

The Doctrine of God Arguments for His Existence

1. "Cosmological" the argument from cause.
 - The universe and all that exists within it demands adequate cause.
 - The argument depends upon the validity of three contributing truths:
 - That every effect must have a cause.
 - That every effect depends upon its cause for existence.
 - That nature cannot spontaneously produce itself.
 - Arguments for His Existence

2. "Teleological" the argument from design.
 - Evidence that God exists is seen in the order and design of the universe. Example: the existence of a clock proves not only a maker, but also a designer
 - Read Psalm 94:9-10
 - The cosmological argument shows the power of the creator of the things shown in the universe and that design & purpose are inherent.

3. "Anthropological" the moral argument
 - Man has an intellectual (able to reason) and moral (capable of determining between good and evil) capacity, hence, his Creator must have the same.
 - Man has a "conscience" which influences him in ways which are not self imposed (for example, the universally held belief that some things are inherently wrong), therefore implying the existence of a moral Creator.

4. "Ontological" the argument from being.
 - Where did did mankind's nearly universal thought of an infinite being come from?
 - Ontology is the systematic discussion of real being; the philosophical theory of reality, first organized by a philosopher named Anselm around 1100.
 - The argument holds that since thought of an infinite, perfect being persists, then such must exist.

The Names of God

5. The Bible records several names for God, but also speaks of His name in the singular number:
 - Exo. 20:7 "Not take the name..."
 - Psa. 8:1 "How excellent is thy name."
 - Psa. 48:10 "As is thy name."
 - Psa. 76:1 "His name is great in Israel."
 - Here "the name" refers to the whole manifestation of God in relation to His people.

6. The names of God are not of human origin, but of divine origin, expressing an approach of God to man, and usually divided into three categories:
 - Proper names, such as "YAHWEH"

- Essential names, or attributes, such as “EL-SHADDAI”
- Personal names, such as “FATHER”

The Names of God from the OT

“EL,” “ELOHIM,” or “ELYON”

7. “EL” Signifies being first, being lord, being strong and mighty.
8. “ELOHIM” (Gen. 1.) Signifies mighty and strong, the object of fear and respect. Usually occurs in the plural except in poetry. (Sometimes used for heathen gods.)
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“ADONAI” & “EL SHADDAI”

10. “ADONAI” Derived from words meaning to rule, to judge; identifies God as supreme ruler and judge to whom everything is subject. Was the usual name by which Israel addressed God.
11. “SHADDAI and EL-SHADDAI” (Exodus 6:3, with YAHWEH), identifies God as having supreme power (the Almighty) and as the source of all blessings and comfort.
12. “YAHWEH” (Gen. 2.) Gradually replaced earlier names; regarded as the most holy and distinctive name.
 - Jews will not use due to Lev. 24:16 “He that blasphemeth the name of the LORD shall surely be put to death.”
 - Exo. 3:14 gives the meaning: “I am that I am,” or “I shall be what I shall be,”
 - Pointing to His immutability in relation to His people; stresses His faithfulness.
 - YAHWEH never appears in the plural or with a suffix, but is sometimes abbreviated as YAH and YAHU.

Other names used to express the power and majesty of God:

- “Rock” (Deu. 32:18; Isa. 30:29 as “the mighty One”).
- “The Strong One” (Gen. 49:24; Isa. 1:24; Psa. 132:2).
- “Lord,” and “my Lord” (Exo. 23:17; Isa. 10:16, Isa. 10:33; Gen. 18:27; Isa. 6:1).
- “King” (melek) also names God.

Origin of the word “Jehovah”

- In the sixth century, the Masoretes (Jewish scribes) added vowel points to Hebrew words to help preserve pronunciation.
- Adonay's vowels were added to the consonants YHVH to remind readers to pronounce “Adonay.”
- “Jehovah” is not a derivative of any Hebrew word, but is from medieval Latin Iehouah, or Iehoua, from Hebrew YHVH or JHVH read improperly with the vowel points.
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- In 1303, Porchetus de Salvaticis, in a work titled “Porchetus' Victory Against the Ungodly Hebrews”, used the spellings IOHOUAH, IOHOUA and IHOUAH.
- In 1518, Petrus Galatinus, a Catholic priest, published “Concerning Secrets of the Universal Truth” using the spelling IEHOUA.
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- First appeared in English in 1530, when William Tyndale published his translation of the first five books of the Bible using IEHOUAH, in several verses.
- The spelling is such because there was no “J” or “V” in the old English alphabet.
- Martin Luther used a German transliteration in his version of the Bible in 1534.
- The KJV of 1611 and the ASV of 1901 use Jehovah.
- From “YHVH” to “Jehovah”
- Jehovah's Witnesses
- The New World version uses Jehovah to translate kurios (Lord) or Theos (God) 237 times in generic reference to God, where there is no justification for it in the Greek text.
- They derive their name from Isa. 43:12; 44:8.
- They make it a spiritual requirement to use the name “Jehovah” in reference to God, often asking, “Do you use the name “Jehovah”?”

