

THE EXISTENCE OF GOD

- I. **Introduction** - The Bible nowhere attempts to give formal proofs of God's existence. Why not? Because men know that there is a God by direct knowledge. It is innate in the human race for all races. Since time began mankind has believed in a being which is greater in every way than himself. There are, however, certain arguments for God's existence but they are not demonstrable, only explanatory.

A. **The Arguments for God's Existence**

1. **Cosmological Argument** - from **creation**. The fact of creation must be explained because it is here. How did the universe come to be? The Cosmological Argument evidences a great cause.
2. **Teleological Argument** - from **design** or order. Not only do we see creation, but we also see in creation design and purpose. It seems clear that whatever the cause of creation was, that cause must have been intelligent, must have had some purpose and goal in mind. The Teleological Argument evidences an intelligent cause.
3. **Anthropological Argument** - from **man's mental and moral nature**. This is also called the moral argument. The Anthropological Argument evidences an intelligent, moral, great, personal cause. Our own being with its intellectual and moral powers must be explained. The one who caused us must also be an intellectual and moral being.
4. **Christological Argument** - from **Christ**. The Bible must be accounted for. Fulfilled prophecy and miracles must be accounted for. The supernatural character and divine mission of Christ must be accounted for. The influence of Christianity in the world must be accounted for. The fact of conversion

must be accounted for. These things, severally and/or together, cannot be accounted for apart from the existence of God.

5. **Ontological Argument** is an argument from **being, or from our abstract and necessary ideas**. The Cosmological Argument evidences a great cause, the Teleological Argument an intelligent cause, the Anthropological Argument a moral and personal cause, and the Christological Argument a loving cause.

- a. We find in our being the demand for infinity and perfection which is caused by God Himself, who planted the witness within me. Just as darkness calls for light - each known only by the other - so the finite demands the Infinite. The Ontological Argument (*Ontological comes from the Greek word meaning being*) evidences an infinite and perfect Being - God.

- B. As part of the Ontological Argument we find in the Book of Romans that God has given three witnesses to Himself.

1. First, God gives creation as a witness of His existence to the natural man. **Romans 1:20** says, “For **since the creation of the world** His invisible attributes, His eternal power and divine nature, **have been clearly seen, being understood through what has been made**, so that they are without excuse.”
2. Second, God gives conscience as a witness to His existence to the moral man. **Romans 2:14-16** says, “For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts,

their conscience bearing witness, and their thoughts alternately accusing or else defending them, on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus.

3. And third, God gives the Scriptures as a witness to His existence to the religious man. **Romans 3:2** says, “Great in every respect. First of all, that they were entrusted with the oracles of God.

C. **Conclusion** - Nowhere in the Bible do we find formal proofs for God’s existence. Why? Because the very nature of God prohibits limiting Him to man’s reasoning. This is evidently why the Bible makes no attempt to either prove or defend the existence of God. If man refuse’s to believe, he is the loser, not God.

II. **THE NATURE OF GOD** - Since God is who He is, no adequate definition of Him can be formed. However, there are certain definitions, both theological and Scriptural, which are attempts to describe His character.

A. **Theological Definitions of God**

1. God is Spirit and infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth.

B. **Scripture Definitions of God**

1. “God is Spirit” (**John 4:24**). Spirit is the mode of His subsistence, and is essential to His Being.
2. “God is light” (**1 John 1:5**). This is more a description than a definition. It

tells us something of His operations. The first thing He -did in the days of creation was to call light into existence.

3. “God is love” (**1 John 4:16**). This describes an amazing quality of God, but it does not describe all that God is. Consequently the definition cannot be reversed to read, “Love is God,” God is love, but He has other attributes also, which should be included in any attempts to define Him.
4. “God is a consuming fire” (Heb. 12:29). This suggests the justice and holiness of God.

C. **The Personality of God**

1. Personality may be defined as sentient existence possessed of self-consciousness and the power of self-determination in view of moral ends. In other words, **personality has three essential qualities:**
 - a. **Intellect**, or the power of knowing. This power of knowing includes the knowledge of one’s selfhood, also known as self-consciousness.
 - b. **Sensibility**, or the power of feeling. The word “sensibility” describes emotional qualities
 - c. **Volition** or the power of choosing, in the technical sense. The volition is the power of choosing, and carries with it moral responsibility.
 - d. **Self-consciousness**, or God knows His selfhood. One proof of this is the name He gave of Himself at the burning bush: “I AM THAT I

AM” (**Exodus 3:14**). What language could more strongly declare God’s knowledge of His eternal self-conscious existence?

- e. **God has sensibility, or feeling.** **Psalm 103:8-13** lists a number of His emotions toward man. He is merciful, gracious, full of pity and loving-kindness (A.S.V.). **James 5:11** says, “Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.”

