

God's Feelings

(Compiled by Paul R. Blake)

Introduction:

- A. Though not specifically mentioned, imagine the disappointment of God with Adam and Eve when they transgressed in the Garden, especially in view of all that He had done: given them life, prepared the most perfect garden for them to live in, and talked with them personally in the beginning.
 - 1. One can hear the disappointment in Jesus' voice as He said to Philip in John 14:9...
 - 2. Jesus was God in the flesh, God manifested before men. He was a Being of great emotions; therefore, it follows that God the Father is also a Being of emotions.
 - 3. Heb. 4:15 says Jesus was in all points tempted like as we are, yet without sin. In order for this to be, Jesus would have to be subject to all of the emotions of the human condition.
- B. However, consider the following emotions specifically attributed to God:
 - 1. Grief - Gen. 6:6
 - a. Wanton, widespread, careless, unashamed, unrestrained sin
 - 2. Anger and wrath - Ex. 4:14; Num. 25:4; Rev. 14:10
 - a. What angers God? Defiance, leading the weak and vulnerable into sin, abject rebellion against His will
 - 3. Love - John 17:24, 26; Eph. 2:4; John 3:16
 - a. Who does God love? Jesus Christ and every human being
 - 4. Hate - Mal. 2:16; Deut. 12:31; Zech. 8:17; Prov. 6:16-19
 - a. What does God hate? Divorce, human sacrifice and idolatry, plotting harm against another person, phony promises, arrogant sneers, lying, killing the innocent, daydreaming about committing sins, rushing into trouble, perjury, stirring up hard feelings, and inciting division
 - 5. Joy - Neh. 8:10
 - a. What makes God happy? Seeing people learn His word, respect His will, follow His instructions, and as a result, live fulfilling lives, and live with Him in heaven

I. AFFECTIONS AND EMOTIONS OF GOD

- A. "If God is a Being with emotions and He truly loves His children, how can He consign sinners to hell?"
- B. Hosea 11:1-12
 - 1. That God is a moral Being
 - 2. That He exercises all the emotions ascribed to Him in the Bible
 - 3. That it is a great grief to Him to consign sinners to death
 - 4. That sinners compel Him to do so

II. GOD IS A MORAL BEING

- A. Humankind was created in His image; and we know from consciousness that we possess and exercise the powers of moral agency.
- B. If God is not a moral being, He can have no moral character. In other words, he could be neither praise nor blame-worthy, just like the animals
- C. If not, He is not a proper object of love, or worship, or obedience. A moral agent like man has no reason to obey or worship any but a moral being.
- D. Both the moral and providential governments of God prove that the goodness of God is infinite in scope.
- E. The Scriptures in every case represent God as a moral agent.
- F. As His creation, it is foolish to judge Him by our own fallible and warped senses of fairness and morality. Who are we to judge God?!

III. GOD EXERCISES ALL THE AFFECTIONS ASCRIBED TO HIM IN THE BIBLE

- A. The Bible ascribes to God love, hatred, anger, repentance, grief, compassion, indignation, abhorrence, patience, long-suffering, joy, and every other affection and emotion of a moral being.
- B. If God does not have true emotions, the Bible is representing Him as a hypocrite. When He professes to love His creations, are we to understand that He does not really love them, but that he merely acts as if He does?
- C. If these are not the real feelings of God, then we have no true revelation of God. If these passages of scripture do not mean what they say, it is impossible for us to tell what they do mean.

IV. IT IS A REAL AND GREAT GRIEF TO GOD TO ABANDON SINNERS TO DEATH

- A. Some object that if God really exercises anger, he is wicked. His anger is a benevolent anger. It is not selfish or malicious or a disposition unjustly to inflict pain. But it is the holy indignation of a good and gracious sovereign against those who would injure the interests, disturb the tranquility, and mar the happiness of his obedient subjects.
- B. How horrid in God's sight must sin appear, to induce Him to give His own offspring up to eternal death. Imagine a father banishing forever a beloved son, because his depravity has become so great, that his removal from the family becomes necessary.
 - 1. Yet the conduct of the son must be terrible to move a father to do this.
 - 2. So sin, in its tendencies and contagious nature, must be an abominable thing to induce God to give his own son to die for sinners, and then give them up to go to hell when they choose to persist in sin.
- C. See God as He really is -- a Being who not only knows us, but pities and deeply yearns over us with all the feelings of a heart of infinite sensitivity.

V. SINNERS COMPEL GOD TO GIVE THEM UP

- A. Since God has created us moral agents making us responsible for right uses of the power of choice, He has no right to set aside our liberty.
 - 1. It would require Him to take away our liberty in order to protect us from the consequences of our wrong choices

- B. God cannot save us against our will
 - 1. Salvation without faith and obedience is impossible
 - 2. Faith and obedience without free moral agency is a contradiction
 - 3. We cannot be saved by God against our will.
- C. If God tries to save someone against his will, He sacrifices His own character and holiness
- D. The conduct of sinners imposes the necessity upon God of giving them up to damnation as the least of two evils. If they choose to make it a waste of time for Him to pursue them any further with offers of grace, He must either give them up, or He must give up His character and thereby abandon the entire universe to ruin.
- E. All of humanity and the universe itself depends on God being God. He cannot stop being God to satisfy some misguided human's belief that a loving God will not punish willful sinners.

Conclusion:

- A. 2Peter 3:9-11