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BOOK 24

DOCTRINE OF GOD



Christian Training Center  
INC.



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**CHRISTIAN TRAINING CENTER, INC.  
THE CHARISMATIC BIBLE INSTITUTE**

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**BOOK TWENTY-FOUR**

**THE DOCTRINE OF GOD**

Lesson 1: The Doctrine of the Father .....	3
QUESTIONS ON LESSON 1 .....	8
Lesson 2: The Doctrine of God.....	10
QUESTIONS ON LESSON 2 .....	26

**More Doctrines in next Books**

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**Book 24: The Doctrine of God**  
**Lesson 1: The Doctrine of the Father**  
**By Dr. Albert Grimes**

There is much in the scripture concerning Christ and the Holy Spirit, and through a study of their personalities, we have been able to determine their work in salvation, which they both accomplished. But very little is mentioned about the Father by Teachers of the Bible.

In studying this subject of the Father, we find that He has the name, “Father”. He is a “Father” or “a parent”, relating to the Godhead. He is a Father in his relationship to the Son, and the Holy Spirit, and to the great family of all the redeemed.

The incarnation which was part of the plan of salvation, and the plan of salvation itself, brought this person in the Godhead into the prominent position of Fatherhood, not only in the trinity, but of all the redeemed. This is the reason why He holds the first and the most prominent position.

In the position of Father, He is first, the Father of our LORD Jesus Christ. Hebrews 1:5, “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” This Son was brought into this world, by the power of the Father through the Holy Spirit. Luke 1:35, “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God,” or he can be called Jesus.

The Father then was the Father of the Son of God. And Jesus or the Son of God acknowledged him as his Father. Matthew 7:21, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” The Father himself acknowledged the person, Jesus, as being His Son as in Matthew 3:17, “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Jesus came to this earth to fulfill the will of the Father. John 4:34, “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.” These terms, “to do the will of him that sent me”, and “to finish his work”, point out the fact that it was the Father who laid forth the plans of salvation. So, Jesus was sent forth into this world to bring to pass the plans of the Father. It was determined of the Father that Jesus of Nazareth, His Son, should die on the cross. Acts 2:23, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” Then Acts 4:28, “For to do whatsoever thy hand and thy counsel determined before to be done.”

Jesus in his ministry, was anointed by the Father for his ministry upon this earth, as in Acts 10:38, “How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” During this time that Jesus ministered upon the earth, He spoke often of the Father, and it is through these statements that most of the doctrine concerning the Father is revealed.

**THE KINGDOM PRINCIPLES CONCERNING THE FATHER**

Jesus first reveals the Father to us in His relationship to the kingdom as he presents it to Israel. These same principles could be applied, not in the legalistic sense as they are applied in these verses, but they could be the principles stemming from the life of faith, through grace.

**THE PRINCIPLES OF GLORIFYING OUR FATHER WHICH IS IN HEAVEN**

We are to let our light shine in this world as in Matthew 5:16, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” These works in our day must be the result of our being God’s children through generations. Another principle which relates to being God’s children is found in Matthew 5:44-45, “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the

children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

We are exhorted to be fully developed in growth and maturity of godliness. Then we will be somewhat like our Father. Matthew 5:48, “Be ye therefore perfect, even as your Father which is in heaven is perfect.”

This is the reason why Jesus calls Him Heavenly Father in many verses. This principle is maintained as we read Matthew 18:10, “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.”

It is evident that the angels see Him as an actual person. Then in Revelation 4:2-3, “...and one sat on the throne. 3 And he that sat was to look upon...”

Jesus lived and ministered upon this earth, but now is in heaven. The Holy Spirit is now upon the earth in the world, and in the church, bringing in the Father’s elect to salvation and maturing the church for the coming of Christ. But the Father is in heaven. And both Jesus and the Holy Spirit are fulfilling the will of our Father, who is in heaven.

### **THE FATHER IN HEAVEN REWARDS OUR PRAYERS AND KNOWS OUR NEEDS**

Matthew 6:3-4, “But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.”

Jesus very early taught the principles of the Fatherhood of God. God is our Father. This is a spiritual principle relating to the Godhead. We pray to our Father, for the fulfilling of our needs. Matthew 6:7-8, “ut when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.”

### **THE KINGDOM PRAYER**

The whole of the kingdom prayer relates to the Father, and it’s a prayer relating to those who have accepted kingdom principles. Matthew 6:9-15, “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come, Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen...”

That this is a prayer that relates to the kingdom all must understand. Notice the statement in verse 10, “Thy kingdom come...” This is the same kingdom spoken of in Acts 1:6-7, “...Lord, wilt thou at this time restore again the kingdom to Israel?...”

It is still the Father’s kingdom, and he said unto them, Acts 1:7, “...It is not for you to know the times or the seasons, which the Father hath put in his own power.”

Even when this kingdom is finally given to the sheep and nations, it is still the Father’s. Matthew 25:34, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

The principles of forgiveness in regards to our sins must also be understood. Matthew 6:14-15, “For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” The fact that this also relates to kingdom teaching is also evident.

In grace, there are two areas of divine forgiveness. The first area is that of the forgiveness that comes to the sinner at the time he accepts Christ. His sin is dealt with in a total sense. Ephesians 1:7, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

To this forgiveness there is attached but one condition, that is, to receive it once for all by faith in Christ, Romans 4:5-8.

The second area of forgiveness covers this relation of the divine Father to those who have become His children and specifically with the matters of fellowship, whenever it is broken by sin. To obtain such

forgiveness, we must confess and forsake sins as in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The forgiveness mentioned in verse 12, belongs to this second principle because it is dealing with prayer given to disciples.

### **THE FATHER PROVIDES FOR THE NEEDS OF HIS CHILDREN, AS HE IN A LESSER SENSE PROVIDES FOR THE BIRDS OF THE AIR**

Matthew 6:25-26, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

### **JESUS SPOKE ABOUT THE WILL OF THE FATHER**

From a study of the earthly life of Jesus, it is evident that to do the will of God, was the whole purpose of his life, as stated in Hebrews 10:7, "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." Jesus spoke the words of the Father. John 3:34, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him."

The Father gave Jesus certain works to do in regards to His will. John 5:36, "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

The Holy Spirit, which was given to Jesus by the Father, was the power through whom he ministered and performed the Father's will.

