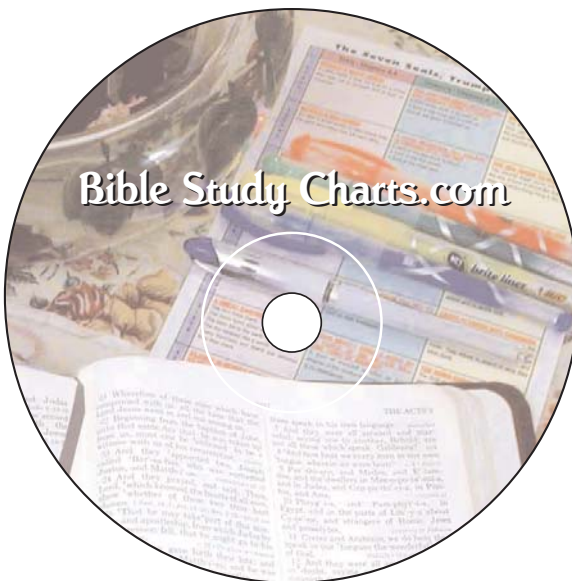


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God

I. THE EXISTENCE OF GOD

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11:5-6

The existence of God is a fact. "In the Beginning God (Genesis 1:1) The Bible opens by announcing the sublime fact of God and His existence. Some arguments for the existence of God are:

1. Within man there is an universal believe in God that comes from rational intuition.
2. The argument for cause and effect. Everything that began owes its existence to a cause.
3. The argument for anthropology. Man's moral and intellectual nature argues for a moral and intellectual creator.

The Bible and the Christ that it reveals, His virgin birth, His sinless nature, His vicarious death and His bodily resurrection all of this and much more argue for the existence of God.

II. THE PERSONALITY OF GOD

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 1 Thessalonians 1:9

The Bible reveals God as a personality. He is called "the living and true God." One possessing self consciousness and self-determination. His personality is shown in what He does, such as:

1. God loves. God so loved the world (John 3:16).
2. God hates. These six things doth the LORD hate (Prov. 6:16).
3. God cares. For he careth for you. (1 Peter 5:7).
4. God grieves. It grieved him at his heart. (Gen. 6:6).

Only a personality can love, hate, care and grieve; therefore, God must be a living, eternal, personal being.

III. THE NATURE OF GOD

He that loveth not knoweth not God; for God is love. 1 John 4:8

There are four definitions of God in the Bible. Since God cannot be defined, they are incomplete. However they do throw light upon the nature of God. They are:

1. God is love (1 John 4:8). This is the nature of God in His divine compassion.
2. God is light (1 John 1:5). This is the nature of God in His divine character; in Him there is no darkness.
3. God is consuming fire (Heb. 12:29). This is the nature of God in His divine holiness.
4. God is Spirit (John 4:24). This is the divine nature of God in His divine essence.

IV. THE GRACE OF GOD

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Ephesians 2:8-9

Grace is the love and mercy of God in action. Mercy is negative, and love is positive; both together mean grace. To show mercy in love is grace. God showed mercy in love when He sent His son to bear our sins in His own body on the cross (John 3:16).

1. The grace of God saves forever (Rom. 8:38,39).
2. The grace of God is unconditional.
3. The grace of God is sufficient (2 Cor. 12:9).
4. The grace of God makes no discrimination (Rev. 22:17).
5. The grace of God justifies (Rom. 3:23,24).
6. The grace of God makes every believer an heir (Titus 3:7).
7. The grace of God teaches the believer how to live (Titus 2:11,12).

The grace of God is nothing less than the unlimited love of God expressed in the gift of His Son, our Savior. It is the undeserved love of God toward sinners.

V. THE TRINITY OF GOD

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3:16,17

By the trinity of God we mean His tri-personal existence as Father, Son and Holy Spirit – three distinct persons in one God.

1. The Father is recognized as God (1 Peter 1:2) and is all the fullness of the Godhead invisible (John 1:18).
2. The Son is recognized as God (Heb. 1:8) and is all the fullness of the Godhead manifested in the flesh (John 1:14).
3. The Holy Spirit is recognized as God (Acts 5:3,4) and is all the fullness of the Godhead acting upon man, convicting him of sin (John 16:7-11) and guiding the believer into all truth (John 16:12-15).
4. The doctrine of the Trinity is not explicit in the Old Testament, but is rather implied, "And God said, Let US make man..." (Gen. 1:26).
5. The doctrine of the Trinity is revealed in the New Testament. In the above scripture (Matt. 3:16-17) we have Christ being baptized in water, the Father speaking from heaven, and the Holy Spirit descending as a dove. We are to baptize in the "name (not names) of the Father, and of the Son and of the Holy Spirit" (Matt. 28:19).
6. Even creation implies the doctrine of the Trinity. In creation, we have space, matter and time in one creation. In space, we have length, breadth and height in one space. In matter, we have energy, motion and phenomena in one substance. In time we have past, present and future in one time. In man, we have body, soul and spirit in one man (1 Thes. 5:23).
7. In the Holy Trinity, we have Father, son and Holy Spirit in one God.