

the work of redemption that this divine attribute is specially revealed. It is by the Church, that God has determined to manifest, through all ages, to principalities and powers, his manifold wisdom.

Of course, those who deny final causes deny there is any such attribute as wisdom in God. It is also said that the use of means to attain an end is a manifestation of weakness. It is further urged that it is derogatory to God, as it supposes that He needs or desires what He does not possess.... It is not thus the Scriptures speak. We are called on to worship, "the only wise God". "O Lord, how manifold are thy works! in wisdom hast Thou made them all," is the devout exclamation of the Psalmist. (Ps. 104:24) And in contemplation of the work of redemption the Apostle exclaims, "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33).

- (3) According to William G. T. Shedd, *Dogmatic Theology* (reprint, Grand Rapids: Zondervan, n. d.), Volume One, pp. 356-357:

Wisdom is a particular aspect of the Divine knowledge. I Tim. 1:17, "God only wise". It is the intelligence of God as manifested in the adaptation of means to ends. The Hebrew and the Greek (words] primarily signify skilful, expert.

- (4) According to Augustus Hopkins Strong, *Systematic Theology* (Philadelphia: Judson, 1907), Volume I, p. 286:

Omniscience, as qualified by holy will, is in Scripture denominated "wisdom". In virtue of his wisdom God chooses the highest ends and uses the fittest means to accomplish them.

The wisdom of God is that characteristic by which He selects the highest ends and uses the most appropriate means to attain them

- b. The end, goal, or final cause of God's wisdom

Henry C. Thiessen, in his *Introductory Lectures in Systematic Theology* (Grand Rapids: Eerdmans, 1951), p. 126, says:

Wisdom is the intelligence of God displayed in the choice of the highest ends and of the fittest means for the accomplishments of those ends. Though God sincerely seeks to promote the happiness of His creatures and to perfect the saints in holiness, neither of these is the highest possible end. That end is His own glory. All His works in creation... preservation... providence... and redemption... have this end in view.