

THEOLOGY

PROPER

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### INTRODUCTION

**Theology Proper** is the branch of systematic theology that focuses specifically on the study of God Himself—His existence, nature, attributes, and works. While theology as a whole deals with the study of divine things, Theology Proper narrows the focus to God the Father, as distinguished from Christology (the study of Christ) and Pneumatology (the study of the Holy Spirit).

At the heart of Theology Proper is the question: Who is God? This question shapes every other aspect of theology and human understanding of existence, purpose, and destiny. By exploring God’s attributes (such as omnipotence, omniscience, and immutability), His names, and His revealed character in Scripture, Theology Proper lays the foundational framework for all Christian belief and practice.

Key topics include:

**The existence of God** – arguments and evidence for God's reality (e.g., cosmological, teleological, moral, and ontological arguments).

**The nature and essence of God** – exploring God's unity, simplicity, and self-existence.

**The attributes of God** – both communicable (e.g., love, justice) and incommunicable (e.g., eternity, immutability).

**The Trinity** – the doctrine that God exists as three persons in one essence: Father, Son, and Holy Spirit.

**The names and titles of God** – revealing aspects of His character and relationship to His creation.

Understanding Theology Proper is essential not only for academic study but also for personal worship and devotion. It enables believers to relate to God more deeply and to see the world through the lens of His revealed truth.

**DEFINITION OF TERMS**

"The word theology comes from the Greek word theos, meaning "God," and logos, meaning "word" or "discourse," hence, theology is a discourse about God. Theology is generally taken as a broad term covering the entire field of Christian belief (the study of Christ, the Holy Spirit, angels, etc.). Hence, the designation given to the study of God the Father is theology proper."

Theology Proper is the sub-discipline of [Systematic Theology](http://en.wikipedia.org/wiki/Systematic_Theology" \o "Systematic Theology) which deals specifically with the [being](http://en.wikipedia.org/wiki/Being" \o "Being), attributes and works of God.

In a [Christian](http://en.wikipedia.org/wiki/Christianity" \o "Christianity) setting, this study includes [Trinitarian](http://en.wikipedia.org/wiki/Trinitarianism" \o "Trinitarianism), the [Holy Spirit](http://en.wikipedia.org/wiki/Holy_Spirit" \o "Holy Spirit) ([Pneumatology](http://en.wikipedia.org/wiki/Pneumatology" \o "Pneumatology)) and the study of [Jesus Christ](http://en.wikipedia.org/wiki/Jesus_Christ" \o "Jesus Christ) ([Christology](http://en.wikipedia.org/wiki/Christology" \o "Christology)). The term [Theology](http://en.wikipedia.org/wiki/Theology" \o "Theology) (lit. 'God-word') is popularly described as 'talk about God' or God-talk, but is usually used in the generic sense to describe religious studies.

**APOPHATIC THEOLOGY** also known as negative theology is a [theology](http://en.wikipedia.org/wiki/Theology" \o "Theology) that attempts to describe [God](http://en.wikipedia.org/wiki/God" \o "God), the Divine Good, by [negation](http://en.wikipedia.org/wiki/Negation" \o "Negation), to speak only in terms of what may not be said about the perfect goodness that is God. It stands in contrast with [cataphatic theology](http://en.wikipedia.org/wiki/Cataphatic_theology" \o "Cataphatic theology).

**NEGATIVE THEOLOGY:** Negative theology is an attempt to achieve unity with the Divine Good through discernment, gaining knowledge of what God is *not* (*[apophasis](http://en.wikipedia.org/wiki/Apophasis" \o "Apophasis)*), rather than by describing what God *is.* The Apophatic tradition is often, though not always, allied with the approach of [mysticism](http://en.wikipedia.org/wiki/Mysticism" \o "Mysticism), which focuses on a spontaneous or cultivated individual experience of the divine reality beyond the realm of [ordinary perception](http://en.wikipedia.org/wiki/Perception" \o "Perception), an experience often unmediated by the structures of traditional [organized religion](http://en.wikipedia.org/wiki/Organized_religion" \o "Organized religion) or the conditioned role-playing and learned defensive behavior of the outer man

In negative theology, it is accepted that the Divine is [ineffable](http://en.wikipedia.org/wiki/Ineffable" \o "Ineffable), an abstract experience that can only be recognized or remembered—that is, human beings cannot describe in words the essence of the perfect good that is unique to the individual, nor can they define the Divine, in its immense complexity, related to the entire field of reality, and therefore *all* descriptions if attempted will be ultimately false and conceptualization should be avoided; in effect, it eludes definition *by* definition:

* Neither [existence](http://en.wikipedia.org/wiki/Existence" \o "Existence) nor [nonexistence](http://en.wikipedia.org/wiki/Nothing" \o "Nothing) as we understand it in the physical realm, applies to God; i.e., the Divine is abstract to the individual, beyond existing or not existing, and beyond conceptualization regarding the whole (one cannot say that God exists in the usual sense of the term; nor can we say that God is nonexistent).
* God is [divinely simple](http://en.wikipedia.org/wiki/Divine_simplicity" \o "Divine simplicity) (one should not claim that God is one, or three, or any type of being.)
* God is not ignorant (one should not say that God is wise since that word [arrogantly](http://en.wikipedia.org/wiki/Pride" \o "Pride) implies we know what "[wisdom](http://en.wikipedia.org/wiki/Wisdom" \o "Wisdom)" means on a divine scale, whereas we only know what wisdom is believed to mean in a confined cultural context).
* Likewise, God is not [evil](http://en.wikipedia.org/wiki/Evil" \o "Evil) (to say that God can be described by the word 'good' limits God to what good behavior means to human beings individually and en masse).
* God is not a [creation](http://en.wikipedia.org/wiki/Creation_myth" \o "Creation myth) (but beyond that we cannot define how God exists or operates in relation to the whole of humanity).
* God is not conceptually defined in terms of [space](http://en.wikipedia.org/wiki/Space" \o "Space) and [location](http://en.wikipedia.org/wiki/Location_(geography)" \o "Location (geography)).
* God is not conceptually confined to assumptions based on [time](http://en.wikipedia.org/wiki/Time" \o "Time).

Even though the *via negativa* essentially rejects theological understanding as a path to God, some have sought to make it into an intellectual exercise, by describing God only in terms of what God is not. One problem noted with this approach, is that there seems to be no fixed basis on deciding what God is not, unless the Divine is understood as an abstract experience of full aliveness unique to each individual consciousness, and universally, the perfect goodness applicable to the whole field of realityIt should be noted that this is also a kind of definition, namely that the Divine is an experience, which - because of the very definition of Apophatic theology - the then Divine cannot be.

The study of systematic theology helps believers to systematize what the Bible teaches on a specific subject.  In your time at Kiev Christian University you will study the following areas of systematic theology:

\*Theology Proper (The study of God)  
 \*Anthropology (The study of man)  
 \*Bibliology (The study of the Bible)  
 \*Pneumatology (The study of the Holy Spirit)  
 \*Christology (The study of Christ)  
 \*Soteriology (The study of salvation)  
 \*Ecclesiology (The study of the church)  
  \*Eschatology (The study of end time events)

When you can see what the Bible teaches on these subjects within their proper context and dispensation, you will be able to better understand the Bible and these areas of theology.  
  
