

The Works of God Chart

(A demonstration of His attributes for His glory)

The Knowledge, Wisdom and Will of God

The **knowledge** of God may be defined as that perfection of God whereby He, in an entirely unique manner, knows Himself and all things possible and actual in one eternal and most simple act.

The **wisdom** of God may be defined as that perfection of God whereby He applies His knowledge to the attainment of His ends in a way which glorifies Him most.

The **will** of God may be defined as that perfection of His Being whereby He, in a most simple act, goes out towards Himself as the highest good (i.e. delights in Himself as such) and towards His creatures for His own name's sake, and is thus the ground of their being and continued existence.

The Divine Decrees of God

The decree of God may be defined as His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath foreordained whatsoever comes to pass.

Predestination

Predestination may be defined as the counsel of God concerning fallen men, including the sovereign election of some and the righteous reprobation of the rest.

Election

Election may be defined as that eternal act of God whereby He, in His sovereign good pleasure, and on account of no foreseen merit in them, chooses a certain number of men to be the recipients of special grace and of eternal salvation.

Reprobation

Reprobation may be defined as that eternal decree of God whereby He has determined to pass some men by with the operations of His special grace, and to punish them for their sins, to the manifestation of His justice.

Creation

The creation of God may be defined as that free act of God whereby He, according to His sovereign will and for His own glory, in the beginning brought forth the whole visible and invisible universe, without the use of preexistent material, and thus gave it an existence, distinct from His own and yet always dependent on Him.

Providence

The application of the work of redemption by regeneration, effectual calling, conversion, justification, sanctification and glorification.

The providence of God may be defined as that continued exercise of the divine energy whereby the Creator preserves all His creatures, is operative in all that comes to pass in the world, and directs all things to their appointed end. **Preservation:** Preservation may be defined as that continuous work of God by which He maintains the things which He created, together with the properties and powers with which He endowed them. **Concurrence:** Concurrence may be defined as the co-operation of the divine power with all subordinate powers, according to the pre-established laws of their operation, causing them to act and to act precisely as they do. **Government:** The divine government may be defined as that continued activity of God whereby He rules all things teleologically so as to secure the accomplishment of the divine purpose.

The determination to pass by some men for salvation.

The fall of Man

Redemption

The action of God in saving Man from his sin by gaining possession of him in exchange for a payment clearing his debt and buying his freedom.

Condemnation

The determination to punish those who are passed by for their sins

With regard to Election God is not chargeable with injustice. The fact that God favours some and passes by others, does not warrant the charge that He is guilty of injustice. We can speak of injustice only when one party has a claim on another. If God owed the forgiveness of sin and eternal life to all men, it would be an injustice if He saved only a limited number of them. But the sinner has absolutely no right or claim on the blessings which flow from divine election. As a matter of fact he has forfeited these blessings. Not only have we no right to call God to account for electing some and passing others by, but we must admit that He would have been perfectly just, if He had not saved any, Matt. 20:14,15; Rom. 9:14,15.

With regard to Reprobation: Preterition is purely passive, a simple passing by without any action on man, but condemnation is efficient and positive. Those who are passed by are condemned on account of their sin. We should guard against the idea, however, that as election and reprobation both determine with absolute certainty the end unto which man is predestined and the means by which that end is realized, they also imply that in the case of reprobation as well as in that of election God will bring to pass by His own direct efficiency whatsoever He has decreed. This means that, while it can be said that God is the author of the regeneration, calling, faith, justification, and sanctification, of the elect, and thus by direct action on them brings their election to realization, it cannot be said that He is also the responsible author of the fall, the unrighteous condition, and the sinful acts of the reprobate by direct action on them, and thus effects the realization of their reprobation. God's decree undoubtedly rendered the entrance of sin into the world certain, but He did not predestinate some unto sin, as He did others unto holiness. And as the holy God He cannot be the author of sin.

It is sometimes represented as if God destined some men for eternal destruction, simply by an act of His sovereign will, without taking account of their sin; as if, like a tyrant, He simply decided to destroy a large number of His rational creatures, purely for the manifestation of His glorious virtues. *But the Bible doesn't represent* the idea of a tyrannical God. While preterition is an act of God's sovereign will, the second element of reprobation, namely, condemnation, is an act of justice and certainly takes account of sin.