

Grace Leadership Training

*Training leaders for the home
and the church*



A Note to Students

I hope you can use this presentation and that it benefits you in your continued study of our Awesome God.

Many Thanks!

Elders

- Joe Adamson
- Dee Potter
- Chris Putnam
- Steve Roberts
- Bryan Smith
- Larry Younkers
- *Pastor Jon
- Pastor Andrew
- Pastor Dave
- Pastor Benjamin

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- Steve Roberts
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Various

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- Daren Milionis
- Rocky Cook
- Alyssa Pellascio
- Annie Collett

Schedule

6:30 - 7:00 - Sign in, Prayer, Devotional

7:00-7:30 - Lesson

7:30-7:40 - Break

7:40-8:30 - Lesson

8:30-8:40 - Break

8:40-9:30 - Lesson

Prayer and Devotional

The background of the slide features a serene landscape of misty, layered mountain ranges. The mountains are silhouetted against a soft, hazy sky, creating a sense of depth and tranquility. The overall color palette is dominated by cool blues and greys, with a thin orange horizontal band separating the title from the main content area.

Pastor Jon - Prayer

Mary Lee Huey - Devotional

Lesson 1: God Is

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.

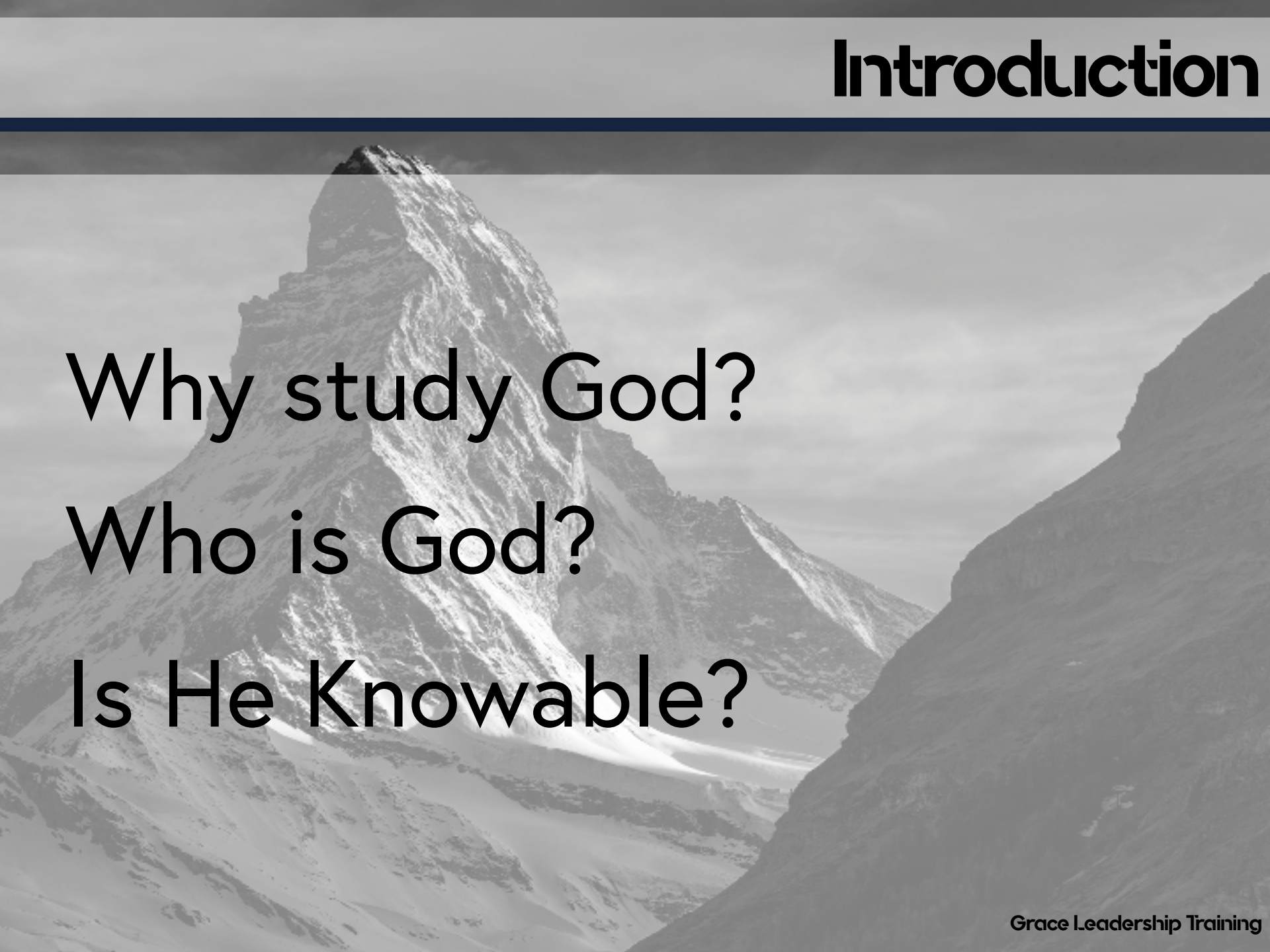
Instructor: Pastor Benjamin

Grace Leadership Training

Introduction

God Is....

Introduction



Why study God?
Who is God?
Is He Knowable?

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

God's existence is the assumed and logical starting place in Scripture.

"The biblical arguments are... that the Bible not only assumes the existence of God but also teaches it" (Fruchtenbaum, 13).

I. Existence

A. Biblical Evidence

Genesis 1:1

¹ In the beginning God created the heavens and the earth.

Exodus 3:14

¹⁴ God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.' " (cf. John 8:58)

John 1:1-3

¹ In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things came into being through Him, and apart from Him nothing came into being that has come into being.

Colossians 1:16-17

¹⁶ For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. ¹⁷ He is before all things, and in Him all things hold together.

I. Existence

A. Biblical Evidence

Isaiah 40:12–17

¹² Who has measured the waters in the hollow of His hand, And marked off the heavens by the span, And calculated the dust of the earth by the measure, And weighed the mountains in a balance And the hills in a pair of scales? ¹³ Who has directed the Spirit of the Lord, Or as His counselor has informed Him? ¹⁴ With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge And informed Him of the way of understanding? ¹⁵ Behold, the nations are like a drop from a bucket, And are regarded as a speck of dust on the scales; Behold, He lifts up the islands like fine dust. ¹⁶ Even Lebanon is not enough to burn, Nor its beasts enough for a burnt offering. ¹⁷ All the nations are as nothing before Him, They are regarded by Him as less than nothing and meaningless.

I. Existence

B. First Cause

“The proposition that there is a God introduces at once the cause of all causes, the finality of all philosophy, and the alpha and omega of all science. Consistency dictates that the student ...should not discontinue abruptly his investigation at the point where they are consummated in the discovery of the First Cause— even God.

If the facts and forces of nature are engaging to the serious mind, how much more engaging should be the Person and power of the God who created nature! And how much is added to the importance of this investigation into the proposition that there is a God when the moral and saving values are included!”

(Chafer, Vol. I, 140).

I. Existence

B. First Cause

Absolutes

Laws of Logic

Laws of Nature

Laws of Morality

Laws of Uniformity/ Uniformity of Nature

Of Knowledge

Of Scripture

C. God is Real

A Real Being

Distinct from Creation

Non-contingent

He exists outside of our mind

Evidence: He acts in our world

D. Personal Relevance

“So what?” What do you think?

Millard Erickson, “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” (Christian Theology, 290).

D. Personal Relevance

1. Worldview

Our thinking about God affects our entire life.

2. Right Doctrine

In order to have correct thinking, belief and behavior about God.

3. Correction

To correct wrong thinking about God

D. Personal Relevance

4. Creator

To know God as creator and live accordingly.

5. Savior

To know God as Savior and walk worthy.

6. Relationship

To know God intimately and deeply in a growing relationship.

D. Personal Relevance

To Understand and Know God

²³ Thus says the Lord, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; ²⁴ but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the Lord. Jeremiah 9:23–24 (NASB95)

~ Key Verses ~

E. Is it Possible to Know God?

God is Incomprehensible

We cannot fully or totally grasp the knowledge of God.

Job 11:7 - ⁷ “Can you discover the depths of God? Can you discover the limits of the Almighty?

Romans 11:33–34 ³³ Oh, the depth of the riches both of the wisdom and knowledge of God!

How unsearchable are His judgments and unfathomable His ways! ³⁴ For who has known the mind of the Lord, or who became His counselor?

God is Knowable

We cannot know everything about God.

John 14:7 ⁷ “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.”

John 17:3 ³ “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”

F. How do we come to know Him?

Sources of Knowledge

1. Intuition - What the natural normal mind assumes to be true.
2. Tradition - Remote teachings from early man; present teaching to children.
3. Reason - capacity of man to learn through use and ability of logical thinking, deriving truths about God.
4. *Revelation - superior (Lesson 2)
 - a) General
 - b) Special

Summary

The first three, while limited, can lead to some rational support and conclusions in favor of God's existence.

