

Conceptions

To understand different religions, theologians have developed a classification system based on their view of god:

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| Animism | Pantheism |
| Polytheism | Monotheism |
| Agnosticism | Atheism |

However, these classifications still do not answer the question about God and whether He truly exists.

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Logic

From a logical perspective, philosophers for centuries have debated the question, "does God exist?"

These arguments fall into four categories:

- Ontological Argument
- Cosmological Argument
- Teleological Argument
- Moral Argument

Each one of these philosophical approaches continue to be debated today; in most instances, debaters conclude to agree to disagree. However, the arguments for God creating life and the natural world are compelling and convinced well informed atheists such English philosophy professor Antony Flew to become a Deist.

Deism is the belief that a god created the universe but stopped in its active participation and left it to the laws of nature.

Theism is the belief that one god created the universe and is active in all of its affairs and in control of all of its events.

What is significant to recognize is that the existence of God can be reasonably and logically concluded.

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Actually Real and True

Among its many unique features, the Bible is the only religious book where God is involved with the whole of human history from creation to end. How God reveals Himself to man is also unique.

When Moses, the Bible's very first author, began to compose the very words of God, he did it when God Himself intentionally demonstrated the reality of His Being through the extraordinary miracles of the Exodus (Ex 6:6-7). This historical reality becomes the objective basis of faith for the nation of Israel (Ex 19:3-6).

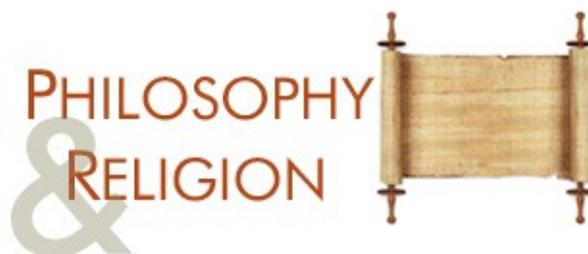
God would use the Exodus as a reminder to the nation of Israel of the reality of His existence with the mandate of opening the Ten Commandments with: "I am the Lord your God, who brought you out from the land of Egypt, out of the house of slavery" (Ex 20:2).

Through this event, God defines truth as corresponding to reality.

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Truth in philosophy means that concept and external reality correspond.

Georg Wilhelm Friedrich H

I Am Who I Am

Of all the Hebrew names of God, none are more significant than YHWH (pronounced Yahveh).

God's name itself places an emphasis on truth as a correspondence to reality.

Then Moses said to God ('elōhîm), "Behold, I am going to the sons of Israel, and I will say to them, 'The God ('elōhîm) of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God ('elōhîm) said to Moses, "**I AM WHO I AM**"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" God ('elōhîm), furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The Lord (**Yēhovah**), the God ('elōhîm) of your fathers, the God ('elōhîm) of Abraham, the God ('elōhîm) of Isaac, and the God ('elōhîm) of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations." (Ex 3:13-15)

**I AM
REAL**

The Hebrew grammatical structure of God's personal name "I AM WHO I AM" is understood as "I AM HE WHO EXISTS."

Of all the gods in human history, none place this emphasis on actually existing nor make the connection that truth corresponds to reality.

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Nature of God

What Does God Look Like?

Because God made man in His image according to His likeness (Gen 1:26-27), we can, in a sense, imagine what God looks like.

As the original personal being, the qualities that determine personhood were established by God; the human being's possession of a spirit, mind / intellect, emotion and behavior were in the likeness of God's.

Similarly, the physique of a human being was in the likeness of God's.

But while God is invisible (Col 1:15; 1 Tim 1:17), those that God visibly revealed Himself to, responded as though they were speaking to another man albeit God (Gen 17:1-3; 18:1-5; Ex 24:9-11).

