

The Nature & Character Of God

A Scriptural Primer

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THE KING OF THE KINGDOM

GOD is the UNCREATED TRIUNE CREATOR (Genesis 1:1)

ABSOLUTE I: GOD is UNCREATED

(1) He is ETERNAL: everlasting, unmade, without beginning or end:

(a) God is *UNCREATED*: "In the beginning, God..." Gen. 1:1

"Before the mountains... or ever you formed the earth and the world, even *from everlasting to everlasting*, You are God." (Psa. 90:2)

"Have You not known? the *EVERLASTING God* the Lord, the Creator of the ends of the earth faints not?" (Isa. 44:6)

"You are my witnesses says the Lord ... that you may know and believe Me and understand that I AM (He); *before Me there was no God* formed (nothing formed of God), neither shall there be after Me." (Isa. 43:10)

"Hearken unto Me O Jacob, and Israel My called; *I AM He; I AM the first; I also am the last.*" (Isa. 48:12)

"I have not spoken in secret; from the beginning, from the time that it was, there AM I." (Isa. 48:16)

"Holy, holy, Holy Lord God Almighty, which *was and is, and is to come*". (Rev. 4:8)

"He is *before all things*, and *by Him all things consist*" (hold together) (Col. 1:16)

(b) He is called the ETERNAL God:

"The *eternal God* is Your refuge, and underneath are the everlasting arms." (Deut. 33:27)

"Now unto the King *eternal*, immortal, invisible, the only wise God be glory and honor for ever and ever. Amen" (I Tim. 1:17)

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life; (for the Life was manifested, and we have seen it, and bear witness and show unto you that *eternal life*, which was with the Father and

was manifested unto us.) (I Jn. 1:1,2)

“And this is the record, that God has given unto us *eternal life*; and this life is in His Son; He that has the Son, has life; He that has not the Son of God has not life.” (I Jn. 5:11,12)

“And we know that the Son of God is come, and has given us an understanding that we may know him that is true, and we are in him that is true, even in His son, Jesus Christ. This is the true God, and *eternal life*.” (I Jn. 5:20)

HEBREW: Hebrew has more words for eternal or eternity than either Greek or Arabic; it was a significant subject to the first people of God. **quedmah** (kayd-maw) - the front of place (absol. the forepart) or time (antiquity) eternal, everlasting, forward, old. (Strongs 6924) **olam** - (o-lawm) prop. **concealed**, i.e. the vanishing point. Gen. TIME OUT OF MIND (past or future) i.e. practically eternity; freq. adv.(esp. with prep. pref.) always - ancient (time), anymore, continuance, eternal, forever, of old time, perpetual, at any time (beginning of the) world, TIME WITHOUT END. (Strongs 5769)

“**Olam** which means “to hide”, strictly designates the secret time of the past, “time out of mind” or time immemorial. (Psa. 25:6; Jer. 6:16; 18:15; Job 22:15; Amos 9:11) Prospectively it denotes an infinite time to come, forever i.e. relatively as an individual life (Ex. 21:6; Deut. 15:17; I Sam. 27:12) of a race (I Sam. 2:30; 13:13; 2 Sam. 7:16) of the present constitution of the Universe (Psa. 78:69; 104:5; Eccl. 1:4) or absolutely (Gen. 17:7,8; Ex. 12:14; Jer. 51:39; Eccl. 12:5). It is also used poetically of a “good long period” (Isa. 30:8) (Peoples Bible Encyclopaedia p.334)

GREEK: **aion** - (ahee-ohn) used 128 times in the N.T.:26/29: 1:197 rt.104: cf. 5550.

“from the same as 104; prop. an age; by extens. perpetuity (also past); by impl. the world; spec. (Jewish) a Messianic period (present or future) - age, course, eternal, (for) ever (-more), (beginning of the, while the) world (began, without end)” (Strongs 165; 128 times)

1. “(From ao, anui, to blow, breathe) the life that wastes away in the breathing of our breath, life as transitory; then, the course of life, time of life, and gen. life in its temporal form; then, the space of human life, an age. aion always includes a reference to the life, FILLING TIME or SPACE OF TIME, hence the UNBOUNDED TIME PAST and FUTURE, in which the life of the world is accomplished; IMMEASURABLE TIME” (gen. pl. of ages)

2. “**aionios** - (ahee-o-nee-os; used 71 times in the N.T.; 27/30 1:197; from 165”

“PERPETUAL; also used of past TIME, or past and future as well; eternal, forever, everlasting, world (began).” (Strong, p.166) “1. VERY LONG TIME, eternity - a. of time gone by, the past, earliest times, then eternity... b. of TIME TO COME, which IF IT HAS NO END is also known as eternity, eternally, in perpetuity (so commonly in Gk. lit and Plato).” (Gingrich & Danker, p.27-28) “belonging to the aion, to time in its movement; constant, abiding, eternal.” (Bullinger, p.256) **Aion** corresponds remarkably with the Hebrew **olam** in nearly all of its meanings... Its adjective form has for its general import enduring, lasting with the following uses in the N.T. forever (Jn. 6:51,58; 14:16; Heb. 5:6; 6:20) unto the ages, i.e. as long as the time shall be (Rom. 1:25; 9:5; 11:36;) from the ages i.e. from eternity (Col. 1:26; Eph. 3:9) before time was, i.e. before the foundation of the world (I Cor. 2:7). In poetical and popular usages from the ages means from of old (Lk. 1:70; Acts 3:21) from the most ancient times. Elsewhere of the future it is used in an unlimited sense “endless” (2 Cor. 4:18; Lk. 16:9; Heb. 9:12; 13:20) especially of the happy future of the righteous as “life everlasting” (Mat. 19:16,29; 25:46) and often of the miserable fate of the wicked (Mk. 3:29; Mat. 18:8) (PBE op. cit. p.334)

3. **aidios** - (ah-id-ee-os') - used twice: 21/22 1:168 104. “from 104; EVER-DURING (forward and backward, or forward only; eternal, everlasting.” (Strongs 126.) “always existing, perpetual (adj. from aei, always), occ. (Jude 6). (Bullingers Critical Lexicon & Concordance p. 256-257) “Everlasting, eternal... frequently in Aristotle;... it is of the essence of the aidioetes (subst. in Arist. and Philo) to be without beginning or end.” (Kittel p. 168.)

(c) He is called the EVERLASTING God:

“And Abraham... called there on the name of the Lord, the *everlasting God*.” (Gen. 21:33)

“The Lord has appeared of old to me, saying Yea, I have loved you with an *everlasting love*; therefore with loving-kindness have I drawn you.” (Jer. 31:33)

“...according to the revelation of the mystery which was kept secret since the world began, but now is made manifest and by the scriptures of the prophets according to the commandment of the *everlasting God*, made known to all nations for the obedience of faith. (Rom.16:25b-26)

“...and His Name shall be called Wonderful, Counselor, the mighty God, the *everlasting Father*, the prince of peace” (Isa. 9:6)

“Blessed be the Lord God of Israel, from *everlasting and to everlasting*. Amen and amen.” (Psa. 41:13)

“But you Bethlehem... out of you shall He come forth to Me that is to be Ruler in Israel; whose goings forth have been from old, from *everlasting*.” (Mic. 5:2)

HEBREW: ‘ad - from adah (aw-daw); a prim. root; to pass on, or continue (Strong's 5710); prop. a (peremptory) terminus, i.e. by implication *duration, in the sense of advance or perpetuity* ... eternity, ever(-lasting -more) old, perpetually, world without end. (Strong's 5703) ad - prop. the same as 5703 (used as a prep. adj. or conj. espec. with a prep.) as far (or long, or much) as, whether of space (even unto) or time (during, while) or degree (equally with); Strong's 5704.

“The word ‘*everlasting*’ which the prophet applies to God (in Isa. 40:28) does not imply any devaluation of time or history, as in the philosophies and mysticisms of Greece and India. It means a long duration of time whether extending remotely into the past (antiquity) or indefinitely into the future (futura) and thus suggests *everlasting time, time whose boundaries are hidden from mans view...*” “The prophet is not concerned with metaphysical speculations but with historical meaning... sense of eternity is occasioned by the realization that Yaweh, unlike the idols, is not bounded by the limitations of mans finite life or by the changing cycles of nature. He is the everlasting God who acts within history to accomplish His purpose and therefore men may rely on Him in faith, confident that His power does not fail.” (B.W. Anderson IDB Vol. 2: pp. 412, 416)

WE ARE Created:

We are finite, beings with beginning
We or any other creature can or will **never** be God
To attempt this is both stupid and selfish
God is utterly unlike any other being in creation
This is the *ultimate basis* of His right to be God alone

(2) GOD is SPIRIT: Beyond limits of matter, space and time

(a) God is SPIRITUAL (not material)

“You shall not make to you *any graven image or any likeness* of any thing that is in heaven above or in the earth beneath, or in the water under the earth;

you shall not bow down thyself to them, or serve them; for I the Lord your God am a jealous God” (Ex 20:4; Rom 1:23,25)

“Wherefore should the heathen say, “‘Where now is their God?’” But *OUR GOD IS IN THE HEAV-*

ENS; He has done whatsoever He has pleased. Their idols are silver and gold, the work of men's hands; they have mouths but they speak not; ears have they but they see not... they that make them are like to them; so is every one that trusts in them.”(Psa. 115:2-8)

“Of old You have laid the foundation of the earth: and the heavens are the work of Your hands. They shall perish, but *YOU SHALL ENDURE*; all of them shall grow old like a garment; as a vesture You shall change them and they shall be changed; but *YOU ARE THE SAME, and Your years shall have no end.*” (Psa. 102:25-27; Rev. 20:11; 4:2,3,5; Ex. 33:19-20)

“But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain You; how much less this house that I have built?” (I Kgs. 8:27; Isa. 66:1-2a)

“But the hour comes and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeks such to worship Him. *GOD IS SPIRIT*; and they that worship Him must worship Him in spirit and in truth.” (Jn. 4:23-24; Mat. 28:20; Mat. 6:9-10)

