

# DOCTRINE OF GOD

## DIVINE SIMPLICITY

Legos are a wonderful thing. I have loved Legos ever since I was a kid. There is something exceedingly magical about taking a mass of disjointed blocks of contrasting shapes and sizes and melding them into anything your imagination can conceive. I can remember setting in the middle of my parents living room, pouring out that blue Lego bucket on the floor (to my mother's consternation) and making castles, towns, star ships, robots, battlefields and so much more. Each little yellow faced minifigure was given an assigned role and personality within the world I was crafting. For all intense and purposes, I was their Creator and the Master of their world.

In some very real sense, it may seem silly to say, when you think deeper about Legos, when you reflect upon that innateness of children to create imaginative stories and give purpose to things, there seems to be a spark of the image of God on display. After all we were created in the image of God and given custodial dominion over creation ([Genesis 1:26-27](#)) as well as given the mandate to be fruitful creators in our world ([Genesis 1:28](#))! It seems it shows itself even in our play and work as His image bearers.

That said, in other very profound ways we do not image God. In fact, in many respects comparable to God, we reflect more of a similarity of relationship to Legos than to Him! For example, just like Legos we are compound creatures. In fact, everything that exists is compound. That is, everything is made up of a collection of parts or building blocks. We are composed of atoms, and then composed of cells, which compose into larger proteins, which combine into larger organisms, and so forth. Just like Legos!

But our composition doesn't end at the physical level as creatures. We are compound on the mental, emotional, and social levels of our existence. We often speak of mental *states*, emotional *complexities*, psychological *disorders*, family *units*, social *systems*, *genera* of species, and on and on. In other internal ways we are creatures of compound contradictions. We can often *say* one thing and yet *think* another, we *react* one way in someone's company and *respond* a different way in someone else's. We often *intend* to do one thing but inevitably *perform* the opposite. Again, we are a mismatch of sizes, shapes, colors, and purposes, just like Legos.

Sometimes it becomes exceedingly easy for us to think of God as nothing more than a larger more celestial version of us. We can see God and His character and nature as nothing more than a complex celestial mismatch of Legos. There are blocks of God and each one represents a "part" of who He is: The red one is His "love" and the black one is His "wrath" and the green one is His "eternality" and so forth. But God isn't like this. God isn't like Legos at all. Who would have every believed!

God is ONE ([Deuteronomy 6:4](#); [1 Timothy 2:5](#)). His oneness is not merely a metaphysical understanding of His nature, but He is ONE in his personality and character and purposes. This is the understanding theologically of God's [divine simplicity](#); that God is simple.

Now I know what you are thinking, "You just called God simple! How dare you blaspheme His holiness!" But you misunderstand the term.

When we think of the word "simple," we often think of a person having "low intelligence" or something "not being difficult" and so forth. This is not what is meant theologically of the term "SIMPLICITY."

Rather divine simplicity can be defined as: **God is not composed of parts!** Another way of putting it would be to say,

“God is not the sum total of his attributes but is simultaneously everything that all of the attributes reveal. . . . [It means that] each of these attributes identifies a different aspect of God’s existence and character that cannot be reduced to the others.”<sup>1</sup>

Or still yet another way of affirming it would be to say,

“God is. . . sublimely free from all composition. . . therefore one cannot make any real. . . distinction between his being and his attributes. Each attribute is identical with God’s being: he *is* what he *possesses*.”<sup>2</sup>

So, God is not like Legos while we on the other hand are like Legos!

Sometimes this attribute of God is known as **DIVINE UNITY**. It is the same idea.

From this doctrine theologians are trying to get across the utter distinction of God comparable to all compounded creaturely entities.

God is not part of a genus and this means He is not categorizable. He is not composed of attributes, rather He is His attributes holistically.

With God, His properties/attributes are NOT additions to His nature or BEING. His attributes are identical with His existence.

Now, before going any further into this, let’s pause and have some biblical data to start reflecting on.

