

This arrangement of the Greek text and the English translation is in the **Public Domain.**

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (usually **WITHOUT the marginal readings** and their punctuation). Verse references are added before each Greek verse.

The English translation with three highlight colors: **first**, **second**, **third**, plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. *Italics* are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings 1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter

book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2008, is totally responsible for English translations, references and selected quotes. Users bringing errors to my attention would be greatly appreciated.

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind will NOT receive a "thank you" OR REPLY OF ANY KIND].

NOTE: Some people in the Bible had more than one name **AND MANY different people** had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman **almost always** have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μενει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

ELECTION – REPROBATION

Stated and Illustrated in the BIBLE

Election

EPH 1:4 καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου, ειναι ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη, even as **He chose us in Him before the foundation of the world** [ACT 2:23; 13:48; 15:18; JER 1:5; 2TH 2:13; 2TI 1:9; 1PE 1:20; TIT 1:1, 2], **for us to be holy and without blemish before Him.** [In love -part of verse 5]

Reprobation

1PE 2:6 διοτι περιεχει εν γραφη ιδου τιθημι εν σιων λιθον εκλεκτον ακρογωνιαιον εντιμον και ο πιστευων επ αυτω ου μη καταισχυνη

Wherefore is contained in the Scripture [ISA 28:16], Behold, I lay in Zion an elect, precious Cornerstone, and the one believing in Him will by no means be disappointed [ROM 10:11].

1PE 2:7 υμιν ουν η τιμη τοις πιστευουσιν απιστουσιν δε λιθος ον απεδοκιμασαν οι οικοδομουντες ουτος εγενηθη εις κεφαλην γωνιας

To you therefore who are believing He is precious. But to those who are unbelieving He is a Stone Who the builders rejected. The same is made the head of the corner,

1PE 2:8 και λιθος προσκομματος και πετρα σκανδαλου οι προσκοπτουσιν τω λογω απειθουντες εις ο και ετεθησαν

and a stone of offense and a rock of stumbling, to those who stumble at the Word, being disobedient. TO WHICH ALSO THEY WERE APPOINTED [See ROM 9:28].

ACT 1:25 λαβειν τον τοπον της διακονιας ταυτης και αποστολης αφ ης παρεβη ιουδας πορευθηναι εις τον τοπον τον ιδιον
that he may take part of this ministry and apostleship, from which Judas turned aside **to go into HIS OWN PLACE.**

EPHESIANS 2:1-10

EPH 2:1 και υμας οντας νεκρους τοις παραπτωμασιν και ταις αμαρτιαις υμων **And you BEING DEAD in your trespasses and sins** [Sin, trespass and transgression [1JO 3:4] are all synonyms; PSA 51:5; JAM 2:26. The KJV, **AND** other revisions, ADDITION to verse one goes back at least to Tyndale's 1534 NT];

EPH 2:2 εν αις ποτε περιεπατησατε κατα τον αιωνα του κοσμου τουτου κατα τον αρχοντα της εξουσιας του αερος του πνευματος του νυν ενεργουντος εν τοις υιοις της απειθειας

in which you then walked according to the course of this world [1CO 6:9-11], according to **the ruler** [the Devil - Satan] **of the authority of the air**, of the spirit [the Devil - Satan] **who is now working in the sons of disobedience;**

EPH 2:3 εν οις και ημεις παντες ανεστραφημεν ποτε εν ταις επιθυμιαις της σαρκος ημων ποιουντες τα θεληματα της σαρκος και των διανοιων και ημεθα τεκνα φυσει οργης ως και οι λοιποι

in whom also WE ALL conducted ourselves then in the perverted desires of our flesh, **doing the will of the flesh and of the mind**, and were **by nature children of wrath, even as the rest.**

EPH 2:4 ο δε θεος πλουσιος ων εν ελεει δια την πολλην αγαπην αυτου ην ηγαπησεν ημας