Jesus Christ, the Son of God (Matt 26:63-64; John 1:1, 14), appeared in every way as a human being and told the disciples, "if you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." (John 14:7)

Because man was made in the image of God, we can perceive what God may look like from the Old and New Testament record; however, this perception is merely a glimpse into the true nature of God.



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God is a Triune Being

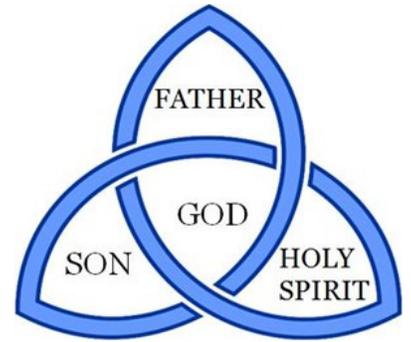
The very first name God used to describe Himself was the Hebrew term "elōhîm."

In the beginning God (elōhîm) created the heavens and the earth. (Gen 1:1)

Common to all ancient Semitic languages, "el" was a generic noun for god and sometimes the proper name for a god. It means "strong one."

The plural form for "el" is "elōhîm;" the "-im" ending denotes the plural form. However, when used with a verb in the singular form, "elōhîm" is taken in the singular sense, which is the case here.

God is one Divine Being who has three distinguishable personal distinctions: 1) God the Father, 2) Jesus Christ the Son of God and 3) the Holy Spirit of God. Each serves the other in selfless love and working dependently and cooperatively together: the Father serves the Son, the Son serves the Father, and both defer to the Holy Spirit who also defers and serves both Father and Son.



God is not three distinct individuals working independently.

God does not have three phases as solid, liquid, and gas.

God does not act in three different ways. As one singular being, God is tri-personal and enjoys the interpersonal relationship of the Trinity. Everything the Father knows, the Son and Spirit know; what the Father loves, the Son and Spirit love; what the Father wills, the Son and Spirit will.

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God is Holy

When God instructs Moses to "be holy for I am Holy," it is the very first expression of the term "holy" (Ex 3:5).

Through the Mosaic legislation that takes place after the Exodus, God teaches the nation of Israel the meaning of "holy." It is a term that places an emphasis on God, because it calls to attention the condition something must be in when encountering the realm of God. To be holy, something must be set apart or separated from the profane or unclean before it can come into the presence of His glory; it applies to time, space, objects and people.

The imperative "be holy for I am holy" has a special significance, because it comes after God reveals that the nation of Israel will be His own possession and intended to be devoted to Himself:

"Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine; and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel." (Ex 19:5-6)



Thus, the nation of Israel was obligated to be holy. In making the conditional Mosaic Covenant, the nation of Israel learned what sin was and the concept of being holy. Holiness formed the basis of ethical behavior, because it determined what was morally good or evil.

God is Holy (continues)

While the New Testament rarely mentions that God is holy, the term "holy" retains its Old Testament meaning of setting apart from the profane as a basis of belonging to God.

It is in Jesus that a Believer is sanctified and made holy.

It is the indwelling of the Holy Spirit that guarantees one's entrance into the kingdom of God and inheritance as God's adopted (Eph 1:13-14; 2 Cor 1:21-22: 5:5).

The concept of the holy was erroneously understood in the context of terrifying awesome power. In fact, it is when the Divine comes in contact with sin or the unconsecrated that awesome power is terrifying!

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God is Eternal

When revealing the end of human history, God introduces Himself to the seven churches as the eternal Being (of the past, present and future), the beginning and end as well as the first and last:

"I am the Alpha (ᾰ) and the Omega (ῶ)," says the Lord God, "who is and who was and who is to come, the Almighty." (Rev 1:8).

This attribute of God establishes Him as unique, supreme, and above all other beings: God is both timeless and everlasting.

He is timeless, because He existed outside of time and created time during Creation (Gen 1:4-5).

He is everlasting, because He also exists during every point of time while interacting with human beings.

This corroborates Jesus' promise to Believers of an everlasting life with God (John 3:16; 5:24; 6:47).

