

# THE SOVEREIGNTY OF GOD

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*“Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O LORD, and you are exalted as head above all. Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all.”*

– 1 Chronicles 29:11-12

*As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.*

– Genesis 50:20

## **Introduction – Why is this such a difficult and controversial doctrine?**

### **Two Major Questions:**

1. How can God be completely sovereign and yet mankind responsible for his willing choices?
2. Why is there evil and rebellion in the world if a good and holy God controls all things?

### **A Human Problem:**

1. There are limits to our knowledge (Deut. 29:29; Job 11:7-10; Isa. 40:14; Rom. 11:33-34).
2. There are seemingly no limits to our pride (Job 40:1-2, 4-5; 42:1-6; Dan. 4:28-37; Rev. 16:8-11, 21).

James Boyce writes: “The real problem with the sovereignty of God, from a human perspective, is not that the doctrine seems untrue, though there are problems in sorting it out intellectually, but rather that men and women basically do not like this disturbing and humbling aspect of God’s character... The basic reason why women and men do not like the doctrine of God’s sovereignty is that they do not want a sovereign God. They wish to be autonomous.”<sup>1</sup>

Theologian Lewis Chafer provides for us four important precautions<sup>2</sup> to keep in mind when taking up the study of God’s sovereignty: 1) the unregenerate struggle against this truth (cp. 1 Cor. 2:14; Rom. 1:19-21) 2) the immature Christian is likely struggle to accept this truth (cp. Heb.5:12); 3) the study is based on God’s revelation and there are limits to our knowledge (cp. Dt. 29:29); 4) there is a danger of going beyond the Scripture and overemphasizing one attribute of God to the detriment or loss of another. Additionally, it is important to keep in mind that the biblical doctrine of God’s sovereignty or providence is not to be confused with the philosophical notion of *determinism* (or *fatalism*) which suggests a kind of reality in which human choices are not real and/or are of no consequence and one in which everything is governed by a mechanical, impersonal force.

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<sup>1</sup> James Montgomery Boice, “Foundations of the Christian Life” (Downers Grove: InterVarsity Press, 1986), p. 119, 120.

<sup>2</sup> Lewis Sperry Chafer, *Systematic Theology*, v.1, p. 227.

## I. Theological Definition – *What does it mean for God to be sovereign?*

- A. Wayne Grudem: “God is continually involved with all created things in such a way that He (1) keeps them existing and maintaining the properties with which He created them; (2) cooperates with created things in every action, directing their distinctive properties to cause them to act as they do; and (3) directs them to fulfill His purposes.”<sup>3</sup> (Systematic Theology, p. 315)
- B. B.B. Warfield: “All things without exception, indeed, are disposed by Him, and His will is the ultimate account of all that occurs. Heaven and earth and all that is in them are the instruments through which He works His ends. Nature, nations, and the fortunes of the individual alike present in all their changes the transcript of His purpose. The winds are His messengers, the flaming fire His servant: every natural occurrence is His act; prosperity is His gift, and if calamity falls upon man it is the Lord that has done it (Amos 3:5, 6; Lamentations 3:33-38; Isaiah 47:7; Ecclesiastes 7:14; Isaiah 54:16). It is He that leads the feet of men, wit they whither or not; He that raises up and casts down; opens and hardens the heart; and creates the very thoughts and intents of the soul.”<sup>4</sup>
- C. Westminster Confession: “His eternal purpose, according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.”<sup>5</sup>
- D. A.H. Strong: “That eternal plan by which God has rendered certain all the events of the universe, past, present, and future.”<sup>6</sup>
- E. Henry Thiessen: “The decrees of God are His eternal purposes, based on His most wise and holy counsel, whereby He freely and unchangeably, for His own glory, ordained, either efficaciously or permissively all that comes to pass.”<sup>7</sup>
- F. Jerry Bridges: “God’s providence is His constant care for and His absolute rule over all His creation for His own glory and the good of all people.”<sup>8</sup>

## II. The Explanation of the Doctrine – *How extensive is the sovereignty of God?*

There are three coordinates that help us to understand the extent of God’s sovereignty. Grudem’s definition (above) is helpful in that it allows for a ready explanation as he references these three coordinates. Thus, God’s sovereignty is best explained by God’s activity in: 1) *Preservation*, 2) *Concurrence*, and 3) *Government*.<sup>9</sup>

