

## *Basic Christian Doctrine #2*

# **THE DOCTRINE OF GOD, Part 1**

**Key Text:** "In the beginning God created the heavens and the earth" (Gen1:1).

## **I. GOD'S EXISTENCE AND SOVEREIGNTY**

The Bible does not attempt to prove God's existence but assumes the fact from its opening announcement (Gen.1:1). Nevertheless four avenues of revelation prove God's reality and His control over existence:

1. The Physical Universe (Psalm 19; Rom.1:19,20).  
-General Revelation. Knowledge derived from nature and creation.
2. The Human Soul (Romans 2:14,15).  
-Innate Knowledge. (a) Conscience (b) The law written on the heart.
3. The Written Word, The Bible (Psalm 19:7-11; 2 Tim.3:16).  
-Special Revelation. Knowledge acquired from the scriptures.
4. The Living Word, Jesus Christ (John 1:18; Hebrews 1:1).

## **II. THE NATURE OF GOD**

In His being God is: "A pure Spirit of infinite perfections."

1. God is Pure Spirit. John 4:24: "God is Spirit."
2. God is Personal. He has personality, intelligence; is moral, rational, self-determining (John 14:9).
3. God is Infinitely Perfect. He is boundless and limitless in being and virtues. God and His perfections are one. (1 Ki.8:27; Psa.96:4-6; 99:2,3; 147:5; Isa.57:15; Jer.23;24).

## **III. THE NAMES OF GOD**

God has revealed Himself through self-revelation in nature, in scripture, and in His special names in the Bible. These names are of divine origin and not of human invention, though they are derived from human language. By His special names we learn much about who God is in His being and nature.

### **1. The Old Testament Names of God.**

**El.** This is the oldest name and English form for God, and means, "to be strong, power, might." Expressing the general idea of God, El is linked on to other descriptive titles of God in the following names.

**Elohim.** This is a plural name emphasizing fullness or greatness. It is a term suggesting the Trinity, a plurality of powers responsible for creation (Gen.1:1, where "God" is Elohim). This term used about 2500 times in the OT implies the greatness of His might.

**El-Elyon.** "The Most High God" (Gen.14:18), points to the God's exalted nature as the object of reverence and worship (Dt.32:8).

**El-Shaddai.** "The almighty God" (Gen 17:1), portrays Him as the Strength-giver, the Satisfier, the All-sufficient One who enriches and makes fruitful (Gen.28:3,4; John 15:2; Heb.12:10). As the "God of overpowering might," He controls all the powers of nature and makes them serve His purpose. He is "God the Omnipotent."

**El-Olam.** "The Everlasting God" (Gen.21:33). Here we have the thought of the eternal duration of the being of God. "From everlasting to everlasting, thou art God" (Psa.90:2). He is also God over everlasting things.

**Adonai.** Usually rendered "Lord" and frequently used in addressing God. Explicitly recognizes God's ownership and rule over mankind.

**Jehovah.** "I will be that I will be". God revealing Himself as the God of grace and redemption. Regarded as His most sacred and distinctive name.

The following compound names of Jehovah reveal Him as One well able to meet man's every need.

**Jehovah-Elohim.** "Lord God" (Gen.2:4,7,15,16). This first of the compound name of Deity emphasizes God's Creator relationship, His relationship to Israel, as well as moral authority over man and His redemptive power (Ge.2:16,17-24; 3:8-19,21; 24:27; 28:13).

**Jehovah-Jireh.** "The Lord will provide" (Gen. 22:14). While he is able to provide all that man and beast require, the narrative implies the provision of sacrifice.

**Jehovah-Rapha.** "The Lord that heals you" (Ex.15:26). This speaks of God the healer of both our bodies and souls.

**Jehovah-Nissi.** "The Lord our Banner" (Ex.17:8-15). He is the mighty Victor of the Amalekites of the flesh. In Him, we are more than conquerors (Gal.5:17).

**Jehovah-Shalom.** "The Lord our Peace" (Judges 6:24). The Lord, who became our peace, provides peace for the guilty sinner (Eph.2:4; Col.1:20).

**Jehovah-Raah.** "The Lord is my Shepherd" (Psa.23:1). Psalm 22 speaks of peace through the blood of the cross, and in this Shepherd-Psalm, the Savior Shepherds His own blood washed ones in a hostile world (John 10:11).

**Jehovah-Tsidkenu.** "The Lord our Righteousness" (Jer.23:6). Man has no righteousness of his own to plead. Naked we must come to him who was made righteousness for us (2 Cor.5:21).

**Jehovah-Saboath.** "The Lord of Hosts" (1 Sam.1:3; Psa.24:10). This frequently used designation implies God's power and supremacy in every realm.

**Jehovah-Shammah.** "The Lord is Present" (Ez.48:35). This name promises God's abiding presence with His people (Psa.16:11; 46:7,11; Mt.28:20; Heb.13:5).

#### **1. The New Testament Names of God.**

The New Testament simply uses Greek equivalents for the Hebrew names of the Old Testament.

**Theos.** This is simply the word for "God" and is the most common name used in the NT.

**Kurios.** This is the word for "Lord", a name that is applied not only to God but also to Christ. God the possessor and ruler of all things and His people, as the one who has regal power and authority.

**Pater.** God the Father. Expressive of the special relation of the Father to the Son, as well as God's relationship with Israel (Dt.32:6; Isa.63:16).

## **Application**

1. Jesus Christ is the creator and the image of the invisible God (Gen.1:1; John 1:10; Heb.1:1-3; Col.1:15-170).

This concise doctrinal outline prepared by Pastor Joe Jacowitz  
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