- f. **God has self determination -** **Psa. 115:3** says, “But our God is in the heavens; He does whatever He pleases”. **Isaiah 46:11** says, “Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.” **Dan. 4:35** says, “And all the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And among the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What hast Thou done?'”. As concerns redemption **James 1:18** says, “In the exercise of His will He brought us forth by the word of truth, so that we might be, as it were, the first fruits among His creatures.”

D. **The Trinity of God** - The Trinity, though a mystery, is clearly revealed in the Scriptures. The orthodox formula of this doctrine is “Three in One, and One in Three.”

- 1. According to the Athanasian Creed, “We worship one God in trinity and trinity in unity, neither confounding the persons nor dividing the

substance.”

2. For example, a large gathering of individual persons can be spoken of as one audience. Several grapes may so grow as to form one bunch. The husband and wife are one (**Gen. 2:24**). The servant who plants and the servant who waters are one (**1 Cor. 3:6,8**). These are all examples of compound unity.
3. “The Hebrew word for ‘one’ (yacheed) in the absolute sense, and which is used in such expressions as ‘the only one,’ is never used to express the unity of the Godhead. On the contrary, the Hebrew word **echad**, meaning ‘one’ in the sense of a compound unity. . . is the one used always to describe the divine unity.” - Wm. Evans, in Great Doctrines of the Bible. **Deu 6:4** says, “Hear, O Israel! The LORD is our God, the LORD is **one**!”

E. **Proofs of the Trinity**

1. The, plural noun Elohim (God) with a singular verb bara (“created” in **Genesis 1:1**).
2. The plural pronouns, that is, “Let us make”, suggests the trinity of God.
 - a. **Genesis 1:26** says, “Then God said, ‘**Let Us** make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’”
 - b. **Genesis 11: 7** says, “Come, **let Us** go down and there confuse their language, that they may not understand one another's speech.”

- c. **Isaiah 6:8** says, “Then I heard the voice of the Lord, saying, ‘Whom shall I send, and who will go **for Us?**’ Then I said, ‘Here am I. Send me!’”
- 3. The thrice repeated “holy” in **Isaiah 6:3** and **Revelation 4:8**.
- 4. The baptismal formula in **Matthew 28:19** which says, “Go therefore and make disciples of all the nations, baptizing them in **the name** of the Father and the Son and the Holy Spirit...” Here again this baptism is **in the name singular**, not plural - of the one Triune God.
- 5. The ministries of the church, endowed by the Triune God - Spirit, Lord (Jesus), and God.
 - a. **1 Cor. 12:4, 5, 6** says, “4 Now there are varieties of gifts, but the same **Spirit**. 5 And there are varieties of ministries, and the same **Lord**. 6 And there are varieties of effects, but the same **God** who works all things in all persons.”
- 6. The apostolic benediction in **2 Cor 13:14** which says, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.”
 - a. A few illustrations of the Trinity would be: the three angles of a triangle; the threefold nature of man (spirit, soul, body); and the three infinite dimensions of space.

III. THE ATTRIBUTES OF GOD

- A. **Introduction** - An attribute maybe defined as an essential, permanent, and distinguishing quality or characteristic, which may be affirmed of a subject. They are essentially and permanently His. These attributes may be divided into two main groups: the non-communicable attributes and the communicable attributes.
- B. **The Non-communicable Attributes** - There are three of these, as follows:
1. **Omniscience** - infinity of knowledge.
 2. **Omnipotence - infinity of power.** “By this we mean the power of God to do all things which are objects of power, whether with or without the use of means.” - A. H. Strong.
 3. **Omnipresence.** By this we mean that God is everywhere present.
- C. **The Communicable Attributes** - These are attributes that God can pass on to us.
1. **Holiness.** This attribute should be listed among the very first. Jonathan Edwards said he had always felt that holiness was one of the loveliest of God’s attributes. In virtue of this attribute God eternally wills and maintains His own moral excellence. Gods holiness is His purity in an active sense. It is the exercise of God whereby He wills His own purity. It is not acquired, but innate. It is not passive, but active.
 2. **Justice.** This is holiness dealing with moral beings.
 3. **Love.** This is the very essence of God’s being. But He does not love at the

expense of His holiness or justice.

4. **Goodness and Mercy.** God's goodness is manifest to all (**Mat 5:45**). These attributes are joined in **Psalm 23:6** which says, "Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever."
5. **Truth and Faithfulness.** The divine truthfulness takes two forms: namely, veracity and faithfulness. God is Truth. All His dealings with His creatures are consistent with this attribute. With Him is no shadow of turning. **James 1:17** says, "Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow."