

Systematic Theology session 7
The Doctrine of God, "I Am Who I Am," Part 1

- God's name that He revealed to Moses.
 - His name is related to the Hebrew for "I Am."
 - God gives His own name. Man names the false gods of his imagination, but God gives His own name, to show that He is not constructed from man's imagination. God defines Himself; we do not define Him.
- The attributes of God.
 - The way that we study this in systematic theology, by systematically categorizing these attributes, or descriptions of God's qualities.
 - The category of God's incommunicable attributes: the attributes God cannot and will not share with His creation. "The badges of Divinity."
 - The category of God's communicable attributes: God can and does share these attributes with angels and humans.
 - Only God possesses communicable attributes in an unbounded way. Angels and men possess God's communicable attributes only in a limited way, by measure.
- The attribute of the incomprehensibility of God.
 - A created being cannot fully understand God. Only God can fully understand Himself. We can know about God only to the extent He has revealed Himself to us.
 - Incomprehensibility is an incommunicable attribute of God's greatness.
- The attribute of aseity.
 - Aseity means that God is self-existent.
 - God was not created by anything else.
 - God needs nothing from His creation.
 - Everything else is dependent ultimately on God. God is dependent on nothing outside Himself.
 - Aseity is an incommunicable attribute of God's greatness.
- The Creator-creature distinction.
 - God is in a class by Himself. There is God, then there is God's creation, which is everything else.
 - Only God has life in Himself; only God can say of Himself, "I Am."
 - The Creator-creature distinction refutes heresies:
 - The heresy of the prosperity doctrine, which asserts that man is God in the flesh, or a "little God."
 - Mormonism's heretical teaching of eternal progression: God was once a man, and the goal of man is to become a god.
 - The heresy of pantheism: all is God, and God is all.