THEOS

- Equivalent to EL, ELOHIM, ELYON, it is the most common New Testament name applied to God.
- Like ELOHIM, sometimes used for heathen gods.
- ELYON is rendered hup istos Theos in Mk. 5:7; Lk. 1:32,35,37; Acts 7:48; 16:17; Heb. 7:1
- Mk. 5:7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.
- SHADDAI and EL-SHADDAI are rendered Pantokrator and Theos Pantokrator in 2 Cor. 6:18 (“Lord Almighty); Rev. 1:8; 11:17; 15:8; 16:7, 14 “God Almighty or Almighty God).
- THEOS is often found with a genitive of possession (of), because in Christ, God can be regarded as the “God of” His children.
- E.g. God of Abraham , Isaac, Jacob; God of peace, of grace, of heaven, etc.

KURIOS

- Although YAHWEH is characterized a few times in the New Testament as "the Alpha and the Omega," "Who is and who was and who is to come," etc., most of the New Testament uses the Septuagint substitution "ADONAI," rendered KURIOS in the Greek.
- KURIOS is from kuros, meaning power; one who rules with power and authority; referring to the Mighty One, the Lord, Sir, Possessor.
- KURIOS is used of both God and Jesus Christ.

PATER

- Generally expresses the relationship of God to Christ, or to His spiritual children: "Our Father which art in heaven" (Mat. 6:9; also 1 Cor. 8:6; Eph. 3:14; Jas. 1:17).
- Also used in the general sense of father, as in Mat. 23:32; Acts 22:1; Heb. 12:9, etc.
- God is also referred to as FATHER in the Old Testament – Deu. 32:6; Psa. 103:13, etc.

The Natural Attributes of God

The Omniscience of God

- He is all-knowing and perfect (thoroughly complete) in His knowledge.
- He is a perfect being (see Job 37:16; Psa. 147:5; 1 Jn. 3:20; Rom. 11:33).
- God's knowledge is absolutely comprehensive (see Pro. 5:21; 15:3).
- God has perfect knowledge of all that is in nature (see Psa. 147:4; Mat. 10:29-30).
- God has perfect knowledge of all human experience (see Pro. 5:21; Psa. 139:2-4; Exo. 3:7,19; Isa. 48:13-18).
- God has perfect knowledge of all human history (see Acts 15:18).
- God knows what will take place throughout eternity (see Isa. 46:9-10; 48:5-8).
- NOTE: That God foreknew that something would occur does not mean that it was necessary, or that He made it happen. For example, Pharaoh was responsible for hardening his own heart even though it was foreknown by God.
- God foreknew the death of Christ (Acts 2:23), yet Jesus said that He gave His life freely, and that no one could take it from Him (Jn. 10:17-18; 15:13; Heb. 5:8-9; Phil. 2:5-8).

The Omnipotence of God

- That attribute by which He can bring to pass everything which He wills.
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- Even Satan's activity IS LIMITED BY THE CONTROL AND POWER OF GOD!
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- Here we must guard against the pantheistic doctrine that God is everything – He is everywhere, but He is not everything.
- Jer. 23:23-24; Psa. 139:7-12 (vs. 13-19 acknowledge the omnipotence of God).

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- His eternity, meaning that He has no beginning, no end.
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- It is not possible that He possess one attribute at one time that He does not possess at another.
- God is the “I am,” meaning that remains the same (Ex. 3:14).
- Compare Jesus – Jn. 8:58.

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- Compare Jesus – Jn. 8:58.

The Moral Attributes of God

The Holiness of God

- Throughout the Old Testament, reference to, or about, God as "the Holy one," is a constant theme (forty-six times in ten books).
- Compare Isa. 57:15; Psa. 99:9; also Jn. 17:11 (Holy Father).
- God is the Holy One of Israel – Isa. 41:14.
- God the Son is the Holy One – Acts 3:14.
- God the Spirit is the Holy Spirit – Eph. 4:30.
- Manifestation of God's holiness: Prov. 15:9, 26; Isa. 59:1-2; Jn. 3:16.
- Isaiah was cast down by knowledge of his own sin when he had the vision of God's holiness – Isa. 6:1-7.
- The same was true of Job (40:3-5; 42:4-5).
- Can have the right view of sin only when have the right views of God's holiness.
- 1 Pet. 1:15-16 – God's holiness is our model.