BUT GOD, being rich in mercy, because of His much love with which He loved us,

EPH 2:5 και οντας ημας νεκρους τοις παραπτωμασιν συνεζωοποιησεν τω χριστω χαριτι εστε σεσωσμενοι

EVEN BEING DEAD IN OUR TRESPASSES [See EPH 2:1],

MADE US ALIVE TOGETHER IN CHRIST,
(by grace you have been saved);

EPH 2:6 και συνηγειρεν και συνεκαθισεν εν τοις επουρανιοις εν χριστω ιησου

and has raised us up and seated us together in the Heavenly places in Christ Jesus,

[SEE COL 1:13 Who delivered us from the authority [dominion OR kingdom] of the dark [of the Devil - Satan; See EPH 2:2] and transferred us into the Kingdom of His beloved Son [a present Kingdom and a present possession, though much is yet to be possessed - PHI 1:6; EPH 1:13, 14; 1CO 1:22; 2CO 5:5],

EPH 2:7 ινα ενδειξηται εν τοις αιωσιν τοις επερχομενοις το υπερβαλλον πλουτος της χαριτος αυτου εν χρηστοτητι εφ ημας εν χριστω ιησου

in order that in the coming ages He might show the exceeding riches of His grace in mercy toward us in Christ Jesus.

EPH 2:8 τη γαρ χαριτι εστε σεσωσμενοι δια πιστεως και τουτο ουκ εξ υμων θεου το δωρον

For by grace you have been saved through faith [TIT 3:5, 6: JOH 6:44; JAM 2:19]; and this NOT of you — [it is] the gift of God;

EPH 2:9 ουκ εξ εργαων ινα μη τις καυχησηται

NOT of works in order that no one might boast.

EPH 2:10 αυτου γαρ εσμεν ποιημα κτισθεντες εν χριστω ιησου επι εργαοις αγαθοις οις προητοιμασεν ο θεος ινα εν αυτοις περιπατησωμεν

For we are made [a product], created in Christ Jesus to do good works, which God prepared [planned] beforehand [EPH 1:4] in order that we might walk in them.

EPHESIANS ILLUSTRATED BY THE CONVERSION OF PAUL AS TOLD BY PAUL IN: ACTS 25:17-27; 26:1-32

ACT 25:17 συνελθοντων ουν ενθαδε αναβολην μηδεμιαν ποιησαμενος τη εξης καθισας επι του βηματος εκελευσα αχθηναι τον ανδρα

Therefore, when they were come here, without any delay on the next day I sat on the judgment seat, and ordered the man to be brought.

ACT 25:18 περι ου σταθεντες οι κατηγοροι ουδεμιαν αιτιαν εφερον ων εγω υπενοουν πονηρων

Against whom when the accusers stood up, they brought no accusation of such things as I expected:

ACT 25:19 ζητηματα δε τινα περι της ιδιας δεισιδαιμονιας ειχον προς αυτον και περι τινος ιησου τεθνηκοτος ον εφασκεν ο παυλος ζην
but had certain questions against him of their own religion, even concerning one Jesus, Who had died, whom Paul asserted to be alive.

ACT 25:20 απορουμενος δε εγω την περι τουτων ζητησιν ελεγον ει βουλοιτο πορευεσθαι εις ιεροσολυμα κακει κρινεσθαι περι τουτων
And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these things.

ACT 25:21 του δε παυλου επικαλεσαμενου τηρηθηναι αυτον εις την του σεβαστου διαγνωσιν εκελευσα τηρεισθαι αυτον εως ου αναπεμψω αυτον προς καισαρα
But when Paul had appealed to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.'

ACT 25:22 αγριππας δε προς τον φηστον εβουλομην και αυτος του ανθρωπου ακουσαι αυριον φησιν ακουση αυτου

Then Agrippa said to Festus, *I would also hear the man myself.*

Tomorrow, said he, you shall hear him.

