

Chapter Two

THE BEING OF GOD

AFFIRMATION 2

God is the self-existent, self-conscious, self-determined, and self-sufficient Supreme Being who depends on nothing outside of Himself but is also the ultimate source of all creation, the whole universe (Ex. 3:13, 14).

HIS BEING

God is the self-existent, self-conscious, self-determined, and self-sufficient Supreme Being. He is eternal Life and Light, the source of His own existence. He is the living One and all life emanates from Him. Death and decay are foreign to His being; thus, He is the great “I am” and the God of the living (Matt. 22:32; Jn. 8:58; Acts 2:22-28; 3:13-15; 7:32). He is within Himself and depends on nothing outside of Himself (Ex. 3:14; Is. 40:28-29; Jn. 1:4-9; 4:23-24; 5:26; 1 Jn. 1:5-7). He is thus the only true and living One (Jer. 10:10; Jn. 17:3; 1 Thess. 1:9).

When the Bible thus declares that “God is Light” (see 1 Jn. 1:5), it means that God is light in His Being and by His nature and character in order to reveal His life and immortality (Gen. 1:3; 2 Tim. 1:10). *Firstly*, light is what God is within Himself, within His being, essence, nature, and character. He dwells in the eternal splendour, glory, and brilliance of His own light that is invisible and cannot be seen (v. 12); and wherever He is manifest, the splendour, glory, and brilliance of light shines out of His immortal being of the only Potentate (1 Tim. 6:13-16). As Light, God commanded all luminous bodies into being in our galaxy to control the light He commanded to shine forth as day light on earth (Gen. 1:3, 14-18) or grants true moral light for human beings through Christ (Jn. 1:1-18 v. 4; 3:16-21; 8:12; 12:35, 36, 46) and the Word (Ps. 119:105; Is. 8:20; 2 Pet. 1:19) or the gospel (2 Cor. 4:4-6; 2 Tim. 1:8-10). Thus, believers in Christ are light and, in the light (Matt. 5:13-16; Jn. Acts 26:18; Col. 1:12; 1 Thess. 5:5; 1 Pet. 2:9; 1 Jn. 1:7; Rev. 21:24)! In fact, there is not even a need for the light of any luminous body like the sun when God's glory is present (Rev. 21:23; 22:5). Out of His being, the glory of His presence just beams forth the most brilliant light imaginable, so brilliant and so glorious that it would consume human flesh (Ex. 33:18-23; Matt. 17:1-9; Rev. 1:13-17). *Secondly*, He also reveals the light of all things, and the truth of all things; for Light is the symbol of purity and holiness. When God shows up darkness and blindness disappear for in Him or in His light there are no spots of darkness and blackness, of sin and shame (Ex. 19:17f; 2 Cor. 3:13-4:7).

Similarly, to affirm that “God is Life” means He is eternally the energy, essence, force, power, perfection, quality and principle of His being, majesty and glory as light and love (Gen. 1:1, 3, 26-28; 2:7; Jer. 10:10; Jn. 1:1-4; 4:23, 24; 17:1-5). God is also the source of all life as purpose, meaning, satisfaction, enjoyment, security and significance (Jer. 9:23, 24; Jn. 6:35; 10:10). Life in and from God is completeness of being, absolute satisfaction, the fullness of all good, and the possession of all good things (Jn. 17:1-5; Rom. 14:17; Gal. 5:22, 23; Col. 2:19, 20; Js. 1:17). Hence, eternal life is the very life of God Himself not in terms of eternality as duration alone but quality, a life that consistently knows holiness, glory, love, joy, peace, power, and responsibility (Matt. 5:48; 19:16, 17; Jn. 1:4; 5:26, 40; 10:10; 17:3; 1 Pet. 1:16; 1 Jn. 5:20).

True life (devoid of corruption - deterioration, death, and decay) is found only in God. God is also the author of life, and it is God who has appointed Jesus Christ to bring life to man, where such “life” vested in Jesus is also light (Jn. 1:1-18 v. 4; 4:10-14; 8:12). Jesus Christ came into the world as the very life or true (Greek: *alethinós* meaning true, genuine, real) light and life of God Himself (Jn. 1:1-18 v. 9; 1 Jn. 2:1-11 v. 8). Jesus Christ gives the very life of God Himself to believers (Jn. 5:26; 6:27-29, 35-40; 10:28; 17:23; 1 Cor. 15:45-49). Thus, “eternal life” only comes to a man by believing in Jesus Christ (Jn. 1:12, 13; 3:16; 3:36; 20:31; Rom. 6:23; 1 Jn. 5:10-13) because man without Christ is essentially alienated from the life of God (Gen. 2:15-17; 3:1-25 vv. 19, 25; Rom. 3:23; 5:12; Eph. 2:1-3; 4:18). Hence, eternal life, as new birth, is to know the triune God and have both the Father and the Son in the heart through the gospel by the agency of the indwelling Holy Spirit (Jn. 3:3-6; 14:6-17, 20-26; 17:3; 1 Jn. 2:21-29; 3:23, 24; 4:12-15; 2 Jn. 1:1-9).

Human Beings, the epitome of God’s Creation

God, the Creator, created the whole universe of the spirit, metaphysical and vast physical worlds including all heavenly beings (and fallen angelic hosts – Is. 14:12-17; Rev. 12:7-9) and human beings (Gen. 1:1, 4-28; 2:4, 7; Ps 8:3; 104:30; 139:13; 148:2; Is. 45:12, 18; Col. 1:16, 17; Rev. 4:11). Regarding human beings, God created us, a little lower than angels but in his own image and likeness, to inhabit and become emissaries and stewards of the Earth (Gen. 1:26-28; Ps. 8:3-8; Is. 45:18). That was the crowning of God’s creative genius (Gen. 1:31)!