God's Righteousness and Justice

- These are manifestations of the holiness of God.
- Righteousness is that attribute which leads God to always do right.
- Justice is devoid of all passion; it is vindicative not vindictive; always right, fair, lawful – never malicious, arbitrary, or with respect of person.
- Compare Psa. 116:5; Ezra 9:15 (righteous in the punishment of Israel); Psa. 145:17)

Revealed in:

- Punishment of the wicked (Psa 11:4-7; Ex. 9:23-27; Rev. 16:5-6)
- Forgiving sins (Num. 14:18; Acts 2:38; 1 Jn. 1:9)
- Keeping His word (1 Kng. 8:56; Eze. 12:25; Lk. 21:33)
- As the Vindicator of His people from their enemies (Psa. 129:1-4)
- Rewarding the righteous (Heb. 6:10; 2 Tim. 4:8)

God's Mercy and Lovingkindness

- His kindness, goodness, compassion and love.
- Mercy, more specifically, is connected with guilt.
- It is the attribute of God which leads Him to seek the welfare of sinners, even at great cost on His part (cf. Jn. 3:16; Eph. 2:4-7)
- Rom. 5:8-9 "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

- Loving-kindness is that attribute of God which leads Him to bestow upon His obedient children His constant blessings (Rom. 8:32).
- Psa. 103:8; Deut. 4:31; Psa. 86:15; Lk. 15:11-32.
- The manifesting of the mercy and loving-kindness of God (cf. Rom. 9:18; Psa. 86:5).
- Mercy towards sinners (Mat. 5:45; 2 Pet. 3:9; also Isa. 55:7)
- Loving-kindness towards saints (Psa. 32:10; Phil. 2:27)

The Love of God

- God is love (1 Jn. 4:8-16; Jn. 3:16).
- The “immanent” love of God is His nature, a characteristic without which he would no longer be God.
- Since God does not change (cf. Mal. 3:6), His nature is as immutable as His counsel.
- The “transient” love of God is what He does with His love, which derives from His nature.
- His love for Jesus Christ, His only begotten Son (Mat. 3:17; Jn. 3:16); Mat. 12:18 “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.”
- His love for believers in His Son (Jn. 16:27; 14:21-23).
- His love for the lost (Jn. 3:16; Rom. 5:8).

How the love of God reveals itself:

- By making infinite sacrifice for the salvation of human beings (1 Jn. 4:9-10).
- By bestowing full pardon on the obedient (Isa. 38:17; 1:18; Rev. 1:5; Heb. 5:8-9).
- By remembering His children in every diverse circumstance of life (Isa. 49:15; 63:9; 1 Pet. 3:12).
- By giving eternal life in His son (1 Jn. 5:11).

The Unity of God

- Acts 17:29 “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.”
- Rom. 1:20 “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse”
- Col. 2:9 “For in him dwelleth all the fulness of the Godhead bodily.”
- Acts 17:29; 2 Pet. 1:3-4 – “divine” theios, Thayer: 1) a general name of deities or divinities as used by the Greeks, 2) spoken of the only and true God, trinity, 2a) of Christ, 2b) Holy Spirit, 2c) the Father
- Rom. 1:20 – theiotēs, Thayer: divinity, divine nature.
- Col. 2:9 – theotēs, Thayer: deity; 1a) the state of being God, Godhead.
- By unity, it is meant that there is one God and that the divine nature is undivided.
- There is one God taught in both Old Testament and New Testament (Deut. 4:35,39; 1 Kings 8:60; Isa. 45:5-6; Mark 12:29-32; Jn. 17:3; Eph. 4:3-6; 1 Tim. 2:5).
- God does not exist in parts nor can He be divided into parts. (Deut. 6:4; Mk. 12:29).
- The unity of God is not inconsistent with the conception of three persons of the Godhead; for

unity is not the same as a unit.

- A unit is like a stone or a brick marked by mere singleness.
- Unity is like family existing in different persons but being perfectly joined together in mind, hope, purpose, value, etc.
- Compare Mat. 19:5-6; Rom. 12:4-5.

The Godhead

- This doctrine, often called the Trinity, which is not a biblical term, must be distinguished from both Tritheism and Sabellianism.
- Tritheism denies the unity of the essence of God and holds to three distinct Gods.
- Tritheism only recognizes unity with regard to purpose and endeavor, whereas the Biblical doctrine also recognizes unity in essence.
- Sabellianism (third century) held to three persons of revelation, but not of nature.
- It holds God as Father, Creator and Lawgiver.
- God as Son was the same God incarnate who filled the office of redeemer.
- Holy Spirit the same God in the work of sanctification.
- Lyman Abbott illustrated this doctrine by saying a man could be an artist, a teacher and a friend. But this is a denial of the doctrine of the three persons of God.

