

**The 1689 Confession of Faith; Chapter 2 – “Of God and the Holy Trinity”,  
Message # 11 – “The Everlasting Arms”, Presented in the Adult Sunday School  
Class by Pastor Paul Rendall on October 23<sup>rd</sup>, 2016.**

**Chapter 2 – Of God and the Holy Trinity, Paragraph 1 -**

The Lord our God is but (a)one only living and true God; whose (b)subsistence is in and of Himself, (c)infinite in being and perfection; whose essence cannot be comprehended by any but Himself; (d)a most pure spirit, (e) invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; who is (f)immutable, (g)immense, (h)eternal, incomprehensible, (i)almighty, every way infinite, (k)most holy, most wise, most free, most absolute; (l)working all things according to the counsel of his own immutable and most righteous will, (m)for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; (n)the rewarder of them that diligently seek him, and withal most just (o)and terrible in his judgments, (p)hating all sin, and who will by no means clear the (q)guilty.

a 1<sup>st</sup> Corinthians 8: 4 and 6; Deuteronomy 6: 4; b Jeremiah 10: 10; Isa 48: 12; c Exodus 3: 14; d John 4: 24; e 1<sup>st</sup> Timothy 1: 17; Deut. 4: 15-16; f Malachi 3:6; g 1<sup>st</sup> Kings 8: 27; Jeremiah 23: 23; h Psalm 90: 2; j Genesis 17: 1; k Isa 6: 3; l Psalm 115: 3; Isa 46: 10; m Pro 16: 4; Rom 11: 36; n Exodus 34: 6-7; Hebrews 11:6; o Nehemiah 9: 32-33; p Psalm 5: 5-6; q Exodus 34:7; Nahum 1: 2-3

**The Westminster Shorter Catechism states in Question 4 – “What is God?” “God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.”**

**Deuteronomy 33: 26 and 27 – “There is no one like the God of Jeshurun, who rides the heavens to help you, and in His excellency on the clouds.” “The eternal God is your refuge, and underneath are the everlasting arms.”**

**John Gill says:** “That is, of God, which are the support of his people, and their protection, safety, and security; such as the arms of his everlasting love, which encircle them, and compass them about as a shield; his everlasting covenant, which is immovable, and in which they ever remain; eternal redemption and salvation, wrought out by Christ, which secures them from destruction; and everlasting power, by which they are kept and preserved as in a garrison; and everlasting consolation, which flows from all this: and so the arms of Christ, or his almighty power, are under the world, to uphold it in being; and under his church, to support it, on whose shoulders the government of it is; and under particular believers, whom he carries in his arms, embraces in his bosom, bears them up under all their afflictions and temptations, trials and exercises; nor will he ever suffer them to drop out of his arms, or to be plucked from thence.”

**How God is eternal, or in what respects he is so.** Charnock says: “Eternity is a negative attribute, and is a denying of God any measures of time, as immensity is a denying of him any bounds of place; as immensity is the diffusion of His essence, so eternity is the duration of His essence; and when we say God is eternal, we exclude from him all possibility of beginning and ending, all flux and change. As the essence of God cannot be bounded by any place, so it is not to be limited by any time; as it is His immensity to be everywhere, so it is his eternity to be always. As created things are said to be somewhere in regard of place, and to be present, past, or future in regard of time, so the Creator in regard of place is everywhere, in regard of time is semper (always). His duration is as endless as His essence is boundless; He always was and always will be, and will no more have an end than He had a beginning; and this is an excellency

belonging to the Supreme Being. As His essence comprehends all beings and exceeds them, and His immensity surmounts all places, so His eternity comprehends all times, all durations, and infinitely excels them.”

#### **4. God is without Beginning or End.**

**Revelation 1: 8** – ‘I am the Alpha and the Omega, the Beginning and the End, says the Lord, who is and who was and who is to come, the Almighty.’”

It is impossible for any to give a beginning and being to itself; if it acts, it must exist, and so exist before it existed. A thing would exist as a cause before it existed as an effect. He that is not, cannot be the cause that he is. If therefore God doth exist, and hath not his being from another, he must exist from eternity. Therefore when we say God is of and from himself, we mean not that God gave being to himself; but it is negatively to be understood, that he hath no cause of existence without himself. Whatsoever number of millions of millions of years we can imagine before the creation of the world, yet God was infinitely before those; he is therefore called “the Ancient of days”, Daniel 7, verse 9, as being before all days and time, and eminently containing in himself all times and ages. Though indeed God cannot properly be called ancient, that will testify that he is decaying, and shortly will not be; no more than he can be called young, which would signify that he was not long before. All created things are new and fresh, but no creature can find out any beginning of God. It is impossible there should be any beginning of him. indeed God cannot properly be called ancient, that will testify that he is decaying, and shortly will not be ; no more than he can be called young, which would signify that he was not long before. All created things are new and fresh, but no creature can find out any beginning of God. It is impossible there should be any beginning of him.” (End of Quote)

#### **God is without End.**

**Psalm 9: 7** – “But the Lord shall endure forever; He has prepared His throne for judgment.” “He shall judge the world in righteousness, and He shall administer judgment for the peoples in uprightness.”

**Psalm 102: 25-27** – “Of old You laid the foundation of the earth, and the heavens are the work of Your hands.” “They will perish, but You will endure; yes all of them will grow old like a garment; like a cloak You will change the, and they will be changed.” “But You are the same and Your years will have no end.”

**Charnock says:** “God is immovably fixed in his own being, that as none gave him his life, so none can deprive him of his life, or the least particle of it. Not a jot of the happiness and life which God infinitely possesses can be lost; it will be as durable to everlasting as it hath been possessed from everlasting.” (End of Quote)

#### **5. There is no succession in the Knowledge of God.**

**Acts 15: 18** – “Known to God from eternity are all His works.”

**Charnock says:** “There is no succession in the knowledge of God. The variety of successions and changes in the world make no succession or new objects in the divine mind, for all things are present to him from eternity in regard of his knowledge, though they are not actually present in the world in regard of their existence. He doth not know one thing now and another anon, he sees all things at once : “Known

unto God are all things from the beginning of the world,” Acts xv. 18, but in their true order of succession, as they lie in the eternal counsel of God, to be brought forth in time. Though there be a succession and order of things as they are wrought, yet there is no succession in God in regard of His knowledge of them. God knows the things that shall be wrought, and the order of them in their being brought upon the stage of the world; yet both the things and the order He knows by one act. Though all things be present with God, yet they are present in Him in the order of their appearance in the world, and not so present with Him as if they should be wrought at once. The death of Christ was to precede His resurrection in order of time ; there is a succession in this; both at once are known by God, yet the act of His knowledge is not exercised about Christ as dying and rising at the same time, so that there is succession in things when there is no succession in God’s knowledge of them. Since God knows time, He knows all things as they are in time; He doth not know all things to be at once, though He knows at once what is, has been, and will be. All things are past, present, and to come in regard of their existence; but there is not past, present, and to come in regard of God’s knowledge of them, because he sees and knows not by any other but by Himself; He is his own light by which He sees, His own glass wherein he sees ; beholding Himself, He beholds all things.”