



## GRACE LEADERSHIP TRAINING

### Class 1 God Is

Instructor: Pastor Benjamin

Class Summary: This lesson focuses upon the existence of the Biblical God. He is the assumed and logical starting place in Scripture and for the Christian life.

#### INTRODUCTION

God Is...

Questions

Presuppositions

1. There is a God (God Is - God Exists) Class 1
2. He has spoken (special revelation in Scripture and in Christ) Class 2
3. We can know Him (epistemology) Class 3

#### I. EXISTENCE

##### A. Biblical Evidence

1. Genesis 1:1
2. Exodus 3:14
3. John 1:1-3
4. Colossians 1:16-17
5. Isaiah 40:12-17 (cf. Job 38:1-11)

##### B. First Cause

Laws of \_\_\_\_\_

Laws of \_\_\_\_\_

Laws of \_\_\_\_\_

Laws of \_\_\_\_\_

Of Knowledge

Of Scripture

##### C. God is Real

1. A \_\_\_\_\_ being
2. Distinct from Creation
3. Non-contingent
4. He \_\_\_\_\_ outside of our mind

*Evidence:* His actions in the world which flow from a distinct, non-contingent being. Gen. 1:1; Gen. 6-9; Gen. 12; Lk. 1:26-38; John 1:114

##### D. Personal Relevance ("so what?")

"The doctrine of God is the central point for much of the rest of theology. One's view of God might even be thought of as supplying the whole framework within which one's

theology is constructed, life is lived, and ministry is conducted” (Millard Erickson, *Christian Theology*, 290).

1. Worldview
2. Right \_\_\_\_\_
3. Correction
4. \_\_\_\_\_
5. Savior
6. Relationship
7. To understand and \_\_\_\_\_ God (Jer. 9:23-24)

E. Is it possible to know God?

1. God is \_\_\_\_\_
2. God is \_\_\_\_\_

F. How do we come to know Him?

- 1.
  - 2.
  - 3.
  - 4.
- a) General Revelation
  - b) Special Revelation

G. Naturalistic and Philosophical Arguments

1. *The Cosmological Argument*. Traces the cosmos back to its Maker.

Scripture:

Value:

2. *The Design (teleological) Argument*. This argument recognizes the rational ends in creation.

Scripture:

Value:

3. *Anthropological (moral) Argument*. This argument traces back from the mind and spirit of man back to the Creator.

Scripture:

Value:

4. *The Ontological Argument*. This argument traces back from the idea of God that mankind has.

Scripture:

Value:

5. *The Transcendental Argument*. This argument argues from God’s existence as first and necessary cause for all things.

“It is impossible to prove the existence of anything, without the existence of God, because how do you have standards, and meaningful laws such as the laws of logic? There is logical coherence in this world (gravity for example), because there is a being, God, who is Himself logical, and determined moral absolutes, as well as all standards, boundaries and principles that we see in humanity and in the world.

In the atheistic world you cannot justify or account for laws in general. The laws of thought, in particular laws of nature, cannot account for the human mind and the fact that it's more than electrochemical complexes and cannot give us moral absolutes.

That is to say, in the atheist conception of the world, there's really no reason to debate; because in the end, all these laws are conventional (arbitrary and made up). All these laws are not really law-like in their nature. If you're an atheist and materialist, you'd have to say they're just something that happens inside the brain” (Dr. Greg Bahnsen, Univ. CA Irvine, *The Great Debate: Does God Exist?* Bahnsen v. Stein, 1985).

6. *The Argument from Congruity*. The best postulate is probably true.

Summary

## II. DEFINITION

He is \_\_\_\_\_

He is \_\_\_\_\_

He is \_\_\_\_\_

He is \_\_\_\_\_

## III. PERSON & PERSONALITY

God is a person.