Special Revelation

Chafer

"The dim lights of intuition, tradition and reason, are submerged under the blazing irradiation of revealed truth. No measurement can be placed on the advantage the Word of God is to those who humbly receive and profit by its message." Chafer, Systematic Theology, 136).

Tertullian

"So that we might obtain an ampler and more authoritative knowledge at once of himself and of his plans and will, God has added a written revelation. This revelation is on behalf of everyone whose heart is set on seeking God, that seeking they may find, and finding they may believe, and believing they may obey." (As quoted in Gregg T. Allison, Historical Theology, 189).

G. Naturalistic Arguments

1. The Cosmological Argument (a posteriori - “from what is after”).

Deals with the fact that the universe is an effect which logically demands a cause. Everything must have a cause; since the universe exists, its cause must be God.

Hebrews 3:4 ⁴ For every house is built by someone, but the builder of all things is God.

Psalms 19:1–6 ¹ The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. ² Day to day pours forth speech, And night to night reveals knowledge. ³ There is no speech, nor are there words; Their voice is not heard. ⁴ Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, ⁵ Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. ⁶ Its rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat.

G. Naturalistic Arguments

2. The Design (teleological) Argument (a posteriori - “from what is after”).

Because of the intricacies of the universe and its order and design there must be a designer. The designer must be more wonderful than His design. The designer is God.

Psalm 94:9 ⁹ He who planted the ear, does He not hear? He who formed the eye, does He not see?

Romans 1:18–20 ¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, ¹⁹ because that which is known about God is evident within them; for God made it evident to them. ²⁰ For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

G. Naturalistic Arguments

3. The Anthropological (moral) Argument (a posteriori - “from what is after”). Mankind has personality (intellect, emotion and will) and is a moral being able to decide right and wrong. There must be a being as a first cause of this who has these same characteristics.

Acts 17:29 ²⁹ Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.

G. Naturalistic Arguments

4. The Ontological Argument (a priori - “from what is before”). Mankind has an idea of God. The idea of a perfect must come from a perfect source and that perfect source is God. Therefore God exists.

¹¹ He has made everything appropriate in its time. He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end. Ecclesiastes 3:11

“Summarily, the ontological argument says that man cannot rid himself of the idea of God. Therefore, the real and objective existence of God is involved in the very idea of such a being. So, the very idea of God proves His existence.” (A. Fruchtenbaum, 13).

Weakest of the naturalistic arguments. Why?

Just because mankind has an idea doesn't mean you can prove the idea or that it is true! (e.g. leprechauns; unicorns; aliens).

G. Naturalistic Arguments

5. The Transcendental Argument. The transcendental argument says the proof of the Christian God is that without the existence of God it is impossible to prove anything.

“God created the world, and this world reflects the uniformity that He imposes on it by His governing, and our thinking is to reflect the same consistency or logical coherence that is in God’s thinking” (Dr. Greg Bahnsen, The Great Debate: Does God Exist?, Univ. CA Irvine, 1985).

6. The Argument from Congruity.

The postulate (theory, hypothesis) that best fits the facts is probably true. The postulate that God exists best explains the universe, therefore he probably exists.

G. Naturalistic Arguments: Conclusion

Summary of Arguments: It is not illogical or unreasonable to conclude that God exists.

“To the spiritual Christian to whom God’s illuminating, authoritative “Thus saith the LORD” of the Scriptures has come, little will be added by rationalistic theistic arguments; however, these arguments exist and do contribute to theology that which reason suggest. On this ground these arguments should be pondered by every student of doctrine.” (Chafer, Systematic Theology, 161).

II. Definition



II. Definition

“If you can understand it, it’s not God.”

Augustine of Hippo

“If by definition is meant a complete statement of all that is in a subject, it is impossible for man to define God. The most that man can do is to recognize the incomparable position which God occupies above all beings, to ascribe attributes to Him, and to frame a general statement of what the mind conceives to be true.” (Chafer, 130).

II. Definition

God Is...

Who He Is

What He Is

What He Does

II. Definition

God is infinite, eternal, personal, spirit.

He is Infinite

God is free from limitations beyond Himself. Other than His own nature and logic, He has no restraints.

Job 11:7–9 ⁷ “Can you discover the depths of God? Can you discover the limits of the Almighty? ⁸ “They are high as the heavens, what can you do? Deeper than Sheol, what can you know? ⁹ “Its measure is longer than the earth And broader than the sea.

II. Definition

God is infinite, eternal, personal, spirit.

He is eternal (not contingent)

Exodus 3:14 ¹⁴ God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ ”

Psalms 90:2 ² Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God.

II. Definition

God is infinite, eternal, personal, spirit.

He is personal (intellect, emotion, will)

Job 42:7 ⁷ It came about after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.

II. Definition

God is infinite, eternal, personal, spirit.

He is non-corporeal spirit

John 4:24 ²⁴ “God is spirit, and those who worship Him must worship in spirit and truth.”

Exodus 19:18 ¹⁸ Now Mount Sinai was all in smoke because the Lord descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.

III. Person and Personality

Characteristics of Person/personhood

A person is one who is a rational being with self-consciousness and self-determination.

1. Self-consciousness. Awareness of oneself as a distinct thing (distinct from other beings).
2. Self-determination. The ability to make decisions and carry them out.

“A person is a being who speaks and acts” (Tertullian)

"A person is an individual substance of a rational nature" (Boethius).

III. Person and Personality

God is...

- In His essence or nature, a person. He is a rational being, who has self-consciousness.
- He is also self-determining.

A. God is capable of conscious, rational thought and is thoroughly self-conscious

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

III. Person and Personality

Exodus 3:14 14 God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ ”

Genesis 17:1 1 Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, “I am God Almighty; Walk before Me, and be blameless.

Genesis 31:13 13 ‘I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.’ ”

Genesis 46:3 3 He said, “I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.

Isaiah 42:6 6 “I am the Lord, I have called You in righteousness, I will also hold You by the hand and watch over You, And I will appoint You as a covenant to the people, As a light to the nations,

Revelation 1:8 8 “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

III. Person and Personality

A. God is capable of conscious, rational thought and is thoroughly self-conscious

1. He reveals 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.

III. Person and Personality

Isaiah 43:10 10 “You are My witnesses,” declares the Lord,
“And My servant whom I have chosen, So that you may know
and believe Me And understand that I am He. Before Me there
was no God formed, And there will be none after Me.

Isaiah 45:22 22 “Turn to Me and be saved, all the ends of the
earth; For I am God, and there is no other.

Isaiah 46:9 9 “Remember the former things long past, For I
am God, and there is no other; I am God, and there is no one
like Me,

Hosea 11:9 9 I will not execute My fierce anger; I will not
destroy Ephraim again. For I am God and not man, the Holy
One in your midst, And I will not come in wrath.

III. Person and Personality

A. God is capable of conscious, rational thought and is thoroughly self-conscious

1. He reveals His name - Exod. 3:14; Gen. 17:1; 31:13; 46:3; Isa. 42:6; Rev. 1:8.
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3. He expresses His emotions or speaks of acting in accordance with His emotions.

III. Person and Personality

Anger

Job 42:7 — 7 It came about after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.

Isaiah 13:3 — 3 I have commanded My consecrated ones, I have even called My mighty warriors, My proudly exulting ones, To execute My anger.

Jeremiah 15:14 — 14 “Then I will cause your enemies to bring it Into a land you do not know; For a fire has been kindled in My anger, It will burn upon you.”

Jealousy

Exodus 20:5 — 5 “You shall not worship them or serve them; for I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, (cf. Deut. 5:9)

Ezekiel 39:25 — 25 Therefore thus says the Lord God, “Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel; and I will be jealous for My holy name.

III. Person and Personality

Compassion and Mercy

Jeremiah 12:15

15 “And it will come about that after I have uprooted them, I will again have compassion on them; and I will bring them back, each one to his inheritance and each one to his land.

Isaiah 54:7-8

7 “For a brief moment I forsook you, But with great compassion I will gather you. 8 “In an outburst of anger I hid My face from you for a moment, But with everlasting lovingkindness I will have compassion on you,” Says the Lord your Redeemer.

Hosea 1:7

7 “But I will have compassion on the house of Judah and deliver them by the Lord their God, and will not deliver them by bow, sword, battle, horses or horsemen.”

III. Person and Personality

A. God is capable of conscious, rational thought and is thoroughly self-conscious

1. He reveals 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 emotions or speaks of acting in accordance with His emotions.

4. He has revealed His word in Scripture

2 Timothy 3:16 — ¹⁶ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;

2 Peter 1:19–21 — ¹⁹ So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰ But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, ²¹ for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

III. Person and Personality

A. God is capable of conscious, rational thought and is thoroughly self-conscious

1. He reveals 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 emotions or speaks of acting in accordance with His emotions.
4. He has revealed His word in Scripture

5. Because God is all-knowing, He is therefore self-conscious (Isa. 40:14; Matt. 10:29; Heb. 4:13)

“In knowing everything that is knowable, God must know himself and everything about himself.... We must attribute self-consciousness to God in virtue of his omniscience” (Feinberg, 230).