Now, in deciding to create human beings we discover that He imparted His image roles to us as relational, rational, emotive, and choice-making beings coupled with immortality of the human soul from the Word and the breath of God’s very Life of holiness and eternal Spirit (Gen. 1:1-3, 26-28; 2:7, 15-17, 24, 25; Ps. 33:6; 1 Thess. 5:23, 24). We also recognise from the Genesis account of the drama of the human being that, apart from Jesus Christ, we all, that is, the entire human race come into this world with a depraved heart condition (Rom. 1:21; Eph. 4:18). This is the *Sin Nature* and

Unrenewed Mind from the Fall of Adam (Gen. 2:15-17; 3:1-19; 5:1-3; Ps. 51:5; Acts 17:24-31; Rom. 5:12, Eph. 2:1-3).

Thus, exhibiting a deformed and fragmented image role, man's existence on earth is perverted by evil and corruption resulting in death and decay, until the final redemption of the saints in Christ (Rom. 7:14-8:23). God may, hence, be described as infinite in His Being, while we humans are finite creatures of matter, time and space; and then also of corrupted power, love, knowledge and wisdom. We cannot hence by any human researches or resources either discover Him or know Him, because He is altogether beyond us and all His creation.

It is imperative to employ the three basic systems of human perception, rightly in matters of spiritual reality. Namely, the use of:

- (1) *Rationalism* (perception through reason);
- (2) *Empiricism* (perception of reality through what you see, hear, smell, touch and taste and by scientific experimentation);
- (3) *Faith* (perception of reality through the acceptance of established truth or criterion).

The truths and deductions hence are that:

1. We would know nothing about God unless He has taken the initiative to make Himself known (Job 7:17; Jn. 1:18; 3:31-35; Acts 17:23).
2. We may know something about Him, but we will never be able to know everything about Him (Deut. 29:29; Rom. 11:33, 34).
3. God, therefore, can only be known and understood through the revelation knowing of His Being, Nature, Essence, Attributes, Deity and Functions, possible Self-Disclosure, Creation, the Fall of man and the drama of the Redemptive Story (Jn. 3:27-35; 1 Cor. 2:9-12).
4. Even though God has revealed Himself in various and diverse ways, the clearest and most revealing information about God is from the Bible (Matt. 22:29-32; Jn. 5:39-47; Rom. 16:25-27) and then through the Incarnation of Jesus Christ as the final revelation of God (Jn. 1:18; 14:9; Heb. 1:1-10).
5. The Bible does not argue that there is God, it simply proclaims that fact (Gen. 1:1); similarly, Jesus does not argue the fact, He simply showed us God through Himself so that we can know and relate to God personally (Jn. 14:1- 11).

Furthermore, the Biblical Truths of our great Salvation (Heb. 2:3, 4) reveal that:

1. When converted, the believer becomes born again or a new Creation in Christ (Jn. 3:3-5; 2 Cor. 5:17; Tit. 3:5-7) and receives into his heart the very Spirit, life and image or nature of Jesus Christ (Acts 2:38, 39; 11:15-18; Rom 8:9, 10; Eph. 3:14-19; 4:21-24; 2 Pet 1:3, 4). Yet our Salvation is primarily presently eternal life in

Christ Jesus (Jn. 6:39, 40; 17:3; Rom. 6:23; Eph. 1:3-14; 1 Jn. 5:11-13, 18-21) and the formation of the Church (Eph. 3:4-10, 14-19) within the context of God's revealed kingdom on Earth (Matt. 12:28; Rom. 14:17-19; 15:18, 19; Eph. 1:15-19), in the hope of the unshakeable kingdom - the heavenly Jerusalem (Heb. 12:22-29).

2. The full restoration of perfections of love, knowledge, wisdom and prudence, health, etc is yet to come but only at the final redemption of the body which now encases the tripartite human being - spirit, soul and body (Acts 2:16-21; 3:19-26; 1 Cor. 1:4-9; 13:8-13; Rom. 5:1-5; 8:21-25, 28-29; 15:13; Eph. 4:11-13; Col. 1:23, 26, 27; 1 Thess. 1:9, 10; 5:23, 24).
3. This is when the curse of the ground will be removed from the Earth at the return of Christ with His saints to touch the ground (Zech. 14:4; Rom. 8:21-23 cf. Gen. 3:17-19), to cause a supernatural regeneration of the current Earth (Matt. 19:28); after Satan as an arc enemy of the Lord and His saints is defeated and bound for a thousand years at the end on the battle of Armageddon to start Christ's Millennial Rule on Earth (Rev. 19:11-20:6).
4. Thereafter, Satan will be released to engineer the final "Gog and Maggog" battle on Earth preceding the Great White Throne Judgment when God eventually, officially consigns all evil and enemies into the eternal literal Hell Fire, *Gehenna* (Matt. 5:22, 29, 30; 10:28; 18:9; 23:33; 25:41; Rev. 20:7-15). After all these, then comes the creation of eternity's New Heaven and New Earth (2 Pet. 3:3-7, 11-13; Rev. 21; 22). This glorious creation will eventually have its center that will be merged with God's Heavenly home from above to become the New Jerusalem in which the Father is all in all (1 Cor. 15:19-28; Rev. 21:1-7, 9-27; 22).