A. God is capable of conscious, \_\_\_\_\_ thought and is thoroughly \_\_\_\_\_.

1. He \_\_\_\_\_ His name - Exod. 3:14; Gen. 17:1; 31:13; 46:3; Isa. 42:6; Rev. 1:8.

2. He tells Israel there is no one like Him - Isa. 43:10; 45:22; 46:9; Hos. 11:9.

3. He expresses His \_\_\_\_\_ or speaks of acting in accordance with His emotions.

a) \_\_\_\_\_ - Job 42:7; Isa. 13:3; Jer. 15:14

b) \_\_\_\_\_ - Ex. 20:5; Ezek. 39:25

c) \_\_\_\_\_ - Jer. 12:15; Isa. 54:7-8; Hos. 1:7

4. He has revealed His word in Scripture - 2 Tim. 3:16; 2 Pet. 1:19-21

5. Because God is \_\_\_\_\_, He is therefore self-conscious. Isa. 40:14; Matt. 10:29; Heb. 4:13

B. God is self-determining. Isa. 46:10; Job. 42:2; Ps. 115:3; Eph. 1:11

C. God is personal

1. He hears and answers \_\_\_\_\_ - Matt. 7:7; 21:22; Jas. 5:16

2. He comforts and gives \_\_\_\_\_ and help - 2 Cor. 1:3-4; 7:6

3. He judges the wicked - 2 Pet. 2:4-9; Jude 15; Ps. 75:10

4. He blesses the righteous - Ps. 1; 1 Pet. 3:14; Jas. 5:11

5. He \_\_\_\_\_ us and acted upon this relationally - John 3:16; Phil. 2:5-8

6. Christ came to serve and give His life - John 4:34; 5:30; 6:38
7. He revealed himself fully in Christ's \_\_\_\_\_ - John 1:14; Heb. 1:2

*Personal Relevance: God is able to have a relationship with you. How does this make a difference in your life? He is not distant or aloof, He is personal. In what ways are you grateful that God is a person and able to be involved in your life individually and relationally? (Jot down one or more).*

#### IV. TRINITARIANISM

- A. Definition: God is \_\_\_\_\_ in essence or nature, but \_\_\_\_\_ in person.  
Expanded Definition: There is only one God, existing as one undivided essence, and three coeternal, coequal, yet distinct persons, Father, Son, and Holy Spirit.
- B. Hymns and Trinitarianism
- C. Unity, Oneness and Monotheism  
There is only one God.
  1. Genesis 1:26-27
  2. Deut. 6:4
  3. Deut. 32:39
  4. John 5:44
  5. John 10:30
  6. 1 Cor. 8:4, 6
  7. Eph. 4:6
- D. The Father is God
  1. John 6:27
  2. Rom. 1:7
  3. 1 Cor. 8:6
  4. Eph. 4:6
  5. 1 Pet. 1:2

*Our Response?*
- E. The Son is God
  1. Matt. 4:6-7
  2. Matt. 26:63
  3. Gen. 1:1
  4. Col. 1:16
  5. John 1:1-2, 14
  6. John 8:58
  7. John 20:28

*Our Response?*

F. The Holy Spirit is God

1. Acts 5:3-4, 9
2. Acts 20:28
3. 1 Cor. 3:16
4. 1 Cor. 6:19

*Our Response?*

*For Further Study; Matt. 28:19; Matt. 3:16-17; 2 Cor. 13:14; 1 Pet. 1:2*

V. HERETICAL VIEWS

1. Arianism — “The Father is Eternal not the Son”

Refuted:

2. Sabellianism — “One God revealed in modes”

Refuted:

3. Socinianism — “Denies true deity of Son and Spirit.”

Refuted:

4. Unitarianism — “Denial of the trinity.”

Refuted:

5. Tritheism — “There are three Gods, not one.”

Refuted:

VI. NAMES OF GOD

Adonai

Elohim

El Roi

El Shaddai

Immanuel

Etc.

VII. ATTRIBUTES

A. On Describing God

- 1.
- 2.

B. On Defining Attributes

"The whole essence is in each individual attribute. Knowledge of the attribute carries with it knowledge of the divine essence. God's attributes are His essential qualities, which are inherent in His very own being and co-exist with it. The essential qualities of each attribute reveal some aspect of the being of God. Each attribute describes God as He is, not just part of His being, or simply what He does. Attributes have objective existence; they are not simply mere names for the human conceptions of God. Attributes are inherent in the divine essence; they are not separate existences. Attributes belong to the divine essence as such, and in those manifesting the divine essence, the essence is only revealed through the attributes. Thus, the attributes describe the very essence of God" (Fruchtenbaum, 45).

#### For Further Study

##### Errors to Avoid (Dr. Jack Willsey)

1. Reducing God to the sum of his characteristics and attributes.
2. Assuming that any list of his attributes is complete.
3. Emphasizing one attribute or set of attributes over all the others.
4. Regarding any pair of attributes as in tension or opposition.

"The qualities intrinsic in God are one in God yet many in our perception. In their unity they reveal God's singular character and personality. In their variety they allow us to behold and praise various aspects of the divine activity, and to name the one God by different names and through varied metaphors" (Thomas C. Oden, Systematic Theology, vol. 1, The Living God 1987, 38).