 Also, you will be able to better understand how to live your life in a more Christlike manner.  I say this because every person has a theology (theo = God; -ology = study of).  Even an atheist has a theology.  It is just that their theology and our theology is different.  Theology from an atheistic point of view is that God does not exist.  Therefore, the spiritual realm does not exist; we are nothing more than the result of evolution and biological processes; we have no soul; there is no heaven or hell; there will be no future judgment.  This is the theology of the average atheist.  This theology directs them in life.

What about you?  What is your theology?  How does what you believe about the Bible (correct of incorrect) direct your life?  Your decisions?  Your future?  This is why theology is crucial to our lives, because we all have a theology by which we live.  So as we study together this semester, we need to ask God to make these biblical truths real in our personal lives; and as we rely on them on a day-to-day, moment-by-moment basis, we will have victory over our flesh and the devil.  So when we are confronted with the happenings of everyday life that seem to contradict the truths we understand about God, we can call upon the truths of His inerrant and infallible Word for stability and direction.

**CHAPTER TWO**

**EXISTENCE OF GOD: THEORIES**

**A.  Does God exists?**

**1.Cosmological Argument**

"Logically speaking the cosmological argument for the existence of God is inductive and a posteriori: the evidence is examined, and based on it a conclusion is drawn that God exists. The term cosmological comes from the Greek word cosmos, meaning "world." This argument is based on the fact that a cosmos, or world, exists. Because something cannot come from nothing, there must be an original cause that is the reason for the world's existence. A man wears a Bulova wristwatch. Although he has never seen a watchmaker, the fact of the existence of the wristwatch suggests there is a Swiss watchmaker who made the watch. The cosmological argument says that every effect must have a cause.19-1"

**2.  Teleological Argument**

 "As in the previous case, the teleological argument is inductive and a posteriori.

Teleological comes from the Greek word telos, meaning "end." The teleological argument may be defined thus: "Order and useful arrangement in a system imply intelligence and purpose in the organizing cause. The universe is characterized by order and useful arrangement; therefore, the universe has an intelligent and free cause."19-2 The world everywhere evidences intelligence, purpose, and harmony; there must be a master architect behind all this evidence. The psalmist sees the magnificence of God's creation in the universe and recognizes that it testifies to His existence (Ps. 8:3-4; 19:1-4). God's harmony is observed throughout the universe and world: the sun being ninety-three million miles distant is precisely right for an adequate climate on earth; the moon's distance of two hundred forty thousand miles provides tides at a proper level; the earth's tilt provides the seasons. A conclusion is clear that God, the Master Designer, has created this magnificent universe. The alternative, that the world happened "by chance," is no more possible than a monkey being able to create a work of Shakespeare on a typewriter by haphazard play on the keys."

**3.  Anthropological Argument**

"The anthropological argument, which is also inductive and a posteriori, is based on the Greek word anthropos, meaning "man." Contrary to the secular humanist who sees man simply as a biological being, the biblicist sees man as created in the image of God (Gen. 1:26-28). The image of God in man is spiritual, not physical (cf. Eph. 4:24; Col. 3:10). Man is not simply a physical being, but also a moral being with a conscience, intellect, emotion, and will. Chafer states: "There are philosophical and moral features in man's constitution which may be traced back to find their origin in God. . . . A blind force . . . could never produce a man with intellect, sensibility, will, conscience, and inherent belief in a Creator."19-3"

**4.  Moral Argument**

"The moral argument is related to the anthropological argument (some combine the two) and can be seen as a further consideration of that argument. The moral argument acknowledges that man has an awareness of right and wrong, a sense of morality. Where did this sense of moral justice come from? If man is only a biological creature, why does he have a sense of moral obligation? Recognition of moral standards and concepts cannot be attributed to any evolutionary process. The biblicist recognizes that God has placed a sense of moral justice within the human race in contradistinction to all other creation. Romans 2:14-15 indicates that Gentiles who have had no revelation of the law have an inner, moral witness placed there by God."

**5.  Ontological Argument**

"The ontological argument, distinct from the preceding arguments, is deductive and a priori; it begins with an assumption and then attempts to prove that assumption. It is less significant than the preceding arguments. The term ontological comes from the Greek present participle ontos (from the verb eimi) and means "being" or "existence." The ontological argument is philosophical rather than inductive. The argument reasons: "If man could conceive of a Perfect God who does not exist, then he could conceive of someone greater than God himself which is impossible. Therefore God exists." The argument rests on the fact that all men have an awareness of God. Because the concept of God is universal, God must have placed the idea within man. Anselm (1033?-1109) was the first proponent of this view. In the thinking of some, this argument has limited value, and few would affirm the usefulness of the ontological argument."

**NOTE**:  Can you conceive of a being greater than God?  Try to do that right now.  Have any of you done it?  No.  Therefore, since it cannot be done, it was not man that produced the thought that a nonexistent God does exist.  It must have been placed in us by God Himself.  

1. **Atheism**

Atheism comes from the Greek word atheos which means, "No God."

How can people know this?  For people to know this information they would have had to have been in existence when the world come into existence.  Also, they would have to be able to know all things and be in all places at one time to be able to know if there is a God or not.  Therefore, people cannot make such an emphatical statement when they are so limited in their knowledge.  They don't even know about their own neighbors, let alone what is going on in their village or city, state or country, or in the entire universe.  Pride is the main issue with an atheist.  As Psalm 14:1 and 53:1 say, "The fool has said in his heart, 'There is no God.'" (See Rom. 1:18-

1. **Agnosticism**

 The term agnosticism simply means, "not knowing."    
 This is a view which states that people cannot be sure if there is a God or not.  Therefore, people who hold this view do not know if God exists for sure.  Agnostics would not understand creation as a declaration of God and His work as Psalm 19:1-4 states.  It is a middle of the road view; not taking either extreme.

**3.  Evolution**

This is a belief system in which people believe that from inanimate, non-living matter, animate, living things developed.

This view denies Genesis chapters 1 and 2, unless of course a person is a theistic evolutionist.  Theistic evolutionists believe that God, as the "first cause," started the evolutionary process from which everything developed.  If evolution were true, unintelligible, inanimate matter had to act decisively with a purpose, so that life could evolve from the most basic matter into basic life forms which later developed into the more complex life forms which have or still do exist.  This belief system cannot answer the primary question: "Where did the basic ingredients of life (matter) come from?  What was the first cause?"  Hebrews 11:3 states that "faith" is the basic ingredient needed for a person to understand that God is the Creator of all things.  First Corinthians 2:14 further adds that the unsaved man does not accept the things of the Spirit of God.  Therefore man in his depravity developed a theory of how things came into being that did not include a supreme being.  This theory also denies that sin had to enter the world first before death.