III. Person and Personality

B. God is self-determining

He chooses as He pleases and has the power to do whatever he chooses
Isaiah 46:10

¹⁰ Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure'

Job 42:2

² "I know that You can do all things, And that no purpose of Yours can be thwarted.

Psalms 115:3

³ But our God is in the heavens; He does whatever He pleases.

Ephesians 1:11

also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

III. Person and Personality

C. God is also personal (He relates to His world and His creatures in a relational way).

1. He hears and answers prayer - Matt. 7:7; 21:22; Jas. 5:16
2. He comforts and gives strength 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 loves 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 incarnation - John 1:14; Heb. 1:2

“This does not describe a deity who is aloof, uncaring, and uninvolved with his creation.... If we take such language literally, God must be a relational God, and if so, then he is personal in the sense of being involved in our world and related to its inhabitants” (Feinberg, 231).

IV. Trinitarianism

God as Three and One

Definition: God is one in essence or nature, but three 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.

Scripture teaches such a definition.

IV. Trinitarianism: Overview

The Father is God ; The Son is God; The Holy Spirit is God. There is only One God.

We should respond to each divine person accordingly.

“... Tertullian was right in affirming that the doctrine of the Trinity must be divinely revealed, not humanly constructed. It is so absurd from a human standpoint that no one would have invented it. We do not hold the doctrine of the Trinity because it is self-evident or logically cogent. We hold it because God has revealed that this is what he is like. As someone has said of this doctrine:

Try to explain it, and you'll lose your mind;

but try to deny it, and you'll lose your soul.” (Christian Theology, Millard Erickson, 367)

IV. Trinitarianism

Hymns

Doxology

Praise God from whom all
blessings flow; Praise him,
all creatures here below;
Praise him above, ye
heav'nly host; Praise
Father, Son and Holy Ghost.



IV. Trinitarianism

Hymns

Holy, Holy, Holy

Holy, holy, holy
Lord God almighty
Early in the morning my song shall rise to thee
Holy, holy, holy
Merciful and mighty
God in three persons, blessed Trinity

IV. Trinitarianism

Unity, Oneness and Monotheism

There is only one God.

Genesis 1:26–27 ²⁶ Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.” ²⁷ God created man in His own image, in the image of God He created him; male and female He created them.

Deuteronomy 6:4 ⁴ “Hear, O Israel! The Lord is our God, the Lord is one!

Deuteronomy 32:39 ³⁹ ‘See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from My hand.

John 5:44 ⁴⁴ “How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?

IV. Trinitarianism

Unity, Oneness and Monotheism

There is only one God. He is united in one essence.

John 10:30 ³⁰ “I and the Father are one.”

1 Corinthians 8:4, 6 ⁴ Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. ⁶ yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

Ephesians 4:6 ⁶ one God and Father of all who is over all and through all and in all.

IV. Trinitarianism

The Father is God

John 6:27 ²⁷ “Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal.”

Romans 1:7 ⁷ to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Corinthians 8:6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

Ephesians 4:6 one God and Father of all who is over all and through all and in all.

1 Peter 1:2 according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

IV. Trinitarianism

The Father is God

Our Response?

He is able to save us from sin

We worship the Father

We pray to the Father

We obey the Father

We trust the Father

We live for the Father

We can know the Father

There is no one like Him

IV. Trinitarianism

The Son is God

Matthew 4:6-7 and said to Him, “If You are the Son of God, throw Yourself down; for it is written, ‘He will command His angels concerning You’; and ‘On their hands they will bear You up, So that You will not strike Your foot against a stone.’ ” 7 Jesus said to him, “On the other hand, it is written, ‘You shall not put the Lord your God to the test.’ ”

Matthew 26:63 But Jesus kept silent. And the high priest said to Him, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.” 64 Jesus said to him, “You have said it yourself; nevertheless I tell you, hereafter you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.”

Genesis 1:1 In the beginning God created the heavens and the earth.

Colossians 1:16 For by Him [Christ] all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

IV. Trinitarianism

The Son is God

John 1:1-2, 14 - In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.

14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

John 8:58 Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”

John 20:28 Thomas answered and said to Him, “My Lord and my God!”

IV. Trinitarianism

The Son is God

Our Response?

He is able to save us from sin

We worship the Son

We pray to the Son

We obey the Son

We trust the Son

We live for the Son

We can know the Son

There is no one like Him

IV. Trinitarianism

The Holy Spirit is God

Acts 5:3-4, 9 - 3 But Peter said, “Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? 4 “While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.”

9 Then Peter said to her, “Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well.”

Acts 20:28 “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.

1 Corinthians 3:16; 6:19 - Do you not know that you are a temple of God and that the Spirit of God dwells in you? 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

IV. Trinitarianism

The Holy Spirit is God

Our Response?

He is able to save us from sin

We worship the Holy Spirit

We pray to the Holy Spirit

We obey the Holy Spirit

We trust the Holy Spirit

We live for the Holy Spirit

We can know the Holy Spirit

There is no one like Him

IV. Trinitarianism

Review/ Summary

Tri-unity

The Father is God

The Son is God

The Holy Spirit is God

There is One God existing in three coequal, co-eternal, persons. He is One in nature, three in persons.

God is not one in the same way He is Three

God is One in Nature (essence)

The essence is not divided

Each person possesses the essence equally without division.

Trinitarianism

1. Arianism (Arius, 256-336)

God the Father, the Son and Spirit were not the same essence, and there was a time when Christ was created (refutation: John 1:1-3).

2. Sabellianism

The Godhead only contains one personality, but this personality is revealed in three different forms or modes (refutation: Matt. 3:16-17).

Trinitarianism

3. Socinianism

There is not equality of deity among the three persons. The Father is divine, Son is a man, Holy Spirit is a divine influence (refutation: Matt. 28:19-20)

4. Unitarianism

Denial of trinity. God is one in essence and one in person (refutation: Matt. 28:19; Matt. 3:16-17).

5. Tritheism

There are three gods, not one. The three are not united into one. A denial of the unity of the Godhead (refutation: Gen. 1:26-27; Deut. 6:4; John 5:44).

VI. Names of God

Name of God	Meaning	Application	Bible Reference	Comments
Adonai	The Lord My Great Lord	God is the Master and majestic Lord. God is our total authority.	Psalms 8; Isaiah 40:3-5 Ezekiel 16:8; Habakkuk 3:19	Pronounced: ah-doe-NI. Adonai (plural) is derived from the singular Adon (Lord). This term was pronounced in substitution of YHWH (considered too sacred to be uttered).
Elohim	The All-Powerful One Creator	God is the all-powerful creator of the universe. God knows all, creates all, and is everywhere at all times. The plural of "El".	Genesis 1:1-3; Deuteronomy 10:17 Psalm 68 (Mark 13:19)	Pronounced: el-o-HEEM. Plural form of El. This name is usually associated with God in relation to His creation. Some people use the plural word "Elohim" as proof for the Trinity. (Genesis 1:26) Elohim is also used to refer to false gods and even human judges. (Psalm 82:6, 7; John 10:34)
El Roi	The God Who Sees Me	There are no circumstances in our lives that escape His fatherly awareness and care. God knows us and our troubles.	Genesis 16:11-14; Psalm 139:7-12	Pronounced: el ROY. Hagar called the Lord by this name beside a fountain of water in the wilderness. God knows all of our thoughts and feelings. Jesus knew the thoughts of those around him, demonstrating that he is El Roi. (Matthew 22:18; 26:21, 34; Luke 5:21-24)
El Shaddai	The All Sufficient One, The God of the Mountains, God Almighty	God is the all-sufficient source of all of our blessings. God is all-powerful. Our problems are not too big for God to handle.	Genesis 17:1-3; 48:3; 49:25 Genesis 35:11; Psalm 90:2	Pronounced: el-shaw-DIE. Some scholars suggest that Shaddai refers to God's power evident in His judgment. Others suggest that El Shaddai means "God of the Mountains." God refers to Himself as "El Shaddai" when he confirms his covenant with Abraham.
Immanuel	God With Us "I AM"	God never changes. His promises never fail. When we are faithless, He is faithful. We need to obey Him.	Isaiah 7:14; 8:8-10 (Matthew 1:23)	Pronounced: ih-MAN-u-el. This name indicates that Jesus is more than man. He is also God. Isaiah said that the child born to the virgin would be called "Immanuel." (Isaiah 7:14; 8:6) He is the radiance of God's glory and the exact representation of His nature. (Hebrews 1:3)
Jehovah (YHWH, see comments)	"I AM," The One Who Is The Self-Existent One	God never changes. His promises never fail. When we are faithless, He is faithful. We need to obey Him.	Exodus 3:14; Exodus 6:2-4 Exodus 34:5-7; Psalm 102	Pronounced: juh-HO-vah. A 16th century German translator wrote the name YHWH (YHWH) using the vowels of Adonai, because the ancient Jewish texts from which he was translating had the vowels of Adonai under the consonants of YHWH. By doing this, he incorrectly came up with the name YahHoVah.
Jehovah-Rapha	The Lord Who Heals	God has provided the final cure for spiritual, physical, and emotional sickness in Jesus Christ. God can heal us.	Exodus 15:25-27; Psalm 103:3; Psalm 147:3 (1 Peter 2:24)	Pronounced: juh-HO-vah RAH-fah. Also known as YHWH-Rapha. Jesus demonstrated that He was Jehovah-Rapha in his healing of the sick, blind, lame, and casting out demons. Jesus also heals His people from sin and unrighteousness. (Luke 5:31, 32)
Jehovah-Rohi	The Lord is My Shepherd	The Lord protects, provides, directs, leads, and cares for His people. God tenderly takes care of us as a strong and patient shepherd.	Psalms 23:1-3; Isaiah 53:6 (Jn. 10:14-18; Heb. 13:20; Rev. 7:17)	Pronounced: juh-HO-vah RO-hee. Also known as YHWH-Ra'ah (RAH-ah). Jesus is the good shepherd who lay down His life for all people.
Jehovah-Tsidkenu	The Lord Our Righteousness	Jesus is the King who would come from David's line, and is the one who imparts His righteousness to us.	Jer. 23:5, 6; 33:16; Ezekiel 36:26, 27 (2 Corinthians 5:21)	Pronounced: juh-HO-vah tsid-KAY-noo. Also known as YHWH-Tsidkenu. All people sin and fall short of God's glory, but God freely makes us righteous through faith in Jesus Christ. (Romans 3:22, 23) God promised to send a King who will reign wisely and do what is just and right. The people will live in safety. (Jeremiah 23:5, 6)
YHWH	"I AM," The One Who Is The Self-Existent One	God never changes. His promises never fail. When we are faithless, He is faithful.	Exodus 3:14; Malachi 3:5	Pronounced: YH-way. God's personal name given to Moses. Also called the tetragrammaton ("four letters"). Occurs about 6,800 times. Translated "LORD" in English versions of the Bible, because it became common practice for Jews to say "Lord" (Adonai) instead of saying the name YHWH.

