

Doctrines Of The Faith - A Study in Truth



What The Bible Says About...

THEOLOGY

The Doctrine of God

PASTOR ART KOHL



Theology

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by Pastor Art Kohl

Scripture verses in this booklet are from the King James Holy Bible.

Doctrine of the Faith - A Study in Truth

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Theology

Doctrine of God

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Introduction:

The word “theology” comes from 2 Greek words: “theos,” meaning “God,” and “logos,” meaning “word” or “doctrine.” Thus “theology” is the teaching, doctrine, or study of God.

In a broad sense, the word “theology” means the entire study of Bible doctrine, the study of the Creator and His creation. In a more narrow sense it refers to the study of the doctrine of God, His attributes and works. It is in the latter sense that we will study Theology: God, His nature, and His attributes.

Please note: this small booklet can come no where near describing and defining God. Its purpose is to merely give you a taste of Who He is. Become a student of God through His Word, and learn more on your own.

I. The Existence of God

A. It is assumed

“In the beginning God created the heaven and the earth.” (Genesis 1:1).

God never argues His existence. He expects us to accept the fact that He exists. He simply states His existence in His Word.

“But without faith it is impossible to please him: for he that cometh to God **must believe that he is**, and that he is a rewarder of them that diligently seek him.” (Hebrews 11:6).

B. Acknowledgments of God’s existence

It cannot be proven there is no God. To prove there is no God, one would have to go to every corner of the universe and look under every rock to show that He is not there. Man does not have the capability of doing this, and never will.

We can believe there is a God because of:

1. The Word of God

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the

express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;" (Hebrews 1:1-3).

We must accept by faith that God has given us His Word. Without it we would not know how to be saved nor how to have fellowship with Him. Apart from God's revelation, man drifts along on a meaningless existence without purpose or goals.

2. Intuition

It is natural for man to believe there is a God. The abnormal mind is the only one that cannot accept the fact of God's existence. "The fool hath said in his heart, There is no God." (Psalm 14:1a). William Evans once said, "All the evidence points to the conclusive fact that this universal faith in the existence of God is innate in man and comes from rational intuition."

3. Tradition

It has been the common characteristic of peoples throughout history to believe there is a God and a life after death. History proves that man is a religious creature. After a detailed study of some of the remote tribes of Africa, David Livingstone concluded that all people have a conception of God which they have passed on from generation to generation.

It is not uncommon for missionaries to go to people who have never been reached with the Gospel of Jesus Christ and to see those people worshipping a Supreme Being of some sort.

4. Reason

By looking all around us, it seems obvious that Someone with intelligence created, ordered, and organized this marvelous universe. Everything exists in perfect order.

"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:" (Romans 1:20).

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1).

“For every house is builded by some man; but he that built all things is God.” (Hebrews 3:4).

Reason tells us that such perfect design demands a Designer. God has assisted man’s reason by showing Himself to man in His general revelation.

5. Nature

“And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, **which made heaven, and earth, and the sea, and all things that are therein:** Who in times past suffered all nations to walk in their own ways. Nevertheless **he left not himself without witness**, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” (Acts 14:15-17).

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (Psalm 8:3-4).

6. His Son

God revealed Himself to reasonable men by a special revelation: He came to this world in the form of a baby. “And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (I Timothy 3:16).

The best ways God could show Himself to mankind are:

1. Show Himself, and
2. Write it down (the safest form of communication!).

This is what the Lord has done. He has revealed Himself to this earth (as a human being in the form of Jesus Christ) and has left man with a written record (the Bible).

Man is without excuse. “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:**” (Romans 1:20).

II. The Natural Attributes of God

Attributes are the qualities or characteristics of a person or thing. Let us look at God's natural attributes.

A. Transcendent

God is transcendent to both time and place. By this we mean He is above His creation.

“For thus saith the high and lofty **One that inhabiteth eternity**, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Isaiah 57:15).

“And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.” (John 3:13). Jesus was in both places at the same time!

B. Immanent

Immanence means that God is within His creation.

“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; **I dwell** in the high and holy place, **with him also that is of a contrite and humble spirit**, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Isaiah 57:15).

“One God and Father of all, who is above all, and through all, and **in you all**.” (Ephesians 4:6).

God is not only above and all around His creation, He is *in* His creation, especially dwelling within them who are believers in His Son.

C. Eternal

God has no beginning nor ending. There is no past, present nor future with God. Only eternal present. He is not limited by time.

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even **from everlasting to everlasting, thou art God**.” (Psalm 90:2).