**4.  Materialism**

This doctrine teaches that everything that exists is material (physical).  Therefore, experiences are the result of the reality, activities and laws of the material world, and nothing beyond that.  In other words, if you cannot see it, it does not exist. This doctrine denies the spiritual aspects of the world (i.e., God, the work of the Holy Spirit, angels, Satan and his demons, etc.) as well as consciousness.  A materialist would believe that what a living thing experiences (i.e., emotions, feelings, thoughts, pain, etc.) are the result of physical events and/or the physiological changes in a creature and/or it's brain.  The Scriptures are clear though that man is made in the image and likeness of God (Gen. 1:27; 5:1; 9:6; James 3:9), who is a spiritual being (John 4:24).

**5.  Polytheism**

This belief system teaches that there are many (poly) gods (theos), and not just one as the Bible teaches.

 The Bible on the other hand is clear that there is only one God (Deut. 6:4; 1 Cor. 8:5) who is triune in nature (cf. Gen. 1:1; 1:2; 1:26; 16:7,13; Isa. 48:16; Mat. 28:19).  The one and true God consists of three persons, God the Father (cf. John 6:27), God the Son (cf. John 20:28), and God the Holy Spirit (cf. Acts 5:3-4).

**6.  Idealism and realism**

Idealism teaches that ultimate reality is the product of one's mind, an individual mind or a infinite (divine) mind, therefore reality does not lie in the physical realm.  In this belief system, what people see as material objects in our world only exist because the mind (individual or infinite) perceives them.  Otherwise they do not exist.  So, if a mind does not perceive of God, then God does not exist, which we know is false (Gen. 1:1).

Realism on the other hand teaches that everything that the mind perceives is reality, which aligns with the Word of God.

**7.  Pantheism**

Pantheism teaches that God is everything and that everything is God.

 One pantheistic view is that matter has power and from it life originates.  It also assumes that life, through the process of reincarnation, will eventually return to and be absorbed into God.  Pantheism is different than omnipresence in that the doctrine of omnipresence states that God is everywhere, not in everything.  This doctrine also confuses God as the Creator with His creation.  They are separate entities.  God created everything out of nothing (cf. Heb. 11:3).  He did not in this action also create Himself, which of course would be an impossibility.  
  
 **8.  Deism**

Deism comes from the Latin word, "Deus," which means God.  This belief system states that God is an impersonal God who is not interested in mankind.  Deists believe that God created and then separated Himself from His creation.  
  
 This belief system is contrary to the teaching of Scripture.  The Bible is clear that God is a personal God as He intervened in the lives of Adam and Eve, Noah, the Patriarchs, the nation of Israel, and most assuredly in the history of mankind when He sent Christ to die for sinners.  We see prophetically as well that God will continue to intervene by means of the rapture, tribulation period, millennial kingdom, and in eternity/

**9.  Positivism**

Positivism is a form of agnosticism.  Positivism views the world from only phenomena which can be observed.  Since those who hold to this thought believe that the existence of God cannot be examined, they therefore do not believe in God. Once again we see a philosophy that denies the existence of God because God cannot be observed in a manner that suits the physical senses of man.  As we know from 2 Corinthians 5:7, man must "walk by faith, not by sight."

**10.  Monism (Form of Pantheism)**

This doctrine teaches that everything -- the whole of all that is real -- makes up one inseparable essence, which we call God.  Therefore, since everything is one, then everything and everyone are individual parts of the whole of reality and of God, and they do not live separate existence from one another.  They all act together as one unit and not separately.  
  
 This theory of course does not agree with the Scriptures.  Everything is separate from one another.  People will be judged separately based upon their deeds (cf. Rev. 20:15ff), God is separate from man as plant and animal life are different from human life (cf. Gen. 1-2).

**11.  Dualism**

Dualism teaches that there are two eternal and opposing principles (good and evil) or beings (God and Satan) in the universe.

The problem with this theory is that though God and goodness are eternal, Satan and evil are not.  Satan was a created being, and evil was the result of his fall into sin (cf. Ezek. 28:11ff).  
  
**12.  Gnosticism (Form of dualism)**

 Gnosticism comes from the Greek word, "gnosis," which means knowledge.  This belief system has its roots in Greek philosophy.  Its primary premise is that the spirit of a person is good and the persons material nature is evil.  Gnostics believe that they have a special, higher knowledge that others do not have which leads them to salvation (i.e., Christian Scientists).

 In this system it is believed that the true, supreme God, is totally spirit and totally incapable of creating anything sinful like man.  From Him though, other lessor gods came forth.  One of those gods was the god of the Old Testament, a demiurge (a deity who created the material world and is the originator of evil).  This god was not totally spirit in nature, but a combination of spirit and matter, therefore he was able to create the material world.  As a result of this lessor god coming into existence and creating the material world, there is now conflict between him (who is evil) and the Supreme God (who is completely good and righteous).

**13.  Pluralism**

This doctrine teaches that there is more than one kind of ultimate truth.  Therefore, no one person or religion can say that what they hold as truth (i.e., salvation, way to God, etc.), is the only way.  It is ultimate truth for that person or religion within their cultural, though their truth is not ultimate truth for others who live in a different culture and have a different paradigm.  Truth then is subjective, and not objective reality which corresponds between what is real and one's beliefs.

If this is true, then the religions of Islam, Hinduism, Orthodoxy, the Mormons, Jehovah Witnesses, etc., and biblical Christianity, though they do not correlate with each other, but instead contradict and oppose each other, would all be true and different ways to God within their proper cultural context.  Therefore, there would be no ultimate truth such as the Bible or salvation through Jesus alone (cf. John 14:6).  
  
 **NOTE:** Metaphysics comes from the term that literally means, "what comes after physics."  Metaphysics is a branch of philosophy which investigates what constitutes the ultimate structure of reality.

**CHAPTER THREE**

**REVELATION OF GOD**

**Types of Revelation:**

**1. Revelation as a general term:**  "Means 'unveiling' and describes the unveiling or disclosure of truth from God to mankind that man could not otherwise know."

**2.  General revelation:** "The truths God has revealed about Himself to all mankind through nature, providential control [lit., "foreseeing"; God is preserving all that He created as He exercises His sovereign control; in other words, "order"], and conscience [which He has given us to distinguish between what is morally right and wrong]." (cf. Psalm 19:1-2)  
  
**3.  Progressive revelation:** "The piecemeal [step-by-step] divine unveiling of truth throughout the ages until the completion of the Bible. God did not reveal truth about Himself all at once but revealed it in "many portions and many ways" (Heb. 1:1).

**4.  Specific revelation:** "The divine revealing of truth through Jesus Christ and through the Scriptures. In contrast to general revelation which is available to everyone, special revelation is available only to those who have access to biblical truth." (cf. Matt. 5:17; John 1:1-4,18; Php. 2:5-8)  
  
**PURPOSE OF GOD'S REVELATION**

1.  General revelation through this mankind can learn that:

a.  There is an order in nature

  b.  There is a cause for creation

c.  There is a God

2.  Specific revelation

  Through this mankind can learn:

  a.  That God exists

  b.  That God has a plan for mankind

c.  What God is like

d.  What God desires mankind to know about Him  
 e.  What God desires mankind to know about other things (past, present and future)

As a result of God's specific revelation, we learn about the essence and attributes of God.