“God that made the world and all things therein, seeing He is Lord of heaven and earth, dwells not in temples made with hands... That they should seek the Lord... though HE BE NOT FAR FROM EVERY ONE OF US; for *IN HIM WE LIVE and move and HAVE OUR BEING.* (Acts 17:24,27-28a)

HEBREW: ruah - 2131a wind, breath, mind (Strongs 7307 178) “This noun occurs 387 times in the O.T., usually feminine. The basic idea of ruah (Gr. pneuma) is ‘air in motion’ from air which cannot come between a crocodiles scales (Job 41:16) to the blast of a storm (Isa. 25:4)... In living beings the ruah is their breath, whether of animals (Gen. 7:15; Psa. 104:25,29), men (Isa.42:5 Ezek.37:5) or both (Gen. 7:22-23) whether inhaled (Jer.2:24) or on the lips (Isa.11:4; cf. Job 9:18; contrast dead idols Jer.10:14; 51:17) God creates it; the ruah ‘spirit’ of God (from God) is in my nostrils (Job 27:3)”

“The connotations of breath include **power** (I Kgs. 10:5) - the Queen of Sheba was ‘breathless’ (overwhelmed); **courage** (Josh. 2:11; 5:1 where the ‘spirit’ of Israel’s enemies failed them) or **value** (Lam. 4:20) where the Davidic king was the ‘breath of our nostrils’ - a phrase borrowed from the common Egyptian ‘the breath of their nose’. False prophets become ruah ‘wind’ because they lack the word (Jer. 5:13) the connotation being *emptiness*, the futility of ‘mere breath’ (Job 7:7; Isa. 41:29) As a rush of air, a snort through ones nose depicts emotions of aggressiveness (Isa. 25:4) or anger (Jud.8:3; Prov.29:11 ASV, RSV)” Ultimately, breath signifies **activity and life**. Ones “spirit” is consumed when he is sick or faint (Job 17:1) but it comes back as second wind and he “revives” (Judges 8:3, I Sam.30:12 cf. Gen. 45:27) In God’s hand is the breath of all mankind. (Job 12:10, Isa.42:5)

“The ‘breath’ of man was bestowed by a special creative act of God (Gen.2:7) contrast the beasts in 1:24. But it is his inner being that reflects the image of God formed by the counsel of the Trinity (“us” 1:26) and sovereign over all other living things (2:20). Biblical Hebrew therefore speaks of things that come into your mind (*ruah* Ezek. 11:5; 20:32) Daniel’s Aramaic refers likewise to Nebuchadnezzar’s mind (ASV spirit) being hardened (Dan. 5:20)...

On a higher plane *ruah* may then designate a **supernatural angelic being** a “spirit from God” (I Sam. 16:23 NASB). “The pre-eminent example of a spiritual personality is God (Isa. 31:3). *Ruah* can exhibit a range of meaning. The “breath” of God may be a strong wind (Isa.40:7; 59:19; cf. Num. 11:31) His “spirit” may indicate no more than active power or mood. (Isa.40:13) - “Who hath directed the spirit (intention) of the Lord?” or “who has known the mind (intention) of the Lord?” At most points however, context approves and the analogy of the NT strongly suggests that **ruah YHWH** is the Holy Spirit, “in the fullest Christian sense” (A. F. Kirkpatrick Cambridge Bible Psa. II, p.293) (J. Barton Payne TWOT Vol. 2 pp. 836-837)

God’s **ruach** is the power behind the cherabim (Ezek.1:12,20) **unusual strength** like Sampson’s (Judges 13:25) and special **physical power** (Judges 14:6,19; 15:14). It sets the prophet on his feet (Ezek. 2:2; 3:24), induces **ecstasy** (Nu. 11:25,29; 11:17,25; 2 Kgs. 2:15; I Sam. 10:6,10; 19:20,23; 2:9) lifts up (I Kgs. 2:15; 2 Kgs. 2:16; Ezek. 3:12,14; 8:3; 11:1,24; 43:5) snatches him away (Ezek. 3:14) and sets him down in another place (2 Kgs. 2:16; Ezek.8:3; 11:1,24; 43:5; 37:1. It inspires the prophets **preaching** (Gen.41:38; 2 Sam.23:2; I Kgs. 22:24; Num.

24:2; Isa.61:1; Ezek.11:5; Joel 2:28; 2 Chr.24:20; Zech.7:12) and **visions** (Ezek.8:3; 11:24).

God's **ruach power** (Ezek. 37:9,10) created both the cosmos (Gen. 1:2) and all physical life (Psa. 33:5; Job 33:4; Isa. 32:15). It gives mental and creative abilities (Deut. 34:9) like insight, artistic sense and skill (Ex. 31:3; 35:31) enlightenment, insight and wisdom (Dan. 5:14). The prophet and the leader owe their divine charisma to ruach (Mic. 3:8; Neh. 9:30; Isa. 48:16) which also equips a ruler with wisdom, understanding, true kingly action, constancy, and godliness (Isa. 11:2 cf. Isa. 42:1)

Pneuma (*pn̄yoo-mah*) from pneo (pneh-o) a prim. word; to breathe hard, i.e. breeze, blow; (Strongs 4154). Pneuma means a current of air i.e. breath (blast) or breeze; by anal. or fig. a spirit i.e. (human) the rational soul, by impl. vital principle, mental disposition etc. or (superhuman) an angel, demon, or (divine) God, Christ's Spirit, the Holy Spirit; ghost, life, mind. (Strongs 4151) Used 385 times in the N.T.

"The verbal noun... means the elemental natural and vital force which matter and process in one, acts as a stream of air in the blowing of the wind and inhaling/exhaling of breath, and hence tranf. as the breath of the spirit which in way that may be detected both outwardly and inwardly fills with inspiration and grips with enthusiasm. Whether visibly or not there resides in the word an effective and directed power from the basic idea of energy contained in the root..." (Kittle TDNT Vol. 6 p.335)

Early secular Greek uses of **pneuma** conveys the idea of something out of mans control, an elemental dynamic, which imparts inspiration, fills with life and snatches away in enthusiasm. It is the breath of true poetry, the ecstatic and rapturous passion of the inspired prophet, complete sometimes even with physical effects like the real wind; streaming hair, panting breath, violent filling or being snatched away. "Theologically significant is the idea that the pneuma is the cause and source of ecstatic speech in which the (Delphic) priestess becomes so directly the "divine voice." (Kittle op. cit. p.345) "As something other... which comes from without, pneuma fills the interior of the house (of the oracle seekers) either with a sound of thunder or costly divine aroma; it fills everything around, both men and beast but especially the inner being of the oracle; like a bride-groom spirit it powerfully takes possession of the whole man and carries him off like a stormy wind... It makes of him a winged and light being... catches him up out of the usual orders of life into the extraordinary... chasing the understanding out of his head and taking its place. It liberates, discloses and reveals what was hidden, unknown at most only suspected and thus establishes a relation to the truth of things." (Kittle op. cit. p.347)

Plato talks about the need for this ecstatic speech to be explained, interpreted by the priests or prophets. Cf. I Cor. 12:10 and 2:13-15 where Paul says the inspired speaker and interpreter can and should be the same person. (I Cor. 14:13) And the pneuma was always a thing, never a distinct person.

aoratos (ah-or-at-os) from 1 as a negative particle and 3707 - - invisible horato - from 3708: something gazed at, i.e. (by impl) capable of being seen - visible. (Strongs 3707)

horao (hor-ah-o) prop. to stare at; to discern clearly (phys. or mentally) by extension to attend to by Hebr. to experience; pass to appear - behold, perceive, see, take heed. (Strongs 3708)

(b) God's Spirit can be manifested in audible of visible form:

"And John bare record saying, "I saw the Spirit descending from heaven *like a dove* and it abode on Him" (Jn. 1:32)

And the Angel of the LORD appeared to (Moses) in a *FLAME OF FIRE* out of the midst of the bush (Ex. 3:1,2,4; Heb. 1:17 Dan. 5:1,4-6)

"And let it be when you hear the *SOUND OF A GOING (marching)* in the tops of the mulberry trees... bestir yourself; for then shall the LORD go out before you to smite the host of the Philistines." (2 Sam. 5:24-25; I Chr. 14:15)

"And suddenly there came a *SOUND* from heaven as of a *RUSHING MIGHTY WIND* and it filled all

the house where they were sitting; and there appeared to them *cloven tongues like as of fire*, and it sat upon each of them. “ (Acts 2:2-4)

“Father, glorify your name.” Then came there a voice from heaven saying “I have both glorified it, and will glorify it again.” The people therefore that stood by and heard it said that it thundered; others said “An angel spoke to him.” (Jn. 12:27-29)

“And as he (Saul) journeyed... suddenly there shined round about him a *light from heaven*; and he fell to earth and heard a *voice* saying to him “Saul, Saul why are you persecuting me?” (Acts 9:3-5; I Sam. 3:1-4,10)

(c) This manifestation can be human in form:

“Then went up Moses and Aaron, Nadab and Abihu; and seventy of the elders of Israel; and *they saw* the God of Israel and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness.” (Ex. 24:9-10; Isa. 6:1)

“And *the LORD appeared to (Abraham)* in the plains of Mamre and he sat in the tent door in the heat of the day... (Gen. 18:2-16) One of the three men is Jehovah; in chapter 19:27 only two men arrive at Sodom; the one who remains to talk with Abraham is *the LORD* (Gen. 18:17-23)

“And Jacob was left alone; and there wrestled *a man* with him until the breaking of the day... And Jacob called the name of the place Peniel; for I have seen God face to face...”(Gen. 32:24-30)

“And it came to pass when Joshua was by Jerico, that he lift up his eyes and looked; and behold, there stood *a man* over against him with a sword drawn in his hand: “And Joshua fell on his face and did worship, and said to him, “What says *my Lord* to his servant?” And the captain of the LORDS host said to Joshua, “Loose your shoe from off your foot; for the place wherein you stand is holy.” (Joshua 5:13-15)

(d) “The Angel of the Lord” is one such manifestation:

“And *the angel of the LORD* called to him out of heaven and said ‘Abraham, Abraham’ and he said ‘Here am I.’ And He said ‘Lay not thine hand upon the lad, neither do you anything to him; for now I know you fear God seeing you have not withheld your son, thine only son *from me*.’” (Gen. 22:11-12; 16:7-10,13; 21:17-18; Judges 13:3,6,17,18)

WE ARE:

Subject to change, decay and death.

