



# BIBLE

STUDENT BOOK

▶ **12th Grade | Unit 5**

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# BIBLE 1205

## ATTRIBUTES OF GOD: HOLINESS AND GOODNESS

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# ATTRIBUTES OF GOD: HOLINESS AND GOODNESS

## Introduction

While studying this LIFEPAK®, you will investigate two **attributes** ascribed to God: his holiness and goodness. In the first section, you will discover how God desires his people to be holy, because he is holy and how this holiness is manifest in the lives of believers. In the second section, you will see how God's goodness flows forth to his creation and touches all that he has brought into being. Through this study you will come to understand that these attributes are not only a part of his character, but also that he has designed that they be communicated to his creation as well.

## Objectives

**Read these objectives.** The objectives tell you what you will be able to do when you have successfully completed this LIFEPAK. When you have finished this LIFEPAK, you should be able to:

1. Describe God's holiness.
2. Identify the holiness of each member of the Trinity.
3. Categorize the places that reflect his holiness.
4. Relate God's holiness to his people.
5. Explain how the Bible reveals God's holiness.
6. Describe God's goodness.
7. Summarize the goodness of God's character.
8. Relate God's goodness to creation.
9. Describe how God's goodness results in salvation.
10. Tell how the Bible reveals God's goodness.

Survey the LIFEPAK. Ask yourself some questions about this study and write your questions here.

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# 1. THE HOLINESS OF GOD

Holiness is God's primary attribute. Understanding this is vital to our understanding of all his other attributes. Because God is Holy, the place of his dwelling, or habitation, is holy by virtue of his presence. Wherever God dwells is affected by his presence and power. Heaven is a holy place. The Tabernacle and Temple where he dwelt were also holy places.

His people must also be holy. God makes his people holy and set apart, or separated, for him. This separation is evident in his designs for the nation of Israel, the priesthood, and the Church. In this section, we will examine God's holy Person, place, and people.

## Section Objectives

**Review these objectives.** When you have completed this section, you should be able to:

1. Describe God's holiness.
2. Identify the holiness of each member of the Trinity.
3. Categorize the places that reflect his holiness.
4. Relate God's holiness to his people.
5. Explain how the Bible reveals God's holiness.

## Vocabulary

**Study these words to enhance your learning success in this section.**

<b>allude</b>	<b>attribute</b>	<b>corporate</b>	<b>denote</b>	<b>Incarnation</b>	<b>integrity</b>
<b>apostasy</b>	<b>contrite</b>	<b>deign</b>	<b>essential</b>	<b>incumbent</b>	<b>profane</b>

**Note:** All vocabulary words in this LIFEPAAC appear in **boldface** print the first time they are used. If you are not sure of the meaning when you are reading, study the definitions given.

## HIS PERSON

The root verb from which the adjective *holy* is derived actually means *to divide, separate, or sanctify*. From this definition, we conclude that the holiness of God **denotes** his absolute separation from and exaltation above, his creation.

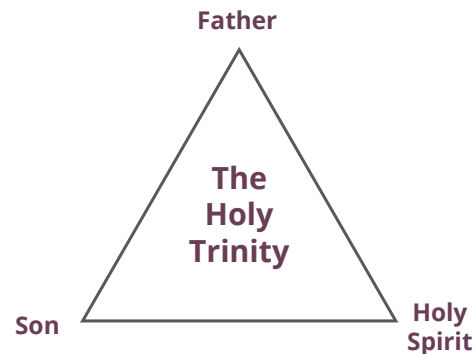
We learn about the holiness of God exclusively from the Scriptures. Exodus 15:11 expressed his exaltation above any other “gods,” as a result of his holiness. From Isaiah 40:25, we realize that the Holy One cannot be equated with anyone or anything in his universe, for he is unique and unparalleled in comparison with created things. Isaiah 5:16 refers to two aspects of his holiness which exalt and set him apart: justice (judgment), and righteousness. In Habakkuk 1:12 and 15, we see an emphasis on the essential purity of the Holy One, meaning there is nothing corrupt, evil, or **profane** in him. God is set apart from all impurity. His purity will not permit him to behold evil or look upon iniquity. The Scriptures reveal a holy God who is not only separate and distinct from his creation, but also exalted over it.