And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. (1 John 5:11-13)

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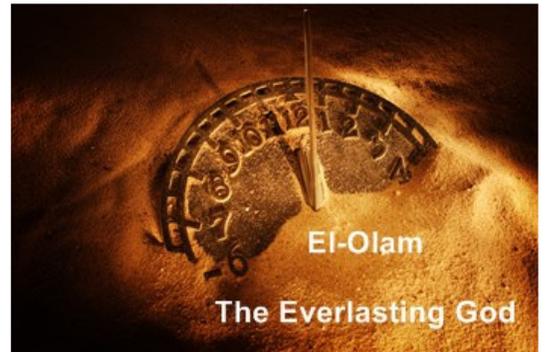
God is Omnipotent

When God introduces Himself to Abraham, He calls Himself in Hebrew "El-Shaddai," which means "God of the Mountains" or "The Almighty God."

Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am God Almighty (**'el Shadday**); Walk before Me, and be blameless. I will establish My covenant between Me and you, And I will multiply you exceedingly." (Gen 17:1-2)

God has all encompassing absolute power.

His incomprehensible power of Creation and demonstration of miracles in the Exodus distinguish Him from all other gods and validate the historical reality of His existence (Deut 4:32-35).



God is Omnipotent (continues)

No other God has the power and authority to forgive sin, render judgement of sin and dispense the consequences to those guilty of sin (Ex 34:6-7).

Only God has the power and ability of paying the price of atonement for the sins of mankind (1 Tim 2:6).

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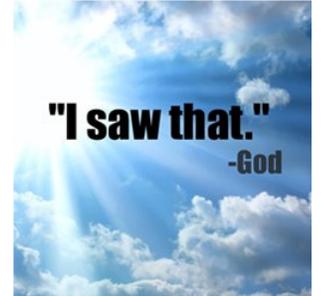
God is Omnipresent

God is present everywhere unconstrained by physical limitations and time.

As a spiritual being, God does not have a physical body (John 4:21-24).

No human being can hide from Him, and He even knows our innermost thoughts (Ps 139:7-12).

Only with omnipresence can God provide the Holy Spirit simultaneously in each and every Believer and establish the reality of a divine relationship (Gal 4:6-7).



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God is Omniscient

God has all encompassing perfect knowledge of the past, present and future.

He knows everything about each human being (Ps 139:1-6).

He has a plan of redemption that will be fulfilled on His schedule (Acts 1:6-7).

And He knows how each human being, whether Believer or not, will play a role in the unfolding of His plan (Acts 1:21-26; 2:22-24).

No other god has this capability (Isaiah 41:21-24).



Despite being omniscient, God will no longer remember the sins of those who have faith in the atoning work of His Son Jesus!! (Heb 10:14-17)

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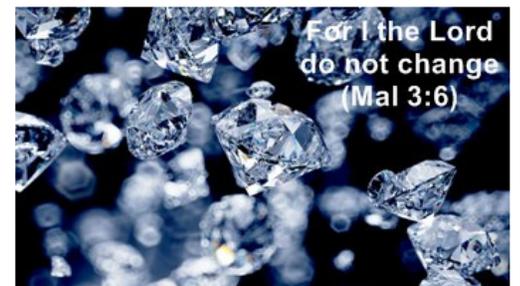
God is Immutable

God is unchanging in nature and character.

He is not whimsical or capricious nor change His mind and contradict Himself (1 Sam 15:29).

His word is true and eternal, and all that He has said will come to pass (Isa 46:9-11; Matt 24:34-35).

This is why the Bible is timeless. While cultures change and civilizations rise and fall, God's word does not change and can be fully trusted. Changing the meaning of God's word to fit the prevailing culture disregards the immutability of God.



