looking at is the triune God. Let's begin with our definition of the Trinity.

The trinity of the Godhead. The tri-three-unity-one of the Godhead. In theology, it is the union of three persons in one Godhead.

The Father, the Son, and the Holy Spirit. Tri-meaning three. Unity-meaning one.

Only God can be three persons, yet one. Only God can be eternal oneness, yet be three persons at the same time. And I am glad that we have handled several more difficult attributes before we have taken up the understanding of the Trinity.

Amen? We have been learning to trust and believe though we do not fully understand. And I was thinking about this principle yesterday. If we trust and believe, though it is hard to comprehend, in the end, we will sooner understand.

But if we hold back and say, I don't understand, and therefore I will not believe, this will hinder our grasp of the truth that God has revealed about Himself. Can you agree with that? So, we must believe. Though we cannot completely understand, we must believe.

A. W. Tozer's chapter on the Trinity is a clear and lofty presentation of this subject. Did you find it that way? Very well. He did very well on that.

I am going to be quoting from just a little bit from what is called the Athanasian Creed. This is an ancient creed written by Athanasius in the late 300 A.D. at a time when this whole subject of God's trinity was being challenged and it was being lost. Athanasius wrote a creed.

It is about 42 points to it and we are not going to read it all, but I drew out of it some profound and very carefully written and very carefully thought out statements about the Trinity. Listen along. It is written in a creedal form.

We worship one God in Trinity and Trinity in unity, neither confounding the persons nor dividing the substance. There is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father and of the Son and of the Holy Ghost is all one.

The glory equal, the majesty co-eternal. There are not three eternal but one eternal. So the Father is God, the Son is God, and the Holy Spirit is God.

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten, but proceeding.

In this Trinity, none is afore nor after another. None is greater or less than another. So the whole three persons are co-eternal and co-equal.

Could you follow that? We could preach a sermon on that creedal statement right there. But I cannot do that. These are profound statements of faith about our triune God.

If these statements be true, and they are, that means all the attributes that we have been and will be studying will be manifested in and through each one of them. The Father, the Son, and the Holy Ghost. Remember I told you to keep your seatbelt on.

We should be able to find verses that verify these attributes in each one of the three persons of the Trinity of the Godhead. Let's take God Creator. In Genesis 1-1 it says, in the beginning, God.

And we know that's plural, but it also references God the Father. In Colossians 1 and verse 16 it says, of the Son, for by Him were all things created. This is the Son.

And in Job 26 and 13 it says, by His Spirit He hath garnished the heavens. There is the Holy Ghost. Besides, it says that the Holy Spirit of God brooded, that the Spirit of God brooded over the face of the waters.

There is the Father, the Son, and the Holy Ghost, all three, manifesting the attribute of the Creator. Let's look at God Eternal. The Eternal Spirit is mentioned in Hebrews chapter 9 and verse 14.

Speaking of Christ, John says, this is, this is in 1 John 5, speaking of Christ, John says, this is the true God and eternal life. And the Father is called the Eternal God. There is that attribute.

Let's look at the All-Wise God. We learned about it yesterday. Several places the Spirit of God is called the Spirit of Wisdom.

The Son, Jesus, is called the Only Wise God. Three times. And God the Father is given the attribute so many times that we will not count them here.

Also, since all three of the Godhead were present and active in creation, again, there is their wisdom manifesting itself in creation. The Father, the Son, and the Holy Ghost. Let's look at God's justice and wrath.

These are attributes that we have not covered yet. The Word speaks of the wrath of God. So that takes care of the Father.

The wrath of God. It speaks of the wrath of the Lamb. They are going to cry out for rocks and mountains to hide them from what? From the wrath of the Lamb.

And we see in the book of Revelation of Christ, riding upon a white horse with a vesture dipped in blood, manifesting the wrath of God. And the Scripture speaks in the book of Isaiah, I believe, it talks about purging Zion by the spirit of judgment and by the spirit of burning. There's the spirit of God.

We could go on and on. We could cover the attribute of holiness, which, Lord willing, we will do tomorrow. But the Scripture speaks so many times of the Holy Spirit and Thy holy child, Jesus.

And of course, God, the Holy One of Israel. We can do this. We can do this for another hour just taking each one of these attributes, but I'm giving you just enough of them to help you to see that yea, in fact, God, triune God, three Persons yet one in the same manifests all of His attributes in all of His three Persons.

Because all three are God in unity. Amen? It was interesting to me in my studies to note that the three Persons of the Godhead emerge very clearly in the New Testament. In the Old, again, it's a mystery.

You gaze at it. You look a little here. You wonder here, what does this mean? What does that mean? But when you come into the New Testament, all of a sudden, the three Persons of the Godhead emerge in full view.

Hallelujah. Using the names, Spirit, capital S, and Holy Ghost, and Son, capital S, and Christ, and Father, capital F. There's the Father, the Son, and the Holy Ghost. I just did a real quick search.