VII. Attributes



VII. Attributes

What is God Like?

Two Methods to describe about God

1). **Negation** - We can only say what God is not (because He is infinite and thus we can't place limits or definition on Him).

God is unchangeable = He does not change.

2). **Comparison** - we compare God to something that is known in space and time (e.g. biblical poetry).

God is a refuge and strength (Ps. 46:1). God is a consuming fire (Heb. 12:29).

VII. Attributes

Negation

God is not a rock. He is not a created substance. He cannot be shaped and formed by another.

Comparison: God is like A Diamond.

God is like a diamond. He is one unified essence. He can be seen from various facets. Each facet is itself not the entire substance.

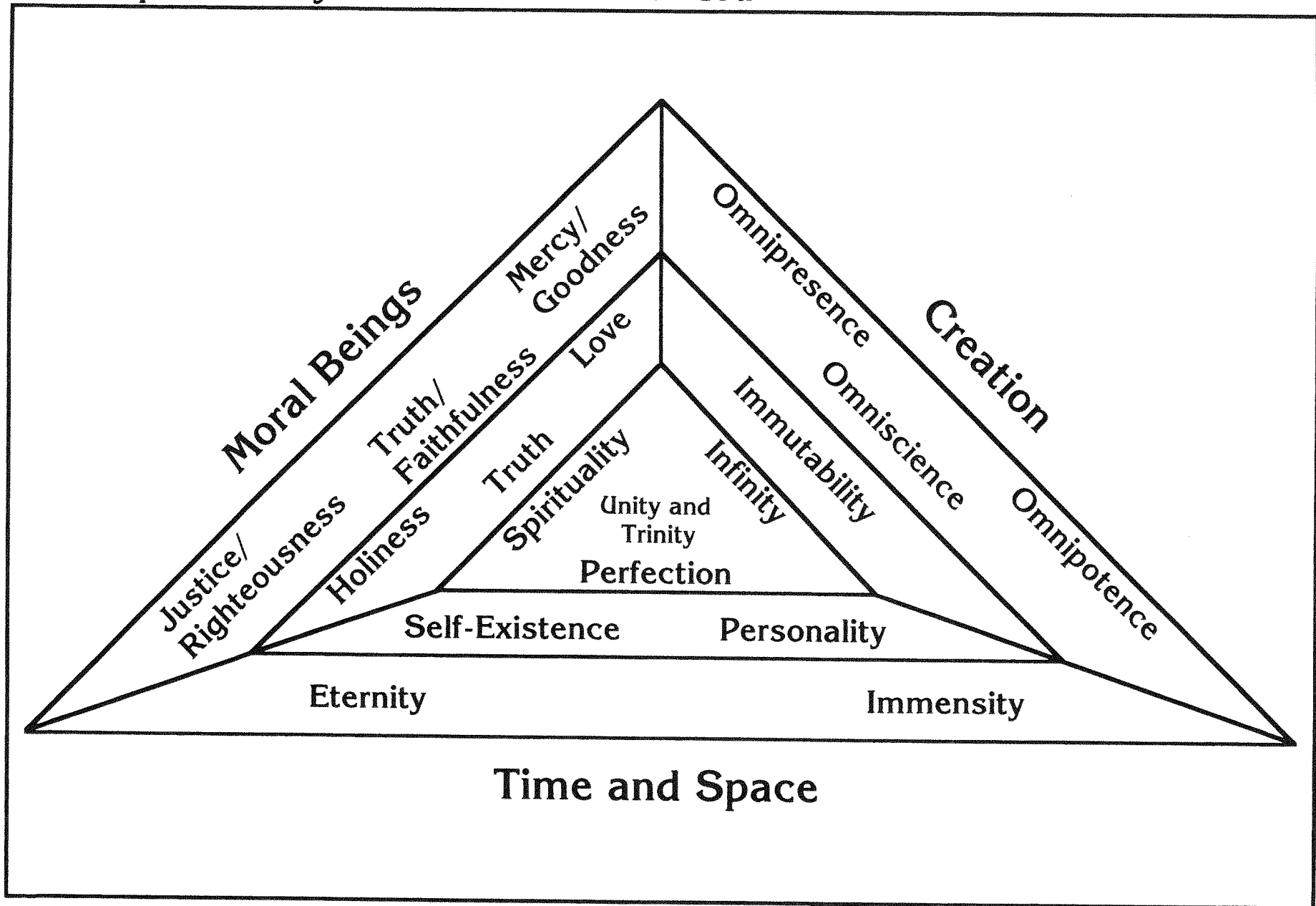
“In thinking about God’s attributes, we have to keep all of “them” in view all the time. We can’t reduce God to one attribute, even when we focus on one aspect of His character. He is a whole complex, yet unified, essence. Whatever God is, He is completely.” (Timothy King)

VII. Attributes

What is an attribute?

- An attribute is a property intrinsic to its subject, by which the subject can be distinguished and identified. It “attributes” something to the subject.
- The attributes of God describe his nature. He and His attributes are one.
- There aren’t “higher” and “lower” attributes, and each attribute applies equally to Father, Son and Spirit.
- An attribute that is resident in God may not be manifested all the time (e.g. power in creation).
- To think about an attribute of God is to think about God - He and His attributes are inseparable.
- “...The attributes of God are perfections that constitute His nature. They are essential, permanent, and distinguishing characteristics which can be affirmed of His being” (Arnold Fruchtenbaum, What We Know about God: Theology Proper, 44).

19. Graphic Portrayal of the Attributes of God



VII. Attributes

Moral Attributes - “Goodness”

This group of attributes are those that relate to the concept of “rightness” (as opposed to wrongness).

Holiness

Goodness

Mercy

Longsuffering

Love

Grace

Righteousness/ Justice

Truth

Omniscience (all-knowing)

Omnipotence (all-powerful)

Omnisapient (all-wise)

Natural Attributes - “Greatness”

This group of attributes of God describes how God exists.

Self-Existence (Aseity)

Simplicity

Unity

Freedom

Eternality

Immutability

Infinity

Omnipresence/Immensity

Sovereignty (all-control)

Attributes: Holiness

What it Means: Definitions

"God is holy. He is free from all moral evil. He has moral perfection and absolute purity. He is the center and essence of moral character." (Fruchtenbaum, 60).

"Scripture offers a two-fold picture of divine holiness. On the one hand, God is holy in that he is distinct or separate from everything else [majesty-holiness]... there is only one being with such majesty and perfection. He is the unique (unity) God (340). ...The second sense in which God is separate or set apart from everything is in his moral purity and perfection..." (342). John Feinberg.

Major aspects

1. Uniqueness - "majesty-holiness"
2. Absolute moral purity

Holiness - Uniqueness

There is no one like God. He is totally separate and unique from His creation: God is "majestic in holiness."

Attributes: Holiness

Holiness - Uniqueness

Exodus 15:11

¹¹ “Who is like You among the gods, O Lord? Who is like You, majestic in holiness, Awesome in praises, working wonders?

1 Samuel 2:2

² “There is no one holy like the Lord, Indeed, there is no one besides You, Nor is there any rock like our God.

