

**The 1689 Confession of Faith; Chapter 2 – “Of God and the Holy Trinity”,
Message # 21 – “God’s Wisdom in Keeping You”, Presented in the Adult Sunday
School Class, by Pastor Paul Rendall on January 22nd, 2017.**

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.

Jude 24 and 25 – “Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, who alone is wise, be glory and majesty, dominion and power, both now and forever, Amen.”

In studying this subject of the wisdom of God we need to have faith in Him as being wise in regard to every aspect of our salvation from beginning to end. The Lord is able to keep you from stumbling; from falling, from finally turning away from Him, because the manifold wisdom of God is displayed in keeping your soul each and every day in the midst of all of your temptations to sin and from backsliding and from final apostasy or turning away from Him. All of these temptations, and all of our failures as true Christians are a reality which we who believe in Christ have to deal with. But we do not deal with these temptations on our own, or in our strength, wisdom or power. Christ is with us. With the person who is trusting in Him, He will so work in preservation, and by His Spirit to sanctify them, that He will really bring them, over the course of their remaining time upon the earth, to greater holiness. And then in their death, and in the day of the resurrection Christ will present the believer faultless before the presence of His glory with exceeding joy. God alone, through our Lord Jesus Christ, has the wisdom to be able to do this. very day in the midst of all of your temptations to sin and from backsliding and from final apostasy or turning away from Him. All of these temptations, and all of our failures as true Christians are a reality which we who believe in Christ have to deal with. But we do not deal with these temptations on our own, or in our strength, wisdom or power. Christ is with us. With the person who is trusting in Him, He will so work in preservation, and by His Spirit to sanctify them, that He will really bring them, over the course of their remaining time upon the earth, to greater holiness. And then in their death, and in the day of the resurrection Christ will present the believer faultless before the presence of His glory with exceeding joy. God alone, through our Lord Jesus Christ, has the wisdom to be able to do this.

Stephen Charnock lays down some propositions in general concerning the wisdom of God:

Prop. 1. There is an essential and a personal wisdom of God. The essential wisdom is the essence of God, the personal wisdom is the Son of God. Christ is called “wisdom” by himself, Luke 7: 35. The “wisdom of God” by the apostle, 1st Corinthians 1: 24. The wisdom I speak of belongs to the nature of God, and is considered as a necessary perfection. The personal wisdom (Christ) is called so, because He opens to us the secrets of God. If the Son were that wisdom whereby the Father is wise, the Son would be also the essence whereby the Father is God. If the Son were the wisdom of the Father, whereby He is essentially wise, the Son would be the essence of the Father, and the Father would have His essence from the Son, since the wisdom of God is the essence of God; and so the Son would be the Father, if the wisdom and power of the Father were originally in the Son. (P. 12, Vol. 2 of Charnock’s Works)

Proverbs 8: 12-36 – “I, wisdom, dwell with prudence, And find out knowledge and discretion. The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate. Counsel is mine, and sound wisdom; I am understanding, I have strength. By me kings reign, And rulers decree justice. By me princes rule, and nobles, All the judges of the earth. I love those who love me, And those who seek me diligently will find me. Riches and honor are with me, Enduring riches and righteousness. My fruit is better than gold, yes, than fine gold, And my revenue than choice silver. I traverse the way of righteousness, In the midst of the paths of justice, That I may cause those who love me to inherit wealth, That I may fill their treasuries. "The LORD possessed me at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. When there were no depths I was brought forth, When there were no fountains abounding with water. Before the mountains were settled, Before the hills, I was brought forth; While as yet He had not made the earth or the fields, Or the primal dust of the world. When He prepared the heavens, I was there, When He drew a circle on the face of the deep, When He established the clouds above, When He strengthened the fountains of the deep, When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him, Rejoicing in His inhabited world, And my delight was with the sons of men. "Now therefore, listen to me, my children, For blessed are those who keep my ways. Hear instruction and be wise, And do not disdain it. Blessed is the man who listens to me, Watching daily at my gates, Waiting at the posts of my doors. For whoever finds me finds life, And obtains favor from the LORD; But he who sins against me wrongs his own soul; All those who hate me love death."

John Gill says: “Counsel is mine, and sound wisdom,.... The words and sentiments in this and the following clause are the same with those in Job 12:13; and seem to be taken from thence, which are spoken of God; and being here applied to Wisdom, show that a divine Person is meant; and are very applicable to Him who the Wisdom of God, and the power of God; and on whom rests the Spirit of wisdom and understanding, of counsel, and of might, and of the fear of the Lord, 1st Corinthians 1:24. “Counsel” belongs to him, and is used and exercised by Him, as concerned with the Father and Spirit, both in the words of nature and grace; to whom all the purposes and counsels of God are known; and who was consulted in the creation of man, and in His redemption, reconciliation, and salvation; the council of peace being between them both: and it belongs to Him, and is used by Him with respect to His people; He is council to them; He gives them counsel and advice, He being the wonderful Counsellor; He gave it in person when here on earth, both to sinners and to saints, and which continues on record: the Gospel is the counsel of Christ, and it is very suitable and seasonable, hearty, sincere, and faithful; is freely given, and, being taken, infallibly succeeds; see Revelation 3:18. And He is council for them; He appears for them in court; introduces their persons, and presents their petitions to his Father; pleads their cause, is their Advocate, answers to all charges and accusations; and calls for and requires, in point of law and justice, every blessing of goodness for them. “Sound wisdom” belongs to Christ; “wisdom”, from whence He has his name in this book; “sound” wisdom, such as is solid and substantial, real and true, in opposition to the wisdom of the world, to knowledge falsely so called, to carnal, sensual, and earthly wisdom.”

Prop. 2. Therefore, secondly, the wisdom of God is the same with the essence of God. “Wisdom in God is not a habit added to His essence, as it is in man, but it is His essence. It is like the splendor of the sun, the same with the sun itself; or like the brightness of crystal, which is not communicated to it by anything else, as the brightness of a mountain is by the beam of the sun, but it is one with the crystal itself. It is not a habit superadded to the divine essence: that would be repugnant to the simplicity of God, and speak Him compounded of diverse principles; it would be contrary to the eternity of His perfections. If He be eternally wise, His wisdom is his essence; for there is nothing eternal but the essence of God. As the sun melts some things and hardens others, blackens some things and whitens others, and produces contrary qualities in different subjects, yet it is but one and the same quality in the sun which is the cause of those contrary operations, so the perfections of God seem to be diverse in our conceptions, yet they are but one and the same in God. The wisdom of God is God acting prudently, as the power of God is God acting powerfully, and the justice of God is God acting righteously;

and therefore it is more truly said, that God is wisdom, justice, truth, power, than that he is wise, just, true, &c., as if he were compounded of substance and qualities. All the operations of God proceed from one simple essence, as all the operations of the mind of man, though various, proceed from one faculty of understanding.”