Note this. When God does this, we need to take note. But you note this.

First of all, the Father. In the Old Testament, Father with a capital S, a capital F, one time in the Old Testament. In the New Testament, 260 times, the Father with a capital F is mentioned.

The Son and Christ. Old Testament, zero. New Testament, 800 times.

God the Son is manifested in the New Testament. And His name is mentioned 800 times. God the Spirit, searching the word Spirit with a capital S, and the Holy Ghost, 32 times in the Old Testament.

230 times in the New Testament. The triune God emerges and unveils Himself in the New Testament dispensation of the New Covenant. Now that to me, I mean, I can't get over that one.

I'll be searching that one for a long time yet. But when I find that I say, there is something very powerful in that. Truly, the light of the knowledge of the glory of God, that is the outshining of God, is shining out in the face of and by the coming of the Lord Jesus Christ, the Messiah.

Let's look at some places in the Bible where the triunity of God is clearly seen. Consider the incarnation of Christ. Luke chapter 1 and verse 35, And the angel answered and said unto her, this is where the angel is speaking to Mary, who said, How shall this be, seeing I know not a man? And the angel responds with these words, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee.

Therefore also that holy thing which shall be born of thee shall be called the Son of God. All three are present. The Holy Ghost shall come on thee, and the power of the highest, that's the Father, shall overshadow thee, and God the Son will be in thee, conceived by the Holy Ghost.

The Father, the Son, and the Holy Ghost. Oh, it only seems right that the incarnation would have the full presence of the eternal Godhead involved. Amen? What about Christ's baptism? It shows the presence of all three in Matthew 3, verses 16 and 17.

It says, And Jesus, that's God the Son, when He was baptized, went up straightway out of the water. And, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him. There's God the Spirit.

And, lo, a voice, a voice from heaven saying, This is My beloved Son in whom I am well pleased. There's the Father. The Father, the Son, and the Holy Ghost.

Only seems right that the triune Godhead should all be present at that crowning moment when Christ is sent forth on His ministry here upon the earth. Only seems right. Let's take one more.

And there are more than this. What about the atonement? In Hebrews 9, verse 14, this is now the place where Christ dies for our sins. Hebrews 9, verse 14.

How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, how much more shall that blood purge your conscience from dead works to serve the living God? There we have Christ. The blood that Christ, the Son of God, shed. How did He do it? Through the eternal Spirit.

There's the attribute of eternity with God the Spirit. But how did Christ do it? He did it through the eternal Spirit. That's how He did it.

He offered Himself without spot to God. Just offering Himself, that's surely understandable. But if you consider it, it was also through the eternal Spirit that He offered Himself without spot to God.

And there we have to God the Father. All three of them together. Consider a couple more verses that will bless you.

In Isaiah 9, verse 6, this is a prophetic promise of the coming of the Messiah. But look at what happens in here. For unto us a child is born.

Hallelujah! Unto us a Son is given. And the government shall be upon His shoulders. There's sovereignty.

And His name, remember, attributes are in His name. His name shall be called Wonderful. That's the transcendence of God.

Counselor, that's the infinite wisdom of God. The mighty God, that's the omnipotence of God. The everlasting Father, that's the unity of God.

That the Son is one with the Father. And He even said He was, I and My Father are one. Here's the Son being called the everlasting Father.

Yes, that's right. That's not wrong. No, somebody didn't make a mistake and write the wrong word there.

No, not at all. He is the everlasting Father. He's also the Prince of Peace.

The Prince who made peace, and the Prince who manifests peace. Isn't that beautiful? One more. Isaiah 61.1 We're looking at verses that clearly reveal to us that God, the eternal God, is a triunity.

Isaiah 61.1 These are the words that Christ spoke. The words that He read out of the book of Isaiah in the beginning of His ministry there. I think it's Luke chapter 3, but here they are given prophetically in Isaiah 61.1 The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek.

He has sent Me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. Here we see again, all three persons of the Godhead. Christ is God the Son.

And He is saying, God the Spirit is upon Me, God the Son. Why? Because God the Father hath anointed Me to preach good tidings. Do you see that? The Spirit of the Lord, that's God the Spirit, is upon Me, He's God the Son, because the Lord Jehovah, the self-existent One, hath anointed Me.

For what? For a purpose. To preach the gospel. The glad tidings.

The message. Isn't that beautiful? All three of them there together. Now consider this also.

Jesus Christ, the Son of God, through the eternal Spirit, was the visible image of the invisible God. Did you get that? He was, through the eternal Spirit, He was the visible image of the invisible God. His life was the express image of the Father.

Right? John said, the Word, that's Christ, became flesh and dwelt among us. God the Son became flesh and dwelt among us. And we beheld His glory, the outshining of God's beautiful manifold nature.

We watched Him. We beheld His glory. And by the way, the word beheld or behold, it's just a different tense.

That is not a quick word, you know, like, I saw this. No, that word behold is a word of deep meaning. We beheld.

