

counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly, yet by the same providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

III. God, in his ordinary providence, maketh use of means, yet is free to work without, above, and against them, at his pleasure.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence that it extendeth itself even to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends; yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin.

The *Westminster Larger Catechism*, Question 18, states:

Q. 18. What are God's works of providence?

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures; ordering them, and all their actions, to his own glory.

Charles Hodge, *Systematic Theology* Volume 1, pp. 575, 581 582, states:

God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures and all their actions. Providence, therefore, includes preservation and government. By preservation is meant that all things out of God owe the continuance of their existence, with all their properties and powers, to the will of God . . . Providence includes not only preservation, but government. The latter includes the Ideas of design and control. it supposes an end to be attained, and the disposition and direction of means for its accomplishment. If God governs the universe He has some great end, Including an indefinite number of subordinate ends, towards which it is directed, and He must control the sequence of all events, so as to render certain the accomplishment of all his purposes.

Archibald A. Hodge, in his *Outlines of Theology* pp. 258 259, 262, states:

Providence, from *pro* and *video*, literally means foresight, and then a careful arrangement prepared beforehand for the accomplishment of predetermined ends. Turretin defines this term as in its widest sense including (a) foreknowledge, (b) foreordination, and (c) the efficacious administration of the thing decreed. In the technical theological as well as in the common usage of the word, however, it is restricted to the last sense, namely the execution by God of his eternal decree in time, by means of the second causes he has originated in creation. Foreordination gives the plan and is eternal, all comprehensive, and unchangeable. Creation gives the absolute commencement of things in time. Providence includes the two great departments (a) of continued Preservation of all things as created,