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Character of God

The Character of Agape Love

Unique to the human vocabulary, the term for God's love "agape" is found only in the Bible. The nature of God's love stands in stark contrast to the only other Greek terms for love, "phileō," "erōs," and "storge," which are usually conditional and often involve some form of personal benefit.

For God so loved (**agapaō**) the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. (John 3:16)

With this act, the holy God makes a self sacrificing act for the unholy demonstrating an unfathomable depth of "agapē" love for His "good creation."



John's prologue provides a dimension of time that contributes to the incomprehensible depth of God's "agapē" love (John 1:1-4). As Jesus is the means of expressing God's love, His preexistence before His birth infers that God's love was His purpose from the very beginning.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being. In Him was life, and the life was the Light of men. (John 1:1-4)

Of all of the supernatural characteristics of God, Believers are asked to mimic only one - His "agapē" love (1 John 3:16). Jesus explicitly explains that "agapē love is really about in two commands:

Jesus replied: "'Love (**agapaō**) the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love (**agapaō**) your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (Matt 22:37-40)

In view of His Son's sacrifice and these two commandments, the primary purpose of "agapē" love is initial salvation for non-Believers and sanctification salvation for Believers. God's character of "agapē" love provided the means and motive by which one may be obliged to fulfill God's command, "be holy for I am holy" (1 Pet 1:16).

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The Character of Moral Goodness

Because of His holy nature, God's character can only be one of moral goodness.

Jesus speaks of being "good" with a meaning towards moral goodness in reference to God who is morally perfect.

And He said to him, "Why are you asking Me about what is good? There is only One who is good; but if you wish to enter into life, keep the commandments." Then he said to Him, "Which ones?" And Jesus said, "You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; Honor your father and mother; and You shall love your neighbor as yourself." (Matt 19:17-19)



God's holiness emanates moral perfection, and encountering Him demands moral perfection in both the spiritual and physical sense. Jesus says God is good, because in encountering His realm evil cannot exist.

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The Character of Compassionate and Gracious

When Moses asks to see God's glory, God responds:

Then the Lord passed by in front of him and proclaimed, "The Lord, the Lord God, **compassionate and gracious**, slow to anger, and abounding in lovingkindness and truth; who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations." (Ex 34:6-7)

Rooted in His love for human beings, God's compassion entails a sense of pity for sinful beings and prompts an act of mercy. From the perspective of the holy God, any merciful action is seen as gracious, because He is under no obligation to help the profane. And because He does, His character is magnified as a consequence of His generosity.

The meaning of God's graciousness includes His capacity to forgive – to pardon or release one from guilt or punishment.

In light of the inherent sinful nature of human beings and the failure of Mosaic legislation to make one holy, forgiveness adds depth to God's compassion and graciousness. Despite the apparent impossibility, God forgives and provides a way for a relationship with a human being to be restored.

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The Character of Lovingkindness and Truth

As early as the time of Abraham, God was known for His lovingkindness and His truth (Gen 24:27), and these attributes were often paired together.

"Lovingkindness" is a loyal steadfast love that takes place between two parties that have a significant relationship between them, which in this case is the covenant relationship.

The covenant God made with Abraham and its subsets (Land, King and New) was unconditional and a promise that God made with Himself. This covenant illustrates God's loving response to Abraham's faith.

The Mosaic covenant was a conditional agreement between God and the nation of Israel: if the nation were obedient, God would bless them, if they were otherwise, God would punish them. This covenant illustrates God's fidelity to the Abrahamic Covenant (Gen 15:13-16) and love for Abraham's descendants (Ex 19:5-6) that included teaching them the meaning of being holy (Rom 7:7-12).