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<sup>1</sup> Michael Horton, *The Christian Faith*, pg. 228

<sup>2</sup> Herman Bavinck, *Reformed Dogmatics: God and Creation*, vol. 2 (Grand Rapids, MI: Baker Academic, 2004) pg. 118

## BIBLICAL DATA ON DIVINE SIMPLICITY

The Bible does not come right out and affirm the concept of “divine simplicity.” However, the Bible doesn’t have to directly come out and say something in order for something to be true. If there is a consistency, a pattern, an emerging trend of a particular theological truth this is as true as any other truth directly stated. There is no singular direct scripture affirming the TRINITY, there is no singular direct scripture affirming JUSTIFICATION BY FAITH ALONE, there is no singular scripture on PENAL SUBSTITUTIONARY ATONEMENT, but each of these profound theological truths ARE IN THE BIBLE. They are taught holistically as you look at the totality of didactic scriptures.

Just like many other doctrines in Christianity, SIMPLICITY is revealed when you look holistically at the Scriptures and then reflect upon the nature of God theologically and philosophically. Consider the following points interrelated to the scriptural data:

- **THE BIBLE DIRECTLY DESCRIBES GOD IN AN IDENTICAL FASHION TO HIS ATTRIBUTES:** In other words, sometimes, the Bible speaks of God as not merely possessing a characteristics or quality or attribute, but embodying that attribute truly:
  - <sup>23</sup>But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. <sup>24</sup>God is spirit, and those who worship him must worship in spirit and truth.” **John 4:23-24 (ESV)**
  - This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. **1 John 1:5 (ESV)**
  - <sup>8</sup>Anyone who does not love does not know God, because God is love. . . . <sup>16</sup>So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. **1 John 4:8 & 16 (ESV)**

Notice that these attributes describe WHO and WHAT God is. These are not three separate things within God, but are three distinct ways of expressing the wholeness of Who and What He is.<sup>3</sup>

- **THE BIBLE IMPLIES GOD’S ATTRIBUTES ARE IDENTICAL TO HIS BEING:** There are times when scripture does not directly states “GOD IS...” but rather at times teaches the truth of Who and What He is indirectly. Consider:
  - The Lord God has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away with hooks, even the last of you with fishhooks. **Psalm 89:35 (ESV)**
  - The Lord God has sworn by his holiness that, behold, the days are coming upon you, when they shall take you away with hooks, even the last of you with fishhooks. **Amos 4:2 (ESV)**
  - For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself **Hebrew 6:13 (ESV)**

The implication of texts like these are clear: He swore BY His holiness, and yet there is nothing greater by which He can swear than Himself. Therefore, God’s holiness is Who He is. God is holiness. This is not simply applicable to God’s holiness but also to God’s TRUTH and other interrelated attributes:

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<sup>3</sup> Herman Bavinck, *Reformed Dogmatics*, pg. 124-128; John M. Frame, *The Doctrine of God* (Philipsburg, NJ: P&R Publishing, 2002), pg. 225-230

- But the Lord is the true God; he is the living God and the everlasting King. At his wrath the earth quakes, and the nations cannot endure his indignation.  
Jeremiah 10:10 (ESV)
- In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The Lord is our righteousness.'  
Jeremiah 23:6 (ESV)
- <sup>4</sup>In him was life, and the life was the light of men. <sup>5</sup>The light shines in the darkness, and the darkness has not overcome it. . . . <sup>9</sup>The true light, which gives light to everyone, was coming into the world.  
John 1:4-5, 9 (ESV)
- Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.  
John 14:6 (ESV)
- And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,  
1 Corinthians 1:30 (ESV)

## THINKING THROUGH DIVINE SIMPLICITY

Everything is made up of parts. Everything is compounded. Everything is part of a category, a genus, a system, a set, it is part of a larger whole or a collection. We are compound entities. Our bodies are compound. Our minds are compounds. Our social systems are compounds.

In philosophy there is a distinction between a thing's *essential properties* and a things *accidental properties*.<sup>4</sup> As compound creatures we possess both of these. **Essential properties** are properties that necessarily make a thing what it is, that if it didn't possess that thing it wouldn't be what it is. For example, a dog possess "dogness" that makes it a dog, and humans possess "humanness" that makes them human, so forth and so on. **Accidental properties** on the other hand are properties that could have been different and are not necessary to a thing – things such as color, shape, size, or weight. For example, a dog may possess *brown hair*, but brown hair is not an essential property to being a dog, because other dogs who are the same SPECIES can possess a variety of colors. Likewise, I may possess the accidental property of being *taller than* my brother-in-law when he was 8 years old. But taller than isn't an essential property to my humanity, otherwise when he turns 18 and becomes taller than me and I become *short than* him I would somehow lose my humanity, which is foolish. Likewise having *two legs* is not an essential attribute to being a human being, rather it is accidental. Otherwise you are left to affirm that all those who lose or do not possess the property of having two legs is somehow making them less human. We could go on but you get the point!