Only in Him is eternal life.

God can speak and touch us many ways; expect communication from Heaven.

(3) GOD is INFINITE: He is unlimited in power or personality

(a) GOD is Infinite in Presence (omnipresent):

“But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain you.” (I Kgs. 8:27; 2 Chr. 2:6)

“The eyes of the Lord are in EVERY PLACE, beholding the evil and the good.” (Prov.15:3)

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

“Where shall I go from Your Spirit? Or where shall I flee from Your Presence? If I ascend up into heaven, You are there; if I make my bed in Hell, behold You are there.” (Psa. 139:7-10)

“God that made the world... seeing He is Lord of heaven and earth, dwells not in temples made with hands... That they should seek the Lord... though HE BE NOT FAR FROM EVERY ONE OF US; for IN HIM WE LIVE and move and HAVE OUR BEING.” (Acts 17:24,27-28a) Isa. 66:1-2a)

“One God and Father of all, Who is above all, and THROUGH ALL, and IN YOU ALL.” (Eph. 4:6)

(b) God is Infinite in Knowledge (omniscient):

“O the depths of the riches both of the WISDOM and the KNOWLEDGE of God! How unsearchable are His judgments and his ways past finding out! For who has known the MIND of the Lord?” (Rom. 11:33-34)

“Great is the Lord and of great power; His UNDERSTANDING IS INFINITE” (Psa. 147:5 Job 37:16)

“Then hear in heaven Your dwelling-place and forgive and do, and give to every man according to his ways, whose heart You know; for You, even You only, KNOW THE HEARTS OF ALL the children of men... (I Kgs. 8:39; Job 42:2) “He reveals the deep and secret things; He knows what is in the darkness and the light dwells with Him.” (Dan. 2:22)

“Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. Understand... He that plants the ear, shall He not HEAR? He that forms the eyes, shall He not see? He that chastises the heathen, shall He not correct? He that teaches men knowledge, SHALL HE NOT KNOW?” (Psa. 94:10; Jer. 16:17; 32:19 Isa. 29:15,16; Ezek. 11:5b)

“And you Solomon my son, know the God of your father and serve Him with a perfect heart and with a willing mind; for the Lord searches all hearts and UNDERSTANDS ALL THE IMAGINATIONS of the thoughts; if you seek Him He shall be found of you; but if you forsake Him He will cast you off forever. (I Chr. 28:9; Eccles.12:14)

“And Jesus, KNOWING THEIR THOUGHTS, said ‘Wherefore think you evil in your hearts?’ (Mat. 9:4; 12:25; Lk. 6:8)

“But Jesus did not commit Himself to them, because *He knew all men*, and needed not that any should testify of man; for *He knew what was in men*.” (Jn. 2:24-25; 4:29; 6:64)

“Now we are sure that *You KNOWEST ALL THINGS*, and need not that any man should ask You; by this we believe that You came forth from God.” (Jn. 16:30; Jn. 21:17) “For if our heart condemn us, God is greater than our heart, and KNOWS ALL THINGS.” (I Jn. 3:20)

(c) God is Infinite in Power (Omnipotent)

“Behold, I am the LORD, the God of all flesh; is there ANYTHING too hard for Me?” (Jer. 32:27; Job 42:2)

“Forasmuch as there is none like to You oh LORD; You are great and Your name is great in might. Who

would not fear You O King of nations?... among all the wise men of the nations and in all their kingdoms there is none like to You... He has *made the earth by His power* and He has established the world by His wisdom and has stretched out the heavens by His discretion.” (Jer. 6:1-12)

“For who in heaven can be compared to the LORD? And who among the sons of the mighty can be likened to the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him. O LORD God of hosts, *who is a strong LORD like to You?* or to Your faithfulness round about You?” (Psa. 89:6-8; 66:7)

“And Jesus came and spoke to them saying “*ALL POWER* is given to Me IN HEAVEN AND IN EARTH.” (Mat. 28:18-20; Rev. 6:13-17)

HEBREW: micpar- (*mis-pawr*); from 5608; a number def. (arithmetical) or indef. (large, innumerable) (Strongs 4557) This word translated “infinite” in Psa. 147:5 is often employed to point out God’s greatness. His wonders are without number (Job 5:9; 9:10) as is His host (Job 25:3) He alone knows the number and names of the stars. (Psa. 147:4; Isa. 40:26) In the ultimate sense His eternity (Job 36:26) and understanding are beyond man’s power to fathom. (TWOT p.1540).

el (*ale*); short. from 352; strength; as adj. mighty; espec. of the Almighty (but used of any deity): - God, mighty one, power, strong. Strongs 410. El is used in terms showing God’s greatness or superiority over all other Gods; the great El (*ha el haggadol*: Jer. 32:18; Psa. 77:13; 95:3) “**El doing wonders**” (*ha el oseh pele*: Psa. 77:14) “**God of gods**” (*el elim*: Dan. 11:36) “El, the God of spirits of all flesh” (Num. 16:22; 27:16) TWOTS. p.93 Vol. I

abiyr (*aw-beer*) From 82 (*abar aw-bar*) a prim. root to soar, to fly; comes the word Mighty (spoken of God), mighty one. (Strongs 46) It occurs only in poetic passages like Psa. 132:2, 5

chazaq (*khaw-zak*) from 2388; **strong**; (us. in a bad sense, hard, bold, violent, mighty (Strongs 2389) This adjective means “strong” in the sense of powerful, including the power to resist. Of its 57 occurrences 23 refer to a “strong hand”... although the word often refers to God’s powerful hand it is not used as a substitute for deity. (TWOT p.277)

gibbor (*ghib-bore*) ; intens. from same as 1397; powerful; by amplification **warrior**, tyrant. (Strongs 1368). Occurs 156x; it means a hero, or champion among the armed forces. “It is not surprising that... God was often depicted as a warrior. God is the true prototype of the mighty man, and if an earthly warriors deeds are recounted how much more should God’s be? The Psalmists recount God’s mighty acts (106:8; 145:4,11,12) and the attributes a warrior-like might possess are all attributed par excellence to God (Job 12:13; Prov. 8:14.) Isa. 9:6 shows justice and righteousness will accompany the Coming King’s might. (TWOT 148)

“The Divine Name Yahweh is great first of all in *gebhurah* ‘might’ (Jer.10:6) In other passages also the Name of Yahweh is sometimes closely connected with His *gebhurah* with which He created heaven and earth, and which at the same time is connected with His righteousness and His uprightness.(Psa. 89:12-15,11-14) By His Name God saves and by His might He vindicates. (Psa. 54:3) God’s Name and his *gebhurah* stand in synonymous parallelism here. God Himself says ‘I will make them know my hand and my *gebhurah* (might) and they shall know my name is Yaweh.’ (Jer. 16:21) God shows His might in His saving acts; these are also done in His name. (Psa. 20:7f) God’s Name is identical with His *geburah*, ‘might.’” (TDNT Vol. II, p.370)

“It should be no surprise therefore that in the Rabbinical age when the name of Yaweh was no longer uttered, the word *gebhurah* was used along with other words as a substitute for the proper name of God. In this way the name and the person of God who has all great attributes, who is lord and sovereign over all men, and by whom everything is created and whose sovereignty has always been and will always be exercised are best expressed. The best-known example of the use of *gebhurah* (= *dynamis*) as a designation for God is found in the N.T. Jesus uses the expression in His trial before Caiaphas. (Mat. 26:64) Undoubtedly none of the other substitute names (and there are many) are able to make the fact of Jesus’ authority as clear as this. Thus Jesus’ ‘Blasphemy’ did not consist an uttering the name of God but an identifying God with His own power.” (ibid. p. 370-371)

“Since God was able to create the world by His gebhurah ... and since His gebhurah is synonymous with His Name YAHWEH the Rabbis later reached the conclusion that God created it by or with His name.” (ibid. x.371) The word “**Mighty**” then and its cognates is used INSTEAD OF Yahweh, and is synonymous with His authority, power and salvation. The One Who is called “THE MIGHTY GOD” is IDENTICAL WITH JEHOVAH.

From **shadad** (shaw-dad) a prim. root; which means prop. to be burly i.e. (fig.) powerful, (pas. impregnable); (Strongs 7703); comes the Word **Shaddai** (shid-dahee) -the Almighty (Strongs 7706) As a Living title is used 48x in the O.T. The LXX translates it “*pantokrator*” - all-powerful, the Vulgate “omnipotens”, from which we get our word “omnipotent”.

GREEK: pantokrator - (*pan-tok-rat-ore*) from 3956 & 2904; Almighty. (Strongs 3841) From pan - all (Strongs 3956) and *kratos* (Strongs 2904) might, power, strength or dominion. (e.g. Acts 19:20; Eph. 1:19; 6:10; Col. 1:11; I Pet. 4:11, 5:11; Rev. 1:6 and 5:13) The all-ruling, i.e. God (as absolute and universal sovereign): - Almighty, Omnipotent. Pantokrator is used ten times in the N.T. (613/749 3:905). All occurrences of this word are in the book of Revelation (1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15 and 21:22) except the quote from the O.T. in 2 Cron. 6:18.

The Greek term for almighty is derived from the word *kratos*, which denoted the “presence and significance of force or strength rather than its exercise”. It first carried the idea of invested or inherent power, or the power the gods gave to rulers. Applied politically it “almost always denotes the legal and valid superior power which confers supremacy and legally, politically and physically turns the scale.” (TDNT Vol. 3, p.906) It is used in the Septuagint some 50 times.

In no place in the N.T. is it said that man has or can gain “kratos” or power. In only one verse *kratos* is linked to the Devil; he has control or the power of death a demonic force that is subject to him and in his service, and the last enemy of Christ. (Heb. 2:14). In all other places *kratos* always refers to God or the Lord; His power that “none can withstand and which is sovereign over all;” the supremacy of Divine strength.