The Biblical names of persons and places are usually very significant and expressive of their character. God’s name is a holy expression of his Person and character. In Ezekiel 36:20–23, God explains that his judgments have been poured out upon his people because he has taken pity upon his holy name, which they profaned among the heathen. The Lord is jealous for the holiness of his name and will not allow it to be profaned any more, stating that he will make his holy name known in the midst of his people. The virgin Mary, in her song of exaltation in Luke 1:49 exalts the name of the Lord as holy, as does the psalmist in Psalm 99:3. In the Psalm delivered by David into the hand of Asaph and his brethren when the Ark of God was placed in a tent on Mount Zion, he twice refers to the holy name of God (1 Chronicles 16:10–35).

God’s holiness is an integral part of his Person and name. It is that by which he swears an oath, as 1 Chronicles 16:16–17 plainly shows. When the Lord desired to establish his covenant with David (Psalm 89:34–36) regarding his seed and throne enduring forever, he swore by his holiness that the covenant would not be broken nor the words of his mouth altered. In Amos 4:2, the prophet recorded that God swore by his holiness that he would cause Israel to go into captivity due to her idolatry. His holiness is the very basis of his **integrity** and righteousness.



**Read Psalm 33:21, 51, 89, 99:3–9; Hosea 11; John 1:1–14; and 1 Corinthians 2**



**Father.** Especially in the Old Testament, the way the Lord wanted to be known was by his holiness. Throughout the book of Leviticus, the words “I AM holy” (Leviticus 11:44–45; 19:2; 20:26; 21:3) are constantly repeated. Although no great emphasis is placed on the trinitarian Fatherhood of God in the Old Testament, those passages that do point to his Fatherhood usually make reference to his holiness. Isaiah recognized that the Lord who looks down from heaven, the habitation of his holiness, is the Father and Redeemer of Israel (Isaiah 63:15–16) as well as the Potter who formed them. (Isaiah 64:8). Hosea 11:1–12 records that the Holy One in the midst of Israel is as a Father who loved his children, calling them out of Egypt, teaching them, helping them to walk, and setting meat before them. Psalm 89:1–4 and Isaiah 55:3–5 both depict the everlasting covenant made by the Holy One of Israel with David and his seed after him, to whom he would be a Father (Psalm 89:26–27). Although a definite reference is made to David himself, the primary emphasis is on the coming Messiah, the Son of the Father. The fulfillment of this prophecy is found in Luke 1:32–33 where Jesus, who will inherit the everlasting throne of his father David, is called the Son of the Most High.

In the New Testament, Jesus Christ revealed more fully that God is our Father, calling him Holy Father (John 17:11). By virtue of his relationship with his Father and his sustaining those who believe in him, the Son of God took the concept of a separate, righteous God, and clarified him as God the Holy Father.

## Match these items.

- |     |       |          |    |  |
|-----|-------|----------|----|--|
| 1.1 | _____ | David    | a. | musician to whom David delivered his psalm when the Ark was returned |
| 1.2 | _____ | Isaiah   | b. | spoke of the Lord's holy name in a song of praise                    |
| 1.3 | _____ | Amos     | c. | psalmist, God swore a covenant concerning his seed and his throne    |
| 1.4 | _____ | Mary     | d. | refers to God as Father and Redeemer of Israel                       |
| 1.5 | _____ | Habakkuk | e. | recorded God's promise concerning Israel's captivity                 |
| 1.6 | _____ | Ezekiel  | f. | prophet who spoke of the purity of the Holy One                      |
| 1.7 | _____ | Asaph    | g. | spoke of the Lord's pity and jealousy for his name                   |

**Son.** Jesus Christ was the holy and divine Son of God, the Second Person of the Trinity. In denying his deity, we claim that he was nothing more than a pitifully insane man.

