

GOD IS

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I. INTRODUCTION

1. This is not a study limited to the existence of God, but a study reminding us of other things about the God who is.
2. In this lesson we shall speak to you about the fact that God **IS**, that God **IS SPEAKING TO US**, that God **IS A GOD OF BOTH GOODNESS AND SEVERITY**, and that God **IS A GOD WHO WILL JUDGE ALL MEN**.

II. DISCUSSION

A. GOD IS

1. This is what one must believe if he is to come to God, please him and be rewarded by him, Heb.11:6.
2. Some of the proof that God is.
 - a. A miraculously created universe, including man, Gen.1:1,26,27; Heb.1:10-12; Psa.19:1; Cf. Psa.14:1.
 - b. The ultimate proof that God is, is the Incarnate Christ and the crucified and risen Lord, Isa.7:14 (Mt.1:21-23); Gal.4:4 (Gen.3:15); Jno.3:16; Ac.2:22-36; Rom.1:1-4; 4:24,25; Jno.14:4-11.

B. GOD IS SPEAKING TO US

1. Through his Son, Jesus Christ, Heb.1:1,2; Cf. Mt.17:1-5; Deut.18:18,19; Ac.3:19-23; 4:10-12; Col.3:17.
2. The Son speaks to us through his chosen apostles by means of the Holy Spirit, Jno.17:3-8,20,21; 14:26; 15:26,27; 16:13-15; 1Cor.2:9-13; Gal.1:11,12.
3. His chosen, Spirit-filled, Spirit-guided apostles speak to us by means of the written word, Eph.3:1-5; 1Cor.14:37; 1Jno.1:1-4; 1Jno.4:6,
4. This word is inerrant and all-sufficient and furnishes the man of God unto "all good works," and is that which is to be preached, 2Tim.3:16-4:5.
5. Therefore, God is speaking to us today through his Son by means of the Holy Spirit filled and guided apostles of Jesus Christ through the written word.
6. God speaks to us in no other way! **Emphasize!**

C. GOD IS A GOD OF BOTH GOODNESS AND SEVERITY

1. Of goodness and severity according to Rom.11:22, where we are asked to behold both his "goodness" and his "severity".
 - a. From the context of Rom.11:22 we behold his **severity** in his treatment of his chosen people, the Jews, the physical seed of Abraham, the natural branches, and by his warning to the believing Gentiles.
 - (1) The Jews, "because of (their) unbelief they were broken off," v.20.

- (2) Because of their unbelief manifested in their disobedience, “God spared not the natural branches,” (i.e., the Jews), v.21.
- (3) The believing, obedient Gentiles, a wild olive tree, and grafted in contrary to nature into a good olive tree, will not be spared, or they will also “be cut off”, if they do not continue in the faith, or if they do not continue to stand by faith; therefore, he says, “do not boast of your present standing,” vv.17,18,21,22.
- b. From this context we also behold God’s **goodness** in the fact that:
 - (1) The Gentiles, by faith, though being a wild olive tree, were grafted in contrary to nature into a good olive tree, vv.17-20.
 - (2) God stands willing to reverse the present position of the unbelieving Jews, the natural branches, who have been cut off because of unbelief; for he is both willing and “able to graft them in again, if they abide not still in unbelief;” i.e., if they will repent and obey the gospel they too can still be saved by the blood of Christ by means of the gospel of Christ, vv.23,24.
- c. Being a God of both goodness and severity, he, therefore, is a God:
 - (1) Who will bless and who will punish, Jno.3:16-19,36; Mt.10:28.
 - (2) Who both loves and hates – loves the sinner, but hates the sin that the sinners commit, Jno.3:16; Prov.6:16-19.

D. GOD IS A GOD WHO WILL JUDGE ALL MEN

1. By his Son, the Judge of all men, Eccl.12:13,14; Jno.5:22-29; Ac.17:30,31; Rom.2:16; 2Tim.4:1.
2. The standard by which we shall be judged is his word, Jno.12:48-50. Cf. Ac.3:23.
3. With each person held responsible for his or her own faith or unbelief; his or her own obedience or disobedience; his or her own deeds done in the body while here on the earth, Rom.2:2,6-11; 14:12; 2Cor.5:10.

III. CONCLUSION

1. Do you doubt that God is? How could you in view of the evidence?
2. Since God is, how could you doubt that he would be a God who would speak to man created in his own likeness, i.e., in God’s likeness.
3. How then could you or can you fail to see or ignore the fact that you will face him in judgment and give account to him for your deeds, judged by the standard of his written will?
4. Do you think that somehow you will escape this judgment? Or that God will have mercy on you even though you continue to refuse his call to repentance?
5. Rom.2::3-11; 2Th.1:6-10.