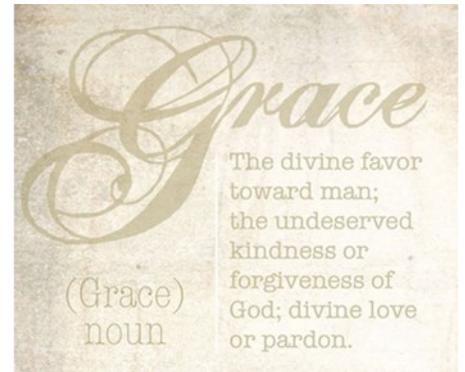
"Truth" means that something is trustworthy, and in reference to a person, it confers the sense of honesty and integrity (Prov 12:17-22).

When associated with "lovingkindness," "truth" conveys the sense that one's faithfulness to his commitments is firm, stable, and reliable. There is the sense that it is something that on others can rely upon.

A person's word is true and reliable when it accords with reality; truth is the correspondence of word and deed.

When God describes Himself as One "abounding in lovingkindness and truth" (Ex 34:6-7), it is a statement that He is absolutely trustworthy, because His loving actions to His people are characterized by a steadfast and loyal commitment to the covenant that He made unconditionally and unilaterally with Abraham.

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The Character of Righteous and Just

When Moses presents the Ten Commandments to the nation of Israel, he teaches the importance of obeying them:

You should diligently keep the commandments of the Lord your God, and His testimonies and His statutes which He has commanded you. You shall do what is right and good in the sight of the Lord, that it may be well with you and that you may go in and possess the good land which the Lord swore to give your fathers, by driving out all your enemies from before you, as the Lord has spoken. (Deut 6:17-19).

"Doing right" meant obeying and following the word of God.

God's word, an objective standard which is outside of and an authority above a human being, is the means by which a person is evaluated for moral goodness. It is not a subjective standard in which God chooses who is righteous or not.

God's word demonstrates that God Himself is the moral standard and authority of moral goodness.

It is from this perfect moral Being that the only behavior that could be expressed is righteous.

Just as God's word is the objective means of determining moral goodness, the judicial process is objective; God does not judge capriciously or subjectively. This is why God's judgment is considered righteous (Deut 4:6-8; Rom 2:5; Rev 16:7).

This is a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are suffering. For after all it is only just for God to repay with affliction those who afflict you, and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. (2 Thess 1:5-8)

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The Names of God

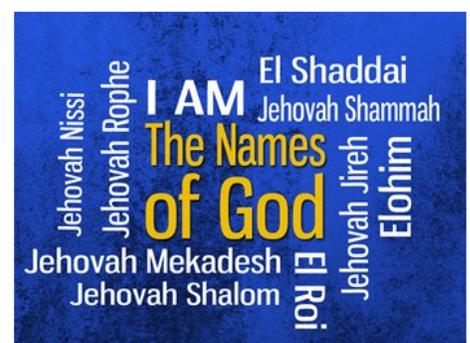
Throughout the Bible, God is called by many names which reflect an attribute or a relationship that illustrates a character of His.

For example, God gives Himself a title that He wants the nation of Israel to remember Him by - **Yahweh-Mekaddesh** (The Lord sanctifies).

The Lord spoke to Moses, saying, "But as for you, speak to the sons of Israel, saying, 'You shall surely observe My sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the Lord (**Yēhovah**) who sanctifies you (**qadash**).'" (Ex 31:12-13)

Jesus makes clear to the Sadducees, who did not believe in resurrection, that there is a future life with resurrection; when a Believer dies, he continues to exist - God is the God of the living (**Theos Zao**).

But regarding the resurrection of the dead, have you not read what was spoken to you by God (theos): I am the God (theos) of Abraham, and the God (theos) of Isaac, and the God (theos) of Jacob'? He is not the God (**theos**) of the dead but of the living (**zaō**)." (Matt 22:31-32)



The Names of God (continues)

When facing His greatest challenge, Jesus calls upon His Father: **Abba** (Father).

And He was saying, "Abba (**abba**)! Father (**patēr**)! All things are possible for You; remove this cup from Me; yet not what I will, but what You will." (Mark 14:36)

For human beings, one of the most loved names of God reflects the comfort of being in the personal care of God - **Yahweh-Rohi** (The Lord is my shepherd).