When it comes to God however, there are no accidental properties in Him. His attributes are essential to Him because they ARE Him. They are who He is. They are not additives to His nature. They are His nature. As **Saint Augustine (354-430 A.D.)** said,

"God has no properties but is pure essence. God's properties are really the same as his essence: they neither differ from his essence nor do they differ materially from each other."<sup>5</sup>

So, this understanding of God as the wholeness of His attributes and His attributes being the wholeness of Himself, is utterly completely unique comparable to pagan polytheism or pantheism.

In **polytheism** each deity is a personification of a particular aspect, or attribute of Creation. Even Plato, the great Greek philosopher, had a form of polytheism in which every aspect, every property, existed in the Realm of the Forms. Gnosticism fed off of these ideas and pushed this notion during the first few centuries of the Christian Church by affirming that the attributes of God are declensions or emanations (aeons) of God – so God's love was a distinct entity from God, as was His justice, his wisdom, and so forth. This is also true in some branches of Jewish theology, particularly Kabbalah.

On the opposite side is **pantheism**, which essentially affirms that God is synonymous with particular aspects of Reality. God has no distinct being apart from the world. His attributes are identical to Creation and Creation is identical to His attributes. That is to say that God is Creation and Creation is God. There is no aspect whatsoever that is not divine substance.

Divine Simplicity is a fine-tuned balance between two such extremes.

Ancient theologians affirmed of God that He is "**an ocean of boundless being**."<sup>6</sup> God is boundless and infinite and spaceless and ultimate, BUT He is a Creator, He is therefore personal and a causal agent with a mind, He is distinct from objects He brings into existence. BUT He is also a Being categorically unique compared to anything. In fact, it is not wrong to say that God is incomparable. God is not a Being that possesses qualities that make Him what He is, rather He is those qualities.

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<sup>4</sup> For a little simple overview to understand accidents and substances go to Gospel Coalition: <https://www.thegospelcoalition.org/blogs/kevin-deyoung/theological-primer-substance-accidents/>; for a little more detailed and intellectually stretching discussion consider <https://plato.stanford.edu/entries/aristotle-categories/#Sub>

<sup>5</sup> Augustine, *The Trinity*, 6.7, as quoted in Herman Bavinck, *Reformed Dogmatics*, pg. 118

<sup>6</sup> Gregory of Nazianzus, *Oration*, 38; John of Damascus, *The Orthodox Faith*, Book 1, Chapter 9

God's many attributes characterize His essence, and because of this they are not separate from one another. In fact, "All of [Gods] attributes have divine attributes"<sup>7</sup> in some deep and mystical way. This means that at an incredibly profound level God's wisdom is merciful and loving, at the same time His mercy is infinite and just, at the same time His power is good and wise. There is a beautiful, mystical, harmony of Oneness in Him. As **Saint Irenaeus (130-202 A.D.)** said so long ago,

"Far removed is the Father of all from those things which operate among men, the affections and passions. He is simple, not composed of parts, without structure, altogether like and equal to himself alone. He is all mind, all spirit, all thought, all intelligence, all reason . . . all light, all fountain of every good, and this is the manner in which the religious and the pious are accustomed to speak of God."<sup>8</sup>

Or consider the medieval theologian **Bernard of Clairvaux (1090-1153)** who put it this way,

"If you have said of God that he is good, great, blessed, wise or any other such quality, it is summed up in a single word: he is (Est). Indeed, for him to be is to be all these things. Even if you add a hundred such qualities, you have not gone outside the boundaries of his being. Having said them all, you have added nothing; having said none of them, you have subtracted nothing."<sup>9</sup>

So, this means that God's attributes cannot be suspended, withdrawn, diminished, or altered. You can't chop God up into quantities or percentages. There is a profound unity among God's diverse attributes.

