

THE CONFESSION OF FAITH.

Chapter 4.-Of Creation.

I. It pleased God the Father, Son and Holy Ghost,¹ for the manifestation of the glory of his eternall power, wisdom, and goodnesse,² in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six daies; and all very good.³

Question 1.—*What is creation?*

Answer.—Creation is an external act of God which is not the result of necessity of nature, but by the liberty of his own will, Ps. 115:3; Eph. 1:11. Creation is termed “the beginnings of the ways of God,” Prov. 8:22, because having come forth from the secret sanctuary of eternal majesty, he willed to communicate himself by it and manifest himself unto men, Ps. 19:1-6. However, creation here is not taken in the broad sense, as it is used in Scripture for any production of things whatsoever, even by generation, Ps. 104:30; Isa. 45:7; Jer. 31:22; Ps. 51:10; Isa. 65:17; Rev. 21:1. Rather, creation is taken here for the production of things out of nothing, calling into being that which had no prior being, *cf.* Rom. 4:17. The Scriptures speak of a time when the world was absolutely non-existent, John 17:5, 24.

Question 2.—*Did God create, or make of nothing the world, and all things therein?*

Answer.—Yes. Gen. 1:1, 2; Col. 1:16; Acts 17:24. Thus do they err who deny the Divine efficiency in the creation of all matter, Ps. 102:25; Acts 14:15. The apostle assures us that through faith we know that the universe was created by the very word of God, Heb. 11:3.

Question 3.—*What does it mean that God created “all things of nothing”?*

Answer.—It means the production of all things *ex nihilo*, Isa. 45:18. There was no pre-existing matter out of which God did create, Isa. 40:28. Therefore God gives being to things which did not previously exist, Rom. 4:17; 2 Cor. 4:6. When we speak of creation *ex nihilo*, the preposition “*ex*” (“out of”) does not indicate a relationship to matter or to the efficient, Acts 15:18. Rather it indicates a relation to a terminus, so that no subject existing before creation is denoted, but only that from which all things were produced, Jer. 32:17.

Question 4.—*How do we know that the World was not made out of some pre-existent matter?*

Answer.—This we know: 1.) From the testimony of Moses, Gen. 1:1. 2.) From the testimony of Isaiah, Isa. 40:12, 28. 3.) From the testimony of Paul, Heb. 11:3; Col. 1:16, 17; Rom. 11:36. 4.) Because the Scripture attributes to God only, eternity and incorruptibility, Ps. 102:26, 27; Gen. 21:33; 1 Tim. 1:17. Hence, the only thing pre-existent to creation was God, Ps. 90:2; but we teach that creation is “*ex nihilo*,” not “*ex Deus*,” out of nothing not out of (or of the substance of) God, Ps. 33:6. If it were, it would, in substance, be eternal and incorruptible, *contra* 1 Tim. 6:16.

¹ Heb. 1:2; John 1:2, 3; Gen. 1:2; Job 26:13; 33:4.

² Rom. 1:20; Jer. 10:12; Ps. 104:24; 33:5, 6.

³ Gen. 1; Heb. 11:3; Col. 1:16; Acts 17:24.

Question 5.—*Did God create all things, whether visible or invisible?*

Answer.—Yes. Col. 1:16, Acts 17:24. Therefore, we conclude that he created the angels, elect and evil, because, 1.) This the Psalmist confesses, Ps. 148:2, 5, 6; as well as the apostle, Col. 1:16; Rom. 11:36; also Neh. 9:6. 2.) They are the servants and sons of God, brethren, and fellow-servants with us, willing and ready to obey the commands of God their maker, Rev. 19:10; 22:9; Ps. 104:4. 3.) Many of the angels left their first habitation, and did not continue in the truth, and so made defection from the obedience of their Creator, and are reserved in everlasting chains, under darkness, unto the judgment of the great Day, Jude 6; 2 Pet. 2:4; Matt. 25:41; John 8:48.

Question 6.—*Was the world created in six days, or do these days denote some non-literal truth?*

Answer.—That the world was created in six days is sustained by the following reasons: 1.) The simple Mosaic narrative mentions six days and ascribes to each a particular work, Gen. 1. 2.) The Fourth commandment rests on the assumption of a true analogy between God's rest on the seventh day and the command for his people to follow that example, Ex. 20:11. 3.) No reason can be given for the order followed in the narration by Moses, if all things were not made in the manner described. 4.) Jesus himself assumes that the creation of man was at the beginning of the creation, thus lending credence to Moses' narrative, Mark 10:6. 5.) Belief in Christ is predicated upon believing Moses, according to Jesus, John 5:45-47.