Pantokrator, or Almighty, the “ruler of all things” was not only common as one of God’s Names, but was used by the early fathers to express the universal claims of Christianity. The references in Rev. 16:14,19:15 are not so much to His activity in creation, but His supremacy over all things, a static not dynamic description. (TDNT, op. cit. pp.913-914)

We can see from these Old and New Testament titles that God is both described as One with *legal, sovereign authority* and the *utmost ability and enablement to carry out that right*. He is not only the Supreme ruler of the Universe; He is its legal, rightful and actual Sovereign, endowed with full power and moral authority to administer that rulership. God is not only infinite in authority; He is infinite in ability. He is the Universes rightful ruler because He is the One best qualified.

(d) He is called “MIGHTY” & ALMIGHTY:

“The Great, the *MIGHTY GOD*, THE LORD...”(Jer. 32:18; Isa. 10:21; Jude 25; Zeph. 3:17; Psa. 24:8 Deut. 6:18; Neh. 9:32)

“I am Alpha and Omega, the beginning and the ending, says the Lord, which is and which was and which is to come, the *ALMIGHTY*.” (2 Cor. 6:18; Rev. 1:18; 4:8; 11:17; 19:6)

WE ARE Material:

We have limits. We cannot be in all places,
do everything, always be there for everyone.

God is God and we are not.

(4) God is GLORIOUS: Ultimately Worthy, of greatest substance

(a) God's Being is of ultimate value and terrifying beauty

“And he (Moses) said “I beseech You, show me Your glory.” And He said “I will make all My goodness pass before you, and I will proclaim the Name of the Lord before you... and it shall come to pass while My glory passes by, that I will put you in a cleft of the rock and will cover you with My hand while I pass by... you will see My back parts (“after-glow”) but My face shall not be seen.” (Ex. 33:18,19, 22-23)

“For the Kingdom of heaven is like treasure hid in a field; which, when a man has found, he hides and for the joy of it, goes and sells all that he has and buys the field... Again, the Kingdom is like a merchant man seeking goodly pearls; who when he had found one pearl of great price went and sold all that he had and bought it. (Mat. 13:44-46)

“And suddenly there was with the angel a multitude of the heavenly host, praising God and saying “Glory to God in the highest and on earth, peace, good will among men. (Lk. 2:13-14)

“Blessed be the Lord God, the God of Israel; Who only does wondrous things and blessed be His glorious name forever; and let the whole earth be filled with His glory...” (Psa. 72:18-19)

“His Name shall endure forever; and men shall be blessed in Him; all nations shall call Him blessed.” (Psa. 72:17)

HEBREW : There are some general words in Hebrew used for honor and power:

hadar - *had-ar* (Chald.) from 1922; magnificence; honor, majesty (Strongs 1923) **hadar** - *haw-dawr* from 1921; magnificence; i.e. ornament or splendor: - beauty, comeliness, excellency, glorious, honor, majesty (Strongs 1926) and **tiph'ereh** - *tif-eh-reth*; from 6286; ornament (abstr. or conc. lit or fig.): beauty, bravery, comely, fair, honor, majesty. (Strongs 8597)

But a **special family of words** is used especially of God:

kabed - *kaw-bade* - a prim. root; to be heavy... in a good sense (numerous, rich, honorable) Strongs 3513

kabod - *kaw-bode*; from 3513; prop. weight; but only fig. in a good sense, splendor or copiousness: - glory, honor. (Strongs 3519) The root with its derivatives occurs 376 times in the Hebrew Bible.

John Oswalt comments: “Over against the transience of human and earthly glory stands the unchanging beauty of the manifest God. (Psa. 145:5) In this sense the noun **kabod** takes on its most unusual and distinctive meaning. Forty-five times this form of the root relates to a **VISIBLE MANIFESTATION** of God and whenever the “glory of God” is mentioned, this usage must be taken account of. Its force is so compelling that it remolds the meaning of **doxa** from an opinion of men in the Greek classics to something absolutely objective in the LXX and N.T.” (TWOT Vol. 1 p.427)

“**Kabod** was always used in a secular sense for ‘**honor**’. Yet honor was not thought of as a purely ideal quality, but in accordance with the **BASIC MEANING**, as something ‘**WEIGHTY**’ in man which gives him ‘importance.’ Thus **kabod** could be used for wealth or for the position of honor conferred by **MATERIAL SUBSTANCE**... Even primarily **kabod** can denote what is weighty in a figurative sense, i.e. what is impressive to men, so that ‘**kabod**’ approximates to an anthropological term.”

“If in relation to man **kabod** denotes that which makes him impressive and demands recognition... in relation to God it implies **THAT WHICH MAKES GOD IMPRESSIVE TO MAN**, the force of His self-manifestation. As everywhere attested in the OT, God is intrinsically invisible. Nevertheless, when He reveals Himself, or declares Himself... one may rightly speak of... a manifestation which makes on man a highly significant impression.” (Kittel, Vol.2 p.238-239.)

Again Oswalt says: “The bulk of occurrences where God’s glory is a visible manifestation have to do with the TABERNACLE (Ex. 16:10; 40:34 etc) and with the TEMPLE in Ezekiel’s vision of the exile and restoration (9:3) These manifestations are directly related to God’s self-disclosure and His intent to dwell among men. As such they are commonly associated with His holiness. God wishes to dwell with men, to have His reality and His splendor known to them. But this is only possible when they take account of the stunning quality of His holiness and set out in faith and obedience to let that character be manifested in them.” (Num.14:10; Isa.6:3; Ezr.10:11) (TWOT Vol. 1 p.427) Kittel further explores the imagery of a thunderstorm used in such scriptures as Psa.97 and Psa.29 with clouds, lightning and fire, where the hills “melt like wax”, and there is thunder and flame. He says, “...it is striking that the basic thought of weight is no longer present (where there is reference to this “glory”). “Hence it is not impossible that kabod was used to define that which is INTRINSICALLY IMPRESSIVE in the BEING OF GOD...” (p.239)

GREEK - doxa - (dox-ah) - from the base of 1380 - glory (as very apparent) in a wide application (lit. or fig., object. or subj.) radiance, dignity, honor, praise, worship. 1391 168 times in N.T.

“**Doxa**” is a Greek word radically changed by Biblical usage. It originally meant an opinion, conjecture or an estimate ranging from the “person or thing I am prepared to defend to the valuation placed on me by others”. The noun in secular Greek accordingly meant expectation, view, opinion, repute, praise or fame. While it is used in the Septuagint for the idea of pomp, power and earthly majesty, (as in Isa. 17:4; 35:2; Hag. 2:3), above all doxa is used of God’s power and glory. (Psa. 24:7ff; 29:3; Isa. 42:8) The essential key idea is appearance or “manifestation of a person with special stress on the impression it creates on others.” (S. Aalen DNTT. Vol. 2, p.44).

“Even a cursory survey of the N.T. position reveals a totally different picture. The old meaning “opinion” has disappeared completely. There is not a single example in either the NT or the post-Apostolic fathers... There has been added the meaning “radiance” “glory” which is not found in secular Greek... Doxa can also mean “reflection” in the sense of “image” (eikon): man is the **doxa theou** and woman the **doxa anthropos** I Cor.11:7.” The word is used in the N.T. however... “in a sense for which there is no Greek analogy whatever and of which there is only one isolated example in Philo. That is to say, it denotes “**divine and heavenly radiance**” the “**loftiness and majesty** of God” and even “the being of God” and His world.” This new significance came from the concepts and influence of the Old Testament “kabod”. (Kittel, TDNT op. cit)

Unlike the Hebrew concept of glory (which focuses not so much on God in His essential NATURE but on the luminous MANIFESTATION of His Person, His glorious revelation of Himself) “doxa” means also the DIVINE REALITY, or manner of existence, and salvation lies in man and nature having a share in this manner of existence. BELIEVERS can share in this glory (Jn. 17:22; 2 Cor. 3:18; Rom. 8:30) or will do so (Rom 8:17,18,21; I Cor. 2:7; 4:17; Phil.3:21; I Thess. 2:12; Heb. 2:10; I Pet. 5:1,4,10). The Christian HOPE is the “hope of glory” (Col. 1:27; cf. Eph. 1:18; 2 Thess. 2:14; 2 Tim. 2:10). (Aalen, op. cit. p46) Doxa is used “of the nature and acts of God in self-manifestation i.e. what He essentially IS and DOES, as exhibited in whatever way He reveals Himself in these respects, particularly in the Person of Christ, in Whom essentially His glory has ever shone forth and ever will do...” (Vines, p.153) E.W. Bullinger comments that in secular Greek it “denotes the recognition which anyone finds, or which belongs to him, renown (differing from honor as recognition does from esteem). Then from the meaning “seeming” comes appearance, form, aspect, viz. that appearance of a person or thing which attracts attention or commands recognition, looks like something, equivalent therefore to splendor, brilliance, glory”. “In this sense doxa denotes the **appearance of glory attracting the gaze**, a manifestation of glory (not the PERSON or THING itself whose glorious appearance attracts attention, but the APPEARANCE which attracts attention) splendor, glory, brightness”. “The doxa of God is, as explained by Philo, the unfolded fullness of the Divine *dunamis* (manifested powers) and coincides with His self-revelation. (Ex. 33:18,19) Hence as it comprises ALL THAT GOD IS for us for our good, the fullness of all THAT IS GOOD IN HIM, so it is the form in which He reveals Himself in the economy of salvation, and becomes the means (2 Pet.1:3) and the goal of the Christian vocation and hope (I Pet. 5:10; I Thess. 2:12) for its disclosure belongs to the future and the close of the history of redemption.” (Bullinger, op. cit. p. 323)