#### C. Categories (various ways of categorizing)

#### D. Moral Attributes: "Goodness"

1. *Holiness*  
Meaning  
Scripture  
Implication and Application
2. *Goodness*  
Meaning  
Scripture  
Implication and Application
3. *Benevolence*  
Meaning  
Scripture  
Implication and Application
4. *Mercy*  
Meaning  
Scripture  
Implication and Application
5. *Longsuffering*  
Meaning

- Scripture
- Implication and Application
- 6. *Love*
  - Meaning
  - Scripture
  - Implication and Application
- 7. *Grace*
  - Meaning
  - Scripture
  - Implication and Application
- 8. *Righteousness / Justice*
  - Meaning
  - Scripture
  - Implication and Application
- 9. *Truth*
  - Meaning
  - Scripture
  - Implication and Application
- 10. *Omniscience*
  - Meaning
  - Scripture
  - Implication and Application
- 11. *Omnisapient*
  - Meaning
  - Scripture
  - Implication and Application
- 12. *Omnipotence*
  - Meaning
  - Scripture
  - Implication and Application
- E. Natural Attributes: "Greatness"
  - 1. *Self-Existence (Aseity)*
    - Meaning
    - Scripture
    - Implication and Application
  - 2. *Simplicity*
    - Meaning

- Scripture
- Implication and Application
- 3. *Unity*
  - Meaning
  - Scripture
  - Implication and Application
- 4. *Freedom*
  - Meaning
  - Scripture
  - Implication and Application
- 5. *Eternality*
  - Meaning
  - Scripture
  - Implication and Application
- 6. *Immutability*
  - Meaning
  - Scripture
  - Implication and Application
- 7. *Infinity*
  - Meaning
  - Scripture
  - Implication and Application
- 8. *Omnipresence/Immensity*
  - Meaning
  - Scripture
  - Implication and Application
- 9. *Sovereignty*
  - Meaning
  - Scripture
  - Implication and Application

## VIII. OPPOSING VIEWS OF GOD

### A. World Religions

1. Judaism
2. Islam
3. Baha'i
4. Zoroastrianism



5. Hinduism
6. Buddhism
7. Jainism
8. Taoism/Daoism
9. Shinto
10. Sikhism
11. \*Confuciansim

## B. False Theistic Views

1. **Polytheism.** The belief in more than one god.
2. **Henotheism.** The worship of one god without denying the existence of other gods. Often appears in the form of worship of one god per region.
3. **Pantheism.** “God is all and all is god.” God is everything and everything is god.
  - **Panenthiesm.** A subset of pantheism in which god is in everything.
4. **Deism.** The religion of the absentee god. He started the universe in motion and stepped aside.
5. **Monism.** The universe is a finite, partial, created manifestation of the divine life. (A variety of forms).
6. **Dualism.** Does not believe in a personal God, but in two forces of nature. (These two forces vary thus there are a variety of forms of dualism).
7. **Pluralism.** The same as dualism, but has three or more elements (as opposed to two in dualism).
8. **Dynamism.** Teaches that charms and amulets are the real thing.
9. **Fetishism.** Believes that powerful spirits inhabit material objects.
10. **Animism.** The belief in natural spirits.<sup>1</sup>

## C. Atheistic Views

1. **Atheism.** In its most basic sense it is the denial that a god exists. There is no god. (Appears in various forms)
2. **Agnosticism.** The belief that there is not sufficient evidence to affirm or deny the existence of a god. Man cannot know that a god exists.
3. **Evolution.** The conjecture that life itself arose from non-living matter. (“An inference based on a pure hypothesis” Chafer, 168).
4. **Materialism.** The view that holds that the universe equals atoms. The facts of experience are explained by appeal to the laws of physical or material substance.
5. **Idealism.** The universe equals force plus ideas. The explanation for the universe is the organization of ideas. Nothing exists except in the thought or impression which the mind sustains.
6. **Realism.** What the mind thinks has real existence. All objects of which consciousness is aware are realities.

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<sup>1</sup> Portions of this section are summarized from *What We Know About God*, Arnold Fruchtenbaum, 14-17.

7. **Positivism.** Man's knowledge is restricted to physical phenomena. The senses then are man's only source of knowledge. <sup>2</sup>

## IX. OUR RESPONSE

- A. Know Him
- B. Believe Him
- C. Worship & Adore Him
- D. Imitate Him
- E. To please Him

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<sup>2</sup> cf. L. S. Chafer, *Systematic Theology*, Vol. I, 162-173.