We gazed. We looked deeply and intently. And you can be sure they did.

We beheld His glory. We saw the knowledge of the glory of God in the face of Jesus Christ. We saw His glory.

And John said, and it was the glory as of the only begotten of the Father, full of grace and full of truth. Are you grasping what I'm saying there? You want to see what God is like? In very practical terms which humans can understand, you have Him. Matthew, Mark, Luke, and John.

Four books full of the image of the glory of God. The sovereign triune God of the universe has pulled back the veil to proclaim the name of the Lord in all His glory to man. And His name is Jesus.

And we have seen it, brethren. We have seen it. Billions of people have never heard it.

And we have seen it. What are we going to do with what we have seen? Do you think this is a movie for your entertainment? Do you think that God is tantalizing you with the beauty of His glory for your entertainment? All we can do is surrender. What else can we do? All we can do is have done with lesser things.

Come on! Throw it out! Please! Burn it! Trash it! Bury it! Crucify it! All we can do is surrender. In closing, these thoughts on the Holy Ghost manifesting His attributes. Remember the burden that came from one of our brothers here a couple of mornings ago? If God reveals these things by His Spirit, isn't it right that we would get under the burden and begin to seek the face of God that He would manifest His holy presence? Remember? These thoughts on the Holy Ghost manifesting His attributes.

Consider with me. In times of revival, times of divine visitation by the Holy Ghost, you read the history books, you'll know. God manifests His presence in ways most glorious.

God's presence settles down on a church, a community, and sometimes even a nation. And according to the testimony of the people, God is everywhere. You can't run away from Him in seasons of revival like that.

God is everywhere, they say. He's at the dance hall. He's at the police station.

He's at the church. He's in the halls. He's in the belly of the earth.

In the bottom of the earth, where the miners work. God is everywhere. Oh, well, that's not hard to understand.

Oh, we read that over there. Was it Psalm 139? Yes, sure. He can be in the belly of the earth.

He can manifest His presence in the belly of the earth. And in the belly of a whale. God is everywhere, they say.

The Hebrides revival. The Welsh revival. The revivals that swept through this land 150 years ago.

Revivals in China. Revivals in Korea. God is everywhere.

The heathen, oh, the heathen, they say, we're going to church. Why? The Christian's God has come. The Christian's God has come.

They've been talking about their God for many years, but now their God has come. So, we're going to church. Oh, my.

In times like these, God is seen in all His holy character. God the Spirit manifests His holy character. People tremble under the revelation of the judgment of Almighty God.

And the fear of His wrath breaking out among them. I mean, men grab a hold of a pole in the middle of a room and hang onto it for fear they will slide into hell. People have fallen out under conviction for several hours.

Like as if they just died. And all it was, they got a revelation of the holiness of God and how God felt about sin, and they passed out under conviction because of their wickedness. God's wisdom and knowledge is everywhere.

Men have insights like they never knew. They get revelations of knowledge. Duncan Campbell, said the old grandma who prayed for the revival there in the Hebrides, Yes, man.

I want you to take your Bible and go over to such and such a town. There you will find six men standing in the town square. When you get there, pick up your Bible and open it up and start preaching because God wants to save them.

And he went there to that town. And sure enough, there stood those men, just like that old grandma said. And he opened up his Bible and preached and all six of them got converted that day.

That's God's omniscience manifesting itself by the Spirit of God. Saints stand in true awe and worship God's majesty. And time? Oh, what is that? In times of revival, they can start their meeting at six o'clock in the evening and it gets done at three o'clock the next morning.

They go home, sleep three hours and get up and go to work. Time? What's that? We're not in time. We're in eternity.

Revival has come. The eternal Spirit is manifesting Himself. And the saints stand in true awe and worship God's majesty, sometimes for hours.

Mercy and grace and love is shed on the people abundantly. And a revelation of the Christ is clearly seen by all. In times of revival, God the Holy Ghost manifests His holy attributes and God's people.

Yes, brethren. He is the sovereign triune God of the universe. And He is my God.

What are we going to do with Him? Let's pray. We are here, Lord. We wait on Thee.

As the eyes of the servant look unto the hand of the master, so our eyes wait upon the Lord our God until He come and have mercy upon us. Lord, yes, what else can we do but surrender? Oh, Lord, I pray. Show us where we are not surrendered.

Oh, God, I pray. Show me where I am not surrendered, dear God, to Thee in all Thy beautiful glory. Father, we pray.

Yes, God. We want more than a head knowledge about who You are. We want a revelation, Lord, in our hearts that grips us, Lord, and changes us for all time and eternity.

God, we commit our hearts into Your care. Lord, You know, we are going to be fasting here after the meal today. We are committing all of our hearts to Thee, Lord.

Would You, in mercy, look down upon us and touch us? That's our prayer, Father. We pray this in the name of Your Son, Jesus Christ. He said, if we ask the Father in His name, You will hear us.

We are, Lord. We are. Amen.

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