**CHAPTER FOUR**

**ATTRIBUTE OF GOD**

The attributes of God may be classified under two main categories:

1. His infinite powers.
2. His personality attributes, like holiness and love.

**Independency**

The Independency of God means "God is so independent that he does not need us. It is based on [Acts 17:25](http://www.biblegateway.com/bible?passage=Acts%2017:25;&version=NIV;), where it says that God "is not served by human hands, as if he needed anything" ([NIV](http://en.wikipedia.org/wiki/NIV" \o "NIV)). This is often related to God's *self-existence* and his *self-sufficiency*.

### Graciousness

The [graciousness](http://en.wikipedia.org/wiki/Grace_(Christianity)" \o "Grace (Christianity)) of God is a key tenet of Christianity.

### Holiness

The [holiness](http://en.wikipedia.org/wiki/Sacred" \o "Sacred) of God is that he is separate from sin and incorruptible. Noting the refrain of "[Holy, holy, holy](http://en.wikipedia.org/wiki/Sanctus" \o "Sanctus)" in [Isaiah 6:3](http://www.biblegateway.com/bible?passage=Isaiah%206:3;&version=NIV;) and [Revelation 4:8](http://www.biblegateway.com/bible?passage=Revelation%204:8;&version=NIV;), [R. C. Sproul](http://en.wikipedia.org/wiki/R._C._Sproul" \o "R. C. Sproul) points out that "only once in sacred Scripture is an attribute of God elevated to the third degree... The Bible never says that God is love, love, love."[[7]](http://en.wikipedia.org/wiki/Attributes_of_God" \l "cite_note-6#cite_note-6)

### Immanence

The [immanence](http://en.wikipedia.org/wiki/Immanence" \o "Immanence) of God refers to him being in the world. It is thus contrasted with his *transcendence*.

### Immutability

[Immutability](http://en.wikipedia.org/wiki/Immutability_(theology)" \o "Immutability (theology)) means God cannot change. [James 1:17](http://www.biblegateway.com/bible?passage=James%201:17;&version=NIV;) refers to the "Father of the heavenly lights, who does not change like shifting shadows" ([NIV](http://en.wikipedia.org/wiki/NIV" \o "NIV)).

### Impassibility

The doctrine of the [impassibility](http://en.wikipedia.org/wiki/Impassibility" \o "Impassibility) of God is a controversial one. It refers to the inability of God to suffer.

### Incorporeality

The [incorporeality](http://en.wikipedia.org/wiki/Incorporeality" \o "Incorporeality) or *spirituality* of God refers to him being a spirit. This is derived from [Jesus](http://en.wikipedia.org/wiki/Jesus" \o "Jesus)' statement in [John 4:24](http://www.biblegateway.com/bible?passage=John%204:24;&version=NIV;), "God is spirit." [Robert Reymond](http://en.wikipedia.org/wiki/Robert_Reymond" \o "Robert Reymond) suggests that it is the fact of his *spiritual* essence that underlies the [second commandment](http://en.wikipedia.org/wiki/Ten_Commandments" \o "Ten Commandments), which prohibits every attempt to fashion an [image](http://en.wikipedia.org/wiki/Idolatry" \o "Idolatry) of him."[[8]](http://en.wikipedia.org/wiki/Attributes_of_God" \l "cite_note-7#cite_note-7)

**Incomprehensibility :**The incomprehensibility of God means that he is not able to be [fully known](http://en.wikipedia.org/wiki/Epistemology" \o "Epistemology). [Louis Berkhof](http://en.wikipedia.org/wiki/Louis_Berkhof" \o "Louis Berkhof) states that "the consensus of opinion" through most of church history has been that God is the "Incomprehensible One". Berkhof, however, argues that "in so far as God reveals Himself in His attributes, we also have some knowledge of His Divine Being, though even so our knowledge is subject to human limitations."[[9]](http://en.wikipedia.org/wiki/Attributes_of_God" \l "cite_note-8#cite_note-8)

### Infinity: The infinity of God includes both his *[eternity](http://en.wikipedia.org/wiki/Eternity" \o "Eternity)* and his *immensity*. [Isaiah 40:28](http://www.biblegateway.com/bible?passage=Isaiah%2040:28;&version=NIV;) says that "[Yahweh](http://en.wikipedia.org/wiki/Yahweh" \o "Yahweh) is the everlasting God," while [Solomon](http://en.wikipedia.org/wiki/Solomon" \o "Solomon) acknowledges in [1 Kings 8:27](http://www.biblegateway.com/bible?passage=1_Kings%208:27;&version=NIV;) that "the [heavens](http://en.wikipedia.org/wiki/Heaven" \o "Heaven), even the highest heaven, cannot contain you". Infinity permeates all other attributes of God: His love is infinite, his powers are infinite...

### Jealousy Exodus 34:14 makes the surprising statement that "[Yahweh](http://en.wikipedia.org/wiki/Yahweh" \o "Yahweh), whose [name](http://en.wikipedia.org/wiki/Names_of_God" \o "Names of God) is [Jealousy](http://en.wikipedia.org/wiki/Jealousy_in_religion" \l "Judaism" \o "Jealousy in religion), is a jealous God."

### Love [1 John 4:16](http://www.biblegateway.com/bible?passage=1_John%204:16;&version=NIV;) says "[God is Love](http://en.wikipedia.org/wiki/Deus_Caritas_Est" \o "Deus Caritas Est)." [D. A. Carson](http://en.wikipedia.org/wiki/D._A._Carson" \o "D. A. Carson) speaks of the "difficult doctrine of the [love of God](http://en.wikipedia.org/wiki/Love_of_God" \o "Love of God)," since "when informed Christians talk about the love of God they mean something very different from what is meant in the surrounding culture."[[10]](http://en.wikipedia.org/wiki/Attributes_of_God" \l "cite_note-9#cite_note-9) Carson distinguishes between the love the [Father](http://en.wikipedia.org/wiki/God_the_Father" \o "God the Father) has for the [Son](http://en.wikipedia.org/wiki/God_the_Son" \o "God the Son), God's general love for his creation, God's "salvific stance towards his fallen world," his "particular, effectual, selecting love toward his [elect](http://en.wikipedia.org/wiki/Predestination" \o "Predestination)," and love that is conditioned on obedience.

### Mission: While the [mission of God](http://en.wikipedia.org/wiki/Missio_dei" \o "Missio dei) is not traditionally included in this list, [David Bosch](http://en.wikipedia.org/wiki/David_Bosch" \o "David Bosch) has argued that "[mission](http://en.wikipedia.org/wiki/Mission_(Christianity)" \o "Mission (Christianity)) is not primarily an activity of the church, but an attribute of God.

### Omni benevolence: The [Omni benevolence](http://en.wikipedia.org/wiki/Omnibenevolence" \o "Omnibenevolence) of God refers to him being "all good". God's goodness encompasses his *grace*, *love*, *mercy* and *patience*.