- A. **PRESERVATION:** “God keeps all created things existing and maintaining the properties with which he created them.”
  - 1. Hebrews 1:3: “*he upholds the universe by the word of his power*”. The word “uphold” means more than “sustain”. The word carries the sense of active and purposeful control of things by carrying them from one place to another (cp. Luke 5:18; John 2:8; 2 Tim. 4:13).
  - 2. Colossians 1:17: “*in him all things hold together*.” Clearly, if Christ were to cease his sustaining activity everything except God Himself would cease to exist (cp. Acts 17:28; Neh. 9:6; 2 Pet. 3:7).

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<sup>3</sup> Wayne Grudem, *Systematic Theology*, p. 315.

<sup>4</sup> B.B. Warfield, *Biblical Doctrines, article on Predestination*, p. 9

<sup>5</sup> Westminster Shorter Catechism, Q.7

<sup>6</sup> A.H. Strong, *Systematic Theology*, p. 353.

<sup>7</sup> Henry Thiessen, *Lectures in Systematic Theology*, p. 147.

<sup>8</sup> Jerry Bridges, *Trusting God Even When Life Hurts*, p. 25.

<sup>9</sup> What follows is a summary of pages 316-322 from Grudem’s *Systematic Theology*.

3. God's preserving work is directly relevant to our very existence (Job 34:14-15; cf. Ps. 104:29) and also forms the basis for science as God has made and continues to sustain a universe that acts in predictable ways.

**B. CONCURRENCE:** "God cooperates with created things in every action, directing their distinctive properties to cause them to act as they do."

1. Inanimate Creation: Psalm 104:4, 14; 135:6-7; 148:8; Job 37:6-13; 38:12, 22-30, 32; Matt. 5:45.
2. Animals: Psa. 104:27-29; cf. Job 38:39-41; cp. Matt. 6:26; 10:29.
3. Seemingly "Random" or "Chance" Events: Prov. 16:33.
4. Events Fully Caused by God and Fully Caused by the Creature as Well: "The divine cause of each event works as an invisible, behind-the-scenes, directing cause and therefore could be called the 'primary cause' that plans and initiates everything that happens. But the created thing brings about actions in ways consistent with the creature's own properties, ways that can often be described by us or by professional scientists who carefully observe the processes. These creaturely factors and properties can therefore be called the 'secondary' causes of everything that happens, even though they are the causes that are evident to us by observation." (p. 319)
5. The Affairs of Nations: Job 12:23; Psa. 22:28; cp. Acts 17:26; cf. 14:16; see also Dan. 4:34-35.
6. All Aspects of Our Lives: "It is amazing to see the extent to which Scripture affirms that God brings about various events in our lives."
  - a) Our days before we were born: Psa. 139:16; Job 14:5; Gal. 1:15; cf. Jer. 1:5.
  - b) All our actions: Acts 17:28; Jer. 10:23; Prov. 20:24; 16:1, 9.
  - c) Our successes and failures: Psa. 75:6-7; Luke 1:52; Psa. 127:3; 1 Cor. 4:7; Psa. 18:34.
  - d) Our decisions: Prov. 21:1; cf. Ezra 6:22; 1:1; Psa. 33:14-15; Phil. 2:13.

**B. GOVERNMENT:** "God has a purpose in all that he does in the world and he providentially governs or directs all things in order that they accomplish his purposes." Grudem unpacks this aspect as His absolute rule: Psa. 103:19; Dan. 4:35; Rom. 11:36; 1 Cor. 15:27; Eph. 1:11; Phil. 2:10-11; Rom. 8:28. I would expand on this as involving 1) absolute authority (Mt. 28:18); 2) absolute control (1 Chr. 29:11-12; Ps. 47:7; Isa. 40:22); and 3) absolute freedom (Isa. 40:13, 14). Only God has absolute freedom.

### III. Description of Doctrine – *What the nature of God's sovereignty?*<sup>10</sup>

- A. It is singular: There is only one purpose of God, for convenience sake man makes distinctions between the decrees to create, to redeem, etc. The theological term used here is the word "decree". The decree of God is the total plan of God for His creation.