While we are not saying that God's love and justice are COMPLETELY IDENTICAL, we are not saying they are COMPLETELY DISSIMILAR. I feel we have reached the limits of human thought on this point. We should remind ourselves that God's attributes are not abstract metaphysical properties but find their rest within His person.<sup>10</sup>

**God's attributes are not to be worshiped. Rather the God who holds these attributes is to be worshipped.**

Consider for example God's "goodness." What is God's "goodness" apart from God Himself? How can you even understand the very definitional framework of "goodness" without God? The answer is there is no goodness apart from Him and you can't define it apart from Him. But why? Because "goodness" is a way of describing everything God does because that is who and what He is. His goodness cannot be merely predicated to Him because by predicating goodness you are affirming goodness is a thing independent from His being. The very word "GOOD" has no meaning outside of God. Therefore, in a very real sense, the God and goodness are the same.

Or take God's love as another illustration. How can love even be understood apart from God? Every expression of love is a revelation of who God is and what He does. Now someone might say, but "God is love" is not an identity statement but rather a predication. But why say this? The reason to affirm this is because the philosophical theologian wants to argue, "**While God is love" it does not follow "Love is God."**<sup>11</sup> While I can see what is meant by this (the fear of deifying love as an abstraction) I am not sure it is fully true. The reason is somewhat philosophical and yet also theological.

God is a person. More succinctly and profoundly God is tri-personal. This has profound implications.

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<sup>7</sup> John Frame, *ibid.*, pg. 229

<sup>8</sup> I love how this translation sounds comparable to others; therefore, I have used this rendering. Sadly, the only sources I can find of the exact translation of Irenaeus comes from: Constance Victoria Briggs, *The Encyclopedia of God: An A-Z Guide to Thoughts, Ideas, and Beliefs about God* and various Catholic forums online

<sup>9</sup> Bernard of Clairvaux as quoted by Herman Bavinck, *ibid.* pg 151. Original work is *De consideration*, 1473

<sup>10</sup> John Frame has a very good discussion of this in the *Doctrine of God* book, pg. 229-230

<sup>11</sup> A good set of discussions on this can be found here: <https://www.reasonablefaith.org/podcasts/defenders-podcast-series-3/s3-doctrine-of-god-trinity/doctrine-of-god-trinity-part-11/> and <https://theseedchurch.org/2016/03/07/god-is-love-vs-love-is-god/> and <https://www.equip.org/article/god-is-love-but-is-love-god/>

Therefore, as one theologian as so effectively asserted,

“To praise God’s goodness is not to praise something other than God himself. It is not to praise something less than him, or a part of him, so to speak. It is to praise him.... We are [commanded] to image his goodness. Does that mean that we are to image some abstract property that is somehow attached to God or present in him somewhere? No, it means that we are to image God himself. Our moral standard is not an impersonal, abstract property. It is a person, the living God. The center of biblical morality is that we should be like him.... The personal is prior to the impersonal. God’s personal goodness defines any legitimate abstract concept of goodness.”<sup>12</sup>

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<sup>12</sup> John Frame, *Doctrine of God*, pp. 229-230

## THE TRINITY & SIMPLICITY

While we have been talking about the absolute and unique oneness or unity of God, there is an elephant in the room that needs to be addressed: THE TRINITY. I don't want to delve too deeply into the trinity at this point, but we must address the seeming conflict between the simplicity of God and the trinitarian nature of God.

**If God is simple, is ONE, one may ask, then how does this play into the understanding that God is trinitarian in nature?** Interesting question. Is there a contradiction? In short, no.

The simplicity of God is beautifully blended with the trinity of God. In fact, it could be argued that the simplicity of God keeps us theologically aligned when we reflect upon the Trinity. Classically understood the trinity is the understanding that God is three persons possessing one divine nature. But there are wrong ways of understanding this. Consider:

- When we end prayer by saying, "In the Name of the Father, the Son, and the Holy Spirit," we are not saying there are THREE gods to whom the prayer is directed (**Tri-theism**).
- When we say Jesus is the "Son of God," we are not saying God the Father is somehow another "being" and Jesus is another "being" of lesser value (**Arianism**).
- When we say the Holy Spirit is our Comforter, Counselor, and so forth, it doesn't mean the Spirit is some gaseous ether that indwells us as it did Jesus and that the Father sits up in Heaven looking down as the Supreme Being over them both (**Subordinationism**).
- When we say "God is a trinity" we are not saying there is one God with three personas, or personalities, or masks, or roles He plays — at one point He is the Father, at another He is the Son, and another the Spirit (**Sabellianism**).