### Omnipotence : the [omnipotence](http://en.wikipedia.org/wiki/Omnipotence" \o "Omnipotence) of God refers to him being "all powerful". [C. S. Lewis](http://en.wikipedia.org/wiki/C._S._Lewis" \o "C. S. Lewis) clarifies this concept: "His Omnipotence means power to do all that is intrinsically possible, not to do the intrinsically impossible. You may attribute miracles to him, but not nonsense. This is no limit to his power.

### Omnipresence : The [omnipresence](http://en.wikipedia.org/wiki/Omnipresence" \o "Omnipresence) of God refers to him being present everywhere. [Berkhof](http://en.wikipedia.org/wiki/Louis_Berkhof" \o "Louis Berkhof) distinguishes between God's *immensity* and his *omnipresence*, saying that the former "points to the fact that God transcends all space and is not subject to its limitations," emphasising his *transcendence*, while the latter denotes that God "fills every part of space with His entire Being," emphasising his *immanence*.[[13]](http://en.wikipedia.org/wiki/Attributes_of_God" \l "cite_note-12#cite_note-12) In [Psalm 139](http://en.wikipedia.org/wiki/Psalm_139" \o "Psalm 139), [David](http://en.wikipedia.org/wiki/David" \o "David) says, "If I go up to the heavens, you are there; if I make my bed in the [depths](http://en.wikipedia.org/wiki/Sheol" \o "Sheol), you are there" ([Psalm 139:8](http://www.biblegateway.com/bible?passage=Psalm%20139:8;&version=NIV;), [NIV](http://en.wikipedia.org/wiki/NIV" \o "NIV)).

### Omniscience: The [omniscience](http://en.wikipedia.org/wiki/Omniscience" \o "Omniscience) of God refers to him being "all knowing". Berth of regards the *wisdom* of God as a "particular aspect of his knowledge."[[14]](http://en.wikipedia.org/wiki/Attributes_of_God" \l "cite_note-13#cite_note-13) [Romans](http://en.wikipedia.org/wiki/Epistle_to_the_Romans" \o "Epistle to the Romans) 16:27 speaks about the "only wise God".

### Oneness: The oneness of God refers to his being one and only. See [Monotheism](http://en.wikipedia.org/wiki/Monotheism" \o "Monotheism) and also [Trinity](http://en.wikipedia.org/wiki/Trinity" \o "Trinity).

### Providence: While the [providence of God](http://en.wikipedia.org/wiki/Divine_providence" \o "Divine providence) usually refers to his activity in the world, it also implies his care for the universe, and is thus an attribute. A distinction is usually made between "general providence," which refers to God's continuous upholding the existence and natural order of the universe, and "special providence," which refers to God's extraordinary intervention in the life of people.

### Righteousness: The [righteousness](http://en.wikipedia.org/wiki/Righteousness" \o "Righteousness) of God may refer to his holiness, to his justice, or to his saving activity.

### Simplicity: The [simplicity of God](http://en.wikipedia.org/wiki/Divine_simplicity" \o "Divine simplicity) means he is not partly this and partly that, but that whatever he is, he is so entirely. It is thus related to the *unity* of God.

### Sovereignty: The sovereignty of God is similar to his omnipotence and providence, yet it also encompasses his *freedom*.

**Transcendence** :[Transcendence](http://en.wikipedia.org/wiki/Transcendence_(religion)" \o "Transcendence (religion)) is that God is outside space and time, and therefore eternal and unable to be changed by forces within the universe.[[16]](http://en.wikipedia.org/wiki/Attributes_of_God" \l "cite_note-15#cite_note-15) It is thus closely related to God's *immutability*, and is contrasted with his *immanence*.

### Trinity: The [Trinity](http://en.wikipedia.org/wiki/Trinity" \o "Trinity) of God refers to him being three in one. God is understood to be a unity of [Father](http://en.wikipedia.org/wiki/God_the_Father" \o "God the Father), [Son](http://en.wikipedia.org/wiki/God_the_Son" \o "God the Son), and the [Holy Spirit](http://en.wikipedia.org/wiki/Holy_Spirit" \o "Holy Spirit).

### Veracity The [veracity](http://en.wikipedia.org/wiki/Religious_views_on_truth" \l "Christianity" \o "Religious views on truth) of God means his truth-telling. [Titus 1:2](http://www.biblegateway.com/bible?passage=Titus%201:2;&version=NIV;) refers to "God, who does not lie."

### Wrath: [Moses](http://en.wikipedia.org/wiki/Moses" \o "Moses) praises the [wrath of God](http://en.wikipedia.org/wiki/Divine_retribution" \o "Divine retribution) in [Exodus](http://en.wikipedia.org/wiki/Book_of_Exodus" \o "Book of Exodus) 15:7. Later in [Deuteronomy](http://en.wikipedia.org/wiki/Deuteronomy" \o "Deuteronomy) 9, after the incident of [The Golden Calf](http://en.wikipedia.org/wiki/The_Golden_Calf" \o "The Golden Calf), Moses describes how: 'I feared the furious anger of the LORD, which turned him against you, would drive him to destroy you. But again he listened to me.' (9:19) In [Psalm](http://en.wikipedia.org/wiki/Psalm" \o "Psalm) 69:24, the psalmist begs God to: 'consume' his enemies 'with your burning anger'.

In the [New Testament](http://en.wikipedia.org/wiki/New_Testament" \o "New Testament), [Jesus](http://en.wikipedia.org/wiki/Jesus" \o "Jesus) says in [John](http://en.wikipedia.org/wiki/Gospel_of_John" \o "Gospel of John) 3:36, "Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him."

**WHY HE IS A JEALOUS GOD**

It is important to understand how the word “jealous” is used. Its use in [Exodus 20:5](http://biblia.com/bible/esv/Exodus%2020.5" \t "_blank) to describe God is different from how it is used to describe the sin of jealousy ([Galatians 5:20](http://biblia.com/bible/esv/Galatians%205.20" \t "_blank)). When we use the word “jealous,” we use it in the sense of being envious of someone who has something we do not have. A person might be jealous or envious of another person because he or she has a nice car or home (possessions). Or a person might be jealous or envious of another person because of some ability or skill that other person has (such as athletic ability). Another example would be that one person might be jealous or envious of another because of his or her beauty.  
  
In [Exodus 20:5](http://biblia.com/bible/esv/Exodus%2020.5" \t "_blank), it is not that God is jealous or envious because someone has something He wants or needs. [Exodus 20:4-5](http://biblia.com/bible/esv/Exodus%2020.4-5" \t "_blank) says, “You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the LORD your God, am a jealous God...” Notice that God is jealous when someone gives to another something that rightly belongs to Him.   
  
In these verses, God is speaking of people making idols and bowing down and worshiping those idols instead of giving God the worship that belongs to Him alone. God is possessive of the worship and service that belong to Him. It is a sin (as God points out in this commandment) to worship or serve anything other than God. It is a sin when we desire, or we are envious, or we are jealous of someone because he has something that we do not have. It is a different use of the word “jealous” when God says He is jealous. What He is jealous of belongs to Him; worship and service belong to Him alone, and are to be given to Him alone.