Isaiah 57:15

¹⁵ For thus says the high and exalted One Who lives forever, whose name is Holy, “I dwell on a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite.

Attributes: Holiness

Holiness - Absolute Moral Purity

God is free from the pollution of sin. He cannot sin. He cannot even be tempted to sin due to His intrinsic moral purity (e.g. Jas. 1:13).

Psalm 89:35

³⁵ “Once I have sworn by My holiness; I will not lie to David.

Hosea 11:9

⁹ I will not execute My fierce anger; I will not destroy Ephraim again. For I am God and not man, the Holy One in your midst, And I will not come in wrath.

Habakkuk 1:13

¹³ Your eyes are too pure to approve evil, And You can not look on wickedness with favor. Why do You look with favor On those who deal treacherously? Why are You silent when the wicked swallow up Those more righteous than they?

1 Peter 1:15–16

¹⁵ but like the Holy One who called you, be holy yourselves also in all your behavior; ¹⁶ because it is written, “You shall be holy, for I am holy.”

Hebrews 7:26

²⁶ For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;

Attributes: Holiness

Holiness - Implication and Application

- God's moral standards flow from His holiness. This then becomes the basis of all moral and ethical standards for man.
- God loves holiness and desires it in His people (Prov. 15:9; 1 Tim. 6:11).
- Because we are so vastly different than God (He is pure, we are sinners), our approach to God must be through the merits of another. This comes through salvation in Christ alone (Rom. 5:1-2; Eph. 2:18; Heb. 10:19-23).
- God is to be addressed with reverence and Godly fear (Heb. 12:28-29).
- The Question: "Is it holy?"

Attributes: Goodness

What it Means

That God is good “prompts Him to deal bountifully and kindly with all His creatures. God is good and there are five facets to this” (Fruchtenbaum, 63).

Benevolence — Mercy — Long-suffering — Love — Grace

“The infinite goodness of God is a perfection of His being which characterizes His nature and is itself the source of all in the universe that is good.” (Lewis S. Chafer, Systematic Theology, 206).

God is a good God. In conjunction with His holiness, He is perfect goodness. God’s holiness and goodness serve to assure us that His other attributes, such as His omnipotence, omniscience and omnipresence, are evidenced in a fashion that is always right and true and wholly good. What God does is very good (Gen. 1:10 ff.).

Attributes: Goodness

God is a good God

Psalm 84:11

11 For the LORD God is a sun and shield; The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly.

Psalm 145:9

⁹ The Lord is good to all, And His mercies are over all His works.

Mark 10:18

18 And Jesus said to him, “Why do you call Me good? No one is good except God alone. (Cf. Lk. 18:19)

Romans 11:22

²² Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you also will be cut off.

Attributes: Benevolence

Benevolence is “goodness in its generic sense as embracing all His creatures and securing their welfare.” (Lewis S. Chafer, Systematic Theology, 206).

“Benevolence refers to His disposition to promote happiness. It is goodness in its generic sense, embracing all of His creatures. It is the affection God feels and manifests towards them” (Fruchtenbaum, 64).

Attributes: Benevolence

Psalm 36:6

⁶ Your righteousness is like the mountains of God; Your judgments are like a great deep. O Lord, You preserve man and beast.

Psalm 104:21

²¹ The young lions roar after their prey And seek their food from God.

Psalm 145:15–16

¹⁵ The eyes of all look to You, And You give them their food in due time. ¹⁶ You open Your hand And satisfy the desire of every living thing.

Matthew 5:45

⁴⁵ so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

Application: We need to show benevolence and do good to all men (Gal. 6:9-10).

Attributes: Mercy

Mercy is “God’s goodness exercised in behalf of the need of His creatures” (Lewis S. Chafer, Systematic Theology, 206).

“Mercy, exercised on behalf of the needs of others, is another facet of God’s goodness. It refers to practical kindness and includes compassion, which is goodness manifested to those who are in misery and distress” (Fruchtenbaum, 64).

Attributes: Mercy

Deuteronomy 5:10 — ¹⁰ but showing lovingkindness [chesed - Mercy] to thousands, to those who love Me and keep My commandments.

1 Chronicles 16:34 — ³⁴ O give thanks to the Lord, for He is good; For His lovingkindness is everlasting. (Cf. Psalm 57:10; Psalm 86:5)

Isaiah 55:7 — ⁷ Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon.

Luke 1:54 — ⁵⁴ “He has given help to Israel His servant, In remembrance of His mercy, (cf. vs. 72, 78).

Ephesians 2:4–5 — ⁴ But God, being rich in mercy, because of His great love with which He loved us, ⁵ even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),

James 5:11 — ¹¹ We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord’s dealings, that the Lord is full of compassion and *is* merciful.

1 Peter 1:3 — ³ Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

Attributes: Mercy

God does not have to show mercy, but he chooses to.

Romans 9:14–18 — ¹⁴ What shall we say then? There is no injustice with God, is there? May it never be! ¹⁵ For He says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” ¹⁶ So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

He is merciful to those who put their trust in Him.

2 Corinthians 1:3–4 — ³ Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, ⁴ who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

Hebrews 4:16 — ¹⁶ Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Salvation is an expression of divine mercy (1 Tim. 1:13).

Attributes: Longsuffering

“God’s longsuffering is another facet of His goodness, and it is this aspect that means He bears with evil and delays His judgment” (Fruchtenbaum, 65).

Exodus 34:6–7a

⁶ Then the Lord passed by in front of him and proclaimed, “The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;

Psalms 86:15

¹⁵ But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth.

Romans 2:4

⁴ Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?

Attributes: Longsuffering

(Goodness) Longsuffering

Romans 9:22

²² What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?

1 Peter 3:20

²⁰ who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

2 Peter 3:15

¹⁵ and regard the patience of our Lord as salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you,

Application: We ought to bear up with others. If God is willing to delay His judgment and exercise patient endurance and longsuffering, we should as well.

Attributes: Love

God is spirit (Jhn 4:24), God is light (1 John 1:5), God is love (1 John 4:8).

These three refer to a comprehensive description of God. “By comprehensive it is asserted that the terms spirit, light, and love refer not merely to peculiar virtues among many which are in God, but that God is Himself precisely what these terms denote.

God has not attained unto love, nor does He by an effort maintain love; it is the structure of His being. He is the unfailing source of all love.” (Lewis S. Chafer, Systematic Theology, 205).

“Love is that which seeks good for the object loved. Good equals the will of God. True love, then, is evidenced by seeking the will of God for the object loved. Love also includes His voluntary affection, not mere emotional impulse. It is the very nature of God, the very structure of His being” (Fruchtenbaum, 66).

Attributes: Love

God is Love

1 John 4:8 — ⁸ The one who does not love does not know God, for God is love.

God the Father loves God the Son

Matthew 3:17 — ¹⁷ and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”

John 17:24 — ²⁴ “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.

God loves the world

Romans 5:8 — ⁸ But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. (Cf. John 3:16)

1 John 3:16 — ¹⁶ We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

God loves Israel (Deut. 7:7-8; Jer. 31:3; Ez. 16:8; Hos. 11:1)

God loves the believer (John 16:27, 17:23; 1 John 4:19)

Application: Nothing can separate us from the Love of God in Christ Jesus (Rom. 8:35-39). We should love the brethren (1 John 3:16).

Attributes: Grace

Grace is “God’s free action in behalf of those who are meritless, which freedom to act has been secured through the death of Christ” (Lewis S. Chafer, Systematic Theology, 206).

“Grace, as a facet of God's goodness, is love exercised towards the unworthy. It is God's goodness manifested toward the undeserving. It is God's free actions on behalf of the meritless” (Fruchtenbaum, 66).

The Hebrew word chen reveals that grace is pure unmerited favor from a superior to an inferior. It is divine favor from God.

The other Hebrew word chesed, relates to God’s loyal love, expressed to His people, usually in covenant relationships (e.g. Mosaic and Davidic Covenants).

The primary Greek word, charis, means goodwill, favor and grace, and emphasizes a grace gift.

Attributes: Grace

Scripture and God's Grace

There are multiple areas in which we see God's grace manifested (Fruchtenbaum, 66)

1. Human salvation is the product of God's grace (Acts 18:27; Eph. 2:7-9).
2. Election is the result of His grace (Eph. 1:4-6).
3. So is redemption (Eph. 1:7-8).
4. Sanctification is the fruit of His grace (Rom. 5:21).
5. So is His preservation (II Cor. 12:9).
6. So is service (Heb. 12:28).
7. God's grace will also result in the final presentation of Yeshua the Messiah (I Pet. 1:13) (Fruchtenbaum, 66).

Attributes: Righteousness

Righteousness / Justice

“Righteousness has to do with law, morality, and justice. In relation to Himself, God is righteous; i.e., there is no law, either within His own being or of His own making, that is violated by anything in His nature.

In relation to His creatures He is also righteous; i.e., there is no action He takes that violates any code of morality or justice.

Sometimes these two aspects of righteousness are called absolute (in relation to Himself) and relative (in relation to His creation) (Charles Ryrie, Basic Theology, 48).

