

Lesson 1 – Who is God?

“...I am God, and there is no other; I am God, and there is none like me.” –Isaiah 46:9

Someone once said, “The most important thought you will ever think is what you think when you think about God because it affects every area of your life.” What we think about God determines how we act toward our parents, spouse, co-workers, employers, political authorities, friends, and enemies. God is the North Star of our lives and having a correct view of Him helps us know who we are and why we are alive.

God is incomprehensible

Because of His infinite greatness, God is unknowable by natural means. His glory is beyond our wildest imaginations (1 Kgs. 8:27), and left to ourselves we would never be able to understand Him. The wonderful thing about our unknowable God, however, is that He has spoken. God desires us to know, love, worship, and enjoy Him, so by His grace, He has made Himself known.

While the Scriptures are clear that God has revealed Himself, it is also true that God hides Himself (Isa. 45:15). This means that we may know God truly while not yet knowing Him fully because He is absolutely infinite and there is no end of Him; therefore, He can never be known in totality.

How is God known?

God cannot be known by any technical instrument or human ability. He is known only through self-disclosure, which is called revelation. The best way to describe how God has revealed Himself is to speak of His **general revelation** and His **special revelation**.

General revelation is God’s universal revelation of Himself through creation. Psalm 19:1-6 explains that God has revealed Himself in all that He has created. This passage paints the picture of creation as singing songs of praise to its creator as a testimony to all who live on the earth (see also Romans 1:17-32). The conscience is another form of general revelation given to every person. Romans 2:14-16 explains that though the Gentiles (non-Jews) do not have the Law of God, they still know right and wrong because they have a conscience which convicts them of truth. Both creation and conscience have been given to all humans to point them to the reality that there is a God who should be worshiped.

Special revelation is God’s specific revelation of Himself through deeds He has done (Ex 10:2, Rom 1:4) and words He has spoken (2 Tim 3:16). Psalm 19:7-14 explains that God has not only revealed Himself in creation, but that He has also spoken specifically through His Word. Special Revelation, represented in the Bible, is important because God speaks to us about who He is, who we are, and what our purpose is in life. The greatest form of special revelation is the incarnation of Jesus Christ. In Jesus, God the Father made Himself fully known to all who saw Him and those who believe on Him through faith (Jn 1:14, 12:45, 14:9).

How many gods are there?

The Bible is emphatically clear that there is only one true God and that there is no one else like Him (Ex 8:10, 9:14, 15:11; Deut. 4:35, 4:39, 6:4-5, 32:39; 1 Sam. 2:2; 2 Sam. 7:22, 22:32; 1 Kings 8:23; 1 Chron. 17:20; 2 Chron. 15:3; Ps. 86:8-10; Isa. 37:20, 40:18, 15; 43:10; 44:6-8, 45:5, 14, 21-22, 46:9; Jer. 10:6-10; Micah 7:18; John 5:44, 17:3; Rom. 3:30, 16:27; 1 Cor. 8:4-6; Gal. 3:20; Eph. 4:6; 1 Thess. 1:9; 1 Tim. 1:17, 2:5; Js. 2:19; 1 Jn. 5:20-21; Jude 25)

All other “gods” are false idols and not really “gods” at all (Deut. 32:17-21; 1 Sam. 12:21; Ps. 96:5; Isa. 37:19; 41:23-24, 29; Jer. 2:11; 5:7; 16:20; 1 Cor. 8:4). Satan and his demons deceive people by posing as gods and even perform counterfeit signs, wonders, and miracles (Ps. 106:37; 1 Cor. 10:19-20; Gal. 4:8).

What are God’s attributes?

God is not merely an idea to be understood, a proposition to be proven, or a subject to be studied, but instead He is a living being who is worthy of love and worship. Our most important relationship is with God, so we should seek to draw near to Him and learn more about who He is and what He desires from us.

As the Scriptures explain what God is like, they never single out one attribute of God as more important than another. God is not imbalanced in who He is. He is a perfect unity. This means He is not more holy than righteous or more loving than wrathful. God’s attributes are in perfect balance.

God’s attributes can be divided into two categories: shared and unshared. *Unshared attributes* belong only to God, while *shared attributes* are reflected in people to a limited degree because we are created in His image. The following lists are not exhaustive, but are some of the most readily understood attributes of God.

Unshared Attributes – Qualities only God Possesses

God is Eternal – God has no beginning or end. He was not created and there is nothing that existed before Him. Because God is eternal, He is not bound by time, though He is conscious of time and does work in time (Dt 33:27; Ps. 90:2, 93:2; 102:12; Is 9:6; Rom 16:26; Acts 17:24; Eph. 3:21; 1 Tim 1:17).