ACT 25:23 τη συν επαυριον ελθοντος του αγριππα και της βερνικης μετα πολλης φαντασιας και εισελθοντων εις το ακροατηριον συν τε χιλιαρχοις και ανδρασιν τοις κατ εξοχην της πολεως και κελευσαντος του φηστου ηχθη ο παυλος
Therefore the next day, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought in.

ACT 25:24 και φησιν ο φηστος αγριππα βασιλευ και παντες οι συμπαροντες ημιν ανδρες θεωρειτε τουτον περι ου απαν το πληθος των ιουδαιων ενετυχεν μοι εν τε ιεροσολυμοις και ενθαδε βοωντες μη δειν αυτον ζην μηκετι

And Festus said, *King Agrippa, and all men which are here present with us, you see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.*

ACT 25:25 εγω δε κατελαβομην μηδεν αξιον αυτον θανατου πεπραχεναι αυτου δε τουτου επικαλεσαμενου τον σεβαστον εκρινα πεμπειν

But when I found that he had committed nothing worthy of death, and that he himself has appealed to Augustus, I determined to send him.

ACT 25:26 περι ου ασφαλεις τι γραψαι τω κυριω ουκ εχω διο προηγαγον αυτον εφ υμων και μαλιστα επι σου βασιλευ αγριππα οπως της ανακρισεως γενομενης σχω τι γραψω

Concerning whom I have nothing reasonable to write to my lord.

Wherefore I have brought him out before you, and especially before you, Oh king Agrippa, that, after your examination, I may have something to write.

ACT 25:27 αλογον γαρ μοι δοκει πεμποντα δεσμιον μη και τας κατ αυτου αιτιας σημαναι

For it seems to me unreasonable to send a prisoner, and nothing to indicate the reasons against him.

ACT 26:1 Αγριππας δε προς τον Παυλον εφη επιτρεπεται σοι υπερ σεαυτου λεγειν τοτε ο Παυλος εκτεινας την χειρα απελογειτο

Then Agrippa said to Paul, *You are permitted to speak for yourself.* Then Paul stretched out his hand, and answered for himself:

ACT 26:2 περι παντων ων εγκαλουμαι υπο ιουδαιων βασιλευ αγριππα ηγημαι εμαυτον μακαριον επι σου μελλων σημερον απολογεισθαι

I think myself happy, king Agrippa, because I shall answer for myself this day before you touching all the things whereof I am accused of the Jews:

ACT 26:3 μαλιστα γνωστην οντα σε παντων των κατα ιουδαιους εθων τε και ζητηματων διο δεομαι μακροθυμως ακουσαι μου

especially because I know you to be expert in all customs and questions which are among the Jews: wherefore I beg you to hear me patiently.

ACT 26:4 την μεν ουν βιωσιν μου εκ νεοτητος την απ αρχης γενομενην εν τω εθνει μου εν τε ιεροσολυμοις ισασιν παντες ιουδαιοι

My manner of life from my youth, which was at the first among my own nation and at Jerusalem, is known by all the Jews;

ACT 26:5 προγνωσκοντες με ανωθεν εαν θελωσιν μαρτυρειν οτι κατα την ακριβεστατην αιρεσιν της ημετερας θρησκειας εξησα φαρισαιος

knowing me from the first (if they will testify) that according to the most strict sect of our religion, I lived a Pharisee.

ACT 26:6 και νυν επ ελπιδι της εις τους πατερας ημων επαγγελιας γενομενης υπο του θεου εστηκα κρινομενος

And now I stand in judgment for the hope of the promise made of God, to our fathers:

ACT 26:7 εις ην το δωδεκαφυλον ημων εν εκτενεια νυκτα και ημεραν λατρευον ελπιζει κατανησαι περι ης ελπιδος εγκαλουμαι υπο ιουδαιων βασιλευ

to which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

ACT 26:8 τι απιστον κρινεται παρ υμιν ει ο θεος νεκρους εγειρει

Why should it be thought a thing incredible with you, that God should raise the dead?

