Appendix A
Doctrinal Statements on God

<u>The following is from my ordination council doctrinal paper in 2006:</u>

THEOLOGY PROPER

I believe that God is the infinite and perfect Spirit in whom all things have their source, support, and end (Rom 11:36; 1 Cor 8:6; Col 1:16-17). Scripture never sets out to prove God's existence; it is assumed (Gen 1:1). Man is born with an innate knowledge of God (Rom 1:19-20; 2:14-15) which he must assent to but nonetheless tries to suppress (Rom 1:28). God has also revealed himself to man through general revelation in creation (Ps 19:1-4; Acts 14:17; Rom 1:20), which he also rejects (Rom 1:18).

God is a person as he manifests the qualities of personality: spirituality (John 4:24), life (1 Thess 1:9), intelligence (Rom 11:33), purpose (Isa 14:24-27), action (John 5:17), freedom (Eph 1:11), self-consciousness (Exod 3:14), and emotion (John 3:16). Those qualities that are inherent in and manifest his divine nature or essence are termed attributes. The attributes of God's greatness are self-existence (John 5:26; Acts 17:25), infinity (Ps 147:5), perfection (Matt 5:48), omnipotence (Gen 18:14), omniscience (1 John 3:20), omnipresence (Ps 139:7-10), wisdom (Rom 11:33), eternity (Ps 90:1-2), immutability (Mal 3:6), and incomprehensibility (Rom 11:33). The attributes of God's goodness are holiness (1 Pet 1:15-16), which is His fundamental or controlling attribute (Isa 5:16; 6:1-3; 57:15; John 17:11), truth (Isa 65:16), love (John 3:16), righteousness (Psa 11:7), faithfulness (Lam 3:23), mercy (Eph 2:4-8), and grace (Eph 1:7).

God exists wholly and indivisibly, simultaneously and eternally, in three persons: Father, Son, and Holy Spirit (Matt 28:19). God is three persons in one essence. Thus, the persons of the Godhead are ontologically equal. Economically, however, they each function differently as they relate to the world and to each other for all eternity: the Son is subordinate to the Father (John 14:28; 1 John 4:10), and the Spirit is subordinate to the Father and the Son (John 14:26; 15:26). The Old Testament provides at best only intimations of the three divine persons (e.g., Isa 48:16); the Trinity is only conclusively seen in the New Testament (e.g., Matt 28:19; 2 Cor 13:14).

The eternal God has a single, all-inclusive (Eph 1:11), and comprehensive eternal (Eph 3:11) plan. By this decree he freely (Ps 135:6) renders certain (Isa 43:13) all the events of the universe, past, present, and future (Rom 8:28; Eph 1:11). This decree is unchangeable (Ps 33:11) and unconditional, not depending upon anything that has not itself been decreed (Eph 1:11), having His own glory for its final purpose (Rev 4:11; Isa 48:11). God's plan does not absolve human responsibility (Acts 17:30), as man is always completely responsible for his actions (Ezek 18:20; Matt 16:27; Rom 2:5-6; Col 3:25), but rather establishes certainly what man would freely do (Luke 22:22; Acts 2:23; 4:28).

The initial aspect of God's decree to be accomplished was his work of creation. Everything that is external to God came into existence through his supernatural and instantaneous work without the use of preexisting materials (Gen 1:3, 6, 9) in six, literal, twenty-four hour days (Exod 20:11). Creation ceased on the sixth day of the creation week (Gen 2:2) and was perfect and flawless (Gen 1:31). The Triune God (John 5:17; Ps 104:30) upholds the entire universe with all its laws, properties, powers, and processes (Col 1:17).

The following is from the doctrinal statement of Orwell Bible Church:

Section 2: God

We believe that the God the Bible speaks of is the infinite and perfect Spirit in whom all things have their source, support, and end (Rom 11:36; 1 Cor 8:6; Col 1:16-17). The Bible reveals that God is a person (Exod 3:14; Isa 43:13; 1 Thess 1:9), known by His attributes.

God is holy, majestic above all creation, separate from all that is unclean (Isa 6:1-7; 1 Pet 1:15-16). He is self-existent (John 5:26), infinite (Ps 147:5), omnipotent (Gen 18:14), omniscient (1 John 3:20), omnipresent (Ps 139:7-10), eternal (Ps 90:1-2), immutable (Mal 3:6), and incomprehensible (Rom 11:33). Furthermore, God is perfect (Matt 5:48), all-wise (Rom 11:33), the true God (Isa 65:16), righteous (Ps 11:7), faithful (Lam 3:23), love (John 3:16), merciful (Eph 2:4), and gracious (Eph 1:7).

The one true God exists wholly and indivisibly, simultaneously and eternally, in three persons: Father, Son, and Holy Spirit (Matt 28:19; 2 Cor 13:14). God is three persons in one essence. Each person is forever equally God, yet each forever functions differently from the other (John 15:26; 1 John 4:10).

God is sovereign over all creation, freely and wisely directing all things and events in accordance with His perfect will for His glory (Ps 135:6; Dan 4:35; Acts 4:27-28; Eph 1:11; Jas 4:13-15; Rev 4:11; 17:17).

All creation came into existence out of nothing (Heb 11:3) by God's supernatural and instantaneous work (Gen 1:1, 3, 6, 9) in six literal, twenty-four hour days (Gen 1; Exod 20:11). Every aspect of creation is upheld perfectly and wisely by the Triune God (Ps 104:30; John 5:17; Col 1:17; Heb 1:3).