Jesus in his ministry, revealed many principles relating to the Father's will. It is not the will of God that any child under the age of accountability should perish. Matthew 18:14, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

In relationship to this same principle, it is also evident that the Father gave to the Son, those whom He had elected for Himself. John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." That this is the Father's will is further revealed in John 6:38-40, "For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Those who are to come to Jesus must be drawn of the Father as in John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Nor can they come except it is given unto him of my Father. John 6:65, "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

It was the Father's will that Jesus died for those whom the Father gave to him in order that they may have eternal life. So, as the good shepherd, he gives his life for the sheep. John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10:15-16, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Christ received commandment from the Father, that if he laid down his life for the Father's elect, he would be able to take up his life again. John 10:17-18, "Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Although Jesus in his humanity knew these things from the Father, yet as a human being, he shrunk from the death that his Father had determined for him. Yet his great determination to fulfill the will of God, overcame the horror of such a death. Matthew 26:39, "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou

wilt.” Then again in Matthew 26:42, “He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”

Having submitted himself to the will of the Father, he offered himself to God through the Holy Spirit. Hebrews 9:14, “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

Although in his humanity Jesus submitted himself for death, yet in that state he was equally one with the Father. This is pointed out in Philippians 2:6-7, “Who, being in the form of God, thought it not robbery to be equal with God...” This relates to his divine nature, his equality with God. He covered over the visible manifestation of the Godhead by taking upon him the form of a man, Philippians 2:7, “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”

He was truly a man with body, soul, and spirit, Jesus of Nazareth, Philippians 2:6-7, “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

Because of this act of obedience, the Father highly exalted him as in Philippians 2:9-11, “Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Jesus then in his life and death, and resurrection and exaltation, completely fulfilled the will of God the Father. The Father hath now set Jesus Christ on His own right hand in the heaven. Ephesians 1:20-21, “Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”

The Father made Jesus Christ to be Head of the Church, Ephesians 1:22-23, “And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.” After Jesus Christ was exalted to the right hand of the Father in the heavens, as in Acts 2:33, “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”

And now that Jesus had accomplished the Father’s will on earth, and now that he was in heaven at the Father’s right hand, the Father now at the request of Jesus, sends the Holy Spirit to complete the will of the Father upon the earth. John 14:16, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.” John 14:26, “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 unto you.”

As the LORD and the Holy Spirit give ministries to the Church, it is to be seen, how the Father works all in all according to His will even in the church. 1 Corinthians 12:6, “And there are diversities of operations, but it is the same God,” relating to the Father, “which worketh all in all.”

Now that Jesus is at the right hand of the Father, we see another aspect of the Father’s will in regards to the sinner, and the saint. It is an evident fact in scripture, that in this dispensation of grace, that sinners are coming to the Father, through the accomplished work of Jesus Christ, because of the work of the Holy Spirit as in 1 John 3:1-2, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God...” Therefore the man Christ, Jesus, 1 Timothy 2:5, “For there is one God, and one mediator between God and men, the man Christ Jesus.”

The principle that we have a man, who stands before the Father on the sinner’s behalf, is a tremendous fact. But we need to look at this man, the man Christ Jesus. This is Christ, first as it states in John 1:1-2, “In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.” In taking upon himself the likeness of sinful flesh, he completely fulfilled the will of God. He gave his life and gave eternal life to all that the Father gave him.

We receive from teachers the fact that Jesus at the right hand of God pleads for the sinners before the Father. Why should Jesus plead for the salvation of one who has already been chosen by the Father, and given to Christ, that because of what Jesus has done for them, they may now have eternal life? It’s just a matter for the

record. The Father elected them, Jesus died for them. The Holy Spirit brings them, and the Father in heaven accepts them through the mediator, Christ.

Then it is the Father that the saint must maintain his fellowship with in this sense. Jesus is advocate. 1 John 2:1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

### **The Principle Of The Advocate**

It's one that pleads the cause of another, before a tribunal or court. The principle is, it is possible a sinning saint, who has confessed his sins, or one who will not confess them, the Father then, and Christ, must deal with these cases, and with the principle of restoring the sinning saint back to fellowship.

It is possible if we take Chapters 1 and 2 of Job, and that of Luke 22:31-32, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not..."

It is possible that as an advocate, Christ has a dialogue with the Father in regards to different saints. The principles sometimes involved are, that Christ completed works keep the saint eternally saved, but if the saint does not confess his sins, the Father has to determine how that saint has to be dealt with while he is out of fellowship with Him.

While the High Priestly work of Christ goes on in heaven, the Father is bringing all things in subjection to His Son. This subjection will relate to all the events that will finally bring the Son, Christ, to the kingdom.

After the kingdom is completed, the Son will himself become subject to the Father as in 1 Corinthians 15:28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him (the Father) that put all things under him, that God may be all in all."

This relates to the completeness of subjection of all things in the universe, that God may be the one supreme deity in the universe, as He was before sin came into the universe.

This relates the principle that the Father will in some unknown way still maintain, not only the title of Father, but all that relates to Fatherhood throughout eternity.

**THE DOCTRINE OF GOD**  
**Book 24**  
**QUESTIONS ON LESSON 1**

1. What person of the Godhead have Bible Teachers failed to explain much about?
2. To what degree is the first person of the Godhead a Father?
3. What was it that brought the Father into the prominent position of Father hood?
4. In the position of Father, who is He first Father of? What scripture proves this?
5. In the light of question four, explain Luke 1:35.
6. In what scripture did Jesus acknowledge the Father?
7. Explain what Matthew 3:17 relates to.
8. What did Jesus purposely come to the world to do?
9. What statement indicates the fact that the Father put forth the plan of salvation? Give scriptures.
10. Explain Acts 10:38.
11. Through whose statement was most of the Doctrine of the Father revealed?
12. In what sense could the kingdom principles be applied to us today?
13. What scriptures relate to the fact that the Father is in heaven? Do the angels see Him there? Give scripture.
14. Explain what the Holy Spirit is now doing on the earth.
15. Explain what the Father in heaven does in regards to our prayers, alms, and needs.
16. What verse in Matthew 6:9-13 suggests it to be a kingdom prayer?
17. Explain Acts 1:6-7, and Matthew 25:34, in relation to Matthew 6:9-13.
18. In grace, what are the two areas of divine forgiveness?
19. What is the will of the Father in regards to children under accountability?
20. What is the Father's will in regards to His elect?
21. What commandment did Jesus receive from the Father regarding his death?
22. Explain Matthew 26:39-42.