ACT 26:9 εγω μεν ουν εδοξα εμαυτω προς το ονομα ιησου του ναζωραιου δειν πολλα εναντια πραξαι

I, myself, therefore thought, that I ought to do many things contrary to the name of Jesus of Nazareth.

ACT 26:10 ο και εποιησα εν ιεροσολυμοις και πολλους τε των αγιων εγω εν φυλακαις κατεκλεισα την παρα των αρχιερεων εξουσιαν λαβων αναιρουμενων τε αυτων κατηνεγκα ψηφον

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

ACT 26:11 και κατα πασας τας συναγωγας πολλακις τιμωρων αυτους ηναγκαζον βλασφημειν περισσως τε εμμαινομενος αυτοις εδιωκον εως και εις τας εξω πολεις

And I punished them often in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities.

ACT 26:12 εν οἰς πορευομενος εις την δαμασκον μετ εξουσιας και επιτροπης της των αρχιερεων

In which as I went to Damascus with authority and commission of the chief priests,

ACT 26:13 ημερας μεσης κατα την οδον ειδον βασιλευ ουρανοθεν υπερ την λαμπροτητα του ηλιου περιλαμψαν με φως και τους συν εμοι πορευομενους

at midday, Oh king, I saw in the way a light from Heaven, above the brightness of the Sun, shining round about me AND THOSE WHO WERE GOING WITH ME.

ACT 26:14 παντων τε καταπεσοντων ημων εις την γην ηκουσα φωνην λεγουσαν προς με τη εβραιδι διαλεκτω σαουλ σαουλ τι με διωκεις σκληρον σοι προς κεντρα λακτιζειν

And when we had all fallen to the Earth, I heard a voice speaking to me and saying in the Hebrew language, 'Saul, Saul, why do you persecute Me? It is hard for you to kick against the goads.'

ACT 26:15 εγω δε ειπα τις ει κυριε ο δε κυριος ειπεν εγω ειμι ιησους ον συ διωκεις

And I said, Who are you, Lord? And the Lord said, I am Jesus whom you persecute.

ACT 26:16 αλλα αναστηθι και στηθι επι τους ποδας σου εις τουτο γαρ ωφθην σοι προχειρισασθαι σε υπηρετην και μαρτυρα ων τε ειδες με ων τε οφθησομαι σοι

But rise, and stand on your feet: FOR I HAVE APPEARED TO YOU FOR THIS PURPOSE, TO MAKE YOU A MINISTER AND A WITNESS BOTH OF THESE THINGS WHICH YOU HAVE SEEN, AND OF THOSE THINGS IN THE WHICH I WILL APPEAR TO YOU;

ACT 26:17 εξαιρουμενος σε εκ του λαου και εκ των εθνων εις ους εγω αποστελλω σε

CHOOSING YOU from the people, and from the nations, to whom I send you,

ACT 26:18 ανοιξαι οφθαλμους αυτων του επιστρεψαι απο σκοτους εις φως και της εξουσιας του σατανα επι τον θεον του λαβειν αυτους αφεσιν αμαρτιων και κληρον εν τοις ηγιασμενοις πιστει τη εις εμε

to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among these who are sanctified by faith that is in Me.

ACT 26:19 οθεν βασιλευ αγριππα ουκ εγενομην απειθης τη ουρανω οπτασια

Whereupon, king Agrippa, I was not disobedient to the heavenly vision:

ACT 26:20 αλλα τοις εν δαμασκω πρωτον τε και ιεροσολυμοις πασαν τε την χωραν της ιουδαιας και τοις εθνεσιν απηγγελον μετανοειν και επιστρεφειν επι τον θεον αξια της μετανοιας εργα πρασσοντας

but showed first to those of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the nations, that they should repent and turn to God, and do works worthy of repentance.

ACT 26:21 ενεκα τουτων με ιουδαιοι συλλαβομενοι εν τω ιερω επειρωντο διαχειρισασθαι

On account of these things the Jews found me in the temple, and went about to kill me.

