101 God (*Deus*)

God is shown in scriptures as all powerful, all wise, and all good. His omnipotence is demonstrated in different ways.

¶ First, in the act of creating, for to create is to make something from nothing, which certainly is of infinite power, Matt. 13[:55]: “Is not this the carpenter's son? Is not his mother called Mary?” And truly, because in Psal. [73:16], it is said, “you have made the morning light and the sun.” And, the triple nature, as being the highest luminous sphere, which is the heaven between the two-part harmony, that is, the air, and the water below the darkness, that is, the earth.

¶ Second, the omnipotence of God is evident in the generality of ruling, Esth. 13[:9-11]: “Lord, almighty king, for all things are in your power, and there is none that can resist your will … You are Lord of all.” For God is the mover and director, Wis. 8[:1]: “Wisdom reaches therefore from end to end mightily.” Because in heaven by casting down the proud angels, who are in the world, that is, by casting out the foremost of the world, laying bare the lower regions, and ordering all matters delightfully. Because in heaven by establishing the good, in the world by redeeming human nature, in the lower regions by leading out his own, Wis. 12[:13]: “There is no other God but you, who has care of all.” For just as a moving object is moved by a mover, thus everything apart from God is immoveable, Isai. 26[:12]: “You have wrought all our works for us.” Therefore, the sinner resisting the divine will is only nothing, according to that in Psal. [14:4]: “In his sight the malignant is brought to nothing.”

¶ Third, the omnipotence of God is evident in the continuity of governing, Psal. [47:15]: “This is our God,” generally in creation, spiritually in recovery, totally in glorification. First, therefore man praises God the creator before other creatures, because he gave us existence; not only simple existence, such as he gave to stones; not only vegetal existence, such as he gave to trees; not only sensory existence, such as he gave to cattle; not only intelligent existence, such as he gave to angels; but above all these things he gave him the power to preserve them, Wis. 10[:2]: “Wisdom gave him power to govern all things,” namely, in himself. Second, therefore man is also obedient to the ruler, Psal. [2:11]: “Serve the Lord with fear.” Great is the unhappiness of man, because all things created, even the insensible, obey the creator, according to that in Luke 8[:25], such a one “commands both the winds and the sea, and they obey him.” Third, therefore man honors the uninterrupted director who observes all things in person, Heb. 4[:13]: “All things are naked and open to his eyes;” Wis. 7[:23]: “Having all power, overseeing all things.” Certainly, as Acts 17[:27]: “He is not far from every one of us.” For in him we live, move, and are. Therefore, like those fearing his sight, our works ought to act before him, just as a servant before his master, a wife before her husband, 1 Cor. 14[:40]: “Let all things be done decently, and according to order” among you. On account of all these things, let us fulfill that of the Psal. [34:10]: “All my bones shall say:” in giving thanks, “Lord, who is like to thee?”

¶ In creation, in governance, in investigation, the bones here are said to be the elect, because they are joined together by faith, with the backbone of charity, durable as a hedge, ordered by prudence, bright in moderation, upright in justice, and hard in fortitude. But, alas, because in the Psalm [52:3-4] it is said, the Lord “looked down from heaven on the children of men: to see if there were any that did understand or did seek God.” But it follows, “All have gone aside; they are become unprofitable together.”

¶ Second, the highest wisdom of God is evident in three ways. First, in the harmonious disposition of things, Wis. 11[21]: “You have ordered all things in measure, and number, and weight.” In number, so that nothing would be superfluous. In weight, so that nothing would be outside of measure. But, alas, because in our works, there is not number enough for merit on account of the omission of good deeds, nor measure elevating superfluity on account of the commission of evil deeds, nor weight ordering the due end on account of corrupt intention.

¶ Second, divine wisdom is evident in the eminent tradition of knowledge, Bar. [3:37]:

¶ “He found out all the way of knowledge, and gave it to” her, etc., Luke 11[:31]: “And behold more than Solomon here.”

Third, in the direct leading of the elect, Wis. 10[:10]: The Lord “conducted the just … through the right ways.”

¶ Third, the love or goodness of God is evident in three ways: First, in the redemption of human nature, had begun in the incarnation, Luke 1[:31]: “Behold you shall conceive in your womb, and shall bring forth a son.”

¶ Again, it was perfected in his suffering, Matt. 21[:38]: “This is the heir, come, let us kill him, and we shall have his inheritance”; [1] John 5[:6]: “He that came by water and blood.”

¶ Second, the clemency of God is evident in the justification of the ungodly on account of which he performed miracles and converted them, Luke 8[:25]: “He commands both the winds and the sea, and they obey him.” On account of which he also taught beneficial things so that he may shape them, Luke 7[:39, 47]: “This man, if he were a prophet, would know,” and it follows there, “because she has loved much.” John 7[:46]: “Never did man speak like this man.” On account of which he also conferred the gifts of grace so that he might heal them, John 1[:16, 29]: “Of his fullness we all have received.” Again, “behold him who takes away the sin of the world.” Third, there is goodness evident in the combination of the eternal reward.

¶ Again, God had truth in his lessons, as the son has light in its radiance.

Again, he had goodness in his benefits, as a tree in its leafy branches, flowers, and fruits; usefulness in his sacraments, as a physician in his medicines; he had power in his miracles, as the effect shows the cause.

Again, God acts from himself, not from another, because he is the most powerful of himself, not of another copy, because he is the wisest because of himself, not because of another end because he is the best.

¶ Again, because he is the most powerful, he gives to others limited existence and thus measure. For they cannot be multiple or most powerful, Eccli: 1[:8]: “There is one most high Creator Almighty.” Because he is most wise, he gives a distinct existence and thus number, Psal. [103:24]: “You have made all things in wisdom.” Because he is the best, he gave an ordered existence and thus weight. For weight orders a thing in its place, Wis. 1[:14]: God “created all things that they might be: and … for health.”

¶ Again, in God is power, by which he punished on account of fault. Therefore, he is to be feared.

¶ Again, in God is wisdom, by which he waits for penance. Therefore, for helping in God is goodness, by which he frees through grace. Therefore, he is embracing.

¶ Again, God naturally and essentially is one. But many are said to be gods by adoption, such as saints who are adopted as sons through grace, Psal. [81:6]: “I have said: You are gods,” wherefore also as gods. They are said to be gods through external grace, which consists in the collection of good things in the present, Psal. [81:1]: “God has stood in the congregation of gods.” But the saints are called gods through interior grace, which consists in the collection of free things in the present. Therefore, now they are said to be semi-gods, but afterwards they will be fully deified.

Again, superiors are said to be gods through a collected power. Where in Exod. [22:28] it is said, “You shall not speak ill of the gods.” These are the superiors.

Again, in the same place [Exod. 7:1]: “I have appointed you the God of Pharaoh,” that is, power over him or he ought to fear.

¶ Also, they are said to be gods nominally or imaginary, such as devils and idols, Psal. [95:5]: “All the gods of the Gentiles are devils.”

Again, “There shall be no new god in you,” [Psal. 80:10]. And to the Philip. [3:19]: “Whose God is their belly.”