Perhaps a practical example will help us understand the difference. If a husband sees another man flirting with his wife, he is right to be jealous, for only he has the right to flirt with his wife. This type of jealousy is not sinful. Rather, it is entirely appropriate. Being jealous for something that God declares to belong to you is good and appropriate. Jealousy is a sin when it is a desire for something that does not belong to you. Worship, praise, honor, and adoration belong to God alone, for only He is truly worthy of it. Therefore, God is rightly jealous when worship, praise, honor, or adoration is given to idols. This is precisely the jealousy the apostle Paul described in [2 Corinthians 11:2](http://biblia.com/bible/esv/2%20Corinthians%2011.2" \t "_blank), “I am jealous for you with a godly jealousy.

**REASON GOD CHANGE HIS MIND**

[Malachi 3:6](http://biblia.com/bible/esv/Malachi%203.6" \t "_blank) declares, “I the LORD do not change. So you, O descendants of Jacob, are not destroyed.” Similarly, [James 1:17](http://biblia.com/bible/esv/James%201.17" \t "_blank) tell us, “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.” The meaning of [Numbers 23:19](http://biblia.com/bible/esv/Numbers%2023.19" \t "_blank) could not be clearer: “God is not a man, that He should lie, nor a son of man, that He should change His mind. Does He speak and then not act? Does He promise and not fulfill?” No, God does not change His mind. These verses assert that God is unchanging and unchangeable.  
  
How then do we explain verses such as [Genesis 6:6](http://biblia.com/bible/esv/Genesis%206.6" \t "_blank), “The LORD was grieved that He had made man on the earth, and His heart was filled with pain”? Also, [Jonah 3:10](http://biblia.com/bible/esv/Jonah%203.10" \t "_blank), which says, “When God saw what they did and how they turned from their evil ways, He had compassion and did not bring upon them the destruction He had threatened.” Similarly, [Exodus 32:14](http://biblia.com/bible/esv/Exodus%2032.14" \t "_blank) proclaims, “Then the LORD relented and did not bring on His people the disaster He had threatened.” These verses speak of the Lord “repenting” of something and seem to contradict the doctrine of God’s immutability. However, close examination of these passages reveals that these are not truly indications that God is capable of changing. In the original language, the word that is translated as “repent” or “relent” is the Hebrew expression “to be sorry for.” Being sorry for something does not mean that a change has occurred; it simply means there is regret for something that has taken place.  
  
Consider [Genesis 6:6](http://biblia.com/bible/esv/Genesis%206.6" \t "_blank): “…the LORD was

grieved that He had made man on the earth.” This verse even goes on to say “His heart was filled with pain.” This verse declares that God had regret for creating man. However, obviously He did not reverse His decision. Instead, through Noah, He allowed man to continue to exist. The fact that we are alive today is proof that God did not change His mind about creating man. Also, the context of this passage is a description of the sinful state in which man was living, and it is man’s sinfulness that triggered God’s sorrow, not man’s existence. Consider [Jonah 3:10](http://biblia.com/bible/esv/Jonah%203.10" \t "_blank): “…He had compassion and did not bring upon them the destruction He had threatened.” Again, the same Hebrew word is used, which translates “to be sorry for.” Why was God sorry for what He had planned for the Ninevites? Because they had a change in heart and as a result changed their ways from disobedience to obedience. God is entirely consistent. God was going to judge Nineveh because of its evil. However, Nineveh repented and changed its ways. As a result, God had mercy on Nineveh, which is entirely consistent with His character.  
  
[Romans 3:23](http://biblia.com/bible/esv/Romans%203.23" \t "_blank) teaches us that all men sin and fall short of God’s standard. [Romans 6:23](http://biblia.com/bible/esv/Romans%206.23" \t "_blank)

states that the consequence for this is death (spiritual and physical). So the people of Nineveh were deserving of punishment. All of us face this same situation; it is man’s choosing to sin that separates us from God. Man cannot hold God responsible for his own predicament. So it would be contrary to the character of God to not punish the Ninevites had they continued in sin. However, the people of Nineveh turned to obedience, and for that the Lord chose not to punish them as He had originally intended. Did the change on the part of the Ninevites obligate God to do what He did? Absolutely not! God cannot be placed in a position of obligation to man. God is good and righteous, and chose not to punish the Ninevites as a result of their change of heart. If anything, what this passage does is point to the fact that God does not change, because had the Lord not preserved the Ninevites, it would have been contrary to His character.

The Scriptures that are interpreted as God seeming to change His mind are human attempts to explain the actions of God. God was going to do something, but instead did something else. To us, that sounds like a change. But to God, who is omniscient and sovereign, it is not a change. God always knew what He was going to do. God does what He needs to do to cause humanity to fulfill His perfect plan. “…declaring the end from the beginning, and from the past things which were not done, saying, My purpose shall stand, and I will do all My pleasure … What I have said, that will I bring about; what I have planned, that will I do” ([Isaiah 46:10-11](http://biblia.com/bible/esv/Isaiah%2046.10-11" \t "_blank)). God threatened Nineveh with destruction, knowing that it would cause Nineveh to repent. God threatened Israel with destruction, knowing that Moses would intercede. God does not regret His decisions, but He is saddened by some of what man sometimes does in response to His decisions. God does not change His mind but rather acts consistently with His Word in response to our actions.

**GOD ID NOT CREATED**

A common argument from atheists and skeptics is that if all things need a cause, then God must also need a cause. The conclusion is that if God needed a cause, then God is not God (and if God is not God, then of course there is no God). This is a slightly more sophisticated form of the basic question “Who made God?” Everyone knows that something does not come from nothing. So, if God is a “something,” then He must have a cause, right?

The question is tricky because it sneaks in the false assumption that God came from somewhere and then asks where that might be. The answer is that the question does not even make sense. It is like asking, “What does blue smell like?” Blue is not in the category of things that have a smell, so the question itself is flawed. In the same way, God is not in the category of things that are created or caused. God is uncaused and uncreated—He simply exists.

How do we know this? We know that from nothing, nothing comes. So, if there were ever a time when there was absolutely nothing in existence, then nothing would have ever come into existence. But things do exist. Therefore, since there could never have been absolutely nothing, something had to have always been in existence. That ever-existing thing is what we call God. God is the uncaused Being that caused everything else to come into existence. God is the uncreated Creator who created the universe and everything in it.

**GOD CANNOT BE QUESTION**

At issue is not whether we should question God, but in what manner—and for what reason—we question Him. To question God is not in itself wrong. The prophet Habakkuk had questions for God concerning the timing and agency of the Lord’s plan. Habakkuk, rather than being rebuked for his questions, is patiently answered, and the prophet ends his book with a song of praise to the Lord. Many questions are put to God in the Psalms (Psalms10, 44, 74, 77). These are the cries of the persecuted who are desperate for God’s intervention and salvation. Although God does not always answer our questions in the way we want, we conclude from these passages that a sincere question from an earnest heart is welcomed by God.