ACT 26:22 επικουριας ουν τυχων της απο του θεου αχρι της ημερας ταυτης εστηκα μαρτυρομενος μικρω τε και μεγαλω ουδεν εκτος λεγων ων τε οι προφηται ελαλησαν μελλοντων γινεσθαι και μουσης

Having therefore obtained help of God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

ACT 26:23 ει παθητος ο χριστος ει πρωτος εξ αναστασεως νεκρων φως μελλει καταγγελλειν τω τε λαω και τοις εθνεσιν

That Christ should suffer, and that He should be the first that should rise from the dead, and should show light to the people, and to the nations.

ACT 26:24 ταυτα δε αυτου απολογουμενου ο φηστος μεγαλη τη φωνη φησιν μαινη παυλε τα πολλα σε γραμματα εις μανιαν περιτρεπει

And as he thus spoke for himself, Festus said with a loud voice, *Paul, you are beside yourself; your much learning does make you mad.*

ACT 26:25 ο δε παυλος ου μαινομαι φησιν κρατιστε φηστε αλλα αληθειας και σωφροσυνης ρηματα αποφθεγγομαι

But Paul said, I am not mad, most noble Festus; but speak forth the words of truth and good judgment.

ACT 26:26 επισταται γαρ περι τουτων ο βασιλευς προς ον παρρησιαζομενος λαλω λανθανειν γαρ αυτον τουτων ου πειθομαι ουθεν ου γαρ εστιν εν γωνια πεπραγμενον τουτο

For the king knows of these things, before whom also I speak boldly: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

ACT 26:27 πιστευεις βασιλευ αγριππα τοις προφηταις οιδα οτι πιστευεις

King Agrippa, do you believe the prophets? I know that you believe.

ACT 26:28 ο δε αγριππας προς τον παυλον εν ολιγω με πειθεις χριστιανον ποιησαι

Then Agrippa said to Paul, Almost you persuade me to be a Christian.

ACT 26:29 ο δε παυλος ευξαιμην αν τω θεω και εν ολιγω και εν μεγαλω ου μονον σε αλλα και παντας τους ακουοντας μου σημερον γενεσθαι τοιουτους οποιος και εγω ειμι παρεκτος των δεσμων τουτων

I would to God, that not only you, but also all who hear me this day, were both almost and altogether such as I am, except these bonds.

ACT 26:30 ανεστη τε ο βασιλευς και ο ηγεμων η τε βερνικη και οι συγκαθημενοι αυτοις

And when he had thus spoken, the king rose up, and the governor, and Bernice, and those who sat with them:

ACT 26:31 και αναχωρησαντες ελαλουν προς αλληλους λεγοντες οτι ουδεν θανατου η δεσμων αξιον πρασσει ο ανθρωπος ουτος

and when they were gone aside, they talked between themselves, saying, *This man does nothing worthy of death or of bonds.*

ACT 26:32 Αγριππας δε τω φηστω εφη απολελυσθαι εδυνατο ο ανθρωπος ουτος ει μη επεκεκλητο καισαρα

Then said Agrippa to Festus, This man might have been set at liberty, if he had not appealed to Caesar.

John Calvin on God's omnipotence, decrees and providence

[From pages 231 to 235 of his *Institutes* - Beveridge Translation (1800)].

[Old English updated; words referring to God are capitalized. Bible references are in 3 digit form – aal]

3. And truly God claims omnipotence to Himself, and would have us to acknowledge it, — not the vain, indolent, slumbering omnipotence which sophists invent, but vigilant, efficacious, energetic, and ever active, — not an omnipotence which may only act as a general principle of confused motion, as in ordering a stream to keep within the channel once prescribed to it, but one which is intent on individual and special movements. God is deemed omnipotent, not because He can act though