23. What did the Father do to Jesus because of his act of obedience?
24. After Jesus was exalted, what did he shed forth?
25. In Jesus' position as mediator, do you think Jesus pleads for sinners before God? Explain.
26. Explain the position of Jesus as advocate.
27. Explain what Christ himself does after the kingdom is ended.

NOTE: Regardless of what is taught by man in relationship to their knowing God, some claim to have no knowledge of God, but the scripture teaches that every man, who is born into this world has an instinctive knowledge of God, as stated in Romans 1:19-20, "Because that which may be known of God is manifest in them; for God hath shewed it unto them."

20 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; so that they are without excuse."

There are four principle things that produce a knowledge of God to the human race, so that they are without excuse before God. Man's own instinctive knowledge, Romans 1:19, "Because that which may be known of God is manifest in them..."

Then there is the creation which witnesses to man the knowledge of God, Romans 1:20, "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; so that they are without excuse."

Then men who have been saved, and live the Christian life, these are living as stated in 2 Corinthians 3:2, "Ye are our epistle written in our hearts, known and read of all men."

Then the gospel as it is preached to men, is a revelation of the knowledge of God, and it's the preaching of the gospel that brings us to Christ, Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

In heathen hands, men have degenerated from the truth of God, and they have substituted their own gods, according to Romans 1:21-32. And in so-called civilization, men have degenerated from God by substituting their own wisdom, according to 1 Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." So the heathen have their own gods, the civilized their own wisdom, but they all have an instinctive knowledge of God, as the Word of God declares.

**Book 24: The Doctrine of God**  
**Lesson 2: The Doctrine of God**  
**John 4:24**  
**By Dr. Albert Grimes**

Note it is necessary that we understand to some degree, the God who has saved us, and who is our Father, and with whom we will spend all eternity with, according to John 4:24, “God is a Spirit...” It should be translated “God is Spirit...” And as Spirit, He is not confined to any one place as stated in Acts 7:48-49, “Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?”

It is not possible then for God to be confined in temples or churches that man builds with his hands, for God fills all space. This is made very plain in scripture, Acts 17:24, “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.” Then the statement in 1 Kings 8:27, “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” As Spirit, then, God fills all space. His presence is everywhere in this universe.

**GOD AS SPIRIT HAS NOT A BODY  
OR PARTS LIKE A HUMAN BEING**

Jesus made this statement regarding a spirit, and this would refer to God who is Spirit. Luke 24:39, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”

Thus, God in His essence as Spirit is invisible to human eyes as stated in Colossians 1:15, “Who is the image of the invisible God, the firstborn of every creature.” Then in 1 Timothy 1:17, “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.”

**THEREFORE THE INVISIBLE UNSEEN GOD  
CANNOT BE REPRESENTED BY IMAGES MADE BY MAN’S HANDS**

Because God in His true essence as Spirit has never been seen, as stated in John 1:18, “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.” People are warned against trying to represent God by images, as in Deuteronomy 4:15-16, “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: 16 Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.” This is relating to the time Israel received the Law at Mount Sinai on the day the LORD spoke to them.

In fact, we are not to make any kind of carved image such as the heathen have made, which they relate to as god’s as stated in Exodus 20:4-5, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. 5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”

**BECAUSE GOD IS SPIRIT, HE CANNOT BE KNOWN  
BY THE SENSES OF MAN, ONLY THROUTH THE HOLY SPIRIT**

But even the Holy Spirit does not allow us to see God, but He does allow us to have an inner spiritual consciousness of Him, and His Word, and the things which the Word revealed to us as stated in 1 Corinthians 2:9-12, “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart (relating to the intellect) of man, the things which God hath prepared for them that love him. 10 But God hath revealed them

unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

We then receive a spiritual consciousness regarding God, and His Word. The World receives the Spirit of the World. Therefore, it know nothing of God or His Word.

### **GOD WHO IS SPIRIT AND IS INVISIBLE NO MAN CAN REALLY SEE AS HE IS**

When we make this statement, we mean that no man is able to see God in His real essence as Spirit, as is stated in Exodus 33:20, “And he said, Thou canst not see my face: for there shall no man see me, and live.” Then John 1:18, “No man hath seen God at any time...”

There have been instances where some have had visions of God, but they did not see God in His true essence as Spirit. Such an instance is revealed in Exodus 24:10, “And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.”

Moses desired to see God, but even he was not allowed to see the face of God as in Exodus 33:18-23, “And he said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”

It is evident according to scripture that God as Spirit can be manifest in visible form. This is evident because the Second Person of the Trinity, Christ, manifested Himself in the Old Testament in a human form, in a celestial body. This would prove that God can manifest Himself. This, He has done through Christ, who is Himself the very manifestation of God.

The Angel of the LORD, was Christ, and he appeared in Genesis 16:7,10,13, “And the angel of the Lord found her (relating to Hagar, Sarai’s maid) by a fountain of water in the wilderness, by the fountain in the way to Shur...10 And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude...13 And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?” She knew that she had seen the God who saw her in her condition and came to help her.

Then again in Genesis 18:1-16, the LORD himself and two angels came to visit Abraham, and he revealed the judgment that was to come upon Sodom and Gomorrah. That’s why Abraham pleaded for Lot.

### **ALTHOUGH GOD IS SPIRIT ID DOES NOT SUGGEST THAT HE IS JUST AN ESSENCE**

God is a personal being and He calls himself the “I am”, which suggests the fact of personality. It is the announcement of a present God. Exodus 3:14, “And God said unto Moses, I Am That I Am: and he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you.”

There are things that God does that relate to personality. God repents, and is grieved. Genesis 6:6, “And it repented the Lord that he had made man on the earth, and it grieved him at his heart.”

God is angry. 1 Kings 11:9, “And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.”

God is jealous. Deuteronomy 6:15, “For the Lord thy God is a jealous God among you, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.”

God loves. Revelation 3:19, “As many as I love, I rebuke and chasten: be zealous therefore, and repent.”