These views of the trinity are flawed and ultimately heretical and one of the central reasons for this is they do not take seriously the SIMPLICITY of God.

When we come to the TRINITY we need to understand that it is not made up of three parts of God. It is not as if there are three quarters to God — one quarter is the Father, the other the Son, and the last the Spirit. **It is not as if God is a pie chart** and certain percentage of Him is Father, and another Son, and still another Spirit.

And it is not true that God's attributes are somehow parceled out under Fatherhood, and then another set under Son-hood, and still another under Spirit-hood.

Rather we should be understanding that "each person [in the Trinity] equally and fully shares the one, undivided essence and the one divine essence wholly subsists in each of the three persons."<sup>13</sup> Put another way, the Father, Son, and Holy Spirit are TRULY God because they share the same divine essence. **Saint Augustine (354-430 A.D.)**, the greatest patristic theologian in the history of the Church said on this point,

"There is . . . one sole Good, which is simple, and therefore unchangeable; and that is God. . . . [W]hen we speak of this Good as being by nature simple, we do not mean that it consists solely of the Father, or solely of the Son, or solely of the Holy Spirit, or that there is really only a nominal Trinity, without subsistent Persons. . . . What is meant by 'simple' is that its being is identical with its attributes, apart from the relation in which each person is said to stand to each other. For the Father of course has the Son; and yet he himself is not the Son; and the Son has the Father; and yet he himself is not the Father. But when each is regarded in

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<sup>13</sup> Matthew Barrett, *None Greater: The Undomesticated Attributes of God*, pg. 85

himself, not in relation to the other, his being is identical with his attributes. Thus each in himself is said to be living, because he has life; and at the same time he himself is life.”<sup>14</sup>

What is Augustine getting across? He’s getting across that the persons of the Trinity are not “parts” of God, they ARE God. He is also getting across the fact that God’s attributes are not additions to God’s essence. In this way God is not like Creation. Creation possesses attributes that can be or not be possessed by certain things.

Attributes are additives that make a thing what it is, but this doesn’t apply to God. God is not “one being among many” that happens to possess certain characteristics like all other beings in that genus.

God is not an entity that possesses love. God is not an entity that possesses justice. God IS Love, He IS Justice. And this also applies trinitarianly. It is not as if the Father is JUSTICE and the Son is LOVE and the Spirit is LIGHT. The Father, the Son, and the Holy Spirit ARE LOVE, JUSTICE, and LIGHT. By understanding this it will keep you from the false views of the trinity that want you to break up the Godhead into percentages or to bring tensions between the Father, the Son, and the Spirit. It simply doesn’t work.

God is perfect Harmony. God is perfect Peace. God is perfect Oneness. There is no debate, conflict, or misinformation within His being. When the Father says “I Will” so does the Son, and the Spirit. Their wills are in perfect unity and harmony.

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<sup>14</sup> Saint Augustine, *The City of God*, Book XI, Chapter 10

## APPLICATION

Before we close this section let us consider some of the reasons why this attribute of God matters. Consider the following:

- (1) **DIVINE SIMPLICITY MEANS GOD IS SELF-CONSISTENT:** God is not a being that He should contradict Himself or be fickle or emotionally unstable. He doesn't talk out both sides of His mouth! He is not a different God in the Old Testament comparable to the New Testament that some people like to claim. He isn't a God of justice and wrath in the Old Testament and somehow evolves into a higher form of love and mercy in the New. He is the same God and His attributes do not contradict one another. His love is holy and his holiness is loving. His justice indwells His mercy and His mercy cannot preclude His judgement.
- (2) **DIVINE SIMPLICITY MEANS NONE OF GOD'S ATTRIBUTES CAN BE RANKED:** God's attributes are a beautiful seamless chain of interconnected harmony. This is important. In our culture we love to dichotomize, systematize, categorize, and all the rest when it comes to things and people. We do this in Christianity as well. We love to pound and pound on about one feature of who God is, most notably we focus on God's LOVE, or His MERCY, and we contrast it to His HOLINESS and JUSTICE. But this doesn't work with God. God is not compartmentalizable. God is ONE. His love is just and His justice is loving. His grace is righteous and His righteousness is graceful.
- (3) **DIVINE SIMPLICITY MEANS ALL OF LIFE IS A HARMONIOUS EXPRESSION POINTING TO HIM:** All of Creation cries out that there is a God (Psalm 19 & Romans 1). *Saint Augustine* said,