Jesus is acknowledged as both holy and the Son of God before his birth. In Luke 1:35, the archangel Gabriel assured Mary that, through the power of the Holy Spirit overshadowing her, the child who would be born of her would be called "Holy, the Son of God." The conception and birth of Jesus was a miraculous and critically important event. Without the virgin birth of Christ, mankind has no hope of salvation, for he would fail to fulfill the Messianic prophecies. Luke 2:23 (quoting Exodus 13:2) states that every firstborn male in a family was called holy to the Lord. However, Jesus's holiness was unique. He was holy due to his conception by the Holy Spirit's power. God becoming man in Jesus Christ is known as the **Incarnation**. Jesus was sinless and holy in his birth, the Son of God, and God the Son.

In his life, Jesus was clearly recognized as the Holy One and Son of God by his disciples. In John 6:69, Peter calls Jesus "the Holy One of God." The early disciples recognized Jesus as the Holy One and the Just (Acts 3:14). They realized that his righteousness and justice are a result of his holiness. In Acts 4:27–30, his disciples, praying to God as Sovereign Lord, twice refer to Jesus as "thy holy servant." Christ clearly communicated to his disciples that God was his Father (e.g., Matthew 10:32–33; 11:27; 16:17; Luke 22:29; 24:49; John 5:17–18; 8:38). The Father

gave witness during Jesus's baptism (Matthew 3:17) and transfiguration (Matthew 17:5) that Jesus was his Beloved Son. During the ministry of Jesus, even Satan's unclean spirits recognized and acknowledged Jesus as the Holy One of God (Mark 1:24; Luke 4:34).

Christ's death and Resurrection testify that he was the Holy One of God. Peter (Acts 2:27) and Paul (Acts 13:35) both referred to Psalm 16:10 in proclaiming that Jesus Christ was the Holy One, who experienced no corruption while in the grave. The Redeemer was raised from the dead by the Father (Romans 6:4) and the power of the Holy Spirit (1 Peter 3:18), that he might make us free from the law of sin and death into the law of the Spirit of life in Christ (Romans 8:2).

Christ's Ascension into heaven also illustrates his unique holiness. Hebrews 7:22–28 presents a powerful picture of the heavenly High Priest, who is holy, undefiled, separate from sinners, and made higher than the heavens. We see the Son of God, separate from sin and sinners, able to save those who come to God by him as he ever lives to make intercession for them. Christ's holiness is absolutely essential to his ability to be the Redeemer of mankind.

He is exalted by the song of Moses and the Lamb as the Lord God Almighty who is just and true, the King of saints, and the One who alone is holy (Revelation 15:4). His justice and righteousness are facets of his holiness. We too must join those who sing this marvelous song and worship and praise the Holy One: Jesus, the Son of God!



**Complete these activities.**

**1.8** List five events and/or phases of life in which Christ is declared to be holy.

- a. \_\_\_\_\_
- b. \_\_\_\_\_
- c. \_\_\_\_\_
- d. \_\_\_\_\_
- e. \_\_\_\_\_

**1.9** State the words which were used by the following people to describe the holiness of Jesus.

- a. archangel Gabriel \_\_\_\_\_
- b. early disciples \_\_\_\_\_
- c. unclean spirits \_\_\_\_\_

**1.10** Name two aspects involving Christ's birth and death that are absolutely essential to his ability to be the Redeemer of mankind.

- a. \_\_\_\_\_
- b. \_\_\_\_\_

**Choose the correct answer.**

**1.11** God's primary attribute is his \_\_\_\_\_ .

- a. greatness
- b. power
- c. holiness
- d. wisdom
- e. sovereignty

**1.12** In the book of \_\_\_\_\_ , the words "I AM holy" are repeated constantly.

- a. Genesis
- b. Isaiah
- c. Ezekiel
- d. Psalms
- e. Leviticus

**1.13** Isaiah sees the Lord as the Father and Redeemer of Israel as well as the \_\_\_\_\_ who formed them.

- a. Creator
- b. Potter
- c. Architect
- d. Artist
- e. Designer

**1.14** The prophet who recorded that the Holy One of Israel is as a Father who called his son out of Egypt was \_\_\_\_\_ .