God hates. Proverbs 6:16, “These six things doth the Lord hate: yea, seven are an abomination unto him.” God then is a person.

## **THE SCRIPTURES TEACH THE FACT THAT THERE IS ONE GOD**

This relates to the principle that there is one personal being, who is God, as stated in Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord." Then Isaiah 44:6, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." Then in 1 Corinthians 8:4, "...and that there is none other God but one." Then in 1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus."

### **IN THE NATURE OF THE ONE GOD THERE ARE THREE ETERNAL DISTINCT PERSONS**

The word "one" in these verses is the same word used to describe the "one" God. It is a compound word, used in the sense that few things, and many things can become one as in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Genesis 11:6, "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do."

1 Corinthians 3:8, "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

1 Corinthians 12:13, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

How we become one in Christ and the Father is revealed in John 17:22-23, "And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The principle of oneness in the Godhead is suggested in the term, "and thou in me," "even as we are one". The principle of oneness comes from the fact that we are part of God. God through His Holy Spirit dwells in us, thus we are one with Him.

So, in the Godhead, the Father, Son, and Holy Spirit are equally in one another, making them one. Thus, the Divine name "God" is a plural word. God often uses plural pronouns in speaking of Himself, as in Genesis 1:26, "And God said, Let us make man in our image, after our likeness..." Genesis 11:7, "Go to, let us go down, and there confound their language..." Isaiah 6:8, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

### **THE TRINITY AS REVEALED IN SCRIPTURE**

We will just deal with the teaching in the New Testament, although it is also taught in the Old Testament.

In the Apostolic Commission, when believers were baptized in water, they were to be baptized in the name of the triune God, as in Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost..."

While we are dealing with this fact of water baptism, what are we to understand regarding the fact that the Apostles in the early Church, baptized in the name of Jesus Christ, in Acts 2:38, and Acts 19:5?

They who teach the doctrine of "Jesus Only" use these scriptures to try and prove their doctrine, Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." He is equally God, as is the Father and the Holy Spirit but Jesus Christ is not the only person in the Godhead.

We must understand that the Apostles would never, and did not in any sense contradict the teaching of Christ regarding baptizing in water. In fact, the Apostles were fulfilling just what Christ taught them when we understand that the name of God is "Jehovah" as stated in Exodus 6:3, "...but by my name Jehovah was I not known to them." The name, Jehovah, is the name of the triune God in the Old Testament, which in the New

Testament is revealed as Father, Son, and Holy Spirit.

When the Christ was born into this world, his name was called Jesus. Matthew 1:21, “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.” The name, Jesus, means “Jehovah Saves”. It is the New Testament for Jehovah, the same triune God. The name, “The LORD Jesus Christ” means “Jehovah the Master”.

Therefore, when the Apostles in the early Church baptized in the name of the LORD Jesus, they were doing what Christ commanded them to do. They were baptizing in the name of Jehovah the Master, the triune God, who is Father, Son, and Holy Spirit, three persons in one God. So the name of the Father, Son, and Holy Spirit is Jehovah in the Old Testament or the LORD Jesus Christ in the New Testament.

## **IN THE APOSTOLIC BENEDICTION**

2 Corinthians 13:14, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

## **AT THE BAPTISM OF JESUS**

Matthew 3:16-17, “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: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Three distinct persons are seen here. Jesus refers to the different persons in the trinity. In John 14:16, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.”

In Paul’s teaching, on the gifts and ministries and operations, he speaks of the triune God in 1 Corinthians 12:4-6, “Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all.”

These three are so described in scripture, that we are compelled to conceive of them as distinct persons. The Father, and the Son are distinct from each other for Christ distinguishes the Father from himself, as “another” in John 5:32,37, “There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true....37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”

The Father and the Son are distinguished as the “begetter” and the “begotten” as in Psalm 2:7, “I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.” Then also in John 1:14, “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” Then in John 3:16, “For God so loved the world, that he gave his only begotten Son...”

The Father and the Son are distinguished as the “gender” and the “sent”. John 10:36, “Say ye of him, whom the Father hath sanctified, and sent into the world...” Then in Galatians 4:4, “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.”

The Father and the Son are persons distinct from the Holy Spirit. Jesus distinguished the Spirit from himself, and the Father as in John 14:16-17, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

The Spirit as a person is sent by the Father at the request of and because of the Son. John 14:26, “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...” Then also in John 15:26, “But when the Comforter is come, whom I will send unto you from the Father...” Also in Galatians 4:6, “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

It is also pointed out that the three persons have an eternal existence as such. There are scriptures that speak of the existence of the Word, or Christ from all eternity with the Father as in John 1:1-2, “In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning

with God.”

He was in the same form, and essence of God and was equal with God. This is made clear in Philippians 2:6, “Who, being in the form of God, thought it not robbery to be equal with God.”

There are passages which point out Christ’s pre-existence as in Colossians 1:15-17, “Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.”

Then we have Christ’s own words regarding his own pre-existence. John 8:58, “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”

In his pre-existence he speaks of being in the bosom of the Father, as in John 1:18, “No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.”

There are other scriptures which imply that the Son had fellowship with the Father before the foundation of the world, as in John 17:5,24, “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was....24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world...”

There are scriptures which imply the eternity of the Holy Spirit, relating to his pre-existence in Hebrews 9:14, “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God...”

### **IN THE SCRIPTURES THERE ARE THREE PERSONS RECOGNIZED AS GOD**

The Father is recognized as God in John 6:27, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

Then Jesus Christ is recognized as God in John 1:1,18, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed...18 No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.” Then Titus 2:13, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

The Holy Spirit is recognized as God in Acts 5:3-4, “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost...thou hast not lied unto men, but unto God.” God or the Godhead is then, not three but one, but three in one, all three equally God, yet one.

God in His real essence as Spirit has never, and never will be seen. Jesus spoke in regards to this fact in John 1:18, “No man hath seen God at any time...” As we have said, the reason is that God is invisible as in Colossians 1:15, “Who is the image of the invisible God...” Then also in 1 Timothy 1:17, “Now unto the King eternal, immortal, invisible...” He is invisible because He is Spirit.

This is the reason why the Holy Spirit seems so impersonal. This is the reason why he has been mistaken for an influence, and not a real person as in John 3:8, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.”

