

II. The Characteristics of God's Nature

A. Historical Statements of the Doctrine

1. The Belgic Confession (A. D. 1561), Article I

There is One Only God

We all believe with the heart, and confess with the mouth, that there is one only simple and spiritual Being, which we call God; and that he is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good.

2. The Second Helvetic Confession (A. D. 1566), Chapter III

We believe and teach that God is one in essence or nature, subsisting by himself, all-sufficient in himself, invisible, without a body, infinite, eternal, the Creator of all things both visible and invisible, the chief good, living, quickening and preserving all things, almighty and supremely wise, gentle or merciful, just and true.

3. The Westminster Confession of Faith (A. D. 1647), Chapter II, sections

I and II

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

II. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them: he is alone foundation of all being, of whom, through whom, and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creature; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.