

CONFESSION OF FAITH.

CHAPTER 2.-Of God, and of the Holy Trinity.

II. God hath all life,¹ glory,² goodnesse,³ blessednesse,⁴ in, and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,⁵ nor deriving any Glory from them,⁶ but only manifesting his own Glory, in, by, unto, and upon them; He is the alone Fountain of all being, of whom, through whom, and to whom are all things;⁷ and hath most Sovereigne Dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth.⁸ In his sight all things are open and manifest;⁹ his knowledge is infinite, infallible, and independent upon the creature,¹⁰ so as nothing is to him contingent, or uncertain.¹¹ He is most holy in all his counsels, in all his works, and in all his commands.¹² To him is due from Angels and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.¹³

Question 1.—*Doth God have all life, glory, goodness and blessedness in and of himself alone and not from the creatures?*

Answer—Yes. Because, 1.) He is said to be the Repository and Fountain of Life, from whom all life flows, John 5:26. 2.) Stephen refers to him as the God of glory, Acts 7:2, as if to note that this is one attribute which distinguishes him from the gods of the heathens—for they are mere creatures. 3.) The Psalmist confesses that God is good, Ps. 119:68; and Christ himself says that there is none good but God, Matt. 19:17. 4.) The Apostle Paul speaks of God's blessedness as a characteristic of his being the only God, 1 Tim. 6:15, and Christ, the eternal Son of God is, touching his divinity, this same blessed God, Rom. 9:5.

Question 2.—*Doth God stand in need of any creature which he hath made?*

Answer—No. Because, 1.) We are told in the Scripture that God needs no thing, Acts 17:24, 25. 2.) Not even the man, being the crown of his Creation, can add or give anything to him, Job 22:2, 3.

Question 3.—*How can God stand in need of nothing from the creature?*

Answer—God, as the source of all being, Rom. 11:36, hath of his mere good pleasure,

¹ John 5:26.

² Acts 7:2.

³ Psalm 119:68.

⁴ 1 Tim. 6:15; Rom. 9:5.

⁵ Acts 17:24, 25.

⁶ Job 22:2, 3.

⁷ Rom. 11:36.

⁸ Rev. 4:11; 1 Tim. 6:15; Dan. 4:25, 35.

⁹ Heb. 4:13.

¹⁰ Rom. 11:33, 34; Psalm 147:5.

¹¹ Acts 15:18; Ezek. 11:5.

¹² Psalm 145:17; Rom. 7:12.

¹³ Rev. 5:12-14.

not from any want of perfection in himself, created all things, Rev. 4:11; 1 Tim. 6:15. This same God hath reserved the right to dispose of his Creation according to this same good pleasure, not from any counsel from the creature, Dan. 4:25, 35; Rom. 11:34.

Question 4.—*Do all things fall under the knowledge of God?*

Answer.—Yes. Acts 15:18. Of God's intellect, there are two things to attend unto: the mode and object. The mode consists in his knowing all things perfectly, undividedly, distinctly and immutably. Perfectly, because he knows all things immediately, Acts 17:28, not through mediating forms abstracted from the things themselves. Undividedly, because he knows all things intuitively and noetically, not discursively and dianoetically. That is, he does not inquire and reason, nor does he infer one thing from another, his knowledge is not acquired, Isa. 41:22, 23. Distinctly, because he sees through all things and divides and collects the diverse predicates of all things, so that nothing can escape his pervasive knowledge, Ps. 139:12. Immutably, because with him there is no shadow of change, and as he himself remaining immovable gives motion to all, so he sees all the turns and changes of things by an immutable cognition, Rev. 4:6. The object of God's knowledge is both himself and all things extrinsic to himself whether possible or future, Job 37:16.

Question 5—*Doth God know all things particularly?*

Answer.—Yes. Christ himself says that the very hairs on our heads are numbered and not one sparrow can fall to the ground apart from the will of his Father, Matt. 10:29, 30. Paul declares that all things are open and naked before his sight, Heb. 4:13. And the Psalmist speaks of God telling the number of the stars and calling them by their names, Ps. 147:4.

Question 6—*Doth God know all future contingencies?*

Answer.—Yes. Acts 15:18. Because, 1.) The Scripture claims for God such knowledge, John 21:17; 1 John 3:20. Hence, God is said to know future contingencies relating to every aspect of mankind, Ps. 139:1-4; Jer. 1:5; Isa. 48:8; Ezek. 11:5. 2.) God predicts future contingent things, therefore he knows them, Isa. 46:10; 41:23. 3.) The most perfect nature of God, demands such knowledge, because as the Searcher of hearts his judgments could not be true and certain apart from such knowledge, Jer. 17:9, 10; Job 34:21; John 2:24, 25; Acts 1:24; Rev. 2:23. As he is omniscient he must know all things; because he is omnipresent, the future and all its contingencies are ever before him and known, 2 Chron. 16:9. 4.) This knowledge does not spring from the creature but from the Creator himself, Acts 15:18. All things which fall out in time have been decreed from eternity, Eph. 1:11. God, therefore, knows all things necessarily, because he has decreed all things, including those future and contingent, Ps. 115:3; Rom. 11:36. Though it may be difficult to comprehend many aspects of the knowledge of God, yet the breadth and depth of it cannot be denied, Ps. 147:5.