

Article 1

A. Introduction

1. The Neth. Conf. follows the dogmatical order
 - a. It begins with theology
 - b. That is significant, God is author and foundation of all truth
2. Here too we have evidence of a confession
 - a. We do not simply say there is a God
 - b. Rather, I believe God exists and He is my God.

B. There are 5 truths brought out in this article

1. God exists "There is one God"
 - a. We do not learn about God's existence from logical deductions
 - (1) There are the so called "proofs" for God's existence. These are Ontological-God is the Highest Being we can conceive, that which there is none greater, Cosmological God is the uncaused cause. Moral every man has a conscience for good and evil, proof of God, Teleological there is orderliness in creation, God made the order.
 - (2) These fail to prove God exists. By similar logic one can disprove these things or give credit for them to nature itself or some other power. At most they lead to a supreme being, but this is not the God of Scripture.
 - b. We learn of God's existence from His Revelation, the Bible. Through the Bible we see added proof in creation, His handiwork.
 2. The oneness of God, "There is one God".
 - a. Philosophy can only bring up the idea of a greatest god
 - b. Paganism is marked by many gods (polytheism)
 - (1) Its inroads have crept into our names of the days, e.g. Wednesday, Woden, god of N.W. Europe, Thursday, Thor, god of thunder Friday, Fria, goddess of love.
 - (2) This is condemned by Rom. 1:21-15 "glory of God is changed into the image of corruptable man." (Isa.40:18)
 3. God's Essence
 - a. We cannot define God, to do so would place Him in human limit
 - b. We must declare
 - (1) God is a simple being "without body, parts, or passions"
 - (2) He is a pure Spirit, not having a spiritual body like the angels or Christ after the resurrection
 - (3) He is true and living God Jer. 10:10
 - (4) Described in John 4:24, Acts 17:29, II Cor. 3:7
 - c. Physical characteristics are "anthropomorphisms" fig. of speech
 - d. God is uncreated, eternal spirit.
 4. God's Names "God"
 - a. Mention is made of only one "God" One who is object of worship
 - b. Many examples of names in Scrip:
 5. God's Attributes
 - a. An attribute is an inherent quality in God. He is one being of infinite perfections, e.g. prism, one light many colors
 - b. Two distinctions
 - (1) Incommunicable attributes: Independence Isa. 40:13, Simplicity Gal. 3:20, Eternity Ps. 90:2, Omnipresence Acts 17:27,28, Immutability I Tim. 1:17, Incomprehensibility Job 11:7, Infinity I Kings 8:27.
 - (2) Communicable Attributes:
 - (a) Those belonging to intellect: Knowledge Rom. 11:33, Wisdom Acts 15:18
 - (b) Those belonging to will: Holiness Rev. 4:8, Righteousness Ps. 119:137, love John 3:16, grace Acts 14:17, mercy Ps. 25:6, longsuffering II Peter 3:9
 - (c) Those belonging to power: Sovereignty Isa. 45:7, Omnipotence Gen. 17:1

Article 2

A. The Knowledge of God.

1. We confess we believe in God. This implies we know God. We must distinguish
 - a. Comprehension, which means we are able to place God within the complete understanding of man's mind. This is humanly impossible see Job 11:7
 - b. Knowledge, which is more than intellectual assent to holding as truth that God exists, it is the spiritual love of the heart, see John 17:3
2. We know God only by His revelation to us.
 - a. Mere human reason will never bring one to the knowledge of God. This is the error of Rationalism who place all the emphasis on human logic, observation, analysis, and conclusion. If one follows this line, it will lead to "higher criticism" of the Bible, man's mind will determine all truth and reject all that seems irrational.
 - b. Neither can man by mystical contemplation rise above the physical world and enter into the etherial world of the divine. Quakerism and all "inner light" stands condemned here.
 - c. Only by God's own self-revelation can we know God.
 - (1) God must come down to man, man can never ascend to God or discover God. There is no "natural religion".
 - (2) God does this in His Revelation, He comes to man in such a way that man can in a finite way know the infinite God. This knowledge is sufficient to cause man to be saved and live to God's glory. Man in himself is in darkness, God shines His light in our hearts.
 - (3) God prepares man to receive this revelation. Originally this was by virtue of creation in God's own image, after the fall it is by regeneration and the indwelling Holy Spirit. God gives us eyes to see His light.

B. God's Revelation In Nature

1. How creation is God's revelation
 - a. Creation is God's work, hence the Creator is reflected in His creation Ps. 19:1,2
 - b. Creation is an elegant (beautiful) book with many letters
 - (1) Creation itself (the universe) speaks of God's glory, e.g. depth of ocean, earth strata, microscopic world and macroscopic (heavenly).
 - (2) Preservation of Creation "laws of nature" all made and maintained by God. Provides food for creatures, establish balances within creation e.g. plants and animals
 - (3) Government, He directs all things internationally, national as in America, ecclesiastically, leading all things to the salvation of His church.
2. What of God is revealed in creation
 - a. Eternal power
 - (1) God incorporated in creation the dynamo e.g. sun
 - (2) That power in creation is controlled by God (greater power)
 - (3) This creation is revelation (format) of heavenly
 - b. Godhead or divinity
 - (1) We behold that God is the only God.
 - (2) This reflects His attributes e.g. justice Rom. 1:18
3. Sufficient to leave man without excuse
 - a. This article does not say that creation does convince man
 - b. It is sufficient to do so, but the natural man is hardened in heart and therefore holds the truth under in unrighteousness Rom. 1:18-22.
 - c. The Holy Spirit convicts of God's presence, reprobate rejects i