The Lord (**Yēhovah**) is my shepherd (**rā'âh**), I shall not want. (Ps 23:1)

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Works of God

Creation

From the very beginning, God is introduced as One who is working:

He created all that is known about life in six days (Gen 1:1-31).

Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. (Gen 2:1-3)



Here, in comparison to other pagan creation accounts, an important distinction must be made. While the Hebrew term "elōhîm" can be used to refer to pagan gods, God calls Himself "**Yēhovah 'elōhîm**" (Lord God).

This is the account of the heavens and the earth when they were created, in the day that the Lord (**Yēhovah**) God (**'elōhîm**) made earth and heaven. (Gen 2:4)

By including His "memorial name to all generations" (Ex 3:15), YHWH, God is making a distinction that only the God who truly exists accomplished Creation.

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The Abrahamic Covenant

As an unconditional and unilateral covenant, God promised Abraham (Gen 12:1-3; 17:1-21):

Personal blessings in land and descendants

To make his name great

In him all the families of the earth will be blessed

An everlasting covenant

The promises have yet to be fulfilled, and God continues working to this day (John 5:17; 9:3), because of His commitment to His promises and covenant with Abraham.



When recounting the history of God's people, the Old Testament repeatedly refers to the Abrahamic Covenant as His promises to Abraham, and as He fulfills those promises, He does so for the sake of His name (Deut 4:32-39; Ezek 36:22-28)

The Abrahamic Covenant (continues)

Abraham's seed, Jesus Christ, is the subject of the New Testament which ends with the future and complete fulfillment of the Abrahamic Covenant.

Chosen because of his faith, Abraham would serve God by teaching his children "the way of the Lord."

For I have chosen him, so that he may command his children and his household after him to keep the way of the Lord by doing righteousness and justice, so that the Lord may bring upon Abraham what He has spoken about him. (Gen 18:19)

When Abraham's descendants failed to keep the way of the Lord, God kept His promise to Abraham by making the conditional covenant with Moses to teach the nation of Israel of what sin was and how to be His own possession (Ex 19:5-6; 24:3-8; 34:27-28).

And when the nation of Israel failed uphold their covenant to keep the way of the Lord, God kept His promise to Abraham by making the unconditional New Covenant with the descendants of Abraham (Jer 31:31-34; Ezek 36:17-27; 37:24-28).

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The Mosaic Covenant: The Standard for Who His People Are and Who Enters the Promised Land

When God spoke directly to the nation of Israel, He set the standard for who could become "God's own possession," "His kingdom of priests and holy nation," which enabled their entrance into the Promised Land (Ex 19:3-6).

In contrast to the Abrahamic Covenant, the Mosaic Covenant was bilateral and conditional.

Failure to be obedient disqualified anyone from entering the Promised Land (Deut 1:34-36).



When God spoke of the Decalogue directly to the nation of Israel (Ex 20:1-17), they feared His voice and asked Moses to intercede. Through Moses, God elaborated on the 10 commandments in Exodus, Leviticus and Deuteronomy with 613 commands and prohibitions. Included in this, God specified the details to other items:

How the altar (Ex 20:24-26), Temple and Ark of the Covenant were to be constructed (Ex 25:8-10)

How the annual Day of Atonement was conducted, the role of the High Priest, the substitutionary sacrifice of the unblemished lamb for sin, and the Mercy Seat (Lev 16:15-19, 34; 17:11)

The commemoration of other religious festivals such as Passover (Lev 23:5-8; Ex 12:1-13, 42-51).

With the Mosaic Covenant, God Himself placed an emphasis on what it meant to be holy; something must be set apart or separated from the profane or unclean before it could come into the presence of His glory. It applied to time (Ex 20:8-12), space (Ex 19:23), objects (Ex 28:4-43) and people (Ex 40:12-15).