It appears in the OLD COVENANT (2 Cor. 3:7-11) in BELIEVERS (Jn. 17:22; 2 Cor. 3:18; Eph. 1:18; 3:16; Col. 1:11) and “above all in CHRIST and His work of salvation”. (Mat. 17:2-5; Mk. 9:2-7; Lk. 9:29-35; Jn. 1:14; 2:11; 2 Cor. 4:4,6) Just as in the OT, glory is partly linked with God’s action (Rom. 6:4) and is partly an attribute of His Being... It suggests something which radiates from the one who has it, leaving an impression behind.” (Aalen op.

cit. pp. 47,48)

doxazo - (*dox-ad-zo*) - to *render or esteem glorious* (in a wide application) make glorious, glorify, full of glory, honor, magnify. 1392 62 times in N.T. 203/226 2:232. “To think, be of opinion, hold any one for anything; in later Greek writers, to recognize, honor, praise; in the LXX, to invest with dignity, make anyone important, to cause him honor by putting him into an honorable position. Hence the N.T. meanings are (1) to recognize, honor and praise; (2) to bring to honor, make glorious, glorify, but strictly to give anyone importance. When used of Christ, it means that His innate glory is made manifest and brought to light.” (Bullinger, op. cit. p.322)

(b) Glory belongs solely to God

“...because, when they knew God, they glorified Him not as God, neither were thankful... “ (Rom. 1:21)

“I am the Lord; that is My Name; and My glory will I not give to another, neither My praise...” (Isa. 42:8)

“Great is the Lord and greatly to be praised... I will speak of the glorious wonder of Your majesty and of Your wondrous works... all Your works shall praise You O Lord, and your saints shall bless You; they shall speak of the glory of Your Kingdom and talk of Your power.” (Psa. 145:3,5,10-11)

“Stand up and bless the Lord your God forever and ever and blessed be Your glorious NAME which is exalted above all blessing and praise.” (Nehemiah 9:5)

“You are Worthy O Lord, to receive glory and honor and power; for You have created all things and for Your pleasure they are and were created.” (Rev. 4:11)

(c) Everything should be done for God’s glory

“Whether therefore you eat or drink, or whatsoever you do, *do all to the glory of God.*” (I Cor. 10:31)

“For you are bought with a price; therefore *glorify God in your body and in your spirit, which are God’s.*” (I Cor. 6:20)

“What is written in the law? How read you? And he answering said, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and your neighbor as yourself.” And He said to him, “You have answered right; this do and you shall live.” (Lk. 10:26-28)

WE ARE Valued:

We are significant, loved and treasured creations
God is the loveliest, most worthy Person in the Universe
His value gives Him the **ultimate right to rule** our lives
It is **Who He is** and not just **what He does** that is wonderful

ABSOLUTE 2: GOD is the ORIGINAL GREAT CREATOR

(a) God is CREATOR: “In the beginning God CREATED” Gen. 1:1

“Lift up your eyes on high and behold who has *created* these things, that brings out their host by number; He calls them all by name.” (Isa. 40:26)

“Have you not known? Have you not heard, that the Everlasting God, the Lord, *the Creator* of the ends of the earth faints not, neither is weary? There is no searching of His understanding...” (Isa. 40:28)

“*I am Jehovah, that make all things*; that stretches forth the heavens alone; that spreads abroad the earth by Myself.” (Isa. 44:24; 45:12)

“*All things were made by Him*; and without Him was not anything made that was made.” (Jn. 1:3; Jn. 1:10)

“For by *Him were all things created* that are in heaven and that are in earth, visible and invisible... *all things were created by Him and for Him*; and He is before all things, and by Him all things consist (hold together).” (Colossians 1:16-17)

(b) God is Creator of mankind

“So *God created man* in His own image, in the image of God created he him; male and female created he them.” (Genesis 1:27)

“*Remember now your Creator* in the days of your youth” (Eccl. 12:1)

“Have we not all one Father? Has not *one God created us*?” (Malachi 2:10)

“*God made the world* and all things therein...” (Acts 17:24a)

“God... has in these last days spoken to us by His Son whom He appointed heir of all things, by Whom also He made the worlds” (Heb 1:2)

“The Lord has *made all things* for Himself...” (Proverbs 16:4)

“Thus says God the Lord, *He that created* the heavens and stretched them out, He that spread forth the earth and that which comes out of it, He that gives breath to the people in it, and spirit to them that walk therein...” (Isa. 42:5)

(c) God’s creation declares his worth, and worships

“You Lord, even You are Lord alone; You have made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all that is therein and You preserve them all; and *the host of heaven worships You*; You are the Lord.” (Neh. 9:6-7a)

“The *heavens declare the glory of God*, and the firmament shows His handiwork; day to day utters speech, and night to night shows knowledge.” (Psa. 19:1-2)

“I will praise You; for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows right well.” (Psa. 139:14-15)

“The Lord is good to all; and His tender mercies are over all His works. *All Your works shall praise You oh Lord*; and Your saints shall bless You.” (Psa. 145:9-10)

“*For of Him and through Him and to Him are all things*; to whom be glory forever. Amen.” (Rom.

11:36)

“You are Worthy Oh Lord, to receive glory and honor and power; for You have created all things and *for Your pleasure they are and were created*” (Rev. 4:11)

(d) Creation is a testimony to God’s Reality

“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.” (Rom. 1:20)

“That they may see and know and consider and understand together that the hand of the Lord has done this, and the *Holy One of Israel has created it.*” (Isa. 41:20)

“Who changed the truth of God into a lie, and worshipped and served the creature more than the *Creator.*” (Rom. 1:25)

“If they hear not Moses (where the creation record is found) and the prophets, neither will they be persuaded though One rose from the dead.” (Lk. 16:31) (Rejection of spiritual roots insulates against God’s call.)

At the beginning of everything: God
The Universe was designed for Man by another Person
It is a testimony to His wisdom, truth and power
Man is related to God by our creation in His image

(1) GOD is PERSONAL: He is able to think, feel and choose

(a) GOD has EMOTIONS and FEELS:

“And God saw the wickedness of man... and it repented the Lord that He had made man on earth, and it *GRIEVED him AT HIS HEART.*” (Gen. 6:5-6)

“And they that escape of you shall remember Me among the nations where they shall be carried captives; because *I AM BROKEN* with their whorish heart which has departed from Me.” (Ezek 6:9; Psa. 95:10)

“But He, being *FULL OF COMPASSION* forgave their iniquity and destroyed them not; yea many a time turned He His *ANGER* away and did not stir up all His wrath.” (Psa. 78:38; Isa. 12:1; Psa. 78:58)

“Who is a God like to You that pardons iniquity and passes by the transgression of His heritage? He retains not His *anger* forever, because He *DELIGHTS in mercy.* (Mic. 7:18-19)

“The Lord your god in the midst of you is mighty; He will save He will *REJOICE over you with JOY*; He will rest in his love, He will *JOY OVER YOU WITH SINGING.*” (Zeph. 3:17)

“...thus says the Lord of hosts; “I am *JEALOUS* for Jerusalem and for Zion with a great jealousy; and I am very *SORE DISPLEASED* with the heathen that are at ease; for I was but a little *DISPLEASED* and they helped forwards the affliction.” (Zech. 1:14-15)

“O Jerusalem, Jerusalem, you that kill the prophets and stones them which are sent to you, how often would I have gathered your children together even as a hen gathers her chickens under her and you

would not!” (Mat. 23:37)

“I say to you, that likewise *JOY SHALL BE IN HEAVEN* over one sinner that repents more than over ninety and nine just persons which need no repentance.”(Lk. 15:7,10)

“And when He was come near, He beheld the city and *WEPT* over it.” (Lk. 19:41)

“Jesus *WEPT*” (The shortest verse in the Bible) (Jn. 11:35)

“Jesus therefore, *GROANING* within Himself, came to the grave “ (Jn. 11:38)

“A man of *SORROWS* and acquainted with *GRIEF*.” (Isa. 53:3)

“*GRIEVE NOT* the Holy Spirit of God.” (Eph. 4:30)

(b) GOD has a MIND and THINKS:

“Come now and let us *REASON TOGETHER* says the Lord; Though your sins be as scarlet, they shall be white as snow” (Isa. 1:18)

“For My *THOUGHTS* are not your thoughts, neither are My ways your ways says the Lord; for as the heavens are higher than the earth so are My ways *HIGHER* than your ways and My *THOUGHTS* than your thoughts.” (Isa. 55:8-9 Jer. 29:11)

“Go and cry in the ears of Jerusalem, saying “Thus says the Lord; I *REMEMBER YOU*, the kindness of your youth, the love of your espousals when you went after me in the wilderness...” (Jer. 2:2; Hos. 7:2)

For who has known the *MIND OF THE LORD* that he may instruct Him? But we have the *MIND OF CHRIST*.” (I Cor. 2:16)

“If you say “Behold we knew it not; does not He that *PONDERS* the heart consider it? And He that keeps your soul does He not *KNOW* it? And shall He not render to every man according to His works? (Prov. 24:12)

(c) God has CHOICE and DECIDES:

“And God said, ‘*LET US make* man in our image, after our likeness; and let them have dominion...’ (Gen.1:26)

“And it repented the Lord that He had made man on the earth... and the Lord said “*I WILL* destroy man whom I have created...” (Gen. 6:6,7)

“And the Lord said to Moses “I have seen this people and behold it is a stiff-necked people; now therefore let Me alone, that My wrath may wax hot against them and that I may consume them; and *I WILL MAKE* of you a great nation.” (Ex. 32:10)

“Turn again and tell Hezekiah the captain of My people; thus says the Lord, the God of David your father; *I have heard your prayer, I have seen your tears*; behold I *WILL ADD* to your days fifteen years.” (2 Kgs. 20:1-7; 2 Chr. 12:5-8)

“For you are a holy people to the Lord your God; the Lord your God has also *CHOSEN* you to be a special people to Himself... the Lord did not set His love on you nor *CHOSE* you because you were

more in number than any one people..." (Deut. 7:6-7; 18:5)

"And Jesse called Aminidab... and he (Samuel) said, 'Neither has the Lord CHOSEN this.'" (I Sam. 16:8)

"To whom coming, as to a living stone, disallowed indeed of men, but CHOSEN of God and precious..." (I Pet.2:4; I Pet. 2:9)

"...For he is Lord of lords, and King of Kings; and they that are with Him are called, and CHOSEN and faithful." (Rev. 17:14)

God want us like Him: to think, be passionate and responsible.