He may cease or be idle, or because by a general instinct He continues the order of nature previously appointed; **BUT because, governing Heaven and Earth by His providence, He so overrules all things that nothing happens without His counsel.** For when it is said in the Psalms, *He has done whatever He has pleased*, [PSA 115:3], the thing meant is His sure and deliberate purpose. It were dull to interpret the Psalmist's words in philosophic fashion, to mean that God is the primary agent, because the beginning and cause of all motion. **This rather is the solace of the faithful, in their adversity, that every thing which they endure is by the ordination and command of God, THAT THEY ARE UNDER HIS HAND.** But if the government of God thus extends to all His works, it is a childish objection to confine it to natural influx. Those moreover who confine the providence of God within narrow limits, as if He allowed all things to be born along freely according to a perpetual law of nature, do not more defraud God of His glory than themselves of a most useful doctrine; for nothing were more wretched than man if he were exposed to all possible movements of the sky, the air, the Earth, and the water. We may add, that by this view the singular goodness of God towards each individual is unbecomingly impaired. David exclaims, [PSA 8:3], that infants hanging at their mothers breasts are eloquent enough to celebrate the glory of God, because, from the very moment of their births they find a food prepared for them by heavenly care. Indeed, if we do not shut our eyes and senses to the fact, we must see that some mothers have full provision for their infants, and others almost none, according as it is the pleasure of God to nourish one child more liberally, and another more sparingly. Those who attribute due praise to the omnipotence of God thereby derive a double benefit. **He to whom Heaven and Earth belong, and whose nod all creatures must obey, is fully able to reward the honor which they pay to Him, and they can rest secure in the protection of Him to whose control everything that could do them harm is subject, by whose authority, Satan, with all his wild rage and devices, is curbed as with a bridle, and on whose will everything adverse to our safety depends.** In this way, and in no other, can the immoderate and superstitious fears, excited by the dangers to which we are exposed, be calmed or subdued. I say superstitious fears. For such they are, as often as the dangers threatened by any created objects inspire us with such terror, that we tremble as if they had in themselves a power to hurt us, or could hurt at random or by chance; or as if we had not in God a sufficient protection against them. For example, Jeremiah forbids the children of God *to be dismayed at the signs of heaven, as the heathen are dismayed at them*, [JER 10:2]. He does not, indeed, condemn every kind of fear. But as unbelievers transfer the government of the world from God to the stars, imagining that happiness or misery depends on their decrees or predictions, and not on the Divine

will, the consequence is, that their fear, which ought to have reference to Him only, is diverted to stars and comets. **Let him, therefore, who would beware of such unbelief, always bear in mind, that there is no random power, or agency, or motion in the creatures, who are so governed by the secret counsel of God, that nothing happens but what He has knowingly and willingly decreed.**

4. First, then, let the reader remember that the providence we mean is not one by which the Deity, sitting idly in heaven, looks on at what is taking place in the world, **but one by which He, as it were, holds the steering wheel and overrules all events.** Hence His providence extends not less to the hand than to the eye. When Abraham said to his son, *God will provide*, [GEN 22:8], he meant not merely to assert that the future event was foreknown to God but to resign the management of an unknown business to the will of Him whose province it is to bring perplexed and doubtful matters to a happy result. Hence it appears that providence consists in action. What many talk of bare prescience is the merest trifling. Those do not err quite so grossly who attribute government to God, but still, as I have observed, a confused and promiscuous government which consists in giving an impulse and general movement to the machine of the globe and each of its parts, but does not specially direct the action of every creature. **It is impossible, however, to tolerate this error.** For, according to its promoters, there is nothing in this providence, which they call universal, to prevent all the creatures from being moved contingently, or to prevent man from turning himself in this direction or in that, according to the mere freedom of his own will. In this way they make man a partner with God, — God, by His energy, impressing man with the movement by which he can act, agreeably to the nature conferred upon him while man voluntarily regulates his own actions. In short, **their doctrine is, that the world, the affairs of men, and men themselves, are governed by the power, but not by the decree of God.** I say nothing of the Epicureans, (a pest with which the world has always been plagued,) who dream of an inert and idle God, and others, not a whit sounder, who of old pretended that God rules the upper regions of the air, but leaves the inferior to Fortune. Against such evident madness even dumb creatures lift their voice.

