



GRACE LEADERSHIP TRAINING

Class 1 God Is

Instructor: Pastor Benjamin

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

INTRODUCTION

Who is God? Why study God? Is he knowable?

Controlling Question: In What ways does understanding the Biblical God impact life?

God Is...

Presuppositions

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

I. EXISTENCE

A. Biblical Evidence	Genesis 1:1	Exodus 3:14	John 1:1-3
Colossians 1:16-17	Isaiah 40:12-17	(cf. Job 38:1-11)	

B. First Cause

Laws of _____

Laws of _____

Laws of _____

Laws of _____

Of Knowledge

Of Scripture

C. God is Real

1. A _____ being
2. _____ from Creation
3. Self-existing (Non-contingent
4. Not existing or _____ by our thinking.

Evidence: His actions in the world which flow from a distinct, non-contingent being. Gen. 1:1; Gen. 6-9; Gen. 12; Lk. 1:26-38; John 1:1-4

5 Minute Exercise:

God exists. So what? What difference does this make in your life? What does it change about your view of the world, others, and your role as a servant-leader? Take 5 minutes and jot down some personal reflections.

D. Personal Relevance (“so what?”)

“The doctrine of God is the central point for much of the rest of theology. One’s view of God might even be thought of as supplying the whole framework within which one’s theology is constructed, life is lived, and ministry is conducted” (Millard Erickson, *Christian Theology*, 290).

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

E. Is it possible to know God?

1. God is _____
2. God is _____

F. How do we come to know Him?

G. Naturalistic and Philosophical Arguments (here for reference and future study)

1. *The Cosmological Argument*. Traces the cosmos back to its Maker.
2. *The Design (teleological) Argument*. This argument recognizes the rational ends in creation.
3. *Anthropological (moral) Argument*. This argument traces back from the mind and spirit of man back to the Creator.
4. *The Ontological Argument*. This argument traces back from the idea of God that mankind has.
5. *The Transcendental Argument*. This argument argues from God’s existence as first and necessary cause for all things.
6. *The Argument from Congruity*. The best postulate is probably true.

II. DEFINITION

He is _____

He is _____

He is _____

He is _____

III. PERSON & PERSONALITY

God is a person.

- A. God is capable of conscious, _____ thought and is thoroughly _____.
He _____ His name - Exod. 3:14; He expresses His emotions (Job 42:7; Jer. 15:14).
- B. God is self-determining. Isa. 46:10; Job. 42:2; Ps. 115:3; Eph. 1:11
- C. God is personal
 - 1. He hears and answers _____ - Matt. 7:7; 21:22; Jas. 5:16
 - 2. He comforts and gives _____ and help - 2 Cor. 1:3-4; 7:6
 - 3. He judges the wicked - 2 Pet. 2:4-9; Jude 15; Ps. 75:10
 - 4. He blesses the righteous - Ps. 1; 1 Pet. 3:14; Jas. 5:11
 - 5. He _____ us and acted upon this relationally - John 3:16; Phil. 2:5-8
 - 6. Christ came to serve and give His life - John 4:34; 5:30; 6:38
 - 7. He revealed himself fully in Christ's _____ - John 1:14; Heb. 1:2

5 Minute Exercise:

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

IV. TRINITARIANISM

- A. Definition: God is _____ in essence or nature, but _____ in person.
Expanded Definition: There is only one God, existing as one undivided essence, and three coeternal, coequal, yet distinct persons, Father, Son, and Holy Spirit.
- B. Hymns and Trinitarianism
- C. Unity, Oneness and Monotheism

There is only one God.

Genesis 1:26-27; Deut. 6:4; Deut. 32:39; John 5:44; John 10:30 ; 1 Cor. 8:4, 6; Eph. 4:6

D. The Father is God

John 6:27; Rom. 1:7; 1 Cor. 8:6; Eph. 4:6; 1 Pet. 1:2

Our Response?

E. The Son is God

Matt. 4:6-7; Matt. 26:63; Gen. 1:1; Col. 1:16; John 1:1-2, 14; John 8:58; John 20:28

Our Response?

F. The Holy Spirit is God

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

Our Response?

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

Summary:

V. HERETICAL VIEWS

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

Refuted:

2. Sabellianism — “One God revealed in modes”

Refuted:

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

Refuted:

4. Unitarianism — “Denial of the trinity.”

Refuted:

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

Refuted:

VI. ATTRIBUTES

In what ways does understanding God (by looking at His attributes) impact life?

Let's pick 3-5, as time allows.

Do we understand this attribute?

Do we believe it is true of God (the Bible teaches it; I affirm it)?

What difference does this make as a developing servant-leader?

- In my life as a believer...
- In my work place...
- In the home...
- In the church...
- In the world...

Moral Attributes	Meaning	Scripture	Relevance and Response
Holiness			
Goodness			
Mercy			
Longsuffering			
Love			
Grace			
Righteousness / Justice			
Truth			
Omniscience			
Omnisapient			
Omnipotence			

Natural Attributes	Meaning	Scripture	Relevance and Response
Self-Existence (Aseity)			
Simplicity			
Unity			
Freedom			
Eternality			
Immutability			
Infinity			
Omnipresence/ Immensity			
Sovereignty			

VII. OUR RESPONSE

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

APPENDIX

Opposing Views of God

A. World Religions

- | | |
|-------------------|-------------------|
| 1. Judaism | 7. Jainism |
| 2. Islam | 8. Taoism/Daoism |
| 3. Baha'i | 9. Shinto |
| 4. Zoroastrianism | 10. Sikhism |
| 5. Hinduism | 11. *Confuciansim |
| 6. Buddhism | |

B. False Theistic Views

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

C. Atheistic Views

1. **Atheism.** In its most basic sense it is the denial that a god exists. There is no god. (Appears in various forms)
2. **Agnosticism.** The belief that there is not sufficient evidence to affirm or deny the existence of a god. Man cannot know that a god exists.
3. **Evolution.** The conjecture that life itself arose from non-living matter. ("An inference based on a pure hypothesis" Chafer, 168).
4. **Materialism.** The view that holds that the universe equals atoms. The facts of experience are explained by appeal to the laws of physical or material substance.

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

5. **Idealism.** The universe equals force plus ideas. The explanation for the universe is the organization of ideas. Nothing exists except in the thought or impression which the mind sustains.
6. **Realism.** What the mind thinks has real existence. All objects of which consciousness is aware are realities.
7. **Positivism.** Man's knowledge is restricted to physical phenomena. The senses then are man's only source of knowledge.²

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² cf. L. S. Chafer, *Systematic Theology*, Vol. I, 162-173.