(2) GOD is ACTIVE: He INTERVENES in history, space and time.

(a) God creatively acts in time:

"In the *BEGINNING* God created... and the evening and the morning were the FIRST DAY." (Gen. 1:1,5-8)

"And God SAW everything that He had made, and behold IT WAS VERY GOOD. And the evening and morning were the SIXTH day." (Gen. 1:31)

"And God looked upon the earth, and behold it was corrupt; FOR all flesh had corrupted his way upon the earth; and God said to Noah 'The end of all flesh *IS COME BEFORE Me*; FOR the earth is filled with violence through them; and behold, *I WILL* destroy them with the earth.'" (Gen. 6:13; cf. Gen. 8:21) "And the Lord smelled a sweet savor; and the Lord said in His heart, 'I will not destroy the earth again with a flood'".

"I have showed you *NEW THINGS FROM THIS TIME*; even hidden things and you did not know them; *they are CREATED NOW*, and NOT FROM THE BEGINNING; even before the day when you heard them not lest you should say, 'Behold, I knew them.'" (Isa. 48:6-7)

"Why, seeing TIMES are not hidden from the Almighty, do they that know Him NOT SEE *HIS DAYS*?" (Job 24:1)

"The Lord SHALL COUNT, when He writes up the people, that this man was born there. Selah." (Psa. 87:6 Jn. 14:2-3)

(b) God changes his actions when people change:

"And God *saw the wickedness of man* was great on the earth and that the imagination of the thoughts of his heart was only evil continually; and it *repented the Lord* that He had made man on the earth and it grieved Him at his heart." (Gen. 6:5,6)

"And God SAW their works that they turned from their evil way; and God *repented of the evil* that HE HAD SAID that He WOULD DO to them; and He DID IT NOT." (Jonah 3:2,4,10; 4:2)

"Nevertheless He regarded their affliction WHEN HE HEARD their cry and He remembered for them His covenant and *repented according to the multitude of His mercies*." (Psa. 106:40-45)

"And God sent an angel to Jerusalem to destroy it; and AS HE WAS DESTROYING, the Lord beheld,

and He *repented Him of the evil*, and said to the angel that destroyed; ‘It is enough; STAY NOW your hand.’” (I Chr. 21:11-15)

“IF YOU WILL still abide in this land, THEN WILL I build you and not pull you down; and I will plant you and not pluck you up; for *I repent Me* of the evil that I have done to you.” (Jer. 42:9-12; Josh. 24:20)

“*Let Me alone* that My wrath may wax hot against them and that I may consume them; and I will make of you a great nation¼ And Moses besought the Lord his God and said, ‘*Turn from Your fierce wrath*, and repent of this evil against Your people.’ And the *Lord repented* of the evil which He thought to do to His people.” (Ex. 32:10-14)

“IF that nation against whom I HAVE pronounced (judgment) turn from their evil, *I WILL repent of the evil that I thought to do to them...* IF it do evil in My sight that it obey not My voice, THEN will *I repent of the good wherewith I said I would benefit them.*” (Jer. 18:5-10)

“Stand... and speak... diminish not a word, IF SO BE they will hearken and turn every man from his evil way *THAT I MAY repent Me* of the evil which I PURPOSE TO DO to them because of the evil of their doings.” (Jer. 26:2-7, 12-13,17,19; Hos.11:7-9; Joel 2: 12-14; Amos 7:3,6)

(c) God tests people and responds to their response:

“And you shall remember all the way which the Lord your God led you; these forty years in the wilderness to humble you and to PROVE YOU, *to know what was in thine heart, whether you would keep His commandments or no.*” (Deut. 8:2; Psa.81:13-14; Ex. 16:4; 2 Chr. 12:6,7)

“Because that this people has transgressed... I also will not HENCEFORTH drive out any before them of the nations which Joshua left when he died; that *through them I MAY PROVE Israel* whether they will keep the way of the Lord to walk therein as their fathers did keep it or not.” (Judges 2:20-3:5 cf. Ex. 33:2,34:24)

“For the eyes of the Lord run to and fro throughout the whole earth to *SHOW HIMSELF STRONG* on behalf of those whose heart is perfect towards Him.” (I Chr. 16:9)

“You shall not hearken to the words of that prophet or that dreamer of dreams; for the Lord your God PROVES you, *to know whether you love the Lord your God with all your heart and with all your soul.*” (Deut.13:3)

“And they were to prove Israel by them, to know whether they would hearken to the commandments of the Lord.” (Judges 3:4)

“Wherefore the Lord God of Israel said “I said indeed that your house and the house of your father should walk before Me forever; BUT NOW, the Lord says “Be it far from Me; for them that honor Me I will honor, and they that despise Me shall be lightly esteemed.” (I Sam. 2:27-30)

The future is not fixed:

- God can change any situation
- God can give us a **different future**
- God **tests us** for faithfulness

(3) GOD is HOLY: He is the standard of all worth and value

(a) God is utterly holy:

“For I am the LORD your God; you shall therefore sanctify yourselves; and *you shall be holy; for I am holy*” (Lev. 11:44,45, 19:2)

“And you shall be holy to Me; for *I the Lord am holy* and have severed you from other people that you should be Mine” (Lev.20:26 20:8 21:8)

“And one cried to another and said “*Holy, Holy, Holy* is the LORD of Hosts; the whole earth is full of His glory.” (Isa. 6:3)

(b) God is uniquely & awesomely holy:

“You cannot serve the Lord for He is a *holy God*” (Josh 24:19)

“...Who is able to stand before Him?”

“To whom then will you liken Me or shall I be equal?” says the *Holy one* of Israel” (Isa. 40:25; I Sam. 2:2; Psa. 68:35; 15:1)

“These things says He that is holy, He that is true” (Rev. 3:7)

“Who shall not fear You O Lord, and glorify Your Name? for *only You are holy*; for all nations shall come and worship before You; for Your judgments are made manifest.” (Rev. 15:4)

“For I am God and not man, the *Holy One* in the midst of you (Hos. 11:9)

“You shall not take the Name of the LORD your God in vain; for the LORD will not hold him guiltless that takes His name in vain” (Ex.20:7)

“When you pray say, ‘Our Father which are in heaven; *hallowed be Your Name.*’” (Lk. 11:2; Lev. 21:22; Ezek. 20:39; 39:25)

(c) We are to worship Him in holiness:

“But You are holy that inhabits the praises of Israel” (Psa.22:3)

“Give to the LORD the glory due to His Name; *worship the LORD in the beauty of holiness*” (Psa. 29:2 Psa. 89:18; Psa. 98:1)

“*Rejoice in the Holy One* of Israel” (Isa. 29:19; 41:16)

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

“The LORD is righteous in all His ways and *holy in all His works*... My mouth shall speak the praise of the LORD; and let all flesh bless His holy Name forever and ever “ (Psa. 145:17,21)

(d) There is wisdom in His holiness:

“The fear of the LORD is the beginning of wisdom; and the *knowledge of the Holy is understanding*” (Prov. 9:10)

“For you have said my doctrine is pure and I am clean in mine own eyes; But oh that God would speak... and that he would show you the *secrets of wisdom* that they are double to that which is!” (Job 11:4-5b)

“But God has revealed them to us by His Spirit; for the Spirit searches all things, yea the deep things of God... which things also we speak not in the words which mans wisdom teaches, but which the *Holy Ghost teaches...*” (I Cor. 2:10,13; Jn. 17:17,19)

(e) There is POWER in His holiness:

“Let them praise Your *great and terrible name, for it is holy*; the Kings strength also loves judgment; You do establish equity; You execute judgment and righteousness in Jacob; Exalt the LORD our God and worship at His footstool; for He is holy... and worship at His holy hill; for the *Lord our God is holy*” (Psa. 99:3,4,5,9)

“So I will show *My greatness and My holiness* and make Myself known in the eyes of many nations” (Ezek. 38:23 NIV) “Through the *power of the Holy Ghost*” (Rom. 15:13)

(f) There is JOY in His holiness:

“Bless the Lord oh my soul and all that is within me; bless His holy Name” (Psa. 103:1; Psa.105:3, I Chr. 16:10))

“Blessed is the people who know the joyful sound; they shall walk O LORD in the light of Your countenance. In Your Name shall they rejoice all the day; and in your righteousness shall they be exalted.” (Psa. 89:15-16; 106:47; Rom. 14:7)

God's own value is the basis of the Gospel and the key of life

Absolute 3: TRIUNE

God is THREE Distinct (not Separate) PERSONS In ONE Reality

(a) God is a Trinity of Persons, the FATHER the SON and the HOLY SPIRIT.

“In the beginning *God* (*plural*. form) created (*sing*. form) the heavens and the earth”.

God takes plural form but created takes *singular* form.

“And God said, ‘Let US make man in OUR image, after OUR likeness.’” (Gen. 1:26) (Not “*your* image” or “*his* image” or “*my* image” = equality)

“And the Lord God said “Behold, the man is become as *ONE OF US*, to know good and evil.” (Gen. 3:22) (One of “us” indicates *distinct entity*)

“And the Lord said “Let *US* go down and there confound their language that they may not understand.” (Gen. 11:7)

“Then the *LORD rained* upon Sodom and upon Gomorrah, brimstone and fire *from the LORD out of*

heaven". (Genesis 19:24)

"Remember now your *Creators* (original text) in the days of your youth, ... when you shall say "I have no pleasure in Them" (The Creators - Eccl. 12:1 - original Hebrew)

"Come you near to Me, hear this; I have not spoken in secret; *from the beginning*, from the time that it was, *THERE AM I*; and now the *LORD GOD* and *HIS SPIRIT* has sent Me. (Isa. 48:16)

"Seek out the book of the Lord and read... for *My mouth* it has commanded and *HIS SPIRIT* has gathered them." (Is 34:16)

"And it was revealed to him (Simeon) by the *HOLY GHOST*, that he should not see death, before he had seen the *LORDS' CHRIST*." (Lk. 2:26)

"*JESUS*... was baptized of John in Jordan, and straightway coming out of the water, He saw the heavens opened and the *SPIRIT* like a dove descending on Him; and there came a *VOICE FROM HEAVEN* saying "You are My beloved Son in whom I am well pleased." (Mk. 1:9-11)

"Go you therefore and teach all nations, baptizing them in the *NAME** of the *FATHER and of the SON and of the HOLY GHOST*." (Matthew 28:19) (*name indicates NATURE; not into *nameS*, but *one divine nature*.)