Because God has no beginning or end, we can find true security in our relationship with Him. Heaven and earth will pass away, but God will not. In a world filled with lost loves, forgotten friendships, and sorrow over deceased relatives, we can rest in the fact that God has always been and will always be.

God is self-sufficient – God is in need of nothing. He does not need anyone to supply Him wisdom, power, or longevity. God relies on nothing for His satisfaction or emotional stability other than Himself (Is 40:12-28; Jn 5:26; 1 Tim 6:13-16). Though He does not need us, God is delighted when we glorify Him.

Because God is in need of nothing, we should have no fear of trusting Him. His storehouse is always full and He possesses all we need for life and sustenance. We glorify Him and bring Him joy when we depend upon Him rather than attempt to depend upon ourselves.

God is omnipresent – God is equally present everywhere at all times. This does not mean that He fills space like air fills a room (for God is spirit, not a physical being), but that He is able to see and act on this side of the universe and the opposite side at the same time: He is not limited by distance. (Ps. 139:7–12; see also Jer. 23:23-24; Prov. 15:3; Deut. 31:6; Col. 1:17).

Because God is present everywhere at all times, it is foolish to think we can avoid Him or hide our sin from Him (Job 34:21–22). At the same time, it is comforting to know He is near in times of trouble (2 Kgs 6:14–17).

God is immutable – God never changes His person (character), purposes, or promises (Mal. 3:6; Num. 23:19; Ps. 102:27; Rom. 11:29; Heb. 13:8; Jms. 1:17). Though He never changes, God engages with creation according to His will. He can change His mind (Ex. 32:14; Judges 2:18; 2 Kgs. 20:6; Amos 7:3, 6) because of our prayers and repentance (Ps. 106:45; Jer. 18:8; Jonah 3:10). Though God can change His mind, He never breaks promises, changes His purposes, or compromises His character.

Because God never changes we must never fear that He might not fulfill His promises. When God assures us of something, we can cling to it with all our heart. We can also take rest in the fact that He is not emotionally unstable or irrational. God truly is our rock in the midst of life's treacherous storms.

God is omniscient – God has complete and perfect knowledge of all things, past, present, future, and all possibilities in between (Job 42:2; Ps. 139:1–6, 147:5; Isa. 40:12–14, 46:10; Heb. 4:13).

Because God knows all things, we can find comfort in His great love. Many people profess a love for us, yet do not truly know us. God knows us, inside and out, and still loves us. It is also comforting that He knows the trials and tragedies we will face before we do so He can prepare and protect us in the midst of them.

God is omnipotent – God is all-powerful and able to do all that He wills (Job. 42:2, see also Ps. 33:6-11, 147:5; Isa. 40:26; Matt. 19:26; Eph. 3:20).

It is God's power that guarantees our salvation (Rom. 8:35–39) and gives us hope when we face seemingly impossible situations (Gen. 18:14, Jer. 32:17, 27; Luke 1:37). He will never be defeated or be in need of aid. What He promises, He will bring to pass.

God is sovereign – God possesses all authority in heaven and earth and is in complete control at all times and in all situations (2 Sam. 7:28, 1 Chron. 29:10–13; Ps. 103:19; 1 Tim 6:15). Though He is sovereign, He still allows people the freedom to make choices and holds them responsible for their actions (Gen. 50:21–22).

God's ultimate reign in all of life provides security during terrible trials and the assurance that He is working all things for our eventual good (Rom. 8:28, see also story of Joseph in Gen. 50:20).

Shared Attributes – Qualities we share with God (in a limited way)

God is spirit – God is invisible and immaterial (John 1:18, 4:19–24; 2 Cor. 3:15–17; 1 Tim. 1:17, 6:15–16). He exists as spirit, yet is personal, with mind (Ps. 139:1–4), will (John 6:40), and emotions (Eph. 4:30).

We should worship God with both our bodies (1 Cor 6:20, Phil 1:20) and our spirits (Jn 4:24; 1 Cor 14:14; Phil 3:3; 1 Cor 6:17).¹ True worship is only possible through regeneration and the power of the Spirit.

