

God

I believe . . .

- in one God who is a pure spirit (Jn 4:24; Col 1:15) of infinite perfections.
- God is a unity (Deut 6:4; Isa 44:6; Rom 3:30; James 2:19), one in being and attributes.
- God is personal (Ex 3:14; Eph 1:11), i.e., self-conscious and self-determining,
- God is life (Jn 10:10; 1 Thess 1:9; Jn 5:26, cf. Jn 14:6), i.e., energy of intellect, affection, and will, both for himself and others,
- God is infinite (Pss 145:3; 147:5; Job 11:7-9; 1 Kgs 8:27), i.e., not limited to the universe, he is both transcendent and immanent,
- God is eternal (Eph 3:21), i.e., without beginning or end, free from constraints of time, and contains the cause of time,
- God is all-present (omnipresent; Isa 57:15), i.e., the whole of God is in every place,
- God is all-knowing (omniscient; Heb 4:13), i.e., God knows all things, potential or actual, past, present, or future,
- God is unchangeable (immutable; James 1:17), i.e., exempt from change,
- God is wise (Rom 16:27),
- God is all-powerful (omnipotent; Rom 1:20; Heb 1:3),
- God is holy (Ex 15:11; Lev 19:2; 1 Pet 1:15-16), i.e., purity (the opposite of impurity),
- God is just (Gen 18:25; Deut 32:4; 1 Pet 1:17), i.e., holiness worked out toward his creation and his creatures,
- God is good (Ex 34:6; Rom 2:4), i.e., an expression of his love,
- God is love (Jn 3:16; 1 Jn 4:8), demonstrated in mercy and compassion toward creatures,

- and God is truth (veracity and faithfulness; Jn 14:6), i.e., his being and knowledge conform with consistency or faithfulness.
- The greatest attribute is God's holiness; most attributes flow from his otherness of purity.

I believe . . .

- that although God is one, God exists in three persons: the Father, the Son, and the Holy Spirit [the Trinity].
- the three persons partake of one essence. Each person is the divine essence with a particular distinction.
- the three persons are equal to each other, do not exist apart from each other, and are in relationship with each other always.
- the FT hints at the plurality of God in the passages with the angel of the LORD, "Wisdom" in Proverbs 8, and Isa 48:16; 61:1; and 63:9-10.
- the NT recognizes more fully the three-in-one (Matt 28:19). God sent his Son (John 3:16; Gal 4:4; Heb 1:6; 1 Jn 4:9). He was fully God and fully man (Col 2:9).
- the Father and Son sent the Holy Spirit (Jn 14:26; 15:26; 16:7; Gal 4:6).
- the Father addresses the Son and the Son communes with the Father (Matt 11:25-26; 26:39; Jn 11:41; 12:27-28).
- all three involved in the baptism (Matt 3:16-17) and the Transfiguration (Matt 17:5). All three were involved in creation (Col 1:15-17).
- Jesus addresses his prayer to the Father (Matt 6; Lk 11) while the Spirit intercedes in our behalf to the Father (Rom 8:26).
- Jesus taught himself on the plurality (Jn 14:9, 16; 15:26; 16:7-11).
- Paul's summary: Gal 4:4-7 > many of Paul's reflections and prayers are premised on the reality of a Trinity > 1 Cor 12:4-6; 2 Cor 13:14; Eph 1:3-14; *et al.*