

# The Scriptural Doctrine of God's Divine Providence

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Providence in secular terminology is construed as some indeterminate fortune, destiny, fate, luck or lot that is imbued in someone's overall circumstances or conditions in life (including everything that happens). Oddly, there is no attempt to definitively connote its workings, for Providence is not known exactly and is impossible to figure out, for it is vague (not definite, precise nor clear) and things attributed to such have no predictable result or outcome. In the field of mathematics and science, such has no numerical value or meaning, as evinced in the expressions: "0/0," "0" and imposter verbiages: imprecise, undetermined, unstipulated, undefined, indefinite, unclassified, unspecified, uncertain, unfixed, etc., as such is utilized in expressing human incomprehensibility. In this regard, "chance happenings" of either favorable fortunes or adverse events are purely viewed as "luck," i.e., good or bad.

In this misperception, someone might say "he decided to go home for the holidays and his fortunes (unchartered course) turned for the worse." In stark contrast, "successes" are mostly credited to "good fortune," especially when viewed as partially resulting in conformity with how hard one tries; as opposed to "bad" ..... no matter how or what such ones tries! These fallacies are erroneously construed as forming the basis of an individual's condition or standing in life, in determining such ones material possessions or financial wealth. Thus, hypothetical, un-personified "forces or powers" are perceived as favorably or unfavorably governing the events of life and the common illusions of assessments implying conveyances as thus: "Fortune is on our side" or "my fate and destiny were foretold in the stars."

Even in theological circles, skewed explanations are conveyed of the Doctrine of Divine Providence, as far as such are conducive to instructions and consolations of godliness. Due to scriptural inconsistencies and derivations incurred in these tenets, many refute in various forms that the world is exclusively governed by the secret and incomprehensible counsel of God. Conversely, there are those who either "absorb" or "blame" wickedness on God or "dislocate" Him from such occurrences because they don't understand what Sovereignty encumbers, thus resulting in skewed conceptions, absurdly averring that **Providence** is uselessly remote in such situations. But the bottom line of consistency imbues God's Decree as the sole stabilized essence; even in the present manifestation.

The Scriptures declare God's **Divine Providence** in creation and purpose of all life and activity and particularly His elect (Romans 8:28). Ephesians 3:10-11 convey summation of the purpose and end of all that God has purposed in Creation: "that it might be made known now to the rulers and to the authorities in the Heavens through the Church, the manifold wisdom of God according to the purpose of the ages, which He made in Christ Jesus, our Lord." Colossians 1:16-20 state: "because in Him were created all things, in the Heavens and upon the Earth, visible and invisible, whether thrones or dominions or rulers or authorities; all things through Him and unto Him were created, and He is before all and all things in Him did and does consist (hold together). And He is the head of the body, the church; Who is the beginning, the First-Born out from the dead that He might be, having been in all because in Him was pleased (contented) all the fullness to dwell and through Him to reconcile (having reconciled) all things unto Himself, having made peace through the blood of His cross, (through Him) whether the things on the Earth or the things in the Heavens." Ephesians 1:11 states, "in whom also we were inherited, having been foreordained according to the purpose of the One working all things according to the counsel (determination) of His Will." Accordingly, His Divine

Providence exudes the universal sovereign reign of God in governing all His creation according to His Will (c.f. Job 9:5,6; 28:25; Psalms 104:10-25; 145:15; 147:9; Matthew 4:4; 6:26-28; Luke 12:6,7; Acts 17:25-28).

**God's Divine providence** engenders His exclusive government of the entire Universe, and specifically all the affairs of men. It particularly exudes His care in holding First, in everything (all the fullness) contently (was pleased) to dwell in Him and through Him in (having reconciled) all things (Colossians 1:16-19). This entails God's fore-knowledge and predetermination over all things and even human affairs in particular, in providential aspect, acting as the sole means of Providence, whether they are viewed as favorable or unfavorable. Such are witnessing or manifesting God's Will as the hinge that explains His moral value in worldly events; in stipulations of how and why ALL are derived from His causative "foresight." Scriptural emphasis on the omnipotence of God links with the importance of God's Grace, as well as His foreordained purpose for evil in world orders, in the logical sequence of manifesting His absolute Sovereignty. God's continuing and providential control of the world exudes Him having predetermined the salvation or damnation of everything beforehand exhibits that Providence therefore assumes a far more central role than has held for even the most core of beliefs.

Some intensely but erroneously discern "fate of failure" and "assurance of achievement" in scrutiny of signs rather than Scriptures documenting God's Providence in the world. For such, "experimental providential-ism" is not a matter of scriptural doctrine but the emotional heartbeat of orthodox divinations (method or practice of attempting to foretell the future or discovering the unknown through omens, oracles or supernatural powers). This merely amounts to speculating or riding the waves of premonitions and feelings of foreboding about something that is going to happen, i.e., "prophecies" or predictions. Such beliefs and practices never evince insight nor foresight but exhibitions of spiritual dysfunctions in the knowledge of the eternal workings of God, which "eye" has not seen nor ear heard, nor has such entered into the hearts of human to discern "**The Scriptural Doctrine of God's Divine Providence.**"