God is holy and jealous – God is absolutely set apart from all other created things. There is no being or thing like God. His character is completely pure and separate from evil (Ex. 3:5; Lev. 19:2; Ps. 5:4–6, 99:5; Isa. 6:3, 8:13; Hab. 1:12–13; 1 John 1:5; 1 Peter 1:14–19). God is glorious and because He is the only one worthy of worship, He is jealous for His glory. (Ex 20:5; Deut 6:15, 32:21; Joel 2:18; Nah 1:2; Zech 8:2)

The Holiness of God is both fearful and awe–inspiring. We should seek to be set-apart to Him in every area of our life (1 Peter 1:10–13). We should also be jealous for His glory and not allow our hearts to be divided.

God is loving and good – God sacrificially gives of Himself for His glory and the benefit of others (1 John 4:8–16, see also Ex. 34:7; Ps. 84:11; John 3:16; Eph. 2:4–7; Gal. 5:22).

All that we do in life should be motivated by our love for God and our neighbor (Matt. 22:37–40). Also, we must remember that love may involve rebuke or discipline when we sin (Prov. 13:24; Heb. 12:6).

God is truthful and faithful – God is the source, standard, and embodiment of all truth and will fulfill all He has promised (Num. 23:19; John 14:6, 17:17; 2 Cor. 1:20; Titus 1:2).

We take great confidence in knowing that what God says is trustworthy and that He will do what He says.

God is Just and Righteous – God does not conform to a standard of right and wrong outside Himself, rather He is the standard. Our understanding of truth flow out of God's own character (Ex. 34:7; Gen. 18:25; Deut. 32:4; Acts 17:31; Rom. 2:11). Because He is good and just He will judge all people without partiality.

In a world of injustice, we take great comfort in knowing that God deals justly with all people. He will not allow the guilty to go unpunished. God will pour out His wrath on all who fall short of His perfect standard.

¹ We acknowledge the trichotomous view (2 Thess 5:23, Heb 4:12) and do not have an official church position on this issue.

God is merciful – God does not give some people what they deserve because He is loving and gracious (Ex. 34:6–7; 2 Chron. 30:7-9; Matt. 9:36, 18:23–35; Rom. 9:14, 12:8; Eph. 2:4–7; Titus 3:5).

Though we delight in God’s justice, we also tremble before it. We do not desire God to be fair, but rather to be merciful. Jesus came to grant that mercy. He died for our sin and saved us from what we deserved. He took God’s wrath upon Himself despite His innocence. We should respond with eternal gratitude toward God and a patient mercy toward those who cause us pain.

Who is the Trinity?

Though the word “trinity” never appears in Scriptures, the concept clearly does. As one reads through the Bible, it is very clear that there is One God. It also becomes clear that this One God exists as Father, Son, and Holy Spirit. The church father Tertullian (155–220 AD) was the first to use the word “trinity” to attempt to describe the eternal relationship between the Father, Son, and Spirit.

To say that God exists as a Trinity does not mean that there are three Gods (polytheism), or that one God merely manifests Himself as either Father, Son, and Holy Spirit on different occasions (modalism). Rather, the doctrine of the Trinity means that *there is One true God who eternally exists as three distinct persons: God the Father, God the Son, and God the Spirit.*

Reflecting on how God exists as a Trinity is baffling. It is important however to remember that though something may baffle us, it does not mean it is not true. If we had a God who we could completely comprehend, we would have bigger problems. The revelation of God is a wonderful and humbling reality.

Though the Trinity is baffling, it is strongly supported in God’s revelation to us. The Father, Son, and Spirit appear together in about 85 places in the New Testament, in 24 of the 27 books (with the exception of James; 2, 3 John) and is presented by 8 of the 9 New Testament authors.²

*Here are four examples of the presentation of the Trinity in the New Testament:*³

- **Matthew 3:16–17** “As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”
- **Matthew 28:18–20** “Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

² James did not present Father, Son, & Spirit in his epistle, but he attended the Jerusalem council in Acts 15 where each of the members of the Trinity were discussed. (specifically see Acts 15:6-11)

³ The other occurrences are: Matt. 1:20, 3:16f, 10:20, 12:19, 28; Mk. 1:10f; Lk. 1:35, 10:21, 11:13; Jn 3:5, 34, 14:16, 26, 15:26; Acts 1:4f, 2:32-38, 5:30f, 7:55, 10:38, 20:28; Rom. 1:4, 8:9, 16f, 9:1f, 14:17f, 15:16-30; 1 Cor. 2:2f, 6:11, 12:3f; 2 Cor. 1:21f, 3:3-14; 2 Cor. 13:13; Gal. 2:21, 3:1-11, 4:6; Eph. 2:13, 18, 3:2-11, 4:4, 5:18; Phil. 2:1, 3:3; Col. 1:6ff; 1 Thess. 1:1-5, 4:2f, 5:18; 2 Thess. 2:13f; Titus 3:4f; Heb. 6:4f, 9:14, 10:29; 1 Pet. 1:2, 4:14; 1 Jn. 3:21f, 4:2, 5:5f; Jude 1:20f; Rev. 1:4f, 2:26f, 3:1-21, 4:1f

• **Romans 14:17-18** “For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men.”

