

The FPC in Cloverdale Adult Sunday School
The Westminster Confession of Faith:
To Codify - Unify - Testify

Chapter 2. Of God, and of the Holy Trinity.

Section 1. There is but one only^a living and true God,^b who is infinite in being and perfection,^c a most pure spirit,^d invisible,^e without body, parts,^f or passions,^g immutable,^h immense,ⁱ eternal,^k incomprehensible,^l almighty,^m most wise,ⁿ most holy,^o most free,^p most absolute,^q working all things according to the counsel of his own immutable and most righteous will,^r for his own glory;^s most loving,^t gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;^u the rewarder of them that diligently seek him;^w and withal most just and terrible in his judgments;^x hating all sin,^y and who will by no means clear the guilty.^z

- a. Deut 6:4; 1 Cor 8:4, 6 b. Jer 10:10; 1 Thes 1:9**
c. Job 11:7-9; 26:14 d. John 4:24 e. 1 Tim 1:17
f. Deut 4:15-16; John 4:24 with Luke 24:39 g. Acts 14:11, 15
h. Mal 3:6; James 1:17
i. 1 Kings 8:27; Jer 23:23-24 k. Psalms 90:2; 1 Tim 1:17 l. Psalms 145:3m.
Gen 17:1; Rev 4:8 n. Rom 16:27
o. Isa 6:3; Rev 4:8 p. Psalms 115:3 q. Exod 3:14 r. Eph 1:11
s. Prov 16:4; Rom 11:36 t. 1 John 4:8, 16 u. Exod 34:6-7
w. Heb 11:6 x. Neh 9:32-33 y. Psalms 5:5-6
z. Exod 34:7; Nahum 1:2-3.

Section 2. God hath all life,^a glory,^b goodness,^c blessedness,^d in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,^e nor deriving any glory from them,^f 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;^g and hath most sovereign dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth.^h In his sight all things are open and manifest;ⁱ his knowledge is infinite, infallible, and independent upon the creature;^k so as nothing is to him contingent or uncertain.^l He is most holy in all his counsels, in all his works, and in all his commands.^m To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.ⁿ

- a. John 5:26 b. Acts 7:2 c. Psalms 119:68 d. Rom 9:5; 1 Tim 6:15**
e. Acts 17:24-25 f. Job 22:2-3 g. Rom 11:36 h. Dan 4:25, 35; 1 Tim 6:15; Rev 4:11. i. Heb 4:13 k. Psalms 147:5; Rom 11:33-34 l. Ezek 11:5; Acts 15:18 m. Psalms 145:17; Rom 7:1 n. Rev 5:12-14

Section 3. In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost.^a The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;^b the Holy Ghost eternally proceeding from the Father and the Son.^c

- a. Mat 3:16-17; 28:19; 2 Cor 13:14; 1 John 5:7 b. John 1:14, 18**
c. John 15:26; Gal 4:6.

Passions = emotions relating to a physical body – as pain.

Immutable = unchangable

Immensity = God's essence fills all space and is incapable of any division or addition. "Therefore, the entire indivisible Godhead must, in the totality of his being, be simultaneously present every moment of time at every point of space." A.A. Hodge

Incomprehensible = We depend on his self revelation to know Him. Only God can possess total knowledge of Himself. Job. 11:7

Almighty = Rev. 4:8 PANTOKRATOR –all ruling

Free = Sovereign – self governing

Absolute = Self existent, dependent on none – an argument for monotheism.

Gracious = The goodness of God toward the undeserving, based on his sovereignty, and freedom to act as he pleases.

Section two emphasises God's self existence outside of His creation. Many errors arise out of considering God as part of His creation. He is not of creation, nor in it, but completely above it.

Apostasy always begins when man considers God as part of creation, and himself as part of God. Romans 1

Godhead = the divine nature. Rom. 1:20, Col. 2:9. It is the nature common to all three persons.

Eternally begotten =

Trinity = a compound Latin word meaning, THREE IN UNITY.

Eternally begotten = God's unique Son as opposed to sons, who are born in time, or adopted into a family. Jesus' was eternally with the Father and of the same nature as the Father. John 5:18-26