If the Father, and the Spirit, cannot be seen, just as the soul and the spirit in men cannot be seen, how are they to manifest themselves? They have chosen one member of the trinity to be the manifestation of the Godhead.

### **THERE IS ONLY ONE MANIFESTATION OF THE GODHEAD**

Let us be grateful at this point in the doctrine. We are not talking about one person in the Godhead, as some teach, but one manifestation.

Some are not sure what they believe. Are we going to see three persons, three Gods? The illustration of

man, who is created in the image and likeness of God, can be used to explain just what we mean in regards to one manifestation in the Godhead.

When I look at a human being, I only see the human body. I do not actually see the soul, or the spirit. Yet, I do sometimes see the soul manifest itself through the human body. The spirit of man can only be seen in this same sense. So in the Godhead, Christ is the only manifestation of the Godhead. Christ came to declare to us God, as he is, as stated in John 1:18, "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." And in order to declare God or manifest Him, the fullness of the Godhead must be in him. This fact, the scripture reveals as in Colossians 2:9, "For in him dwelleth all the fulness of the Godhead bodily."

If we want to see the Father, we see him in Christ as stated in John 14:7-11, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Christ then as the image of the invisible God, is the only visible manifestation of the triune God, as stated in Colossians 1:15, "Who is the image of the invisible God..."

It must be understood that in the purpose and plan of redemption, the triune God has related himself to the human race as Father, Son, and Holy Spirit. But it must also be understood that the undivided essence of the Godhead belongs equally to each of the persons, Father, Son, and Holy Spirit. Each possesses all the substance, and all the attributes of Deity. All equally contribute to the creation of the universe and redemption.

The Father, in his relationship to us the children of God, is as stated in Matthew 6:9, "...Our Father which art in heaven, Hallowed be thy name." As our Father, he begot us, and all that is related in the Word we can expect from him, and we are his children and must reverence him as our Father.

The Son in his relationship to us stands on the right hand of God in his presence for us, as our Saviour, High Priest, and Coming King as stated in Hebrews 9:24, "...now to appear in the presence of God for us." Then in Hebrews 8:1, "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens."

In His capacity, as High Priest, he has a twofold position, that of mediator, 1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus." The word "mediator" relates to a person who is one who stands between and reconciles, or to bring about a settlement between two parties, between the sinner and God. Then as an advocate, 1 John 2:1, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Christ is an advocate for the children of God. He pleads another's cause, as a lawyer does in court. He does it before the Father, when we sin as sons.

The relationship of the Holy Spirit is twofold. He convicts the sinner, as stated in John 16:8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." He is the comforter to the child of God, as stated in John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

The word "Comforter" means "to follow near", "to attend", "an intercessor", or "counselor", "an advocate", "guide", or "teacher". This then is the relationship of the Father, Son, and the Holy Spirit.

## **THE ATTRIBUTES OF GOD**

The attributes of God are the several qualities or perfections of the Divine nature, or in other words, the different parts of his character. These are called attributes because God attributes them to himself, and perfections because they are the several representations of that one perfection, which is himself.

These attributes are divided into two classes, the Natural and the Moral. The natural attributes are those qualities that are part of God himself, being independent of the will. The moral attributes are those which give worthiness to all his perfections rendering him infinitely lovely. They involve an exercise of the will. As a man

does not will to be six feet high, but does will to be honest, so God does not will to be eternal, but he does will to be just. If this were not so, God has only natural attributes and is destitute of a moral character.

## **NATURAL ATTRIBUTES**

As to the nature or substance of God, the testimony of scripture is most definite. John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

2 Corinthians 3:17, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

God then in his real essence is Spirit. His unity stands fast among his natural attributes. God is one. We have dealt with this in our study on the Trinity.

Eternity: past and future existence without end. The scriptures relating to this attribute are Deuteronomy 33:27, "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." Psalm 90:2, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Psalm 93:2, "Thy throne is established of old: thou art from everlasting."

Then in Psalm 102:24,27, "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations...27 But thou art the same, and thy years shall have no end." Isaiah 44:6, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." 1 Timothy 1:17, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

Then in Revelation 1:4,8, "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;...8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." All these scriptures relate to the eternal existence of God.

Immutability: By this we mean that the nature and attributes, and the will of God are exempt from all change. No cause for such change exists either outside of God, or inside of God Himself. The scriptures relating to this are Psalm 102:27, "But thou art the same, and thy years shall have no end."

Then Malachi 3:6, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

His immutability is also inferred from the general order of nature, the revolution of the heavenly bodies, the succession of seasons, the law of animal and vegetable productions, and the perpetuations of every species of being.

The principles of this unchangeableness can be seen throughout God's Word, and the entire universe.

Incomprehensibility: He cannot be grasped or understood by any finite conception. The scriptures relating to this are Job 11:7-8, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? 8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 26:14, "Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?" Job 36:26, "Behold, God is great, and we know him not, neither can the number of his years be searched out." Job 37:23, "Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict."

Then in Psalm 145:3, "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" In this sense, the just shall live by faith for there is so much of God that we know nothing about.

## **MORAL ATTRIBUTES**

The Wisdom of God: This perfection is proved from the works of creation, providence, and redemption, and from the express declaration of scripture. Psalm 104:24, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Proverbs 3:19, "The Lord by wisdom hath founded the



earth; by understanding hath he established the heavens.” Proverbs 8:14, “Counsel is mine, and sound wisdom: I am understanding; I have strength.”

Then in Jeremiah 10:12, “He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.” Daniel 2:20, “Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his.” Romans 11:33, “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!” Colossians 2:3, “In whom are hid all the treasures of wisdom and knowledge.” Jude 25, “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” It is this perfection of God that is so much misunderstood even by the children of God.

Goodness or benevolence is God’s disposition to communicate the highest happiness. It is proved in the same manner as wisdom in scripture. Psalm 33:5, “He loveth righteousness and judgment: the earth is full of the goodness of the Lord.” Psalm 32:1, “Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.”

Matthew 19:17, “And he said unto him, Why callest thou me good? there is none good but one, that is, God...” James 1:17, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Day after day, the goodness of God is manifest to us in many, many ways.