• **2 Corinthians 1:21-22** “Now it is God who makes both us and you stand firm in Christ. He anointed us, set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.”

Who Is God the Father?

Throughout the Scriptures, the Father is explicitly called God (John 6:27, 17:3; 1 Cor. 8:6; 2 Cor. 1:3; Eph.1:3; 1 Peter 1:3). When most people think of God, they think of God the Father. All things flow from the Father and ultimately return to Him. In salvation, we are reconciled to God the Father through Jesus the intercessor, by the regenerating power of the Holy Spirit. In prayer, we pray to God the Father, through the Son, and by the Spirit (Matt 6:5-13, 7:11; John 16:23; Heb 4:14-16; Jude 20)⁴

Who Is Jesus the Son?

Jesus Christ is clearly called God throughout the Scriptures (Matt. 28:9; John 1:1-4, 1:14, 5:17 18, 8:58, 10:30- 33, 12:37-41 cf. Isa. 6:9-11; 20:28-29; Acts 20:28; Rom. 9:5; Col. 1:16-17, 2:8-9; Phil. 2:10-11; Heb. 1:8; 1 Co. 8:4-6; 1 Tim. 6:15; Titus 2:13; 1 John 5:20; Rev. 1:8, 1:17-18, 17:14, 19:16, 22:13-16).

Jesus indirectly referred to His deity many times and was accused of claiming to be God by the Jewish leaders without Jesus’ apology or correction (Matt. 26:63-65; John 5:17-23, 8:58-59, 10:30-39, 19:7). The Scriptures are also clear that Jesus was fully human (Isa. 7:14, 9:16; Rom. 8:3; 1 John 4:2).

Throughout church history, there have been countless errant views regarding who Jesus truly is. In the following chart we have listed what would be regarded as the foundational truths about who Jesus is.

7 Keys to an Orthodox View of Jesus		
1. Jesus eternally existed	Jesus is fully divine. There was never a time when He did not exist.	Jn 3:16, 11:27
2. Jesus was born of a Virgin	Jesus is fully man, born without sin.	Mt. 1:25; Lk. 1:34-35
3. Jesus was aware of His divinity	Jesus knew He was fully God & fully man	Jn 5:18-21, 8:58
4. Jesus performed miracles	His works reflected His divinity	Mt. 8:18-27; Mk. 5:1f Lk. 9:12-17; Jn. 11

⁴ It is not necessarily wrong to pray to Jesus or the Holy Spirit, but Scriptural support for this is very limited. In the NT there are only 3 prayers directed to Jesus (Acts 7:59; 2 Cor 12:8; Rev 22:20) and no prayers directed to the Holy Spirit.

5. Jesus knew He came to die	Jesus was not surprised by the cross. It was part of God's eternal plan.	Mt. 16:21; Mk. 10:45 Lk. 9:22
6. Jesus rose bodily from death	Jesus died, was raised physically, appeared to His disciples, and ascended into Heaven.	Lk. 24:36-43 Jn. 20:27
7. Jesus will physically return	Jesus will physically return to remake all things.	Acts 1:11 Rev 19:11-16

Who is the Holy Spirit?

The Holy Spirit is not merely an impersonal force, energy, power, or feeling but a divine person who can be grieved (Eph.4:30), resisted (Acts 7:51), and insulted (Heb. 10:29).

The Holy Spirit is clearly called God throughout the Scriptures. In the Old Testament He is all-powerful (Micah 3:8; see also Acts 1:8; Rom. 15:13, 19), all-present (Ps. 139:7), all-knowing (Isa. 40:13-14, see also 1 Cor. 2:10), eternal (Heb. 9:14), and creator (Gen. 1:2; Ps. 104:30).