"It is necessary that we, viewing the Creator through the works of his hands, raise up our minds to contemplation of the Trinity, of which creation bears the mark in a certain and due proportion."<sup>15</sup>

This means that there is no aspect of the world that does not have the primordial vestiges of God's creative goodness in it. Likewise, it means that everything really does point back to the Ultimate Reality of God Himself. Everything in Creation stands in the relation of being a marker or pointer directing the contemplator upwards towards the Creator. This is why the entire enterprise of Mankind is built around our relationship with the Creator and in many ways a display of the Creator. Think of ourselves and Creation:

- **The Universe is a unity of diversity** – It involves, space, time, and matter. Three intermingled realities of existence that are inseparable. Within each of these there is "threeness." Space possess height, length, and width. Time possesses past, present, and future. Matter involves neutrons, protons, and electrons as the building-blocks.
- **Our creaturely makeup is a unity of diversity** – We have a soul, mind, and body and yet are one "person."
- **Our soulish lives are a unity of diversity** – for we are logical, emotional, and appetitive. We can be reasonable, we can be emotional driven, and we can be appetite driven.<sup>16</sup>
- **Our activities are a unity of diversity** – for we play, work, and rest so that we may be "whole" people.
- **Our families are a unity of diversity** – The family unit exists as the most basic social unit. It is there for the flourishing our species and it also displays a tripartite reality that is yet unified – father, mother, and child.
- **Our social systems are a unity of diversity** – The family, the church, and the state all exist. They are not fully inseparable for they coalesce to make us a holistic human being. Yet they are not the same things in themselves.

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<sup>15</sup> Saint Augustine, *On The Trinity*, 12

<sup>16</sup> <https://plato.stanford.edu/entries/ancient-soul/>

We could keep going on with this unity of diversity motif, but the point is made. The world internally, consistently, holistically reveals this beautiful unifying diversity. In other words, there is a CORRECT WAY FOR THE WORLD TO WORK! There is an intentionality, a teleological unity to creation. And when we lose this reality, when we collapse the diversities into the same identical thing or we destroy the harmony among diverse things, we destroy the GOODNESS of Creation. On this point I am reminded of the words of **Herman Bavinck** when he said,

"When confession of the one true God weakens and is denied...the unity of the world and of humankind, of religion, morality, and truth can no longer be maintained. Nature and history fall apart in fragments, and along with consciously or unconsciously fostered polytheistic tendencies, every form of superstition and idolatry makes a comeback. Modernity offers abundant proof for this state of affairs, and for that reason the confession of the oneness of God is of even greater significance today than it was in earlier times."<sup>17</sup>

This is so very true isn't it? When the Christian worldview, that all-encompassing unifying view of reality, has begun to fall apart in Western Civilization for example, look at where we are now! "Polytheism" has made its comeback, as Bavinck prophesied, and "every form of superstition and idolatry" has made a comeback as well.

We live in an age now of mass-democratization of not merely political franchise but also in the realms of morality, ethics, jurisprudence, education, work, and pleasure. Anything that is anything goes. Everyone's opinion is now a truism and contradictions are held as acts of liberation. What has happened? I believe in part the answer can come back to Bavinck's words.

When we lose the sense of UNITY of God we lose the sense of UNITY of our world. When there is no unity then all there is is chaos.

We live in a post-Christian world that is screaming for answers but never stops to listen. Our world today wants to hold on to some semblance of the "good ol days" when the world was "nicer" and "made more sense" yet never stops to think why such times are gone! They are gone because we have lost our sense of unity and consistency and system in the world and that is rooted fundamentally in the lose of our view of God.

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<sup>17</sup> Herman Bavinck, *Reformed Dogmatics: God and Creation*, vol. 2 (Grand Rapids, MI: Baker Academic, 2004), pg.173