

A Biblical, Theological and Practical Look at the Purpose of Evil Pt.2 Romans 8:28 Gen 50:19–21

Romans 8:28 And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.

Eph. 1: 11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

Introduction

Just suppose next Lord's Day morning you were shaving and listening to the radio. The newscaster announced that the night before at exactly midnight every house of prostitution, every pornographic shop, every gambling casino, and every house of any kind of sin very mysteriously collapsed and were totally destroyed. Your reaction would probably be, "Praise the Lord." When you went to Sunday School somebody would ask you, "How do you account for that? What do you think happened?" I am sure you would reply, "It was the hand of God. God was surely in that." Of course, you'd be right. The unbelievers may not accept your explanation, and the newspapers and TV newscasters may

be inventing all kinds of theories, but you would attribute the whole thing to God and rejoice in His sovereign work.

God or the Devil?

Now just suppose the following Sunday morning you were again shaving and the same newscaster said, "Last night at exactly midnight every single Bible-believing church in the country very mysteriously collapsed and was totally destroyed." I wonder what you would say then? Would most Christians say, "Bless the Lord," or would they say, "It was the devil"?

Why would anyone blame - or rather, credit - God for the first situation (the destroying of the bad places), and then credit the devil with the destruction of the churches? If we understood the Scripture clearly, especially texts like Romans 11:36 and Romans 8:28, we would be forced to acknowledge the hand of God both times. The whole burden of this booklet is to teach us that God sovereignly controls every single thing that happens, whether it be "good" or "bad." God is involved, in one way or another, in every event and each minute detail of that event. This is what we mean by "The Sovereign Providence of God." If this is not true, then we really have no sure hope for our lives in this confused generation.

When people blame all the good on God and all the bad on the devil, they are guilty of an ancient heresy called "dualism." Dualism basically sees God and the devil (good and bad) as two independent and sovereign powers struggling for ultimate control of this world. We earnestly hope "our side" wins, but at times it does not look too good. Unfortunately most Christians today are guilty of believing that very heresy. This is especially true of the charismatic movement as well as anyone else that emphasizes health and wealth as the birthright of every Christian, and blames

the devil for everything that hinders our "personal happiness". This is the heresy of dualism at its worst.

How Powerful Is God?

Suppose you were the victim of an accident and you were laying in the emergency room in pain. Would that preacher's theology and "words of comfort" help you? How would you feel if someone told you that God had nothing to do with what happened? How long would it take you to start thinking some very serious and logical questions like, "Where was God when this happened? Could He have prevented it? Why didn't He prevent it? Was the devil stronger than God in this situation? Did the devil really cause this accident, even though God was desperately trying to keep it from happening to me?" You would soon begin to wonder whether you were on the wrong side. You might think, and correctly so, that if the preacher were right, then maybe God is not nearly as powerful as you thought He was.

I am sure you can see that if God isn't big enough to control the bad things as well as the good things, then we are in deep trouble. When the bad things get more numerous than the good things (in times like today), then it looks as if we are losing the war. It looks like "our side" is the weak side. Whether you realize it or not, that is exactly what has happened in the hearts of many present-day Christians. This generation has forgotten the sovereignty of God and exalted the sovereignty of man's "free will." We have forgotten the holiness of God and exalted man's personal happiness to be the chief goal and obligation of the gospel. We are so occupied with ourselves and our own pleasure that we literally believe that God exists for the sole purpose of making us "happy" by giving us whatever our sinful and selfish hearts desire. He is viewed as a heavenly bellhop that is ready to

carry our suitcase of self-ambition anywhere we instruct Him—we call it "praying in faith." When we do not get what we want, then we either condemn ourselves for lack of faith or lose confidence in God's promises (what we falsely believed were His promises).

If a Christian living in wicked times like today really understands the Scripture, he is like the little boy who was playing baseball. A man came along and said, "What's the score?" and the boy replied, "Forty to nothing." The man asked, "Who's winning?"; the boy answered, "The other team." The man wanted to be sympathetic and said, "You must be very discouraged." The little boy's face lit up and he said, "Oh, no, we're not discouraged. We haven't come up to bat yet!"