Teachings of the Old Testament

- Plural nouns and pronouns applied to God: Gen. 1:1; 20:13; 48:15 - 'Elohim, 1:26 "let us"; 3:22 "one of us"; 11:6-7 "let us"; Isa. 6:8 "who will go for us?"
- It is interesting to note that despite the fact that in Gen. 1:1, 26; 48:15, 16 the name of God is plural ('Elohim) the verbs are singular.
- YAWEH has a Son (Psa. 2:7; Jn. 3:16,18).
- He was called a Son before He was given, and is mighty God (Isa. 9:6).
- He is everlasting (Micah 5:2).
- The Spirit is distinguished from God (Gen. 1:1; 6:3; Num. 27:18; Psa. 51:11; Isa. 40:13)

Teachings in the New Testament.

- Mat. 3:16-17; Jn. 14:16-17 – The Father, the Son, and the Spirit are represented.
- Mat. 28:19 "in the name of the Father, and of the son, and of the Holy Ghost"
- Also 1 Cor. 12:4-6; 1 Pet. 1:2; 3:18
- The following few slides examine the proof that there are three that are recognized by Scripture as God, or as Deity and as fully Divine.
- We have already established that the Father is recognized as God (Jn. 6:27; Rom. 1:7; Gal. 1:1, 3)

The Son is Recognized as God.

- He is identified as God (Jn. 20:28; 2 Thes. 1:12; Titus 2:13; 2 Pet. 1:1-2)
- HE is eternal (Jn. 8:58; 17:5, 24; Col. 1:15; Jn. 1:1; Heb. 1:11; Isa. 9:6)
- He is omnipresent and omniscient (Jn. 3:13; Mt. 28:20; Eph. 1:2-3; Jn. 16:30; 21:17; Jn. 1:48-49; Jn. 4:29; Mt.16:21; Jn. 12:33)
- He is omnipotent (Rev. 1:8; Matt. 28:18)
- He is immutable (Heb. 13:8)

- He is creator (Heb. 1:1-3,10; Jn. 1:3; Col. 1:16)
 - He forgives sin (Mat. 9:2,6; Mark 2:7)
 - He will raise the dead (Jn. 20:25,28; 6:39,40,54)
 - He will execute judgment (Jn. 5:22; 2 Cor. 5:10; 2 Tim. 4:1; 1 Pet. 4:5)
 - Jesus is called “Lord” in quotations from the Old Testament where Yahweh is used (Rom. 10:13. Paul was calling Christ the Lord, but in Joel 2:32 the Hebrew was "Yahweh")
 - Rom. 14:10-11 – Christ is referred to, but in the verse quoted, Isa. 45:23, Yahweh is used.
 - Zec. 12:10 Yahweh predicts of Himself.
- Compare Jeremiah 23:5-6 and 1 Cor. 1:30; Rom. 3:22; 2 Cor. 5:21.
 - Yahweh in Psa. 68:18 is Christ in Eph. 4:8-10.
 - Yahweh declares Himself to be the first and last in Isa. 41:4; 44:6; Jesus declares the same of Himself (Rev. 1:8, 17-18).
 - The New Testament equivalent of Yahweh is KURIOS which appears 748 times.

The Holy Spirit is call God.

- The Holy Spirit is a person – Jn. 14:17; 16:13 (personal pronouns).
- With intellect – 1 Cor. 2:11.
- Sensibilities – Rom. 8:27; 15:30.
- Will – 1 Cor. 12:11.
- He Works – 1 Cor. 12:11.
- He Searches – 1 Cor. 2:10.
- He Speaks – Acts 13:2.
- He testifies – Jn. 15:26.
- He teaches – Jn. 14:26
- He reproves – Jn. 16:8-11.
- He guides – Jn. 16:13.
- He can be tempted – Acts 5:9.
- He can be lied to – Acts 5:3.
- He can be grieved – Eph. 4:30.
- He can be insulted – Heb. 10:29.
- He can be blasphemed – Mt. 12:31-32.

The Holy Spirit is a divine person.

- He is eternal – Heb. 9:14.
- He is omniscient – 1 Cor. 2:10-11; Jn. 14:26.
- He is omnipotent – Lk. 1:35; Rom. 15:19.
- He is omnipresent – Psa. 139:7-10.
- Acts 5:3-4 “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. ”

- 2 Cor. 3:17-18 “the Lord the Spirit”

Conclusion:

- In our study of the subject of God, we have considered:
- The existence of God.
- Antitheistic theories.
- Arguments for the existence of God.
- The names of God.
- The attributes of God.
- God exists in three persons.
- This material can only serve to prompt further study.
- No human being can know all that pertains to God, except what He has revealed of Himself.
- Thus, God is a being in a category all His own.
- Even when our studies of Him have been exhaustive, they certainly will not be complete.

Most of this material is derived from “Studies in the Bible and Practical Christian Living,” by brother William Cline. Used with permission. I have edited it and added some of my own research based upon needed clarifications and questions that have been asked over the course of teaching the material.

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