Attributes: Righteousness

Genesis 18:25b — 25 “Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are treated alike. Far be it from You! Shall not the Judge of all the earth deal justly?”

Psalms 19:9 — 9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether.

Psalms 89:14 — 14 Righteousness and justice are the foundation of Your throne; Lovingkindness and truth go before You. (Cf. Ps. 97:2)

Psalms 116:5 — 5 Gracious is the LORD, and righteous; Yes, our God is compassionate.

Psalms 145:17a — 17 The LORD is righteous in all His ways And kind in all His deeds.

Revelation 15:3 — 3 And they sang the song of Moses, the bond-servant of God, and the song of the Lamb, saying, “Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!

Attributes: Truth

The character of God is in view when He is called the God of truth. He not only advances and confirms that which is true, but in faithfulness abides by His promise, and executes every threat or warning He has made..." (Lewis S. Chafer, Systematic Theology, Vol. I, 205).

"Truth means agreement to that which is represented and includes the idea of veracity, faithfulness and consistency. To say that God is true is to say, in the most comprehensive sense, that He is consistent with Himself, that He is all that He should be, that He has revealed Himself as He really is, and that He and His revelation are completely reliable" (Charles Ryrie, 49).

Attributes: Truth

God is a God of truth. He knows, speaks and acts according to the truth.

Numbers 23:19 — 19 “God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?

Psalms 25:5 — 5 Lead me in Your truth and teach me, For You are the God of my salvation; For You I wait all the day.

John 14:6 — 6 Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father but through Me.

1 Thessalonians 1:9 — 9 For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,

Titus 1:2 — 2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

Hebrews 10:23 — 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

Attributes: Truth

Four Implications of God's Veracity/Truthfulness (Fruchtenbaum, 76).

1. Truth is that which is opposed to fictitiousness, imaginary and that which is contrary to the word of God.
2. What it purposes is that which completely comes up to its ideal.
3. It corresponds exactly to reality; God is what He declares Himself to be, and His declarations correspond to reality.
4. God can be depended upon because He is, after all, immutable and therefore will always be true.

Because God cannot do anything inconsistent with Himself or His promises. We can rest assured that what God has promised (e.g. eternal life) He will be faithful to keep.

“Apart from the element of truth in God there would be no certainty whatsoever in this life, and men would wander on in comfortless perplexity not knowing whence they came or whither they are going. Without truth in God, a revelation is only a mockery. On the contrary, as asserted in the Bible, “Let God be true, and every man a liar (Rom. 3:4). Though men deceive, the veracity of God can never be questioned in the slightest degree” (Lewis S. Chafer, Vol. I, 207).

We should be truthful in our words and actions, as we try to “imitate God” (Eph. 5:1).

Attributes: Omniscience

“Divine omniscience is that perfection of God in virtue of which he knows everything... knowing everything that a being with attributes such as God’s can know... knowing only things that can be known” (John Feinberg, No One Like Him, 304, 309, 312).

God is infinite in His knowledge, and His understanding has no limits. He knows everything that a being with His other attributes can know.

God knows things that could possibly occur from humanity’s perspective.

He possesses complete knowledge of the earth and heavens.

God’s knowledge is inexhaustible and meticulous.

Attributes: Omniscience

Job 21:22 — ²² “Can anyone teach God knowledge, In that He judges those on high?

Job 36:4 — ⁴ “For truly my words are not false; One who is perfect in knowledge is with you.

Isaiah 40:14 — ¹⁴ With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge And informed Him of the way of understanding?

Isaiah 55:9 — ⁹ “For as the heavens are higher than the earth, So are My ways higher than your ways And My thoughts than your thoughts.

Matthew 10:29 — ²⁹ “Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.

Hebrews 4:13 — ¹³ And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

Attributes: Omniscience

God knows things that could possibly occur from humanity's perspective.

Jeremiah 38:17–23 — 17 Then Jeremiah said to Zedekiah, “Thus says the LORD God of hosts, the God of Israel, ‘If you will indeed go out to the officers of the king of Babylon, then you will live, this city will not be burned with fire, and you and your household will survive. 18 ‘But if you will not go out to the officers of the king of Babylon, then this city will be given over to the hand of the Chaldeans; and they will burn it with fire, and you yourself will not escape from their hand.’ ”

Matthew 11:21 — 21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago in sackcloth and ashes.

1 Samuel 23:11–12 — 11 “Will the men of Keilah surrender me into his hand? Will Saul come down just as Your servant has heard? O LORD God of Israel, I pray, tell Your servant.” And the LORD said, “He will come down.” 12 Then David said, “Will the men of Keilah surrender me and my men into the hand of Saul?” And the LORD said, “They will surrender you.”

God's Omniscience - Practical application

1. God's omniscience is eternal and immutable. We can trust Him to always know all things.
2. What He knows about our current justification will never be forgotten. We can rest assured we have been forgiven eternally.
3. We can know that our wants, needs and desires are known by him.
4. Because He even knows our sins, this is incentive to live a holy life. But it is also a comfort, because it can't jeopardize our salvation.

Attributes: Omniscient

God is all wise. This wisdom is a corollary of His omniscience.

Job 36:5 — ⁵ “Behold, God is mighty but does not despise any; He is mighty in strength of understanding.

Romans 16:27 — ²⁷ to the only wise God, through Jesus Christ, be the glory forever. Amen.

God possesses all knowledge and knows how to use it appropriately - which is wisdom.

Proverbs 3:19 — ¹⁹ The Lord by wisdom founded the earth, By understanding He established the heavens.

Jeremiah 10:12 — ¹² It is He who made the earth by His power, Who established the world by His wisdom; And by His understanding He has stretched out the heavens.

God uses His wisdom so that He will be supremely glorified (Rom. 11:33-36).

Application - human wisdom is sourced in God. This is why the fear of the Lord is the beginning of wisdom (Prov. 1:7). Believer's lacking wisdom should ask for it of God (James 1:5).

Attributes: Omnipotence

All powerful.

“Omnipotence means that God is all-powerful and able to do anything consistent with His own nature. In actuality He has not chosen to do even all the things that would be consistent with Himself for reasons known only to Himself” (Charles Ryrie, Basic Theology, 45).

“God is omnipotent. He is all powerful, and His power is infinite. This attribute gives life and action to all the other attributes.” (Fruchtenbaum, 58).

God is all powerful and able to do everything that is in agreement with His own perfect nature, and unified self.

Attributes: Omnipotence

Genesis 1:3 — ³ Then God said, “Let there be light”; and there was light.

Genesis 17:1 — ¹ Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, “I am God Almighty; Walk before Me, and be blameless.

Job 11:7 — ⁷ “Can you discover the depths of God? Can you discover the limits of the Almighty?

Psalms 33:6 — ⁶ By the word of the Lord the heavens were made, And by the breath of His mouth all their host.

Psalms 33:9 — ⁹ For He spoke, and it was done; He commanded, and it stood fast.

Psalms 115:3 — ³ But our God is in the heavens; He does whatever He pleases.

Jeremiah 32:17 — ¹⁷ ‘Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You,

Matthew 14:25 — ²⁵ And in the fourth watch of the night He came to them, walking on the sea.

Matthew 19:26 — ²⁶ And looking at them Jesus said to them, “With people this is impossible, but with God all things are possible.”

1 Corinthians 6:14 — ¹⁴ Now God has not only raised the Lord, but will also raise us up through His power. *

Natural Attributes -“Greatness”

This group of attributes of God describes how God exists.

Self-Existence (Aseity)

Simplicity

Unity

Freedom

Eternality

Immutability

Infinity

Omnipresence/Immensity

Sovereignty (all-control)

Self-Existence

The basic idea is this: God depends on nothing other than himself for his own being or existence.

“God possesses the basis of his existence within Himself.” Dr. Jack Willsey

“This attribute denotes that God is not dependent upon anything outside of Himself, that He is self-sufficient in His whole being. So, the ground of God’s existence is He” (Dr. Arnold Fruchtenbaum, 48).

“It is preferable to refer to God as the uncaused one, rather than self-caused. His very nature is to exist. It is not necessary for him to will his own existence” (Erickson, Christian Theology, 298).

“A second notion also attaches to aseity. It is the idea that God is independent of all things in that his choices and purposes are independent of influences from anyone and anything other than himself” (Dr. John Feinberg, 240).

Self-Existence

Genesis 1:1 — ¹ In the beginning God created the heavens and the earth.

Exodus 3:14 — ¹⁴ God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’ ”

John 1:4 — ⁴ In Him was life, and the life was the Light of men.

John 5:26 — ²⁶ “For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself;

Acts 17:24–25 — ²⁴ “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; ²⁵ nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things;

1 Thessalonians 1:9 — ⁹ For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,

Self-Existence

Application

God is the cause of our own existence

Psalm 36:9 — ⁹ For with You is the fountain of life; In Your light we see light.

God does not need us, but has chosen to use us for his purposes.

There is no contingency to God's existence. While we face lots of "ifs", there is no "if" with God. His existence is certain and He will remain forever.