In the New Testament, He is also declared to be God. In Acts 5:3-4 is seen that if one lies to the Holy Spirit, it is the same thing as lying to God. In Matthew 12:30-32, Jesus teaches that if someone blasphemes the Father or the Son that it may be forgiven upon their repentance, but that blasphemy of the Spirit is the unforgiveable sin.⁵ As shown in 2 Timothy 3:16 and 2 Peter 1:20-21, the Holy Spirit is the one who inspires the Scriptures under the guidance of the Father and Son. In 2 Cor. 3:16-18 the Spirit of God is directly called Lord, a title reserved only for God. Finally, when the Holy Spirit speaks, He is said to speak the words of God (Isa. 6:8-9 / Acts 28:25; Ps. 95:7 / Heb. 3:7; Jer 31:3 / Heb 10:15).

The will of the Holy Spirit is in complete submission to the Father and the Son (John 16:13-14) in a similar way to Jesus' submission to the Father (John 5:19, 30; 6:38; 8:50). His primary role is to glorify the Father and the Son (John 16:13-14; Gal 4:4-7).

The role of the Holy Spirit in the life of a believer is profound. He seals us into the New Covenant until the day of redemption (Eph 1:13-14), teaches and reminds us of God's truth (Jn 14:26, 1 Cor 2:10-13), writes the Law of God on our hearts (Jer 31:31-34; Ezek 36:22-27; 2 Cor 3:1-6), testifies to our hearts (Jn 15:26, Rom 8:16), helps us in our weakness (Rom 8:26), intercedes on our behalf (Rom 8:27), convicts the world of sin (Jn 16:7f), and guides us according to God's will (Jn 16:13).

The Spirit also has feelings and emotions (Act 15:28), can make decisions (Act 13:2, 16:6), has His own mind (1 Cor 2:10-14, Rom 8:27), determines to whom He gives gifts to (1 Cor 12:8-11), generates love among Christians (Rom 15:30, 2 Cor 13:14), can be grieved (Eph 4:30), can be insulted (Heb 10:29), and can speak directly to people (Act 10:19, 11:12, 13:2, 21:11).

Are the Father, Son, and Spirit different persons?

Though one God, the Father, Son, and Spirit exist as three distinct persons. The Father and Son are two distinct persons (Jn. 3:17, 5:31-32, 8:16-18, 11:41-42, 12:28, 14:31, 17:23-26; Rom. 1:7; 1 Cor. 1:3; 2 Cor 1:2; Gal 1:3, 4:4; Eph 1:2, 6:23; Phil 1:2; 1 Thess 1:1; 2 Thess. 1:1; 1 Tim. 1:1; 2 Tim. 1:2; Titus 1:4; Philem. 3; Jms. 1:1; 2 Pt. 1:2; 1 Jn

⁵ To blaspheme the Spirit means to reject His testimony that Jesus is the Christ and Son of God. This was the sin of the Pharisees who rejected the first hand miracles of the Spirit while Jesus was on earth and is the sin of those who today reject the Spirit's testimony to a person's heart. If someone is a believer, they cannot blaspheme the Spirit.

4:10; 2 Jn 3) as are Jesus and the Holy Spirit (Lk. 3:22; Jn 14:16, 15:26, 16:7; 1 Jn. 2:1) and the Father and Holy Spirit (Jn. 14:15, 15:26; Rom. 8:11, 8:26–27; 2 Cor. 1:3–4; Gal. 1:1).

Supplementary information:

What is in a Name?

In Scripture, a person's name is closely linked to the person's character and purpose. This is true of the names of God in Scripture. All the names of God reveal but a glimpse of God and his character.

Names of God in the Old Testament

1. Yahweh (YHWH): "Self-Existent One" (from Ex. 3:14, "I am that I am"). This is the covenant keeping name of God. It is often used while talking about the relationship between the true God and His people. When used, it often emphasizes God's holiness, hatred of sin, and love of sinners (Isa. 12:2, 26:4).

2. Elohim: "Strong One" (Gen. 1:1). The characteristics are used of the true God and of false gods. It is a plural word and is the plural of majesty. The plural does allow for the subsequent revelation of the Trinity in the New Testament but does not teach the Trinity per se. This name is often used when pertaining to God's sovereignty and work (Isa. 54:5; Jer. 32:27; Gen. 1:1; Isa. 45:18; Deut. 5:23; 8:15; Ps. 68:7).

3. Adonai: "Lord" or "Master" (Josh. 5:14; Isa. 6:8–11). This name marks Him out as a ruler. The characteristics of this name are used of men and of God and indicate the master-servant relationship.

Compound Old Testament Names.