D. Infinite

God has no limitation in space. All of His attributes are without limit. He cannot be limited, as seen in the following verses:

“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1 Kings 8:27).

“Great is our Lord, and of great power: his understanding is infinite.” (Psalm 147:5)

“Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” (Jeremiah 23:24).

E. Immutable

God is unchangeable, invariable, and permanent. He is not capable of, nor susceptible to, change.

“For I am the Lord, **I change not;**” (Malachi 3:6).

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, **with whom is no variableness,** neither shadow of turning.” (James 1:17).

Sometimes, God changes in His judgments and decisions towards an individual or nation based on their behavior (see Genesis 6:6; I Samuel 15:11). But God never changes in his character. For instance, God will always be holy. He will never become unholy for anyone.

F. Omniscient

God is all knowing. He knows the future as well as the past. He knows all things, whether actual or merely possible. He knows things immediately and spontaneously. He knows the thoughts of man better than man knows himself.

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” (Isaiah 46:10).

“Great is our Lord, and of great power: his understanding is infinite.” (Psalm 147:5).

“Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.” (Hebrews 4:13).

“O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.” (Psalm 139:1-4).

It should be duly noted here that God does not know evil nor does it come into His mind or heart (Jeremiah 7:31,19:5, 32:35).

G. Omnipresent

God is everywhere, present in the universe.

“Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me.” (Psalm 139:7-10).

“Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.” (Jeremiah 23:23-24).

H. Omnipotent

God is all powerful. He is able to do any thing He desires.

“Then Job answered the Lord, and said, **I know that thou canst do every thing**, and that no thought can be withholden from thee.” (Job 42:1-2).

“Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and **there is nothing too hard for thee:**” (Jeremiah 32:17).

“But Jesus beheld them, and said unto them, With men this is impossible; but **with God all things are possible.**” (Matthew 19:26).

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for **the Lord God omnipotent** reigneth.” (Revelation 19:6).

He is called the Almighty God:

“And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the

Almighty God; walk before me, and be thou perfect.” (Genesis 17:1)

He is also called the Lord God Almighty:

“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, **Lord God Almighty**, which was, and is, and is to come.” (Revelation 4:8).

III. His Moral Attributes

Attributes are characteristics revealed through personal interaction with others. Some of God's moral attributes include:

A. Holiness

Holiness means "to be totally separated from sin and evil." It is the perfection of God whereby He abhors that which is evil and demands purity. Because of God's holiness, a sinful individual has no right to come into God's presence.

For this reason, God turned His back on His own Son when Jesus "became sin for us." God is a Holy God (see 1 Peter 1:16). This is His greatest attribute. All other attributes of God are subject to His holiness.

It is this holiness that is announced perpetually and eternally in Heaven:

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isaiah 6:3).

"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Revelation 4:8).

B. Justice

God is a just God. He exists eternally as a Judge who will mete out judgment. A Judge must condemn the guilty or let the innocent go free. As a Judge, God is remunerative (rewarding) and retributive (chastening).

Since God cannot act contrary to His laws, our crimes must be punished. A person must suffer for his own sin or accept God's plan of redemption.

God is the one who has been wronged by sin, therefore He is the only one who can determine how restitution is made. God has determined that restitution be made by the shedding of innocent blood. Only Christ's blood is innocent, so Christ died for our sins and shed His blood to satisfy the Judge of all the universe. A person who believes on God's Son, Jesus Christ, as their personal Savior is then pardoned and justified from all of their sins as the Judge considers the payment to have been paid in full by His Son Jesus Christ.

“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” (Acts 13:39).

C. Righteousness

The attribute that causes God to always do right.

“That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?” (Genesis 18:25).

This wonderful attribute of God guarantees that He will always keep His promises. It would be wrong for Him to not keep His word. This is why the believer gains so much assurance by holding to the promises of God – God is righteous and will keep His Word.

“O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.” (Daniel 9:16).

D. Love

The world uses the word “love” so flippantly that many believers have a very shallow view of Biblical love. Love is concern for the welfare of another even above one’s own welfare. It’s giving sacrificially, expecting nothing in return.

The world’s idea of love is usually lust or, at best, selfishness. Lust is getting. Love is giving. Lust can’t wait to get. Love can’t wait to give.

As believers, we are commanded to love other believers, our enemies, and our Lord. We are to show our love for God by keeping His commandments and for others by sacrificing our lives for them. This is the type of love that was showed to us by God.

“Hereby **perceive** we the love of God, **because he laid down his life for us**: and we ought to lay down our lives for the brethren.” (1 John 4:16).