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<sup>10</sup> Theologian Lorraine Boettner supplies further Scriptural evidence: God's plan is eternal: 2 Tim. 1:9; Psa. 33:11; Isa. 37:26; 46:9-10; 2 Thess. 2:13; Matt. 25:34; 1 Pet. 1:20; Jer. 31:3; Acts 15:18; Psa. 139:16. God's plan is unchangeable: James 1:17; Isa. 14:24; 46:10-11; Num. 23:19; Mal. 3:6. The divine plan includes the future acts of men: Dan. 2:28; John 6:64; Matt. 20:18-19; "All the Scripture prophecies which are predictions of future events come under this heading..." The divine plan includes the fortuitous events or chance happenings: Prov. 16:33; Jonah 1:7; Acts 1:24, 26; Job 36:32; 1 Kings 22:28, 34; Job 5:6; Mark 14:30; cp. Genesis 37:28 and 45:5; Cp. 1 Samuel 9:15,16 and 9:5-10. Some events are recorded as fixed or inevitably certain: Luke 22:22; John 8:20; Matt. 24:36; Gen. 41:32; Hab. 2:3; Luke 21:24; Jer. 15:2; Job 14:5; Jer. 27:7. Even the sinful acts of men are included in the plan and are overruled for good: Gen. 50:20; Isa. 45:7; Amos 3:6; Acts 3:18; Matt. 21:42; Rom. 8:28. (*The Reformed Doctrine of Predestination*, pp. 14-16)

- Whatever was to transpire in time was decreed from eternity, whether good or evil, whether great or small, whether wrought directly by God or indirectly through agencies.
- B. It is eternal: The decree is eternal, immutable, and perfect. It was conceived in eternity and executed in time. It does not involve short-sightedness or hesitancy (Eph. 3:11; 1 Pet. 1:20; 2 Tim. 1:9).
  - C. It is wise: The decree is based on the wisdom of God (Rom. 11:33). God does nothing capriciously.
  - D. It is righteous: God is holy and cannot do anything that is not absolutely right and fair (Rom. 9:14).
  - E. It is gracious: God's plan for the world is a gracious plan (Rom. 9:23; Eph. 2:7).
  - F. It is free: God was under no compulsion; neither did anyone else instruct Him about this matter (Isa. 40:13, 14).
  - G. It is unconditional: Man's will is not sovereign to resist the will of God; however, God allows him to resist (Isa. 46:10; Eph. 1:11). The decrees lay neither compulsion nor obligation upon the wills of men. All human acts enter into the divine plan, although God's actual agency with regard to the evil is only a permissive agency. Man is wholly responsible for his sin (Mt. 18:7; 26:24).

#### **IV. Further Proof of the Doctrine from the Divine Nature:**

As difficult as it is to get our minds around the thought of an all-sovereign God, the more one looks through Scripture the harder it gets to imagine how God could be God apart from being sovereign. Spurgeon once preached:

*"O! (Providence) is an idea that overwhelms me—that God is working all! The sins of man, the wickedness of our race, the crimes of nations, the iniquities of kings, the cruelties of wars, the terrific scourge of pestilence—all these things in some mysterious way are working the will of God! We must not look at it; we cannot look at it. I cannot explain it. I cannot tell you where human will and free agency unite with God's sovereignty and with his unfailing decrees. This has been the place where intellectual gladiators have fought with each other ever since the time of Adam. Some have said, Man does as he likes; and others have said, God does as he pleases. In one sense, they are both true; but there is no man that has brains or understanding enough to show where they meet. We cannot tell how it is that I do just as I please as to which street I shall go home by; and yet I cannot go home but through a certain road. John Newton used to say, there were two streets to go to St. Mary Woolnoth; but Providence directed him as to which he should use. Last Sabbathday I came down a certain street I do not know why—and there was a young man who wished to speak to me; he wished to see me many times before. I say that was God's Providence—that I might meet that young man. Here was Providence, and yet there was my choice; how, I cannot tell. I cannot comprehend it. I believe that every particle of dust that dances in the sunbeam does not move an atom more or less than God wishes—that every particle of spray that dashes against the steamboat has its orbit as well as the sun in the heavens—that the chaff from the hand of the winnower is steered as the stars in their courses. The creeping of an aphid over the rosebud is as much fixed as the march of the devastating pestilence—the fall of sere leaves from a poplar is as fully ordained as the tumbling of an avalanche. He that believes in a God must believe this truth. There is no standing-point between this and atheism. There is no half way between a mighty God that worketh all things by the sovereign counsel of his will and no God at all. A God that cannot do*