"But the Comforter, which is the *HOLY GHOST*, whom the *FATHER* will send *IN MY NAME*, HE shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you." (Jn. 14:26)

"And *I will pray* the *FATHER*, and He shall give you *ANOTHER Comforter*, that HE may abide with you for ever... " (Jn. 14:16-17a)

"The grace of the *LORD JESUS CHRIST* and the *love of GOD* and the *communion of the HOLY GHOST* be with you all." (2 Corinthians 13:14)

"The kindness and love towards men of *GOD* our savior through the renewing of the *HOLY GHOSTS*... which He shed through *JESUS CHRIST*, our Savior." (Titus 3:4-6)

"For through Him (*CHRIST*) we both have access by *one SPIRIT* to the *FATHER*." (Eph. 2:18)

The Authorized (King James) version shows typographical indication of the Hebrew differences between the two different Persons in some Old Testament texts:

Lord **GOD** - (God the Father)

LORD God - (God the Son).

(b) The FATHER, SON and HOLY SPIRIT are ONE in NATURE:

"There is one body and *ONE SPIRIT*, even as you are called in one hope of your calling. *ONE LORD*, one faith, one baptism, *ONE GOD and Father* of all, who is above all, and through all, and in you all." (Eph. 4:4-6)

"Now there are diversities of gifts, but the *SAME SPIRIT* and there are differences of administrations, but the *SAME LORD* and there are diversities of operations, but it is the *SAME GOD* which works all in all." (I Cor.12:4-7)

“Jesus said to him “Have I been so long time with you and yet you have not known me Phillip? HE THAT HAS SEEN ME HAS SEEN THE FATHER; and how do you say, then “show us the Father?”. Believe you not that *I AM IN THE FATHER and the Father in Me?*” (Jn. 14:9-10a; Jn. 10:30; 31-38)

“That they all may be one; as You Father *ARE IN ME AND I IN YOU*; that they also may be ONE IN US... and the glory which you gave me I have given them; that they may be one, even as we are one; I in them and You in Me, that they may be made perfect in one.” (Jn. 17:20-23)

“Hear oh Israel; *the Lord our God is ONE LORD.*” (Deut. 6:4)

“To you it was showed, that you might know that the Lord He is God; there is *NONE ELSE BESIDE HIM*... there is none else.” (Deut.4:35,39)

“And He said “Lord God is Israel, there is *NO GOD LIKE YOU in heaven above or earth beneath.*” (I Kgs. 8:23; 2 Sam.7:22)

“See now that I, even I, am He; and there is *NO GOD WITH ME.*” (Deut. 32:39; Psa. 86:10; Deut. 4:39,40) “I AM GOD and THERE IS NONE ELSE; I am God and there is NONE LIKE ME.” (Isa. 46:5,6; 45:22 Hos.13:4)

“Is there a God *BESIDE Me? Yea, THERE IS NO GOD; I KNOW NOT ANY.*” (Isa. 44:8 ff.; Deut. 32:2-39,40)

“For there is *ONE God*, and one mediator between God and man, the man Christ Jesus.” (I Tim. 2:5)

(1) God is Our Wonderful Original Loving FATHER

(a) The FATHER is the UNCREATED GOD.

“*Our Father which art in heaven*” (Mat. 6:9)

“Doubtless You are *OUR FATHER*... You O LORD are our FATHER, our redeemer; Your name is from everlasting.” (Isa. 63:16)

“But now oh LORD, *You are our FATHER*; we are the clay and You are the potter; and we all are the work of your hand.” (Isa. 64:8)

“A son honors his father and a servant his master; *if I be a FATHER, where is My honor?* and if I be a master where is My fear? says the LORD of hosts to you...” (Mal. 1:6)

“Is this the way you repay the LORD oh foolish and unwise people? *Is He not your FATHER and Creator* who made you and formed you?” (Deut. 32:6)

“That they all may be one; as *You Father ARE IN ME AND I IN YOU*; that they also may be ONE IN US that the world may believe that You have sent Me;... that they may be one, even as we are one; I in them and You in Me, that they may be made perfect in one.” (Jn. 17:20-23; Jn. 14:9-10a; Jn. 10:30; 31-38)

(b) He is a caring, merciful Father:

“A *FATHER of the fatherless* and a protector of the widows IS GOD in His holy habitation; God gives the desolate a home to dwell in (God sets the solitary in families)...” (Psa. 68:5,6)

“As a *FATHER* pities His children, so the LORD pities them that fear Him.” (Psa. 103:13)

“You do see; yea You do note trouble and vexation that You may take it into Your hands; the hapless commits himself to You; You have been the helper of the *FATHERLESS*.” (Psa. 10:14,18)

“For the Lord your God is God of gods, and Lord of Lords, the great, the mighty, the terrible God who is not partial and takes no bribe. *He executes justice for the FATHERLESS and the widow*, and loves the sojourner, giving him food and clothing.” (Deut. 10:12-20)

“The LORD sets the prisoners free; the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. The LORD watches over the sojourners. *He upholds the widow and the FATHERLESS*; but the way of the wicked He brings to ruin.” (Psa. 146:8-9)

(c) He is Father, even when His child is wayward:

“*I will be his FATHER, and he shall be My son*. If he commit iniquity I will chasten him... but My mercy shall not depart away from him...” (2 Sam. 7:14; Psa. 89:27,29)

“Return you backsliding children, and *I will heal your backsliding*... I have surely heard Ephraim... Turn You me and I shall be turned; for You are the LORD my God... Is Ephraim my dear son? Is he a pleasant child? For since I spoke against him, I do earnestly remember him still... I will surely have mercy upon him” says the LORD.” (Jer. 31:18,20)

(e) He is WORSHIPPED and TREASURED:

“But the hour comes and now is, when the *true worshippers shall worship the FATHER* in Spirit and in truth; for the Father seeks such to worship Him.” (Jn. 4:23)

“Abba *FATHER*, all things are possible to You.” (Mk. 14:36)

“Therewith *bless we God, even the FATHER*.” (Jas. 3:9)

(f) He is “Daddy” God to believers:

“Behold what manner of love the *FATHER* has bestowed upon us that we should be called the children of God.” (I Jn. 3:1)

“...that He might be the *FATHER of all them that believe*.” (Rom. 4:11)

“Grace be to you and peace from God our Father and the Lord Jesus Christ” (Rom. 1:7; I Cor. 1:3; 2 Cor. 1:2;)

“But you have received the *Spirit of adoption whereby we cry Abba, Father*. The Spirit himself bears witness with our spirit that we are the children of God.” (Rom. 8:15-16; Gal 4:6; 2 Cor. 6:18)

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

“*I will be to him a Father* and he shall be to me a son.” (Heb. 1:15)

“Now God Himself and our *FATHER*, and our Lord Jesus Christ, direct our way to you... to the end that He may establish your hearts unblameable in holiness before God, *even our Father*.” (I Thess.)

3:11; 2 Thess. 2:16)

Without Him we are an *orphaned generation*:

He is the “**HEART**” of the Church

The great purpose of life is to have a Father-heart like God

(2) Jesus is God

(a) His SON Jesus the Savior is the UNCREATED God

“In the beginning was the Word; and the Word was with God, and *the Word WAS God*; the same was in the beginning with God. All things WERE MADE BY HIM; and without Him was not made anything that was made.” (Jn. 1:1-3)

“And the Word was made flesh and dwelt amongst us (and we beheld His glory, the glory as of the ONLY-BEGOTTEN OF THE FATHER) full of grace and truth” (Jn. 1:14)

“No man has seen God at any time; the ONLY-BEGOTTEN SON which is in the bosom of the Father He has declared Him (put Him on display) (Jn. 1:18) (The original text reads “*only-begotten GOD* (theos)”

“Whence is this to me that the mother OF MY LORD should come to me?” (Elizabeth to Mary: Lk. 1:43)

“To Him that loved us and washed us from our sins in HIS OWN BLOOD and has made us Kings and priests to *GOD and HIS FATHER*; to Him be glory and dominion for ever and ever. Amen.” (Rev. 1:5a,6)

(b) JESUS is Jehovah GOD:

“I, even I am Jehovah; and besides Me there is NO SAVIOUR” (Isa. 43:11) cf. “You shall call His name Jesus; for He shall save His people from their sins.” (Mat. 1:21; I Tim. 1:15; 2 Pet. 3:18)

“Neither is there salvation in any other; for there is none other Name under heaven given among men whereby we must be saved.” (Acts 4:12)

(c) He REDEEMS as GOD:

“All flesh shall know that I am the Lord your Savior, and your Redeemer, the mighty one of Jacob. (Isa. 49:26 Psa. 130:7,8))

“Our great GOD and Savior JESUS CHRIST, Who gave Himself for us that He might redeem us from all iniquity.” (Tit. 2:13,14)

“Hereby perceive we the love of GOD... because HE LAID DOWN HIS LIFE FOR US” (I Jn. 3:16; Eph. 1:7; I Cor. 1:30; Tit. 1:3,4-6)

Only GOD can forgive sins; “Who can forgive sins but God?” (Mat. 9:2-6); **JESUS forgave sins**. (Mk. 2:7; Lk. 7:47-50; Acts 5:31; Eph. 1:7)

(d) He gives HIS OWN ETERNAL LIFE, as the gift of GOD:

“My sheep hear My voice and I know them and they follow Me; and I give to them *ETERNAL LIFE*; and they shall never perish, neither shall any pluck them out of My hand.” (Jn. 10:27,28)

“For the life was manifested, and we have seen it, and bear witness and show to you THAT *ETERNAL LIFE* which was WITH THE FATHER and was manifested to us .” (I Jn. 1:2)

“And this is the record that God has given to us *ETERNAL LIFE* , and this life is IN HIS SON; He that is having the Son of God is having the life, and he that is not having the son of God is not having the life.” (I Jn. 5:11-12 lit.)

