

Divine Impossibilities/In-capabilities

(Things That God Cannot Do)

By Nyron Medina



1. The concept of divine in-capabilities comes from the following Scripture. Heb. 6:18.
 - a. The real meaning is that there are some things that it is impossible for God to do, but these impossibilities is because God is incapable of doing them.
 - b. This means that God does not have the lack of morality or the moral nature to do these things.
 - c. God being God, means that, as God, by virtue of His divine nature He is incapable of doing these things.
2. When we study the Scriptures it tells us what kind of God; God is. Jer. 9:23, 24.
 - a. He exercises loving kindness (mercy).
 - b. He exercises judgement (fairness) and justice.
3. God declared just what kind of God He is. Ex. 33:17-19.
4. God's very name – YHWH – showed the type of God; God can only be. Ex. 34:5-8.

5. Even in the very Ten Commandments God shows Himself to be a God of mercy and justice. Ex. 20:5, 6.
6. This being the case, there are certain things that God cannot do because He is flatly incapable of doing them. There are simple in-capabilities for God that determines Him being unable to follow or do procedures that are themselves against these simple in-capabilities. These simple in-capabilities are the following points:
 - i. God cannot cease to be God.
 - ii. God cannot transgress His own Law or sin.
 - iii. God cannot lie about reality.
 - iv. God cannot do injustice.
 - v. God cannot make a creation God.
 - vi. God cannot dwelt together with sin.
 - vii. God cannot make sin into righteousness.
 - viii. God cannot change fulfilled history as if it never happened.
 - ix. God cannot force the human choice.
7. God cannot cease to be God.
 - a. God cannot deny Himself. 2 Tim. 2:13.
 - b. God cannot change. Mal. 3:6.
 - c. Forever God is God. Ps. 90:2; Ps. 48:14; Lam. 5:19.
 - d. Thus, in whatsoever God does, He cannot deny His divinity; He must operate as God with the ways of God.
8. God cannot transgress His own Law or sin.
 - a. Sin is transgression of God's Law. 1 Jn. 3:4; 1 Sam. 15:24.
 - b. God Has no iniquity (sin). Deut. 32:4; Ps. 92:15; Ps. 5:4.
 - c. Thus, in conclusion, God cannot sin or break His own Law in all that He does.
9. God cannot lie about reality.
 - a. God is a God of Truth. Deut. 32:4.

- b. God does not lie. Tit. 1:2; 1 Jn. 1:10; 1 Jn. 5:10. Num. 23:19.
 - c. What God says is reality is in fact reality. Rom. 3:4.
 - d. Thus, in conclusion, when God says something or pronounces something it is true and not make, believe, or false, for God will not say something to be what is not.
10. God cannot do injustice.
- a. God is a just God. Deut. 32:4. Job 4:17.
 - b. God is a God of Justice. Ps. 89:14.
 - c. The way of YHWH is to do justice. Gen. 18:19.
 - d. God does not pervert justice. Job 8:3.
 - e. Thus, in conclusion, none of the acts, plans, policies or initiative of God to save man involves any form of injustice.
11. God cannot make a creation God.
- a. God is God alone. Ps. 86:10. Isa. 44:8.
 - b. There is no god with God. Isa. 46:9. Isa. 43:10.
 - c. Man makes gods that are not God. Isa. 44:15-19.
 - d. Thus, in conclusion, God created creation, thus creation cannot be made the Creator by the only Creator.
12. God cannot dwell together with sin.
- a. The glory of God is a consuming fire, thus if He goes in the presence of sin, it will be consumed. Heb. 12:28, 29. Num. 16:19-21. Deut. 4:23, 24.
 - b. Sin in Aaron's sons caused them to be consumed by God. Lev. 10:1-3.
 - c. Sin separates from God thus He cannot dwell with it. Isa. 59:1, 2.
 - d. Thus, in conclusion, God is too holy to dwell with sin, where sin is therefore God cannot be.
13. God cannot make sin into righteousness.
- a. God is Righteousness, He cannot be sin. Jer. 23:5, 6.

- b. Righteousness is also obedience to the Law, this cannot be sin, but is the direct opposite to sin. (Ps. 119:172. Rom. 2:26. Rom. 8:4).
 - c. Unrighteousness is sin thus sin cannot be righteousness. 1 Jn. 5:17.
 - d. Thus, in conclusion, Righteousness, being the very opposite of sin, cannot see sin being made Righteousness. Nothing wrong or sinful can God make righteousness by His doing.
14. God cannot change fulfilled history as if it never happened.
- a. Good history of God's people is written in the Lord's book of remembrance. Mal. 3:16.
 - b. The book of iniquity has all the wrongs of man written in them. Rev. 20:12.
 - c. Those fulfilled history is done by man while he is alive and not in the grave. Eccl. 9:10.
 - d. God says that He will judge men by His Law based upon his history, thus God cannot rescind fulfilled history. Eccl. 12:1, 13, 14.
 - e. Thus, in conclusion, history of human events pass and God records them and will judge man by His Law according to this history, thus He cannot undo fulfilled history to alter good or bad.
15. God cannot force the human choice.
- a. Man must choose to follow God or do good. Josh. 24:14, 15.
 - b. Man may also choose evil. Isa. 66:4.
 - c. God teaches man that he may choose. Ps. 25:12.
 - d. It is the butter and honey of the Word of God that gives man the ability to choose, good against evil. (Isa. 7:15. Ps. 55:21. Ps. 119:103).
 - e. Thus, in conclusion, because God must appeal to the mind/reason to evoke a decision or choice from the person for good, He cannot force the choice. Since man will suffer the consequences for his wrong choices, he is thus responsible, and not any divine force.
16. Now let us look at a few quotations that transgresses the divine in-capabilities.

