

# CONCERNING THE OMNISCIENCE AND UNCHANGEABLENESS OF GOD AND CONCERNING HUMAN FREEDOM AND DIGNITY

## AFFIRMATIONS AND DENIALS (TOPIC NO. 5)

I. **We affirm** that God knows all things and that His understanding is infinite.<sup>1</sup>  
**We deny** that God ever changes in His essence<sup>2</sup> and that His infinite knowledge ever increases.<sup>3</sup>

1. Job 37:16; Psalm 139:1-2 ; 1 John 3:20; 1 Cor. 2:10-11; Matthew 10:29-30; Hebrews 4:13
2. Psalm 102:25-27; Malachi 3:6; James 1:17
3. Isaiah 40:28; 46:9-11; Psalm 139:4,16; Psalm 147:5

II. **We affirm** that God's knowledge comprehends all space and all time—past, present, and future.<sup>1</sup>  
**We deny** that the present non-existence of future things and events entails their being unknowable to God, who "calls the things that are not as if they were."<sup>2</sup>

1. 2 Chronicles 16:9; 1 Samuel 10:2-9; Job 28:24; Isaiah 46:9-10; Matthew 10:29-30; 1 John 3:20; Rev. 20:13
2. Romans 4:17; Proverbs 16:33; Isaiah 46:9-10; 42:8-9

III. **We affirm** that God's knowledge is perfect and that His knowledge of the future is as certain as His knowledge of the past.<sup>1</sup>  
**We deny** that God's knowledge admits of either mistake or correction.<sup>2</sup>

1. 1 Samuel 10:2-9; Job 37:16; Psalm 139:16; 1 John 3:20
2. 1 Samuel 2:3; 1 Chron. 28:9; Job 28:24; 37:16; Psalms 119:168; 147:4-5; Isaiah 40:27-28; Matt. 10:29-30; John 21:17; Rom. 11:34-36; Heb. 4:13; James 1:17; 1 John 1:5; 3:20

IV. **We affirm** that God knows things present as present, things past as past, and things future as future.<sup>1</sup>

**We deny** that God's knowledge of temporal relations compromises the certitude of His knowledge of the future.<sup>2</sup>

1. Deut. 2:7; 2 Chron. 16:9; Job 28:24; Psalm 33:13; 94:9; 119:168; 139:1-4; Isaiah 44:7-8, 25-28; 46:9-11; Jer. 2:2-3; Acts 2:23; Rom. 4:17; Rev. 20:13
2. 1 Sam. 10:2-9; 23:10-13; 2 Kings 13:19; Job 37:16; Psalm 139:16; 147:4-5; Isaiah 40:27-28; 42:8-9; 44:25-28; 46:9-11; 48:18; Jer. 38:17-20; Matt. 11:21,23; John 21:17; Acts 2:23; Rom. 4:17

V. **We affirm** that God's knowledge of the future specifically includes the future choices of all free agents including Himself.<sup>1</sup>

**We deny** that the freedom of agents in choosing entails either the prior uncertainty or the prior unknowability of their choices.<sup>2</sup>

1. 1 Sam. 10:2-9; 23:10-13; Job 37:16; Psa. 139:1-4; 147:4-5; Isa. 44:7-8; 44:25-28; Jer. 38:17-20; Matt. 11:21, 23; Acts 2:23
2. Same as for the affirmation.

VI. **We affirm** that the freedom of moral agents entails that their choices are their own, not forced on them by anything external to themselves.<sup>1</sup>

**We deny** that the freedom of moral agents is founded on the complete liberty of the will from any restrictions inherent in the agents' own moral character or intellectual apprehension.<sup>2</sup>

1. Jer. 19:5; Hosea 5:3; 6:4; 8:11-13; Matt. 23:13; Eph. 4:17-19; Rev. 20:13 with Isaiah 30:18
2. Gen. 6:5; 8:21; Acts 26:18; Eph. 2:1-3; 4:17-19, 22; 2 Tim. 2:26

VII. **We affirm** that the moral character of free agents defines the moral content of their choices and that moral choices reveal moral character.<sup>1</sup>

**We deny** that the will of moral agents either is free from determination by their moral character or defines their moral character.<sup>2</sup>