Holiness: or his perfect purity of nature. The evidence of this is found in uniform treatment of all moral beings, and also in his word. Exodus 15:11, “Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?” Leviticus 11:44, “For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.” 1 Peter 1:15, “But as he which hath called you is holy, so be ye holy in all manner of conversation.”

Because God is holy, he has made provisions for his children to be holy also.

Justice: the expression of holiness by actions, or his disposition to render unto every one their dues. This is proved by its display in the moral world, and from the Bible.

In Deuteronomy 32:4, “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” Psalm 89:14, “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.” Isaiah 45:21, “Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me.”

In the coming eternities when all are judged and rewarded, everyone will understand God’s justice and be satisfied.

Mercy: denotes his disposition to pity the miserable, and especially to forgive those who have done him wrong. Since it depends upon the existence of sin, it is not an essential attribute, but a stream flowing from his goodness. It is argued from the means of grace, and the scriptures, such as Exodus 34:6-7, “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, **7** Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.” Ephesians 2:4, “But God, who is rich in mercy, for his great love wherewith he loved us.”

Truth: His faithfulness in accomplishing his predictions, in fulfilling his promises, and in executing his judgment is evidence of this perfection. It is also declared in his Word. In Numbers 23:19, “God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” Deuteronomy 32:4, “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” Psalm 100:5, “For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.”

Then in 2 Timothy 2:13, “If we believe not, yet he abideth faithful: he cannot deny himself.” Titus 1:2, “In hope of eternal life, which God, that cannot lie, promised before the world began.” Revelation 15:3, “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

Now we want to deal with the three more natural attributes of God, those of Omnipotence relating to the power or the sovereignty of God, and then the Omniscience of God relating to the knowledge of God, and then the Omnipresence of God relating to God's existence everywhere.

## **THE OMNIPOTENCE**

The word omnipotence relates to the sovereignty of God, and it means that God has power to do what he chooses to do.

### **IN THE REALM OF SALVATION**

God has absolute sovereignty in relationship to who is to be saved and who is not to be saved. This is pointed out in Matthew 19:23-26, "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle (speaking of a certain kind of gate in the walls of the city of Jerusalem), than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

Jesus is here talking about Salvation, and we must understand that God has the complete power in the realm of salvation. He saves whom he will.

The Prophet Jeremiah tells us that nothing is too hard for God to do. Jeremiah 32:17, "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." And he works out all things after the counsel of his own will. Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." With Psalms 115:3, "But our God is in the heavens: he hath done whatsoever he hath pleased."

In regards to the human body, if it is in God's will, he can rejuvenate it to the place where those who are a hundred years old, and those who are ninety can again have children as is pointed out in Genesis 18:14, "Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." Abraham was a hundred years old, and Sarah was ninety. There is nothing too hard for God, if he wished to do it.

One of the greatest facts in the universe, is that there is no power apart from God. All exist by his permissive will because he upholds all things by his Word. Hebrews 1:3, "Who being the brightness of his glory, and the express image of his person, 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."

He upholds all things by the Word of his power. The universe, the whole program of the ages is motivated by his Word, because it was all created by him, and for him, as in Colossians 1:16-17, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist."

With sovereign power he upholds all things, working out to its final conclusion the whole plan for this universe.

Where is our faith in such dynamic facts? How we should be upheld and strengthened!

## **SATAN IS SUBMISSIVE TO GOD'S WILL**

It is quite scriptural for us to put on the whole armor of God, in our fight against Satan's forces. But it is not true that we have to be in mortal fear of him, and that he is going about destroying whom he wills.

Satan as we have stated, only does what God allows him to do, for this is taught in scripture in Job 1:12, "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine

hand. So Satan went forth from the presence of the Lord.”

Satan was only allowed of God to touch all that Job had. Then again in Job 2:6, “And the Lord said unto Satan, Behold, he is in thine hand; but save his life.”

The truth of this kind of permission is again related to in Luke 22:31,32, “And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.”

Then in Revelation 2:10, “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.”

According to church history there were ten different persecutions that came upon the early church, which was evidently allowed of God. Satan then is allowed to have power over us, only at the permissive will of God, to sift and try and test the saints of God.

## **THE NATIONS ARE CONTROLLED BY GOD’S SOVEREIGNTY**

God, speaking of the nations as they strive in their own power, says in Genesis 40:17, “And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.”

This is God’s own estimation of the nations of this world, and in his own sovereignty he is taking out of them a people for his name, which is the church. Acts 15:14, “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.”

He will also judge these same nations at His Revelation, when he comes to this earth, and take those he chooses into his kingdom as stated in Matthew 25:34, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

So God works out his will in regards to these nations and none can hinder, or overturn, his program as stated in Daniel 4:35, “And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”

God, in regards to the nations, has determined when they shall appear, and the territory over which they will rule as in Acts 17:26, “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”

This is the reason why God in Daniel 2 and Daniel 7 gives the complete history of the times of the Gentiles.

## **THE RULERS OF THE NATIONS ARE SUBMISSIVE TO GOD**

One of the most astonishing facts concerning God, and the rulers of nations, is that God makes nations serve certain rulers. He makes them subject, as in Jeremiah 28:14, “For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.”

It is also God who sets up kings to rule and he also puts them down, as is stated in Daniel 2:21, “And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding.”

## **GOD’S POWER IN THE LIVES OF INDIVIDUALS**

God in his sovereignty moves in the lives of individuals, sometimes bringing circumstances into their lives that they themselves cannot understand. But after God has brought to pass his will in their lives, they can look back with the understanding that God’s sovereignty guided their ways as in Genesis 37:5-10. Joseph dreamed that his brethren, and even his father and mother, would bow down to him. This was God’s way of giving Joseph some understanding of the future.

Then through sovereign circumstances, he is lead into Egypt and exalted. Then the purpose of his exaltation is understood by him as in Genesis 50:20, “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

God raised up the prince of the Eunuchs to have compassion upon Daniel as in Daniel 1:9, “Now God had brought Daniel into favour and tender love with the prince of the eunuchs.”

Individuals who boast regarding their great achievement and give not the glory to God, who exalted them, he deals with severely, as in Daniel 4:30-34, “The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. 34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation.”

The same principle relates to Pharaoh, who hardened his heart against God. Exodus 7:1-5, “And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. 2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. 4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. 5 And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.”