Insincere questions, or questions from a hypocritical heart, are a different matter. “And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him” ([Hebrews 11:6](http://biblia.com/bible/esv/Hebrews%2011.6" \t "_blank)). After King Saul had disobeyed God, his questions went unanswered ([1 Samuel 28:6](http://biblia.com/bible/esv/1%20Samuel%2028.6" \t "_blank)). It is entirely different to wonder why God allowed a certain event than it is to directly question God's goodness. Having doubts is different from questioning God's sovereignty and attacking His character. In short, an honest question is not a sin, but a bitter, untrusting, or rebellious heart is. God is not intimidated by questions. God invites us to enjoy close fellowship with Him. When we “question God,” it should be from a humble spirit and open mind. We can question God, but we should not expect an answer unless we are genuinely interested in His answer. God knows our hearts, and knows whether we are genuinely seeking Him to enlighten us. Our heart attitude is what determines whether it is right or wrong to question God.

**NOTTHING GOD CANNOT DO**  
  
On a clear night, look up at the stars in the sky. Genesis 1 records that God made all of them! Imagine the power in just one star! But it is not just about raw power. There is intelligence and design packed in our universe down to the smallest DNA strand, down to the smallest subatomic particle. God’s power and wisdom are beyond our comprehension. That is why the LORD said to Abraham in [Genesis 18:14](http://biblia.com/bible/esv/Genesis%2018.14" \t "_blank), “Is anything too hard for the LORD?” That is why the LORD said to Moses when Moses questioned how God could possibly supply meat to several million Israelites in the wilderness, “Is the Lord’s arm too short?” ([Numbers 11:23](http://biblia.com/bible/esv/Numbers%2011.23" \t "_blank)). That is why Jonathan told his armor bearer that the LORD didn’t need a lot of soldiers to get a victory ([1 Samuel 14:6](http://biblia.com/bible/esv/1%20Samuel%2014.6" \t "_blank)).  
  
[Jeremiah 32:17](http://biblia.com/bible/esv/Jeremiah%2032.17" \t "_blank) states, “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.” Even in the spiritual realm, those that seem the farthest from salvation are not impossible for Him to reach ([Mark 10:25-27](http://biblia.com/bible/esv/Mark%2010.25-27" \t "_blank)). And as great as His power is, His love and mercy are just as great...even to the point of His willingness to send His own Son to die on the cross of Calvary to pay the penalty for a sinful mankind. He did this so that He, in complete justice, could forgive those who will turn away from self-reliance and sin to reliance upon Christ and His finished work. As parents, it would be far worse to see our children endure torment than go through it ourselves, and yet that is just what God the Father did. [John 3:16](http://biblia.com/bible/esv/John%203.16" \t "_blank), a familiar verse, states God’s great love: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” This love was not just for the “good” people (there are none), but for us...a fallen, sinful, unlovely, rebellious people ([Romans 3:10-23](http://biblia.com/bible/esv/Romans%203.10-23" \t "_blank))...and yet He chose to shower us with His love ([Romans 5:6-10](http://biblia.com/bible/esv/Romans%205.6-10" \t "_blank)) when we didn’t deserve it.

The only thing that God cannot do is act contrary to His own character and nature. For example, [Titus 1:2](http://biblia.com/bible/esv/Titus%201.2" \t "_blank) states that He cannot lie. Because He is holy ([Isaiah 6:3](http://biblia.com/bible/esv/Isaiah%206.3" \t "_blank); [1 Peter 1:16](http://biblia.com/bible/esv/1%20Peter%201.16" \t "_blank)), He cannot sin. Because He is just, He cannot merely overlook sin. Because Christ paid the penalty for sin, He is now able to forgive those who will turn to Christ ([Isaiah 53:1-12](http://biblia.com/bible/esv/Isaiah%2053.1-12" \t "_blank); [Romans 3:26](http://biblia.com/bible/esv/Romans%203.26" \t "_blank)).

Truly our God is an awesome God...unchanging, eternal, unlimited in power, in majesty, in knowledge, in wisdom, in love, in mercy, and in holiness. But we are very much like the Israelites who, even after seeing God display His power and love repeatedly, doubted both His love and power as they came face to face with each new trial in their lives (e.g., Numbers 13-14). May God help us to honor Him with dependence and trust in Him through the next “crisis” we face, for He is a “very present help in trouble” ([Psalm 46:1](http://biblia.com/bible/esv/Psalm%2046.1" \t "_blank)).

**THE WORKS OF GOD AND THE DECREES OF GOD**

The emphasis here focuses on what God had planned or purposed, God’s eternal purpose is ordined for his glory and it is based on his most wise and holy counsel, He is omniscient having infinite knowledge so he cannot purpose anything that is wrong. (Isa 48:11).

God’s plan do not alter as the earth endures and human history develops,(James 1:17, ps 33:11).

The decrees of God works towards the glory of God,every other thing Is secondary.

He does His will because He is omnipotent (Dan4:25:35).

There are two kinds of decrees.

1. **Efficacious decrees are the decrees God determines to bring about efficaciously.**

Permissive-these he merely determines to permit (Rom 8:28. But God over-rules all for his glory (Matt 18:7,Acts 2:23).

1. **The example of the Decrees:**

Permission of evil sometimes in accordance with his purpose by overruling them for his glory. One of those evil thugs is defiance. Pharaoh’s defiance Exd 9:13-16.Again Satan defiance of God’s purpose brought disaster to God’s creation, but God overruled it for good to His glory in His works of redemption and brought disaster to satin.

Can we imagine a universe without decrees that will tantamount to a universe without the power of reasoning. The decrees of God form one eternal purpose 11Tim. 1:9, Eph3:11, Titus 1:2

**SCRIPTURE PROOF OF GOD’S DECREE**

1.Authority Isaiah 14:24

2.Unity Rom 8:28

3.Eternality 1 pet 1:19:20.

3. The purpose of the decrees.s

(a) God seeks to promote the happiness of His creatures. (Acts 14:17, 1 Tim 6:17).

(b) God seek to promote the holiness of His creatures (Eph 4:24).

(c) The highest aim of the decrees is the glory of God (ps 19:1, Isa48:11,Rom 9:23,Eph 1:6,Rev 4:11).

Only as we adopt God’s glorification as our real goal in life are er living on the highest plane and in full harmony with the purposes of God

With man it would be selfishness to seek for his own glory. That is because man is sinful and imperfect. To seek sinfulness and imperfection

1. content and order of His Decrees
2. God decreed to create the universe and man (Gen1:26

God decreed the length of human life (Job14:5)

God decreed the dostrivtion of the nation (Deut1:26.)

(b)God is not the author of sin, God must take initiative in salvation.

Man is responsible for his action. God’s actions are based on his holy and wide counsel.

The place if sin and provision of salvation to the sinner.

1. God determined to permit sin, for wise and holy reasons, which we may not understand (Rom 11:3)
2. God determined to overrule sin for the good –You meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive. Gen 50:20(ps 33:10), (Phil, 1:19).
3. God determines to save from sin (Jn 3:16).
4. God determines to reward his grace for man deserves disobedient, This is by his grace for man deserves nothing for he can do no more than his duty.(Lks 17:10).The decrees of reward are due to his goodness, not his justice.
5. By the fact that God made one man and one women he indicated that marriage was to be monogamous and indissoluble (Matt 19:3-9). Rulers should recognize the severing rule of God and should seek and carry oat his will (ps 2:10-12).