*as he pleases—a God whose will is frustrated, is not a God, and cannot be a God. I could not believe in such a God as that.”<sup>11</sup>*

Boettner writes: “The very essence of consistent theism is that God would have an exact plan for the world, would foreknow the actions of all the creatures He proposed to create, and through His all-inclusive providence would control the whole system.”<sup>12</sup>

- A. From Divine Foreknowledge: The decree is the ground of foreknowledge. “When I say, ‘I know what I will do’, it is evident that I have determined already, and that my knowledge does not precede determination, but follows it and is based upon it.”<sup>13</sup>
- B. From Divine Wisdom: There is obviously design in the universe, therefore, there must have been a plan.
- C. From Divine Immutability: “What God does, He has always purposed to do. Since with Him there is no increase of knowledge or power, such as characterize finite beings, it follows that what under any given circumstances He permits or does, He must have eternally decreed to permit or do.”<sup>14</sup>
- D. From Divine Benevolence: To suppose that God leaves the course and destination of the universe up to chance or the individual wills of the creature is to suppose that God is not benevolent.

**Theological Significance:** It is in answering this basic question, “Does God have a plan?” that we can properly identify three theological positions: “*The Pelagian denies that God has a plan; the Arminian says that God has a general but not a specific plan; but the Calvinist says that God has a specific plan which embraces all events in all ages.*”<sup>15</sup>

## V. Objections to the Doctrine

Again we are encouraged to embrace our creatureliness as we come to grips with God’s sovereignty. Chafer:

*“There are issues involved in such a contemplation which are too vast for the finite mind to fathom, and no intelligent, reverent person will be surprised to discover the boundaries of his finite mind. When standing on the border between the finite and the infinite, between time and eternity, between the perfect, irresistible will of God and the impotent, perverted will of man, between sovereign grace and hell-deserving sin. Who among men is too proud to exclaim, ‘There are some things which I do not understand’...*

*It is probable that these questions are difficult largely because of man’s limited knowledge of the essential character of sin, of the essential, yet widely different, scope of the human evil as compared with the divine will, and of the true and ultimate purpose of God.”<sup>16</sup>*

### A. Objection: “For our choices to be real, they cannot be caused by God.”

1. **The Scripture presents both man’s will and God’s will as compatible**<sup>17</sup>. Grudem explains: “Our words, our steps, our movements, our hearts, and our abilities are all

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<sup>11</sup> Charles Spurgeon, from a sermon entitled “God’s Providence” (sermon #3114) on Ezekiel 1:15-19

<sup>12</sup> Lorraine Boettner, *The Reformed Doctrine of Predestination*, p. 13.

<sup>13</sup> A.H. Strong, *Systematic Theology*, p. 357.

<sup>14</sup> *Ibid.*, p. 358-359.

<sup>15</sup> Boettner, *Predestination*, p. 12.

<sup>16</sup> Chafer, *Systematic Theology*, v.1, p. 233.

<sup>17</sup> Often, indeed, Scripture speaks of divine foreordination and human responsibility in connection with the same actions in the same contexts. (See Gen. 50:10; 1 Kings 8:58-61; Prov. 16:4-5; Isa. 10:5-15; Jer. 29:10-14; Luke 22:22; John 1:12-13; 6:37; Acts 2:23; 4:27-28; 13:48-14:1; Rom. 9-10; Phil. 2:12-13; Col. 3:1-3)

from the Lord. But we must guard against misunderstanding. Here also, as with the lower creation, God's providential direction as an unseen, behind-the-scenes, 'primary cause,' should not lead us to deny the reality of our choices and actions. Again and again Scripture affirms that we really do cause events to happen. We are significant and responsible. We do have choices, and these are real choices that bring about real results... (Therefore) **it seems better to affirm that God causes all things that happen, but that he does so in such a way that he somehow upholds our ability to make willing, responsible choices, choices that have real and eternal results, and for which we are held accountable.** Exactly how God combines his providential control with our willing and significant choices, Scripture does not explain to us. But rather than deny one aspect or the others (simply because we cannot explain how both can be true), we should accept both in an attempt to be faithful to the teaching of all of Scripture."<sup>18</sup>