Simplicity

“By this term it is indicated that the divine Being is uncompounded, incomplex, and indivisible” (Lewis Sperry Chafer, 213).

“Simplicity means that God is uncompounded, uncomplex, and indivisible. It means he is incorporeal, invisible, without material substance, without physical parts or passions, and therefore free from all temporal limitations” (Fruchtenbaum, 48).

“God is spirit; that is, he is not composed of matter and does not possess a physical nature” (Erickson, 294).

“God does not have the limitations imposed by a physical body. For one thing, he is not limited to a particular geographical or spatial location (cf. John 4:21)” (Erickson, 294).

Simplicity

John 4:24 — ²⁴ “God is spirit, and those who worship Him must worship in spirit and truth.” (Explicit reference)

Implied

John 1:18 — ¹⁸ No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

1 Timothy 1:17 — ¹⁷ Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

1 Timothy 6:15–16 — ¹⁵ which He will bring about at the proper time —He who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶ who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

Scripture and Unity

(See Trinitarianism for complete verses and discussion).

Deuteronomy 4:35b — ³⁵ “To you it was shown that you might know that the Lord, He is God; there is no other besides Him.

Deuteronomy 6:4 — ⁴ “Hear, O Israel! The Lord is our God, the Lord is one!

Deuteronomy 32:39 — ³⁹ ‘See now that I, I am He, And there is no god besides Me; It is I who put to death and give life. I have wounded and it is I who heal, And there is no one who can deliver from My hand.

Other Texts

1 Kings 8:60

Isaiah 44:6

John 5:44 and 10:30

1 Corinthians 8:4, 6

Ephesians 4:6

1 Timothy 1:17

Freedom

Freedom - God is not subject to any outside force or influence

“God is free. This indicates that He is independent of His creation. He is at liberty to act or not to act, according to His good pleasure. He is free as to His volition, and His freedom is determined by His own sense of what is wise, right, and desirable. The only restrictions on God's freedom are those of His own perfections. He cannot do that which goes contrary to His nature, in other words, He cannot sin” (Fruchtenbaum, 50).

“The will of God is free. It acts in the way of wisdom, is exercised by infinite power, and upholds only His righteous purposes and ways; yet it is free in the sense that it is independent of all His creatures as well of all their actions” (Lewis Sperry Chafer, Vol. I, 209).

Decreed Will and Permissive Will

God's decreed will is all that He has planned - past, present or future. This is His efficacious will (it will happen). He also has a permissive will, allowing certain things within his decretive will (e.g. sin, evil - cf. Gen. 3).

Scripture and Freedom

Isaiah 40:13–14 — ¹³ Who has directed the Spirit of the Lord, Or as His counselor has informed Him? ¹⁴ With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge And informed Him of the way of understanding?

Romans 11:33–35 — ³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! ³⁴ For who has known the mind of the Lord, or who became His counselor? ³⁵ Or who has first given to Him that it might be paid back to him again?

Application: God does not need us, because He is not bound to us. We are bound to Him and need Him.

Definitions

God has no beginning or end. He is endlessly self-existent at all times, past, present, and future; He is eternal.

“God’s infinity in relation to time is eternity” (Dr. John Feinberg, 255)

"God's existence is without contingency (He is a necessary being), it is infinite." Dr. Jack Willsey

“God is eternal; He is infinite in relation to time. This concerns the relationship that God sustains to duration. He is free from cessation of time, He is free to act in relation to time, and He is free to act outside of its limitations.... God has neither beginning of days nor end of life. That includes eternity past and eternity future, where only God is eternal in both” (Fruchtenbaum, 51).

Genesis 21:33 — 33 Abraham planted a tamarisk tree at Beersheba, and there he called on the name of the LORD, the Everlasting God.

Psalms 90:2 — ² Before the mountains were born Or You gave birth to the earth and the world, Even from everlasting to everlasting, You are God.

Psalms 102:25–27 — ²⁵ “Of old You founded the earth, And the heavens are the work of Your hands. ²⁶ “Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. ²⁷ “But You are the same, And Your years will not come to an end.

Isaiah 57:15 — For thus says the high and exalted One Who lives forever, whose name is Holy, “I dwell on a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite.

Jeremiah 10:10 — ¹⁰ 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.

John 8:58 — ⁵⁸ Jesus said to them, “Truly, truly, I say to you, before Abraham was born, I am.”

Immutability

Does God change?

In His essence, character, purpose, and promises, God is eternally unchangeable. Thus He remains constant. He has no need of improvement in any way. Since God is absolute perfection, improvement or deterioration are impossible for Him.

“In no sphere or relationship is God subject to change. He could not be less than He is, and, since He fills all things, He could not be more than He is. He could be removed from no place, nor is His knowledge or holiness subject to change” (Chafer, Vol. I, 217).

In His relationships, God can and does change (Romans 4-8; Eph. 2:1-8). (Contra Lewis Sperry Chafer)

Immutability

God changes in relationships with people (such as going from a relationship of wrath to that of propitiation in salvation).

Can God Change His Mind?

Jonah 3:10; Jeremiah 26:13; Amos 7:6

3 possible ways of understanding this (Millard Erickson, Christian Theology, 304).

1. Some are to be understood as anthropomorphisms and anthropopathisms. These are descriptions of God's actions and feelings in human terms, and from a human perspective (e.g. experiencing regret, or pain).
2. What appears to be a change of mind may be a change in the outworking of God's plan (e.g. offering salvation to the Gentiles).
3. Some apparent changes of mind are changes of orientation resulting from humans' move into a different relationship with God (e.g. Adam's sin and consequences. God didn't change, rather, humanity moved into God's disfavor. Or, for an opposite example, see Nineveh).

Immutability

Numbers 23:19 — ¹⁹ “God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?”

Psalms 102:26 — ²⁶ “Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed.

Malachi 3:6 — ⁶ “For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed.

2 Timothy 2:13 — ¹³ If we are faithless, He remains faithful, for He cannot deny Himself.

Hebrews 1:12 — ¹² And like a mantle You will roll them up; Like a garment they will also be changed. But You are the same, And Your years will not come to an end.”

Hebrews 13:8 — ⁸ Jesus Christ is the same yesterday and today and forever.

James 1:17 — ¹⁷ Every good thing given and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow.

Revelation 22:13 — ¹³ “I am the Alpha and the Omega, the first and the last, the beginning and the end.”

God is free from limitations beyond Himself. Other than His own character and logic, He has no restraints. He is infinite. Thus, the other characteristics of God are limitless.

“This, a negative predicate of God, is negative only in the sense that God is infinite and, therefore, not finite. The fact of the infinity of God relates itself to all attributes in that they are what they are to an infinite degree, or without termination. God transcends all imitations which time or space impose. He cannot be imprisoned either in time or space.... In every moral quality He is complete to infinity” (L. S. Chafer, Vol. I, 213).

“Infinity means that God has no bounds or limits. He is in no way limited by the universe or by time-space boundaries” (Charles Ryrie, Basic Theology, 43).

Job 5:9 — ⁹ Who does great and unsearchable things, Wonders without number.

The fact that God can accomplish wonders beyond our comprehension suggests that his power is infinite.

Job 11:7–9 — ⁷ “Can you discover the depths of God? Can you discover the limits of the Almighty? ⁸ “They are high as the heavens, what can you do? Deeper than Sheol, what can you know? ⁹ “Its measure is longer than the earth And broader than the sea.

Psalms 145:3 — ³ Great is the Lord, and highly to be praised, And His greatness is unsearchable.

His greatness is unsearchable. There is no searching it out, “it is so abysmally deep that no searching can reach its bottom” (Franz Delitzsch, Biblical Commentary on the Psalms, Vol. 3 (Grand Rapids: Eerdmans, 1968), 389.

Psalms 147:5 — ⁵ Great is our Lord and abundant in strength; His understanding is infinite.

Omnipresence

Omnipresence/Immensity

God is present without travel, multiplication or division at each point in space in the totality of His essence. God transcends all spatial limitations. He is everywhere present.

“Omnipresence means that God is everywhere present with His whole being at all times” (Charles Ryrie, Basic Theology, 46).

“God is not subject to the limitations of space.... With God, however, the question of whereness or location is not applicable. God is the one who brought space (and time) into being. He was before there was space. He cannot be localized at a particular point” (Erickson, Christian Theology, 299).

Omnipresence

Psalm 139:7–12 — ⁷ Where can I go from Your Spirit? Or where can I flee from Your presence? ⁸ If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there. ⁹ If I take the wings of the dawn, If I dwell in the remotest part of the sea, ¹⁰ Even there Your hand will lead me, And Your right hand will lay hold of me. ¹¹ If I say, “Surely the darkness will overwhelm me, And the light around me will be night,” ¹² Even the darkness is not dark to You, And the night is as bright as the day. Darkness and light are alike to You.

Proverbs 15:3 — ³ The eyes of the Lord are in every place, Watching the evil and the good.