- a. Ezekiel
- b. Amos
- c. Leviticus
- d. Hosea
- e. Isaiah

**1.15** Psalm 89 and Isaiah 55 refer to David and to the \_\_\_\_\_ , who would inherit his throne forever.

- a. Messiah
- b. Redeemer
- c. Creator
- d. Lord
- e. Child

- 1.16** In Luke's Gospel, the angel calls Jesus the \_\_\_\_\_ .
- |                         |                          |                  |
|-------------------------|--------------------------|------------------|
| a. Holy One of Israel   | b. Son of the Father     | c. Righteous One |
| d. Son of the Most High | e. Blessed of the Virgin |                  |
- 1.17** Christ introduces us to the concept of God, the \_\_\_\_\_ .
- |                  |                   |                   |
|------------------|-------------------|-------------------|
| a. Gracious Lord | b. Blessed Father | c. Loving Creator |
| d. Precious      | e. Holy Father    |                   |

**Holy Spirit.** The Third Person of the Trinity has the word *holy* as part of his name. This title is not merely a distinction from an evil spirit of Satan, but is an indication of his purity. Anything that is the essence of God must, by necessity, be holy. The Holy Spirit is given so that people might be set apart for his holy purpose. In the Old Testament, the Holy Spirit was imparted in specific measure only to certain servants of the Lord. In the New Testament, he is poured out upon all believers without distinction or measure (Acts 2:17–18). In Psalm 51, David was concerned that the Lord take not his Holy Spirit from him because of his iniquities. In Isaiah 63:11 we read that God put his Holy Spirit within Moses. These two Old Testament believers experienced a special measure of the Spirit so they could do specific things for God's glory.

In Jesus Christ, we see the Holy Spirit operating in fullest measure. At Jesus's baptism, the Holy Spirit descended and remained on him like a dove, a symbol of peace, gentleness, and purity. The Holy Spirit was the sign for John the Baptist showing that Jesus would be the One to baptize with the Holy Spirit. Jesus was conceived by, baptized in, and became the Baptizer with the Holy Spirit. Seeing that God was with him (Acts 10:38), his disciples noted that his special anointing enabled him to do good and to heal all who were oppressed by the devil. Paul wrote that Jesus Christ was declared to be the Son of God with power according to the Spirit of holiness (Romans 1:4). Because God the Son became man during the Incarnation (Philippians 2:6–8), God gave him the Holy Spirit without measure. All fullness of deity dwelt bodily in Jesus (Colossians 2:9), including the Holy Spirit. Using a text from Isaiah 61:1, Jesus proclaimed that the Spirit of the Lord rested upon him. Through the Spirit, Jesus was enabled

to baptize with the Holy Spirit, do good, heal those oppressed by the devil, and minister justice and righteousness (holiness) to the poor and meek of the earth.

The Holy Spirit, whose abundant power was so pronounced in the life and ministry of the Lord Jesus Christ, is given to those who are united by faith to Christ. The Holy Spirit is released to work powerfully in us for God's glory.

From Ephesians 1:13, we learn that the promised Holy Spirit is given to seal Christians as a guarantee of our heavenly inheritance. God sanctifies his children. By the Holy Spirit, our whole spirit, soul, and body is preserved blameless until the coming of Christ. He works in the lives of believers to sanctify them for the perfect plan and purpose of God.

Christ spoke of the Holy Spirit being the Comforter, who would teach his disciples all things. Paul testified in I Corinthians 2:4 that the Holy Spirit taught him what to speak. Paul's preaching is a demonstration of the Spirit and power. Paul spoke of his ability to impart to believers mysteries hidden from others; the deep things of God. In I John 2:20, we read that we have the anointing of the Holy One who teaches us all things. The Holy Spirit's ministry is vital in revealing the truths of God's Word to us so that we will be able to teach others.

Because the Spirit is holy, anything unholy has an adverse effect on our relationship with him. We are made aware, by Isaiah 63:10, that rebellion grieves the Holy Spirit. Ephesians 4:30–31 specifically indicates that bitterness, wrath, and anger does this. We also learn from 1 Thessalonians 5:16–19 that we need to rejoice, pray, and be thankful in every situation so that we do not quench the Holy Spirit.



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