2. **The Scripture controls in the concept of 'free will'**<sup>19</sup>. Grudem elaborates: "If God exercises providential control over all events are we in any sense free? The answer depends in what is meant by the word free. In some sense of the word free, everyone agrees that we are free in our will and in our choices...However, Calvin explains that the term is so subject to misunderstanding that he himself tries to avoid using it. This is because 'free will is not sufficient to enable man to do good works, unless he be helped by grace' ...**Thus, when we ask whether we have 'free will', it is important to be clear as to what is meant by the phrase. Scripture nowhere says that we are 'free' in the sense of being outside of God's control or of being able to make decisions that are not cause by anything. Nor does it say that we are 'free' in the sense of being able to do right on our own apart from God's power. But we are nonetheless free in the greatest sense that any creature of God could be free – we make willing choices, choices that have real effects.** We are aware of no restraints on our will from God when we make decisions. We must insist that we have the power of willing choice; otherwise we fall into the error of fatalism or determinism and thus conclude that our choices do not matter, or that we cannot really make willing choices."<sup>20</sup>

**B. Objection: "For God to permit or cause evil makes God responsible for sin."**

1. **This objection hinges on a mistaken premise.** It assumes that a good God would not allow evil to continue. But the reasoning underneath this premise goes like this: We cannot think of any justifiable reason why God would allow suffering and evil to continue. Therefore, God cannot have such a reason. However, there are more than two possibilities (God is not all-good; not all-powerful). *The third alternative is that the all-good, all-powerful God who created the universe permitted evil and has a good reason for doing so!*

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<sup>18</sup> Grudem, *Systematic Theology*, p. 321.

<sup>19</sup> The error on the Arminian side of the debate is to argue for theological libertarianism which teaches that man's will is possessed of a godlike independence when making free choices. For theological libertarians, mankind always has the freedom to choose contrary to our character and desires however strong they may be and that the human will is really independent of every other aspect of our being. This must be, libertarians argue, in order for man to be held responsible for his actions. This faulty presupposition lies behind the latest theological heresy known as open theism which teaches, among other things, that God's control is limited as is His knowledge of the future. In an excellent refutation of this heresy, John Frame lists several reasons for why theological libertarianism runs against the current of Scripture (No Other God: A Response to Open Theism, pp. 123-128).

<sup>20</sup> *Ibid.*, p. 330-331.

2. **God is not the author of sin.** It is certainly true: a) that God is a holy God and hates sin; b) that God is an all-powerful God and could have prevented sin from entering the universe; and c) yet there is sin and suffering in the universe. God is not the author of sin, but the author of morally responsible beings who are themselves the authors of sin (Strong, p.365; Matt. 26:24; cp. James 1:13-14).
3. **The reason why evil exists is ultimately hidden in God's glory.** The book of Job offers no explanation for why evil exists or why it has befallen the righteous. Instead, through a series of questions, God causes Job to acknowledge his own creatureliness and God's transcendence. The only answer from God is that He has hidden the answer (mystery) and instead calls on humans to trust in His absolute goodness and absolute providence. Regarding evil itself, God reminds us through His Word of these basic truths: 1) Evil is temporary (Rom 8:19), 2) Evil is under God's control (Job 1), and 3) God uses evil to accomplish good (Rom 8:28).
4. **The existence of evil is not inconsistent with God's love.** But is the existence of evil inconsistent with His love? The instruction of Scripture actually leads us to think about it this way: Remember that God's glory is what benefits people most. And it is always loving for God to seek His glory to the highest extent in all that He does. So God allowed evil to exist because He knew that it would result in the greatest glory to His name. Therefore, it is loving for God to allow the temporary presence of evil in the universe since it will bring the greatest glory to Him.
5. **Evil is a byproduct of merciful patience.** So how can a just and true God tolerate evil and let it go on existing? One way to answer this problem is to see that it is not a problem of pain, but of pleasure. Strict justice lands each one of us in hell. Anything less than that, whether sickness, injury, poverty, hunger, or heartbreak – is mercy! Consider Jesus' dialogue with the disciples over who is deserving of judgment in Luke 13. Any pain and suffering less than the flames of eternal fire in hell is a merciful reprieve from God. Genesis tells us why we suffer – sin has entered into creation and we now live as fallen creatures in a fallen world (cp. Lam. 3:39: "Why should a living man complain, a man, about the punishment of his sins?"). But Genesis also shows us that we have all received a merciful reprieve from the just sentence delivered in Gen. 2:17.
6. **Additionally, Chafer offers three possible answers<sup>21</sup>:**
  - a) "The ultimate purpose of God being to bring men into the similitude of Himself, they, to reach this end, must come to know to some degree what God knows. They must recognize the evil character of sin. This God knows intuitively, but such knowledge can be gained by creatures only through observation and experience."
  - b) "There is that in God which no creature had ever seen...namely, His grace toward the fallen and sinful. But no demonstrations of grace are possible unless there are objects of grace, and there could be no objects of grace apart from the presence and experience of sin.
  - c) The principle of sin – a thing opposite to virtue – must be brought into complete and final judgment. The universe must be purged of the realities of sin and its possibilities. An abstract thing cannot be rightfully judged until it has become concrete.