“And we know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in Him that is true, even IN HIS SON JESUS CHRIST. *This is THE TRUE GOD and ETERNAL LIFE.*” (I Jn. 5:20)

(e) JESUS is the EXPRESS IMAGE OF GOD:

“Who being the effulgence of His glory and the *VERY IMAGE OF HIS SUBSTANCE*, 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.” (Heb.1:3)

“Who being in the *FORM OF GOD*, did not count equality with God something to be grasped at.” (Phil. 2:6; 2 Cor. 4:4)

“Who is the IMAGE OF GOD, the *first-born of every creature.*” (not created, but the original *bringer-forth of the creation*) (Col.1:15)

(f) JESUS was CALLED GOD on earth:

“How great things the *LORD* has done for you” (Mk. 5:19)

“How great things *GOD* has done to you” (Lk. 8:39)

“Thomas answered and said to Him “*My Lord and MY (the) GOD.*” (Jn. 20:28)

“There is *one God* and one mediator between God and man, the man *Christ Jesus*” (I Tim. 2:5)

“God was manifest in the flesh...” (I Tim. 3:16)

(g) The early Christians prayed to Jesus AS GOD:

“And they stoned Stephen, *CALLING UPON GOD* and saying “*LORD JESUS*, receive my spirit. And he kneeled down and cried with a loud voice “Lord, lay not this sin to their charge. And when he had said this he fell asleep.” (Acts 7:59-60; Acts 9:13,14)

(h) JESUS was WORSHIPPED AS GOD on earth:

“And when they were come into the house, they saw the young child with Mary His mother, and fell down and worshipped Him.” (Mat. 2:11)

“And behold there came a leper and WORSHIPPED HIM saying “Lord, if you will, you can make me clean” (Mat. 8:2)

“And when they were come into the ship the wind ceased. Then they that were in the ship came and *WORSHIPPED HIM*, saying “Of a truth you are the *Son of God*.” (Mat. 14:32-33)

“And as they went to tell His disciples behold Jesus met them, saying “All hail.” And they came and held Him by the feet, and *WORSHIPPED HIM*.” (Mat. 28:9) (Jews were forbidden to worship anyone but God.)

(i) JESUS is *WORSHIPPED AS GOD* in heaven:

“And again, when He (the Father) brings in the *first-begotten* into the world, he says “And let all the angels of God *WORSHIP HIM*.” (Heb. 1:6)

“Saying with a loud voice “Worthy is the Lamb (Jesus) that was slain; to receive power and riches and wisdom and strength and honor and glory and blessing. And the four beasts said Amen. And the four and twenty elders fell down and *WORSHIPPED HIM* that lives for ever and ever.” (Rev. 5:12,14)

(j) JESUS IS THE “I AM” Of the OLD TESTAMENT:

“Then said the Jews to Him; “You are not yet fifty years old, and have you seen Abraham?” Jesus said to them “Verily, verily I say to you, *before Abraham was, I AM*”. (Jn. 8:57-58)

“*If you do not believe that I AM you shall die in your sins*” (Jn. 8:24; Jn. 13:19) “As soon then as He had said to them, ‘I AM’... they went backward and fell to the ground.” (Jn. 18:5,8) (The word “He” is not in the original language. cf. Ex. 3:14-15)

(k) Salvation comes by confessing *JESUS AS LORD*:

“That if you shall confess with your mouth *JESUS AS LORD* and shall believe in your heart that God has raised Him from the dead, you shall be saved; for with the heart, man believes to righteousness; and with the mouth confession is made to salvation; For whosoever shall call on the Name of the Lord shall be saved.” (Rom. 10:9,10,13)

(l) REJECTION of Christ as God means *SPIRITUAL DEATH*:

“And He said to them, “You are from beneath; I am from above; you are of this world; I am *NOT OF THIS WORLD*. I said therefore to you that you shall die in your sins; for *IF YOU DO NOT BELIEVE that I AM, you SHALL DIE IN YOUR SINS*.” (Jn. 8:23-24; cf. Ex. 3:13,14)

(m) JESUS is the Divine *JUDGE*:

“For the Father judges no man, but has committed all *JUDGEMENT TO THE SON*.” (Jn. 5:22; Acts 10:42)

“The day of *WRATH* and revelation of the righteous judgment of *GOD*.” (Rom. 2:5) cf. “And from the *WRATH of the LAMB*; for the great day of His wrath is come; and who shall be able to stand?” (Rev. 6:16,17)

(n) *EVERY KNEE* shall bow at His Name:

“That at the *name of Jesus every knee shall bow*; of things in heaven and things in earth and things under the earth; and that every tongue should confess that *Jesus Christ is LORD* to the glory of God the

Father.” (Phil. 2:10-11; Isa. 45:18,21-23)

(o) Jesus is JUDGE of all NATIONS:

“And I saw in the night-visions, and behold, one like the *Son of Man* came with the clouds of heaven and came to the Ancient of Days and they brought him near before him. And there was *given Him dominion, and glory, and a kingdom that all people, nations and languages should serve Him*; his dominion is an everlasting dominion which shall not pass away; and His kingdom that which shall not be destroyed.” (Dan. 7:13-14)

“But when the *Son of Man* shall come *in his glory* and all the angels with Him, then shall He sit on the throne of His glory and *before Him shall be gathered all nations*; and He shall separate them one from another as the shepherd separates the sheep from the goats... the sheep on his right hand, but the goats on his left.” (Mat. 25:31-33)

(p) JESUS is JUDGE of all INDIVIDUALS:

“Because He has appointed a day, in the which He will judge the world in righteousness by that man whom he has ordained;... assurance to all men, in that he has raised him from the dead.” (Acts 17:31; Mk. 8:38)

Jesus is the *Way, Truth and Life* - He is the “**HEAD**” of the Church

(3) The HOLY SPIRIT is the Dynamic, Powerful UNCREATED GOD:

(a) He is ETERNAL:

“Christ through the ETERNAL Spirit offered Himself.” (Heb. 9:14)

(b) He is CO-CREATOR of Heaven and Earth:

“The SPIRIT OF GOD has made me, and the BREATH of the Almighty has given me life”. (Job 33:4)

“By the Word of the Lord were the heavens made; and all the host of them *by the breath (Spirit) of His mouth.*” (Psa. 33:6)

“And they lifted up their voice to GOD with one accord, and said “*LORD, YOU ARE GOD which has MADE heaven and earth and the sea* and all that in them is; who by the mouth of your servant David has said “Why did the heathen rage and the people imagine vain things; the Kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ.” (Acts 4:2,4-26)

Compare with:

“Who has measured the waters in the hollow of His hand and meted out heaven with a span, and comprehended the dust of the earth... who has directed the *SPIRIT OF THE LORD*, or being His counselor has taught Him? With whom took He counsel and who instructed Him?” (Isa. 40:12-14)

“You send forth *YOUR SPIRIT, they are created*” (Psa. 104:30)

(c) He is called GOD:

“Ananias... why has Satan filled your heart to lie to the *Holy Ghost*? You have not lied to men, but *TO*

GOD.” (Acts 5:3,4)

“Now *GOD HIMSELF* AND our FATHER AND our LORD JESUS CHRIST direct our way to you.” (I Thess.3:11)

“For HE IS OUR GOD; and we are the people of His pasture, and the sheep of His hand. Today if you will hear His voice, harden not your heart.” (Psa. 95:7)

cf. “Wherefore (as the HOLY GHOST says) “today if you will hear His voice, harden not your heart.” (Heb. 3:7)

“Holy men of God spoke... moved by the *HOLY SPIRIT*” (2 Pet.1:21)

“All Scripture is given by inspiration of GOD” (2 Tim. 3:16)

“That which is born of the *SPIRIT*.” (Jn. 3:6)

“That which is born of *GOD*.” (I Jn. 5:4)

(d) He is called LORD:

“Now the *Lord is that Spirit*; and where the Spirit of the Lord is there is liberty; but we... are changed... from glory to glory OF *THE LORD, the SPIRIT*.” (2 Cor. 3:17-18 - margin)

“And the *LORD direct your hearts* into the love of GOD, and into the patient waiting FOR CHRIST.” (2 Thess. 3:5)

“And the *LORD* make you to increase and abound in love one toward another... to the end that He might establish your hearts unblameable in holiness before God, even our FATHER at the coming of the Lord JESUS CHRIST... and all His saints.” (I Thess. 3:12-15)

(e) He is God the COMFORTER:

“I, even I am He that comforts you.” (Isa. 51:12)

“The Comforter... which is the Holy.” Ghost (Jn. 14:26)

“But when the COMFORTER is come, Whom I will send to you from the Father, even the SPIRIT OF TRUTH which PROCEEDS FROM THE FATHER, He shall testify of Me.” (Jn. 15:26)

“Walking in the comfort of the Holy Ghost.” (Acts 9:31)

“The GOD of all comfort Who comforts us.” (2 Cor.1:3-4)

(f) It is more serious to blaspheme HIM than the SON:

“Whosoever speaks a word against the Son of Man, it shall be forgiven him; but whosoever speaks against the *HOLY GHOST, it shall not be forgiven him*, neither in this world, neither in the world to come.” (Mat.13:32)

(To finally reject the One Who demonstrates His love and truth by an unanswerably supernatural miracle to bring us to Christ)

The *Power is a Person*; we are not alone - He is the **“HAND” of the Church**

The **Father** *originates*; the **Son** *mediates*; the **Holy Spirit** *executes*.

FROM the Father **THROUGH** the Son **BY** the Holy Spirit

God's own structure is the master-pattern of reality: Unity in Diversity

$$1 \times 1 \times 1 = 1$$

$$1 \times 1 \times 0 = 0$$

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