Isaiah 57:15 — ¹⁵ For thus says the high and exalted One Who lives forever, whose name is Holy, “I dwell on a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite.

Jeremiah 23:24 — ²⁴ “Can a man hide himself in hiding places So I do not see him?” declares the Lord. “Do I not fill the heavens and the earth?” declares the Lord.

Others: Jonah 1:3; Matthew 18:20; John 14:16–17; John 14:26

Sovereignty

Sovereignty (all-control)

“The word means principal, chief, supreme. It speaks first of position (God is the chief Being in the universe), then of power (God is supreme in power in the universe). How He exercises that power is revealed in the Scriptures.... Ultimately God is in complete control of all things, though He may choose to let certain events happen according to natural laws that He has ordained” (Charles Ryrie, Basic Theology, 48).

I believe that God has absolute ability, power and control to do as He wishes. Everything that happens comes under the direct scope of His sovereign rule. God has planned what is best from eternity and what He has planned will happen by His sovereign will. He is the final and ultimate authority over everything and everyone.

Plan

God directly or indirectly causes all things.

All things are the outworking of His divine plan (often called decree by theologians).

Sovereignty

Psalm 103:19 — ¹⁹ The Lord has established His throne in the heavens, And His sovereignty rules over all.

Isaiah 46:9–10 — ⁹ “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰ Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’;

Psalm 135:6 — ⁶ Whatever the Lord pleases, He does, In heaven and in earth, in the seas and in all deeps.

2 Timothy 1:9 — ⁹ who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

Ephesians 1:11 — ¹¹ also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

Genesis 50:20 — ²⁰ “As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.

Daniel 2:21 — ²¹ “It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men And knowledge to men of understanding.



Attributes

Condensed Version of Natural Attributes

Attributes

Self-Existence (Aseity)

God depends on nothing other than himself for his own being or existence. He is a necessary being, and thus non-contingent. He does not will His own existence, or he would be contingent. Also, God is independent of anyone or anything in His choices and purposes. His will and purpose depend entirely upon Himself, and He is able to actualize these as well (Gen. 1:1; Ex. 3:14; John 1:4; 5:26; Acts 17:24-25; 1 Thess. 1:9).

Simplicity

God is spirit. He is uncompounded, indivisible and not complex. He is not composed of matter or possesses a physical nature. He is not limited to a particular geographical location therefore (John 4:24; 1:18; 1 Tim. 1:17; 1 Tim. 6:15-16).

Unity

There is only one God and God is unique. (See Trinity study) (Deut. 4:35; 6:4; 32:39; 1 Kings 8:60; Isa. 44:6; Jhn 5:44 & 10:30; 1 Cor. 8:4, 6; Eph. 4:6; 1 Tim. 1:17)

Attributes

Freedom

God is not subject to any outside force or influence; He is independent of His creation. His will is also free to act as He chooses and Has planned (Isa. 40:13-14; Rom. 11:33-36).

Eternality

God has no beginning or end. He is endlessly self-existent at all times, past, present, and future; He is eternal. "God's existence is without contingency (He is a necessary being), it is infinite." Dr. Jack Willsey (Gen. 21:33; Ps. 90:2; 102:25-27; Isa. 57:15; Jer. 10:10; John 8:58)

Immutability

In His essence, character, purpose, and promises, God is eternally unchangeable. Thus He remains constant. He has no need of improvement in any way. Since God is absolute perfection, improvement or deterioration are impossible for Him (Num. 23:19; Ps. 102:26; Mal. 3:6; 2 Tim. 2:13; Heb. 1:12; 13:8; Jms 1:17; Rev. 22:13).

Infinity

God is free from limitations beyond Himself. Other than His own character and logic, He has no restraints. He is infinite. Thus, the other characteristics of God are limitless (Job 5:9; 11:7-9; Ps. 145:3; Ps. 147:5).

“Infinity means that God has no bounds or limits. He is in no way limited by the universe or by time-space boundaries” (Charles Ryrie, Basic Theology, 43).

Omnipresence/Immensity

God is present without travel, multiplication or division at each point in space in the totality of His essence. God transcends all spatial limitations. He is everywhere present. (Ps. 139:7-12; Pr. 15:3; Isa. 57:15; Jer. 23:24; Jonah 1:3; Mt. 18:20; Jn. 14:16-17, 26).

Sovereignty (all-control)

God has absolute ability and control to do as He wishes and everything that happens comes under the direct scope of His sovereign rule. God, who is wise, and all knowing, planned what is best from eternity. What He has purposed will happen by His sovereign will. He is the final and ultimate authority over everything and everyone (Gen. 1:1; Ps. 103:19; 1 Sam. 2:6; Job 1-2; Ps. 50:10; Pr. 21:1; Dan. 2:21; 4:32-35).

Attributes

Omniscience (all-knowing)

God is infinite in His knowledge, and His understanding has no limits. He possesses complete knowledge of the earth and heavens. God's knowledge is inexhaustible and meticulous. God knows the deeds of humanity (2 Kings 19:27; Psalm 33:13–15; Psalm 69:19; Jeremiah 1:5; Matthew 10:30).

Omnisapient (all-wise)

God is all wise. Besides possessing all knowledge, God knows how to use this appropriately so that He will be supremely glorified. God is not concerned with His greatest good to the exclusion of its effect on humanity, since his wisdom harmonizes with His goodness, love and holiness (Job 36:5; Rom. 16:27; Ps. 104:1-34; Pr. 3:19; Jer. 10:12; Rom. 11:33-36).

Omnipotence (all-powerful)

I believe that God is all powerful and able to do everything that is in agreement with His own perfect nature, and unified self (Gen. 1:3, 17:1; Job 11:7; Ps. 33:6, 9; 115:3; Jer. 32:17; Mt. 14:25; 19:26; 1Cor. 6:14).

VIII.

OPPOSING WORLD VIEWS

An Overview



Opposing Views

MAJOR WORLDVIEWS/RELIGIONS



Christianity

Judaism

Islam

Baha'i

Zoroastrianism

Hinduism



Buddhism

Jainism

Taoism/Daoism

Shinto

Sikhism

* Confucianism



False Theistic Views

- Polytheism
- Henotheism
- Pantheism
- Deism
- Monism
- Dualism
- Pluralism
- Dynamism
- Fetishism
- Animism

Atheistic Views

- Atheism
- Agnosticism
- Evolution
- Materialism
- Idealism
- Realism
- Positivism



False Theistic Views

Summary

- These are the gropings of the human mind when unaided by divine revelation (Chafer).
- The natural man does not receive or know the things of God - 1 Cor. 2:14.
- There is no one like the Biblical God. He alone is God - Isa. 46:9-10.
- While knowing, mankind denies God's existence - Rom. 1:21-23
- God is the only true God - Gal. 4:8.
- True objects of heathen worship are not idols but demons - 1 Cor. 10:20.

Conclusion

God Is. He is not fashioned according to our likeness or understanding.

God is knowable, and there is no one like Him and He is worth knowing!

⁹ “Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰ Declaring the end from the beginning, And from ancient times things which have not been done, Saying, ‘My purpose will be established, And I will accomplish all My good pleasure’;

Isaiah 46:9–10

IX. Our Response

A. To Know Him

To understand and know God personally

⁸ More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, ⁹ and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, ¹⁰ that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

Philippians 3:8-10

IX. Our Response

A.To Know Him

B.Believe Him

Salvation and Sanctification (Heb. 11; John 14:1-3).

C.Worship and Adore Him (Rom. 12:1-2).

D.Abide in Him (John 15:1-11)

E.Imitate Him (Eph. 5:1-2)

D.To Please Him (2 Cor. 5:9; Col. 1:10)

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Bonus Slide: God as Creator

Passages teaching/upholding divine Creation (Chafer, 170-171).

Gen. 1:1-3 (cf. 1:1-31; 2:1-25) ; Ex. 20:11; 1 Sam. 2:8; Neh. 9:6; Job 9:8, 9; 12:8, 9; 26:7, 13; 28:24-26; 37:16, 18; 38:4, 7-10; Ps. 8:3; 19:1, 4; 24:1, 2; 33:6-9; 65:6; 74:16, 17; 78:69; 89:11, 12; 90:2; 95:4, 5; 102:25; 103:22; 104:2-6, 24, 30, 31; 119:90; 124:8; 136:5-9; 148:5; Prov. 3:19; 8:26-29; 26:10; 30:4; Eccles. 3:11; 11:5; Isa. 40:12, 26, 28; 42:5; 44:24; 45:7-12, 18; 48:13; 51:13; 66:2; Jer. 5:22; 10:12; 27:5; 31:35; 32:17; 33:2; 51:15, 16; Amos 4:13; 5:8; 9:6; Jonah 1:9; Zech. 12:1; John 1:3, 10; Acts 14:15; 17:24; Rom. 4:17; 11:36; 1 Cor. 8:6; 2 Cor. 4:6; 5:18; Eph. 3:9; Col. 1:16, 17; 1 Tim. 6:13; Heb. 1:2, 10; 2:10; 3:4; 11:3; Rev. 4:11; 10:6; 14:7.