“We have been declared righteous, or regarded as righteous, not through any deeds of law but through our having accepted Jesus Christ.” **Redemption in Romans, Adult Teachers Sabbath School Bible Study Guide, July. Aug. Sept. 2010, p. 66.**

“At the same time, all of our sins have been laid on Jesus. God has reckoned that Jesus committed those sins, not us, and that way we can be spared the punishment that we deserve. That punishment fell on Christ for us, on behalf of us, so that we never have to face it ourselves. What more glorious news could there be for the sinner?” **Ibid, p. 66.**

“In the plan of salvation, each of us is the criminal. The substitute, Jesus, has a perfect record, and He stands in the court in our stead, His righteousness accepted in place of our unrighteousness. Hence we are justified before God...” **Ibid, p. 41.**

“A key concept in this lesson is the idea of substitution. Christ’s record of perfect obedience to the law substitutes for our record of disobedience haphazard obedience, or obedience for the wrong motives.” **Ibid, pg. 51.**

“Second, the law carries a penalty for breaking it and thus implies the need for an Advocate, a Saviour, to plead our case in the heavenly court—a Lawyer who can overturn the judgement in our favour...But thank God that Jesus’ death paid the penalty of death. He died the death we deserved so that we might have eternal life, and that death fulfilled the righteous demands of His law.” **Ibid, pp. 95, 97.**

17. Now we can look at some advanced divine in-capabilities transgressed in the above statements; that are based upon the simple divine in-capabilities.
 - i. God cannot declare a person righteous while sin yet remains in the person.
 - a. This would make God a liar.
 - b. This would be making sin (in the person) into Righteousness.
 - c. This would be God doing injustice.
 - d. Thus, in conclusion, God, if He did this false justification would be esteeming something to be the opposite of what it remains to be. But God cannot deceive Himself.
 - ii. God cannot delegate or transfer His divine abilities to create to be performed in or by creation.
 - a. If God could do this, He would make creation a God/god with God.

- b. Thus, in conclusion, God can do His creating by Himself; a creation certainly cannot help Him to create. God creates because He is God, and this divinity cannot be delegated to any creation to be a Creator.
- iii. God cannot transfer guilt and its transgression from the guilty to someone else.
 - a. This would make God do injustice.
 - b. This would be an attempt to change fulfilled history.
 - c. This would be an outward attempt to force the human choice.
 - d. Thus, in conclusion, guilt and its wrong deeds are non-transferable, this is the way of history and God cannot break it.
- iv. God cannot punish the guilty or the innocent for sins that are not their responsibility.
 - a. This would mean that God is doing injustice.
 - b. This would make God sin or break His own Law.
 - c. The guilty can only pay for his particular guilt, and the innocent cannot in justice pay for the guilty, this is against God very nature.
- v. God cannot make the innocent guilty with other people's guilt and sins.
 - a. This, if it were possible, would mean that God is doing injustice.
 - b. This would also be changing fulfilled history.
 - c. Thus, in conclusion, this impossibility which attacks the justice of God cannot save the guilty from the penalty for his guilt and wrongs.
- vi. God cannot make a person's death in time and history be the actual death of all people for all periods of time.
 - a. If this were to be so, God would have to rescind and redo fulfilled history which is; an impossibility.
 - b. This would also be injustice, since the death of one cannot be the death of multitudes, including even of those who were dead before.
 - c. Thus, in conclusion, the real application of Jesus' death for man cannot be an objective substitute. We are not made to escape punishment by any historical event, but by the relationship of a merciful, forgiving personal God.

- vii. God cannot transfer the historical obedience of God's Law to another non-doing person.
- a. If God were to do that it would be injustice.
 - b. It would also be an attempt to force the person's choice.
 - d. God would also be lying about reality.
 - e. Thus, in conclusion, by giving divine Faith, God can give the knowledge it takes for a person to cause their own obedience to the Law as Jesus had. Spiritual obedience, that is, Jesus acts of exaltation of God can be given to a person, by the gift of the Faith of Jesus.
- viii. God cannot exist in fiction or non-reality as if it is real and is created by Him.
- a. To do this God would have to lie about reality.
 - b. This would also be injustice.
 - c. Thus, in conclusion, an idea about salvation that is fiction; is not the abiding presence of a God of Truth, for it is not an existing creation.

18. Now, a word about the death of Jesus for our sins by the decree of God.
- a. Jesus suffered and died for our sins, not as a punishment, but our punishment was upon Him to show Him the horrible sufferage unto death for the sins of mankind.
 - b. Jesus did not only suffer for us, but gave spiritual life available for mankind. However, His sufferage and gift of life on the cross was not applied to man on the cross pre-conditionally, they were just provisions.
 - c. The Substitute that is given to man only in application after the cross, is not the death of the dead Christ, neither is it His literal historical obedience the (the Law); the substitute is the Life of Christ (an experience of love) which is applied conditionally to the penitent in his heart in place of spiritual death in sins.



Published by Thusia Seventh Day Adventist Church

FIN.