It is evident that God uses men, dealing with them as He desires to do so.

## **MEN IN GENERAL**

All human life and actions whether present or future, are dependent on the will and power of God.

Man is sometimes allowed to go his own way, by the permissive power of God, or God in some way directs the ways of men. It is God who promotes men, puts down one, and setting up another as in Psalm 75:6,7, “For promotion cometh neither from the east, nor from the west, nor from the south. 7 But God is the judge: he putteth down one, and setteth up another.” Acts 17:28, “For in him we live, and move, and have our being...”

## **WHAT SHOULD BE OUR ATTITUDE IN THE FACE OF SUCH FACTS**

We should realize that everything we do should be done in relationship to this will of God, as stated in James 4:13-15, “Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.”

It is evident that we are not the ones that are directing our lives. It depends upon God whether we live or die.

## **THE ANIMALS, BIRDS, AND BEASTS, AND CREEPING THINGS ARE ALL SUBMISSIVE TO GOD'S WILL**

This is a hard principle to accept, when we see them so free, providing as we thing for themselves, but God provides for them. In Psalm 104:21, it says, “The young lions roar after their prey, and seek their meat from God.” Then in Matthew 6:26, “Behold the fowls of the air: for they sow not, neither do they reap, nor

gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

In the will of God, God can perform wonderful things through the animals, birds, and so forth, as in 1 Kings 17:4-6, "And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. 5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. 6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook."

We never thing of locusts, cankerworms, caterpillars, palmerworms, as having anything to do with God as stated in Joel 2:25, "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you."

### **THE ELEMENTS ARE SUBMISSIVE TO GOD**

How helpless men are when the elements are turned loose. Let's understand they are brought on by the LORD as in Job 37:6-11, "For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. 7 He sealeth up the hand of every man; that all men may know his work. 8 Then the beasts go into dens, and remain in their places. 9 Out of the south cometh the whirlwind: and cold out of the north. 10 By the breath of God frost is given: and the breadth of the waters is straitened. 11 Also by watering he wearie the thick cloud: he scattereth his bright cloud."

Then in Psalm 135:7, "He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures."

### **ALL PLANT LIFE IS SUBMISSIVE TO GOD**

As God controls the elements, so he controls all plants, trees, and so forth, as stated in Psalm 104:14, "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth."

God is without question, the only power in the universe. All things exist by His permissive will, and he works all things according to His own will, and he works all things according to his own plans as stated in Ephesians 1:11, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

This does not suggest in any way, that we are to sit back and let God do it. We are responsible to God to find his will for our lives, and be submissive to him, in order that he may work out his plan for our lives.

### **THE KNOWLEDGE OF GOD**

This is related to as the omniscience of God which means, all that God created and purposed, He has an absolute knowledge of as is stated in Acts 15:18, "Known unto God are all his works from the beginning of the world."

It was because of his knowledge that he predetermined the whole plan and purpose of the Ages, and he predestinated us accordingly as stated in Ephesians 1:9-12, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ."

### **THE FOREKNOWLEDGE OF GOD**

Through his foreknowledge, we are predestinated and also ordained according to his purpose as in Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Also Jeremiah 1:5, "Before I formed thee in the belly I

knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

Even before I was formed all my members were written in God’s Book as in Psalm 139:15,16, “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. 16 Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”

### **GOD KNOW EVERYTHING IN THE UNIVERSE, EVERY STAR, SPARROW, EVERY HAIR OF OUR HEADS**

The vast distance in the second heaven of stars is unbelievable and we give two principles of distance. It is 93,000,000 miles to the nearest star. The empty space in the sides of the north is 16 trillion miles across. And in all the vastness of that heaven, he appointed the number of stars and calls them all by name. Psalm 147:4, “He telleth the number of the stars; he calleth them all by their names.”

And not a sparrow falls to the ground without God as in Matthew 10:29-30, “Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered.”

God knows all that occurs in every place, the good and the evil, as in Proverbs 15:3, “The eyes of the Lord are in every place, beholding the evil and the good.”

The works of all, believers and unbelievers, are written in books which shall be opened at judgment as in 1 Corinthians 3:13, “Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”

Then in Revelation 20:12, “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.”

We do not yet believe that the LORD is watching our every move according to Psalm 33:13-15, “The Lord looketh from heaven; he beholdeth all the sons of men. 14 From the place of his habitation he looketh upon all the inhabitants of the earth. 15 He fashioneth their hearts alike; he considereth all their works.”

### **MAN’S HABITS, THOUGHTS, WORDS, AND PRACTICES, ARE SUBJECT TO HIS DIVINE KNOWLEDGE**

The fact that God is constantly with me, is brought out in these scriptures as in Psalm 139:2-4, “Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. 3 Thou compassest my path and my lying down, and art acquainted with all my ways. 4 For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.”

Then in Genesis 6:5, “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” With Exodus 3:7, “And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.”

### **GOD KNOWS THE HISTORY OF THE NATIONS IN ADVANCE, AND HAS WRITTEN IN ADVANCE THEIR HISTORY**

These statements relate to Gentile world history, from Daniel’s day right through to the Revelation of Christ when he comes down to this earth to set up his kingdom.

In Daniel 2:38-44, it says, “And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. 39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. 40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. 41 And

whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. 44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

### **ALL THINGS THEN ARE OPEN TO THE EYES OF GOD**

Hebrews 4:13, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

### **THE PRESENCE OF GOD (OMNIPRESENCE)**

In order for God to have all power, and all knowledge, He must be everywhere present. The scriptures prove that the presence of God is everywhere. There is no place where he is not, as stated in Psalm 139:7-12, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? 8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea; 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, Surely the darkness shall cover me; even the night shall be light about me. 12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

It is not possible to hide from God, as many have found out by experience, as stated in Jeremiah 23:23,24, "Am I a God at hand, saith the Lord, and not a God afar off? 24 Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." So God's presence is everywhere.

### **THE FATHER IS ESPECIALLY MANIFEST IN HEAVEN**

When we speak in this sense, we are talking about the person of the Father, that no one can look upon and live. In heaven, in some way not understood to us, He manifests Himself as stated in 1 Kings 8:30, "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive." Then in John 14:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Then in John 20:17, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." Then in Mark 1:11, "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."