“And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” (1 John 3:16).

E. Mercy

Mercy is God's compassion in not giving the sinner what he deserves.

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because **he delighteth in mercy.**” (Micah 7:18).

“Mercy” is caring for someone who is completely helpless. God cares for helpless people by His moral attribute of mercy.

F. Grace

Grace is the unmerited goodness and love of God for those who have forfeited it. Grace is God-given enablement and power.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:” (Ephesians 2:8).

Whereas mercy is God not giving us what we deserve, **grace is God giving us what we do not deserve.** Grace is when God gives us His enablement and power to become what we ought to be, to go where we ought to go, and to do what we ought to do. Grace is God giving us all of His resources at every experience we have. (**God's Resources At Christian's Experience!**)

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Hebrews 4:16).

G. Truth

God is a God of truth. He hates every lie.

“**God is not a man, that he should lie;** neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Numbers 23:19).

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6).

“Sanctify them through thy truth: thy word is truth.” (John 17:17).

“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have

fled for refuge to lay hold upon the hope set before us.” (Hebrews 6:18).

These are just some of God’s moral attributes that He has revealed to us. Study His Word to find more.

IV. The Titles of God

Here are some of the major titles of God found in the Bible. These are what we would see if we read God's Word in the original Hebrew and Greek:

A. Jehovah*

Meaning, "The Self-Existent One."

"And God said unto Moses, I AM THAT I AM [Jehovah]; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exodus 3:14). God exists by Himself. He does not need His creation to satisfy Himself.

This holy name of Jehovah was not uttered by Jews. They would bathe their bodies and change their clothes before they would write this name on Holy Script. Four times in the King James Bible the word "Jehovah" is not translated, but is used exactly (Exodus 6:3; Psalm 83:18; Isaiah 12:2; and Isaiah 26:4). Any other time it is translated as "LORD" or "LORD".

*This is the only actual *name* of God, besides Jesus. All others are titles.

B. Adonai

Meaning, "My Lord and my Master."

"Ye call me Master and Lord [Adonai]: and ye say well; for so I am." (John 13:13).

C. Elohim

Meaning, "The strong One" or "the One to be feared."

"In the beginning God [Elohim] created the heaven and the earth." (Genesis 1:1).

D. El-Shaddai

Meaning "The All-sufficient One"

"And when Abram was ninety years old and nine, the Lord [El-Shaddai] appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." (Genesis 17:1).

This is the One who can satisfy all. Besides God, man needs nothing to fulfill him.

E. El-Elyon

Meaning, “the Most High God.”

“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God [El-Elyon]: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” (Isaiah 14:13-14).

F. Theos

Meaning, “God.”

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God [Theos], which he hath purchased with his own blood.” (Acts 20:28).

G. Kurious

Meaning, “Lord.”

“And Thomas answered and said unto him, My Lord and my God [Kurious].” (John 20:28).

H. Pater

Meaning, “Father.”

“And he said unto them, When ye pray, say, Our Father [Pater] which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.” (Luke 11:2).

I. Emmanuel

Meaning, “God with us.”

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Matthew 1:23).

Here are some other Hebrew titles of God:

- El – The Strong One
- Elah – The One worthy of Adoration
- El-Roi – The Lord that sees me
- El-Elohe-Israel – The God of Jacob
- El-Olam – God of Eternity
- Jah – The Independent One
- Jehovah-Elohim – The Majestic, Omnipotent God
- Jehovah-Hoseenu – The Lord our Maker
- Jehovah-Jireh – The Lord will provide
- Jehovah-Rophi – The Lord our Physician
- Jehovah-Nissi – The Lord our Banner
- Jehovah-M’Kaddesh – The Lord doth sanctify
- Jehovah-Eloheenu – Lord our God
- Jehovah-Eloheka – Lord thy God
- Jehovah-Elohay – Lord my God
- Jehovah-Shalom – The Lord our Peace
- Jehovah-Tsebaoth – The Lord of Hosts
- Jehovah-Rohi – The Lord my Shepherd
- Jehovah-Tsidkenu – The Lord our Righteousness
- Jehovah-Makkeh – The Lord that smites
- Jehovah-Gmolah – The God of recompense
- Jehovah-Shammah – The Lord is There

Memorize and meditate on these. If you have trusted in Christ as your Saviour, these are the names of your Heavenly Father!

“Study to shew thyself approved
unto God, a workman that
needeth not to be ashamed,
rightly dividing the word of truth.”

2 Timothy 2:15
