

## Doctrine of God

Christian theology teaches that God has revealed himself to creation through his word. What do we really know and affirm about the person of God? We believe in one God (Deut. 6:4), the Father Almighty, the uncreated maker of all things; in one Lord, Jesus Christ the son of God, begotten of the Father (of the same essence), and in the Holy Spirit, the divine personal agent of salvation, intercession, and sanctification. The doctrine of the trinity is purely Canonical with references such as: God is One (Deut, 6:4; Mark 12:29), the Father is God (John 6:27; 1Pet. 1:2), the Son is God (Phil. 2, Col. 1, John 1), and the Spirit is God (Acts 5:3-2; 1Cor. 3:16) all confirming the triune nature of the one God. We believe that in the Godhead there is unity, consisting of one indivisible essence (John 10:30, 14:7, 17:11), that there is distinction, having three indivisible persons (John 1:33-34; 14:26; 15:26; 16:7, 13, 15; 20:21-22), and that there is divinity, shared coequally, coeternally, and expressed coactively (Eph. 1:3-14). The doctrine of the trinity is central to everything we believe about God, including creation, salvation, worship, and prayer.

When we approach the nature of God we must first humbly admit that we can not know God fully but we can know Him truly. It is important also to note that God's attributes are not outside his being but are essential to His being. We affirm God is uncaused, self-existent, and self-sustained, (Psa. 90:2; Isa 43:10; Exo.3:14); He is immutable and impassible (Ps. 102, Mal. 3:6 James 1). God is one (Deut. 6:4), and therefore not composed of parts. He is infinite or free from limitation. He is uncontainable (1Kings 8:27), omnipresent (Psa. 139:7); omnipotent (Job 42:2); omniscient (Ps. 139), and eternal (Ps. 90:2). God is the source of all life (Jer.10:10). Relationally we confess that God is Spirit (John 4:24), that He is life (John 5:26),

personality (Exo.3:14), full of wisdom (Job 9:4), faithfulness (Deut. 32:4), and holiness (Exo.15:11). God is love (1John 4:8) and full of goodness (Psa. 34:8). We believe that God is righteous and just (Gen. 18:25), jealous, defending his own honor (Exo.20:5), and full of wrath toward sin (Exo.32:9-10). He rules over His creation perfectly with divine sovereignty (Psa. 59:13).

We confess God as our heavenly Father and that we have been adopted into the family through faith by His grace (Gal. 4:1-9). As God's children we can trust in his authority, abide in His will, and enjoy an intimacy that is otherwise unknown to creation. He is a Father who cares for and provides for His creation and as such He is altogether trustworthy.

God has an eternal plan by which He has rendered certain all of the events of the universe (Acts 2:23). He freely chose to create a world to make Himself known and to be worshipped (Gen. 1, 2). God is distinct and independent of His creation. The entire universe was spoken into existence by the triune God, being created out of nothing, *ex nihilo*, and was good and ordered (Gen.1-2). The very notion that there is a beginning (Gen.1:1) implies that there is an ending. Although sin entered the world through Adam, God the divine creator, had a plan for redemption (Gen. 3:15). We find assurance knowing that the God who creates is also the God who saves (Isa 57:13). In addition, the God who creates providentially cares for and preserves His creation (Neh.9). He is involved in the daily activities of His world (Ps.104), often working with creation to accomplish His providential plans and purposes. God is Lord over all creation but this does not imply that He chooses to impose his power and authority over and against human freedom. We affirm genuine freedom is compatible with certain kinds of determinism. We do admit that to some degree it is a mystery how God providentially cares for man and yet does not violate his volitional freedom but we accept this by faith.