### **THE SON HAS BEEN ESPECIALLY MANIFEST ON THE EARTH BUT IS NOW IN HEAVEN, WITH THE FATHER**

Christ took upon himself flesh and blood, and came unto the human race, and offered himself for man's redemption, living upon this earth in human flesh for thirty three and a half years. Then after his death and resurrection he returned back into heaven. Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

After which he returned back to heaven. Hebrews 9:24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 8:1, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

## **THE HOLY SPIRIT IS MANIFEST EVERYWHERE IN THE UNIVERSE**

The Holy Spirit is especially manifest on the earth, convicting men of sin, and righteousness and judgment, and indwelling believers and the Church, as stated in John 14:16,17, “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

Then in John 16:7-11, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.<sup>8</sup> And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.”

Then in Psalm 139:7, “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” He fills all space.

## **THE SPIRIT AND FATHER AND SON, DWELL IN THE BELIEVERS**

This is something about the Godhead, that must be understood. They are not distinct person like we are, because where one person of the Godhead is, the whole of the Godhead is represented in the one person. This is pointed out in John 14:17,23, “Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you...”

While the Holy Spirit as a person dwelleth in you, so does the Godhead as stated in John 14:23, “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

The Father is manifest in heaven, and through the Son, he manifested himself on earth. And through the Spirit, he manifests himself in every place. Thus, God has all power, all knowledge, and is everywhere present. This same God will be with us to the end of the age as pointed out in Matthew 28:20, “Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

This relates to our ministry here upon this earth. All that we have described God as being, He will be to us, and all that will come to Him.

Many teachers make much of the different names that relate to God. Throughout the Old Testament, these names are a revelation of God to an earthly people. Even the seven compounded names relating to Jehovah were given to Israel. These are Jehovahjireh, “the LORD will provide”, Genesis 22:14, Jehovahrapha, “the LORD that healeth”, Exodus 15:26, Jehovahnissi, “the LORD our banner”, Exodus 17:8-15, Jehovahshalom, “the LORD our peace”, Judges 6:23,24, Jehovahraah, “the LORD my shepherd”, Psalm 23:1, Jehoahsidkenu, “the LORD our righteousness”, Jeremiah 23:6, Jehovahshammah, “the LORD is there”, Ezekiel 48:35.

God in the Old Testament, in figurative language, is mentioned as King, Lawgiver, Judge, Rock, Fortress, Tower, Deliverer, Shepherd, Husband, Husbandman, and Father. All these Old Testament names never gave to us the fullness of what or who God really was, until we come into the New Testament where we find the full and final name for Deity. That is, Father, Son, and Holy Spirit. This is made more plain, as God, the Father, God the Son, and God the Holy Spirit.

The titles of the First Person are associated with the word “Father”. He is the God and Father of our LORD Jesus Christ, the Father of Mercies. He is addressed as Abba, Father, Heavenly Father, Father of Spirits, Holy Father, Righteous Father, Father of Lights, Father of Glory.

The Second Person, His full and final name is LORD Jesus Christ, LORD being the title of Deity, Jesus being the title of humanity, and Christ being the title of His office as Prophet, Priest, and King, or the Messiah of the Old Testament.

There are no names of the Holy Spirit revealed but He is described in many ways. These words describe



Him in His different activities: Breath, Wind, Power, Fire, Oil, Water. Then we have terms relating to His moving upon or moving into men: Being filled with, Coming on them, Falling on them, Being full of. These only describe his work.

He is known, however, by descriptive titles as “The Spirit of God, “The Spirit of Christ”, “The Spirit of the LORD”.

These terms must not be misunderstood as some do. It is not relating to God’s Spirit coming forth, or Christ’s Spirit coming forth, but it relates to the Holy Spirit as a person, and His relationship to God, the Father, and His relationship to Christ.

Thus, our God is a triune God, the God that through His eternal word is ever revealing Himself to those who are His.

**THE DOCTRINE OF GOD**  
**Book 24**  
**QUESTIONS ON LESSON 2**

1. What four principle things produce a knowledge of God?
2. Explain what has happened to the heathen, and those who call themselves the civilized.
3. Explain the correct translations of John 4:24?
4. Why is it not possible for God to be confined in temples or buildings?
5. Can the heavens contain God? Give scripture.
6. Explain why God cannot be correctly portrayed by an image.
7. Give scripture to prove that God does not desire any form of carved image, related to gods.
8. Is it possible to receive a knowledge of God, through the intellect? Explain why this is impossible.
9. Give scriptures to prove that no man can see God in His real essence.
10. Is it possible to see a vision of God? Would it relate to really seeing Him in His real essence?
11. Is God ever seen in visible form? Explain.
12. By what name does God call Himself that suggests He is a personal being?
13. Point out five things that God does which can only be done by a person.
14. In what sense is the word “one” used in regards to God?
15. Explain by scripture how we become one in Christ and the Father.
16. In what scriptures does God use plural pronouns in speaking of Himself?
17. What does Matthew 28:19,20 teach regarding God?
18. What are we to understand regarding the fact that the Apostles baptized in the name of Jesus?
19. What scriptures reveal the facts concerning the trinity?
20. What scripture points out that the Father and the Son are distinct from the Holy Spirit?
21. Who is the Holy Spirit sent by? At the request of whom?
22. What scriptures point out that these three persons have an eternal existence, as persons?
23. What scriptures prove the fact that these three persons are all equal in essence as God?

24. Is it correct to say that the Godhead is three and one? If wrong, how would you correct this statement.
25. What two persons in their real essence cannot be seen?
26. Who is the only manifestation of the Father?
27. In what way has the triune God related Himself to the human race?
28. What three principle elements do all these three persons have equally together?
29. Explain the relationship that these three person have to us.
30. Explain what an attribute is, as it relates to God.
31. Explain the two kinds of attributes, according to man's theology.
32. Explain the nature of substance of God.
33. After reading through the scriptures relating to the natural attributes, name them as listed.
34. Do the same with the moral attributes.
35. In short form, describe the three attributes of Omnipotence, Omniscience, and Omnipresence of God.
36. What is the final name for Deity?
37. What are we to understand by the terms, "The Spirit of God, "The Spirit of Christ", and "The Spirit of the LORD"?