1. With the name El

- El Elyon - the Most High, exalted one, strongest one (Gen. 14:19; Ps. 9:2; Dan. 7:18, 22, 25; Isa. 14:13).
- El Roi - the Strong One who sees all things (Gen. 16:13).
- El Shaddai - the Almighty God, gracious in power (Gen. 17:1–20, 28:3, 35:11; Ex. 6:31; Ps. 91:1, 2).
- El Olam, the Everlasting God, the unchanging God (Gen. 16:13; Isa. 40:28).

2. With the name YHWH

- YHWH Jirah, the Lord will provide (Gen. 22:13–14).
- YHWH Nissi, the Lord my banner (Ex. 17:15).
- YHWH Shalom, the Lord is peace (Judg. 6:24).
- YHWH Sabaoth, the Lord of hosts (1 Sam. 1:3).
- YHWH Maccaddeshcem, the Lord your Sanctifier (Ex. 31:13).
- YHWH Raah, the Lord is my Shepherd (Ps. 23:1).
- YHWH Tsidkenu, the Lord our righteousness (Jer. 23:6).
- YHWH El Gmolah, the Lord God of recompense (Jer. 51:56).
- YHWH Nakeh, the Lord who smites (Ezek. 7:9).
- YHWH Shammah, the Lord who is present (Ezek. 48:35).

Names of God in the New Testament

When looking at the names of God in the New Testament, Jesus Christ emerges as the predominant name. Jesus claimed to be the revealed name of God in John 17:6. Jesus is the culmination of the promise that God would dwell with His people.

Jesus: Derived from the Hebrew "Joshua" (Y'shua) meaning Jehovah Is Salvation.

Christ: Equivalent to the Hebrew "Messiah" (Meshiach), "The Anointed One."

Son of God: Jesus has the unique authoritative role as the eternal heir of the Father

Son of Man: Jesus is the Son of Man pictured in Dan 7 who has all authority from the Father to judge

Son of David: Jesus is the fulfillment of promises made to David concerning the eternal Kingship of Israel

What are some poetic images of God?

There are two areas in which God is spoken of in poetic images: human experience (anthropomorphic) and experiences taken from creation.

The anthropomorphic images of God:

- Bridegroom (Isa. 61:10)
- Husband (Isa. 54:5)
- Father (Deut. 32:6)
- Judge and King (Isa. 33:22)
- Man of War (Ex. 15:3)
- Builder and Maker (Heb. 11:10)
- Shepherd (Ps. 23:1)

The poetic images compare God to:

- A lion (Isa. 31:4)
- An eagle (Deut. 32:11)
- A lamb (Isa. 53:7)
- A hen (Matt. 23:37)
- The sun (Ps. 84:11)
- The morning star (Rev. 22:16)
- A light (Ps. 27:1)
- A torch (Rev. 21:23)
- A fire (Heb. 12:29)
- A fountain (Ps. 36:9)
- A rock (Deut. 32:4)

- A shield (Ps. 84:11)

The poetic images of Jesus Christ:

- Shepherd of the Sheep (1 Peter 5:4)
- Master (John 13:13)
- King of kings and Lord of Lords (Rev. 19:16)
- Bishop and Guardian of our Souls (1 Peter 2:25)
- Deliverer (Rom. 11:26)
- Advocate (1 John. 2:1)
- Second Adam (1 Cor. 15:45,47)
- Vine (John 15:5)
- Chief Cornerstone (Eph. 2:20)
- Immanuel, God with us (Isa 7:14)
- Firstborn (Rom. 8:29)
- Head of the Body (Col. 1:18)
- Physician (Luke 4:23)
- Rock and Stone (1 Cor. 10:4)
- Root of Jesse (Rom. 15:12)
- Potentate (1 Tim. 6:15)

- Chief Apostle (Heb. 3:1)
- Great High Priest (Heb. 3:1)
- Author and Perfecter of our Faith (Heb. 12:2)
- Lamb of God (John 1:36, Rev. 13:8)
- Lord God Almighty (Rev. 4:8)

For Further Reading

God In Three Persons, by Millard J. Erickson

Why Should You Believe In the Trinity: An Answer to Jehovah's Witnesses, by Robert Bowman

The Trinity, by Edward Henry Bickersteth

The God You Can Know, by Dan DeHaan

The Knowledge of the Holy, by A.W. Tozer

The Doctrine of God, by Herman Bavinck

The Forgotten Trinity, by James R. White

The Attributes of God, by A.W. Pink

The Pleasures of God, by John Piper

Knowing God, by J. I. Packer

Bible Doctrine: Essential Teaching of the Christian Faith, by Wayne Grudem