

whatever comfort they afford to the heart of a creature, we are obliged for all to his goodness. This puts all the rest upon a delightful exercise, this makes his wisdom design for us, and this makes his power to act for us. This veils his holiness from affrighting us, and this spirits his mercy to relieve us. All his acts toward man are but the workmanship of this. What moved him at first to create the world out of nothing, and erect so noble a creature as man, endowed with such excellent gifts? Was it not his goodness? What made him separate his Son to be a sacrifice for us, after we had endeavoured to raze out the first marks of his favour? Was it not a strong bubbling of goodness? What moves him to reduce a fallen creature to the due sense of his duty, and at last bring him into an eternal felicity? Is it not only his goodness? This is the captain attribute that leads the rest to act; this attends them, and spirits them all in his ways of acting. This is the complement and perfection of all his works; had it not been seen in creation, nothing of his compassions had been seen in redemption.

8. The truth of God

Augustus Hopkins Strong, in his *Systematic Theology* (Philadelphia: Judson, 1907), Volume I, pp. 260-262, says:

By truth we mean that attribute of the divine nature in virtue of which God's being and God's knowledge eternally conform to each other.

A. Negatively:

(a) The immanent truth of God is not to be confounded with that veracity and faithfulness which partially manifest it to creatures. These are transitive truth, and they presuppose the absolute and immanent attribute.

(b) Truth in God is not a merely active attribute of the divine nature. God is truth, not only in the sense that he is the being who truly knows, but also in the sense that he is the truth that is known. The passive precedes the active; truth of being precedes truth of knowing.

B. Positively:

(a) All truth among men, whether mathematical, logical, moral, or religious, is to be regarded as having its foundation in this immanent truth of the divine nature and as disclosing facts in the being of God.

(b) This attribute therefore constitutes the principle and guarantee of all revelation, while it shows the possibility of an eternal divine self-contemplation apart from and before all creation. It is to be understood only in the light of the doctrine of the Trinity.