1. Psa. 14:1-3; Jer. 13:23; Matt. 15:19; Rom. 1:28-32
2. Psa. 58:3; Jer. 13:23

VIII. **We affirm** that God's moral character is infinitely, eternally, and immutably holy, righteous, and good, ensuring that His choices will always be holy, righteous, and good.<sup>1</sup>

**We deny** that God's moral character is defined by His continuing choices.<sup>2</sup>

1. Gen. 18:25; Deut. 32:4; Psa. 19:8; 100:5; 106:1; 119:68; 145:9; Isa. 45:19; Mal. 3:6; Mat. 7:11; Acts 14:17; Rom. 8:28, 32; 2 Cor. 7:1; Heb. 12:10; James 1:17; 1 Pet. 1:16

2. Deut. 32:4; Mal. 3:6

IX. **We affirm** that God created man in His own image,<sup>1</sup> imparting to him, in man's original state, His communicable attributes of knowledge<sup>2</sup> and righteousness.<sup>3</sup>  
(A **DENIAL** has not been drafted.)

1. Gen. 1:27; 9:6; Col. 1:15
2. Gen. 1:28-30; 2:16, 24; 2 Cor. 3:18; Col. 3:10
3. Ecc. 7:29; Hosea 6:7; Rom. 8:29; 1 John 3:2

X. **We affirm** that the sin of Adam brought moral guilt and corruption on the whole human race, so that all natural descendants of Adam are born both guilty before the judgment of God<sup>1</sup> and with their wills enslaved to the sin in their own characters, so that all men freely but necessarily sin.<sup>2</sup>

**We deny** that the effect of Adam's sin is limited to imparting the mere potential for sin and guilt to his descendants, to shaping an environment that occasions or tempts to sin.<sup>3</sup>

1. Psa. 51:5; 58:3; Jer. 17:9; Rom. 5:12-21; 7:18; Eph. 2:3; 4:18; Titus 1:15
2. Gen. 6:5; 8:21; Acts 26:18; Eph. 2:1-3; 2 Tim. 2:26
3. Psa. 51:5; 58:3; Jer. 17:9; Rom. 5:12-21; 7:18; Eph. 2:3; 4:18; Titus 1:15

XI. **We affirm** that just as every man inherits from Adam the image of God, the cultural mandate, and the dignity and rights inherent in being human, so also every man inherits from Adam the guilt and corruption of sin.<sup>1</sup>  
(A **DENIAL** has not been drafted.)

1. Psa. 51:5; 58:3; Jer. 17:9; Rom. 5:12-21; 7:18; Eph. 2:3; 4:18; Titus 1:15

XII. **We affirm** that the faulty definition of free agency as the "power of contrary choice," as some define it, lies at the root of the contemporary movement among some professing Christians to deny the historic, orthodox doctrines of: (1) God's infinite, eternal, and unchangeable knowledge and moral perfection; (2) man's inherent guilt and corruption because of original sin; (3) the substitutionary, satisfactory atonement and redemption wrought in and by the death of Christ; (4) justification as the forensic imputation of the righteousness of Christ to guilty sinners on the grounds of faith; and (5) salvation as the work of God rather than of man.

**We deny:** (1) that all who believe in the aforementioned faulty definition of free agency as the "power of contrary choice" recognize any or all of these logical implications of the theory; (2) that the fact many adherents to this faulty definition of free agency fail to recognize these implications either justifies a complacent attitude toward the theory or reduces the danger inherent in the theory; and (3) that this faulty definition of free agency is ultimately compatible with the central, orthodox doctrines cited in Affirmation XII above.

1. No references for this A&D.

XIII. **We affirm** that the views of God, man, sin, the atonement, and salvation implied by the theory of free agency as the "power of contrary choice" are unbiblical, to the extreme of denying Christianity.<sup>1</sup>

**We deny** that the god of this theory is the God of the Bible. It is instead an idol constructed in the image of fallen and rebellious man. We further deny that the humanity described in this theory is the humanity described in scripture, that the atonement portrayed in this theory is the atonement portrayed in the Bible, and that the gospel outlined in this theory is the true gospel of the Bible.<sup>2</sup>

1. Refer to A&D #I through XI.
2. Refer to A&D #I through XI.