In requiring the nation of Israel to repeatedly conduct the substitutionary sacrifice of animals for the atonement of sin, God taught what sin was (Rom 7:7) and the atonement of sin set His people apart so that they would be His own possession (Lev 20:26).

Without knowledge of the Law, we would not know of any of this and understand its significance later...

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Providing His Son to Atone for Mankind's Sins

When speaking of "the blood of the covenant (Matt 26:28; Mark 14:24; Luke 21:20), Jesus knew that His crucifixion was required to meet the judicial requirements of atoning for mankind's sins and inaugurating the New Covenant.

Sacrificing His only Son Jesus is the supreme demonstration of God's loving steadfast commitment to the promises He made to Abraham.

Because the blood of Jesus expiates (covers) the sins of human beings, and Christ Himself is the place where propitiation takes place, God provides the only means through which man is totally and for all time forgiven - through faith in the atonement of His only Son Jesus Christ.

It is precisely this aspect of the Mosaic Covenant that Jesus Christ fulfills.

Aware of His Father's desire that His people know His ways and the history of His Father's loving commitment to the Abrahamic Covenant, Jesus speaks of God's ongoing labors:

Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent." (John 6:29)

Through faith in Jesus, one can become "God's own possession" and "His kingdom of priests and holy nation;" thus, enabling their entrance into the Land.

Despite the fact that the Mosaic Covenant was broken, God still provided the means to fulfill His promises to Abraham by providing His only Son Jesus Christ.

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Judgment

As God works to provide an opportunity for human beings to be holy as He is holy, divine judgment is also the work of God. Judgment occurs because it is the consequence to one's sin evaluated against God's holy nature and moral standard.

This is readily seen in the Old Testament where God actively rules and judges nations. A good example is when Moses speaks to the nation of Israel just before the Conquest.

Do not say in your heart when the Lord your God has driven them out before you, "Because of my righteousness the Lord has brought me in to possess this land," but it is because of the wickedness of these nations that the Lord is dispossessing them before you. It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the Lord your God is driving them out before you, in order to confirm the oath which the Lord swore to your fathers, to Abraham, Isaac and Jacob. (Deut 9:4-5)

In the New Testament, God's work of judgment is less apparent, because Jesus Christ is portrayed as the divine judge who will judge the world in the future at the end of history. However, God's work sets an example for His Son to follow (John 5:19-20), and it is God who gives Jesus this privilege of judgment.

For not even the Father judges anyone, but He has given all judgment to the Son, so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. (John 5:22-23)



Judgment (continues)

In fulfillment of His promises and covenant to Abraham, God's work of judgment is part of His sovereign plan for the world. This is readily apparent in the book of Revelation, where God is the author of the scroll containing the judgments that take place:

I saw in the right hand of Him who sat on the throne a book written inside and on the back, sealed up with seven seals. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" (Rev 5:1-2)

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The Kingdom of God

God's work does not cease until He restores His Kingdom.

The concept of a kingdom of God is not readily apparent in the Old Testament until God provides the prophet Daniel with some detail (Dan 2:26-45).

And in the New Testament, Jesus makes clear that Satan is the ruler of this world (John 12:31; 16:10-11).

Thus, God continues to work (John 6:29) until the judgments of the book of Revelation come to pass, and the creation of a new earth, new heaven (atmosphere about earth), and new Jerusalem.

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." Then He said to me, "**It is done. I am the Alpha and the Omega, the beginning and the end.** I will give to the one who thirsts from the spring of the water of life without cost. (Rev 21:1-6)

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Epilogue

Of all of the world's religions, one should ask, "whose god(s) are real and true?"

The answer is of vital importance.

Without the truth, the answers to the most common questions of humanity would be purely subjective and relative.

How tragic is the thought of deceit!

Can you be objective?

Come meet the God of the Bible and His Son Jesus Christ and learn from the Holy Spirit.



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