My intention now is, to refute an opinion which has very generally obtained — an opinion which, while it concedes to God some blind and equivocal movement, withholds what is of principal importance, viz., the disposing and directing of every thing to its proper end by

incomprehensible wisdom. By withholding government, it makes God the ruler of the world in name only, not in reality. For what, I ask, is meant by government, if it be not to preside so as to regulate the destiny of that over which you preside? I do not, however, totally repudiate what is said of a universal providence, provided, on the other hand, it is conceded to me that the world is governed by God, not only because He maintains the order of nature appointed by Him, but because He takes a special charge of every one of His works. It is true, indeed, that each species of created objects is moved by a secret instinct of nature, as if they obeyed the eternal command of God, and spontaneously followed the course which God at first appointed. And to this we may refer our Savior's words, that He and His Father have always been at work from the beginning, [JOH 5:17]; also the words of Paul, that *in Him we live, and move, and have our being*, [ACT 17:28]; also the words of the author of the Epistle to the Hebrews, who, when wishing to prove the divinity of Christ, says, that He upholds *all things by the word of His power*, [HEB 1:3]. But some, under pretext of the general, hide and obscure the special providence, which is so surely and clearly taught in Scripture, that it is strange how any one can bring himself to doubt of it. And, indeed, those who interpose that disguise are themselves forced to modify their doctrine, by adding that many things are done by the special care of God. This, however, they erroneously confine to particular acts. **The thing to be proved, therefore, is, that single events are so regulated by God, AND ALL EVENTS SO PROCEED FROM HIS DETERMINATE COUNSEL, THAT NOTHING HAPPENS BY CHANCE.**

5. Assuming that the beginning of motion belongs to God, but that all things move spontaneously or casually, according to the impulse which nature gives, the change by the laws of nature of day and night, summer and winter, will be the work of God; inasmuch as He, in assigning the office of each, appointed a certain law, namely, that they should always with uniform tenor observe the same course, day succeeding night, month succeeding month, and year succeeding year. But, as at one time, excessive heat, combined with drought, burns up the fields; at another time excessive rains rot the crops, while sudden devastation is produced by tempests and storms of hail, these will not be the works of God, unless in so far as rainy or fair weather, heat or cold, are produced by the coming together of the stars, and other natural causes. **According to this view, THERE IS NO PLACE LEFT EITHER FOR THE PATERNAL FAVOR, OR THE JUDGMENTS OF GOD.** If it is said that God fully manifests His kindness to the human race, by furnishing Heaven and Earth with the

ordinary power of producing food, the explanation is meager and heathenish: as if the fertility of one year were not a special blessing, the poverty and famine of another a special punishment and curse from God. But as it would occupy too much time to enumerate all the arguments, let the authority of God Himself suffice. In the Law and the Prophets he repeatedly declares, that as often as He waters the Earth with dew and rain, He manifests His favor, that by His command the Heaven becomes hard as iron, the crops are destroyed by mildew and other evils, that storms and hail, in devastating the fields, are signs of sure and special vengeance. **This being admitted, IT IS CERTAIN THAT NOT**

A DROP OF RAIN FALLS WITHOUT THE EXPRESS COMMAND OF GOD. David, indeed, [PSA

146:9], extols the general providence of God in supplying food to the young ravens that cry to Him but when God Himself threatens living creatures with famine, does He not plainly declare that they are all nourished by Him, at one time with scanty, at another with more ample measure? **It is childish, as I have already said, to confine this to**

particular acts, when Christ says, without reservation, THAT NOT A SPARROW FALLS TO THE GROUND WITHOUT THE WILL OF HIS

FATHER, [MAT 10:29]. **Surely, if the flight of birds is regulated by the counsel of God, we must acknowledge with the prophet, that while He dwells on high, He humbles Himself to behold the things that are in Heaven and in the Earth,**

[PSA 113:5, 6].