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<sup>21</sup> Chafer, *Systematic Theology*, v.1, p. 235.

C. **Objection: “For God to be sovereign removes mankind from responsibility for our actions.”**

1. God commanded Adam not to sin (Gen. 2:17), yet Adam had to sin because God had planned from eternity that Christ would die (Rev. 13:8). But notice that God took no responsibility for Adam’s sin. Adam and Eve were fully responsible. God told Saul that if he had kept the commandments given to him his throne would have been established forever (1 Sam. 13:13), yet God had already promised that the Messiah would come from the tribe of Judah (Gen 49:10), not from Benjamin. But God is not responsible for Saul’s disobedience; Saul bears the full responsibility (see Matt. 26:24). Notice that Isaiah maintains this tension (Isa. 66:3-4) as does Ecclesiastes (7:29). See how Paul responds to the question in Rom. 9:19-20. Ultimately, the Scriptures state that we are morally responsible because God says we are!
2. This objection fails to recognize that the decrees become known only after the fact. One does not know he is elect until after he is saved. Some of the greatest soul-winners and church builders have had a very strong view of God’s predestination, e.g., the Apostle Paul (Rom. 9:1-2,22), Charles Spurgeon, George Whitfield, William Carey. Strong says: “This objection is therefore the mere excuse of indolence and disobedience”<sup>22</sup>. He says it is passing strange that people who hold this view do so only with regard to religious matters. They exert quite a bit of effort to work and earn money; to eat; to build their business or home; to win an athletic game, etc. There are at least three reasons to witness: 1) we do not know who the elect are, 2) we are commanded to preach to all men (Mk. 16:15), 3) the crime of the non-elect is their rejection of Christ.
3. This objection confounds the decrees of God with an unintelligent fate. Likewise, this objection ignores the logical relation between the decree of the end and the decree of the means to secure it (see Acts 27:22, 24, 31). Prayer, for example, is important. God has decreed that certain things will only come to pass through prayer. Thus decrees should encourage effort rather than discouraging it.

**VI. The Practical Implications of the Doctrine:**

(see Grudem, pp. 336-337; Bridges, *Trusting God*; and Boice, *Foundations of the Christian’s Faith*, pp. 121-23).

- A. **It gives us a bigger concept of God.** It helps to produce humility in man (Rom. 11:33-36).
- B. **It gives us confidence in the time of trouble and sorrow** (Rom. 8:28). God will punish sin (Gal. 6:7) and vindicate His people (Job).
- C. **It gives us security** knowing that everything is in God’s hands.
- D. **It gives us encouragement in evangelism** (Acts 18:9-10; Jn. 6:37).

**Conclusion:**

*“Now we must take God’s Word as we find it and receive its statements as true with whatever difficulties the reception of them may be attended. We may not be able to see how the existence of these decrees can consist with human liberty and responsibility or with the justice and goodness of God. But the fact is, we have nothing whatever to do with the reconciling of these apparently contrary things. That is God’s province, not ours. If we find both clearly revealed, we are bound to receive both.”<sup>23</sup>*

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<sup>22</sup> Strong, *Systematic Theology*, p. 363.

<sup>23</sup> Hermannus Venemman, *Institutes of Theology*, pp.334-35