If a ruler revels his subjects should obey God rather than man (Acts 4:19)

6.God eddks to save through the Holy spirit and the church (Eph.2:11-15,mtt 28:19,Act 1:8)

7.The final triumph of God (ps 2:6-9,Rom 14;17,11pet 3:13)

**WORKS OF OF CREATION**

The creation of the universe is written in the Bible and the proof of the doctrine of creation is stated clearly as the scripture teaches that God created the universe and all that it contains. The book of Job described the laying of foundation of the earth which confirmed the creation of heaven and earth.

Job 28:4-7. “Where west thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measure thereof, if thou knowest? Or who hath stretched the line upon it? Where-upon are the foundations thereof fastened? Or who laid the corner stone thereofm when the morning stars sang together and all the sons of God shouted for joy?s

In the first book of Mises, Genesis, he stated categoricallu how the earth was created. Gen 1:1-2 “in the beginningl God created the heaven and the earth, And the earth was without form and void, and darkness was upon the face of the deep. And the spirit of God moved upin the face of the waters.

Jesus spoke in prov 8.22-30 about before creation and abort creation Gin 1:1.God is absolutely the sovereign ruler if the never (Eph 3:9 Jn 1:3, Isa 43:7).

**WORK OF GOD SOVEREIGN RULE**

God’s decrees, creation and sovereign rule are all on the same basis and this is on His most wise and holy counsel. The primary end is His own glorification. God exercises His rule over all things (Eph 1:11).

God’s sovereign rule id by preservation and providence.

Preservation

God has preserved and maintained all thing which he has made.

Preservation is the first manifestation of God’s sovereign rule.

“Thou, even thou, art the lord alone: thou hast made heaven the heaven of heavens with all their host, the earth, and all things that are therein, and thou preserves them all: and the host so heaven worshipped thee” Neh 9:6

The scripture records that Jesus is the preserver is all things that God has made.

“Hath is these last days spoken unto us by his son whom he hath appointed heir of all things by whom also he made the worlds: 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”Heb1:2-3.

“And he id before all things, and by him all things consist. Col 1:17

God preserved all things he made in creation and these attest for his omniscience and omnipotent power and for his glory. These are evidence that God has not withdrawn from the universe.

* 1. Special revelation of God in the scriptures.
  2. God’s incarnation of man’s heart.
  3. God’s answers to man’s prayer.
  4. God’s miraculous intervention in the world affairs

Unscriptural theories on preservation

1. Deistic Theory: that God has withdrawn from the universe.
2. That God has become a mere spectator of the self preservation of the universe.
3. continuous creation Theory: That the regular activity in nature is the repetition of creation- on distinction between God’s creation and his

preservation.

What we should bear in mind is that there is distinction between these two subjects:- “ creation” and “preservation”

Because it is only that which has which has been created can be preserved.

Theory of concurs us: That God is involved in all the operations, both of miller and the mind. that God’s will is not the only force in the universe that men retain that God is not the author sin.

**CHAPTER FIVE**

**DOCTRINE OF PROVIDENCE**

The primary end God’s providence is the same as the primary end of his decrees, it is based on his most wise and holy counsel made freely for his own glory. And the secondary goals are for: The happiness of the creature

1. Mental and moral development

2. The salvation and preparation of a people for his own possession.

Angels and Holy Spirit sometimes participate in God’s exercise of providence in the role of special agents whom God sometimes use

Providence:

This is God’s sovereign control over all that he has made in Theological expression, it is that continuous activity so God whereby He makes all the events of the physical, mental and moral phenomena work out His purpose. And he provides as he lives according to his will.

In Etymological expression.

Providence means finessing or providing for the futures.

No Nothing can thwart God’s original benevolence, wise and Holy purpose in creation because God does not allow it. God sometimes allow man to carry out his wicked devices. Sometimes he keeps man from doing what is his freedom he would otherwise do.

God always overrule for good anything man in his freedom does that is contrary to God’s purpose.

**WAYS IN WHICH GOD EXERCISES HIS SOVEREIGN RULE**

Over the nations so the earth

Psa. 22:28

Over the physical universe Job 5:9

Over animal creation Matt 6:26

Over all individuals Isa 45:5

There are ways that God exercises His sovereign rule over all individuals.

1. over needs of God’s people
2. over man’s birth and lot in life (Jer1:5)
3. over the destiny of the saved and unsaved (matt25:46)
4. over seemingly accidental or insignificant things in life (Matt 10:30)
5. over success and failure of Men (Luke 1:52)

We should work God to overrule all evil for good because we are co-laborer with God (cor 3:9)

**PERMISSION OF EVIL AND GOD’S PLAN**

God allowing evil is to prove to both man and Angels his greater power of controlling situations and things. God permits evil and evil doers to play active parts in his plans. It is on this fronds that man finds out what is good and evil. And we know he is not a God that pleasure in

wickedness (psa5:4s)

Evil is anything that causes

sufferings and unhappiness such like sorrow, pain , death and weakness. Sin is the cause of evil and remover of evil is to stop sinning.

Such question like this may arise. Why did God permit the

Present reign of evil? Again why did permit Satan to present that temptation to Adam and Evil. Could not God have prevent the fall of men? God is opposite of evil but he allows it for the time because in it he make man see is power and learn from it. To make creature know good and evil and the effect of each of them he permit evil Deu 8:2.

The faulty of knowing between right and wrong principles is called moral sense or conscience, therefore is true this moral sense that we are able to recognize that God is good. We know that animals and trees are not given this sense to recognize from this prospective.

We also know that human being we not appreciate the value of except by it contracted to evil. God in creation create man perfect and allow him to live in good environment, then he make them also experience evil. The law of wrong and right was written in nature constitution of and the ability of God to recognize evil from good is part of is nature and if man is made in his image, he must be in position to recognize both too.

“ Men disobey sent him out of the garden then he was allowed to experience sickness pain and death so that he might to know evil. It is by this be recognize good and evil that was why the lord said. “Behold the man became one us, to know good and evil” Gen3:22.

In garden of Eden God, allow men to make and in choose evil. Men now know the consequence of doing evil. Men was judge and sentence to death because of the sin of Adam, also men given the choir to work in newness of life at this present age (Gospel Age) so that he will enjoy or be fully placed in his proper place after the righteousness and perfection aare compete,Rom 5:17-19.

# WAYS OF KNOWING THINGS

There are four ways of knowing things:-

(a) Information (b) Experience

(c) Intuition (observation

1.Intuition: is knowing without any process of reasoning or necessity for proof, such knowledge belongs to God.

2. observation: There must be exhibitions of evil and its results for man to observe,.

3. Through this man has experience which he passes to

4. others information

God to Adam:” The day that thou eatest thereof thou shalt surely die” Gen 2:17l They had the knowledge of evil but had never observed or experienced its effects, they did not appreciates the loving effect of God buy they yielded to Satan’s call which God allowed.

Adam was not deceiver buy Eve. Adam was informed and he decided to share in the death penalty of his wife. Rom 5:12, 17-17

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