The Christian doesn't look at the newspaper headlines, he doesn't look at the odds or the experts, he is not impressed with either the "doomsayer" or the "false prophet". The child of God with a clear understanding of the Scripture looks to the sovereign God clearly revealed in that Scripture. A knowledgeable believer knows that he is on the winning team regardless of what the world's scoreboard says. He knows that Jesus Christ is Lord regardless of what is taking place either in the world or in his personal life; he is confident that everything will, in the end, be for his own good as well as for the glory of God.

Review

I. Evil Exist

II. God Exist

III. God Ordains the Existence of Evil

Lesson

I. Sin Exist

Ro 3:10–18

As it is written:

- “There is none righteous, no, not one;*
- 11** *There is none who understands;*
There is none who seeks after God.
- 12** *They have all turned aside;*
They have together become unprofitable;
There is none who does good, no, not one.”
- 13** *“Their throat is an open tomb;*
With their tongues they have practiced deceit”;
“The poison of asps is under their lips”;
- 14** *“Whose mouth is full of cursing and bitterness.”*
- 15** *“Their feet are swift to shed blood;*
- 16** *Destruction and misery are in their ways;*
- 17** *And the way of peace they have not known.”*
- 18** *“There is no fear of God before their eyes.”*

Romans 3:23

23 for all have sinned and fall short of the glory of God,

Ecc.7:20

20 For *there is* not a just man on earth who does good
And does not sin.

Galatians 3:22

But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

I John 1:8-10

- 8** If we say that we have no sin, we deceive ourselves, and the truth is not in us.
- 9** If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.
- 10** If we say that we have not sinned, we make Him a liar, and His word is not in us.

Romans 1:28-32

- 28** And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;
- 29** being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; *they are* whisperers,
- 30** backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,

- 31** undiscerning, untrustworthy, unloving, unforgiving, unmerciful;
- 32** who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

James 4:1-2

- 4:1** Where do wars and fights *come* from among you? Do *they* not *come* from your *desires for* pleasure that war in your members?
- 2** You lust and do not have. You murder and covet and cannot obtain. You fight and war.

Arthur Pink wrote,

Man is not now as God made him. He has lost the crown and glory of his creation, and has plunged himself into an awful gulf of sin and misery. By his own perversity he has wrecked himself and placed a consequence of woe on his posterity. He is a ruined creature as the result of his apostasy from God.

II. God Exist

Providence is how He orchestrates, through natural means **and** processes, all things necessary to accomplish His purposes in the world. It is the most frequent way He works **and** controls the daily course of human events.

God has *continuously* used **providence** from eternity past to coordinate the infinite variety of factors necessary to accomplish His perfect purpose.

Phil Johnson

“one of the most interesting discussions of **providence** I know, is from an Arminian theologian named W.B. Pope, he was a nineteenth century Methodist from Manchester, England **and** he wrote a three-volume work that he titled, *Compendium of Christian Theology* and it’s Wesleyan Arminianism, I don’t recommend it or anything. But it’s interesting that on the last page of his first volume, at the end of a long chapter on the subject of divine providence, he said this, quote; “Providence is the most comprehensive term in the language of theology. It is the background of all the several departments of religious truth. It penetrates **and** fills the whole compass of relations of man with His maker. It connects the unseen **God** with the visible creation. **And** the visible creation with the work of redemption, **and** redemption with personal salvation, **and** personal salvation with the end of all things.”

It’s a great statement. **And** I love how he stresses the personal aspect of God’s providence. He also said this, quote: “As the Creator makes the universe an instrument for the accomplishment of His purpose, He watches its operation

and is intimately present to all its processes and developments.”

Now, this is an Arminian theologian, but he is acknowledging the biblical truth that God not only sovereignly oversees everything that happens in His creation, but He is personally involved at the most intimate level in every development and every process that occurs in the outworking of history.

There’s nothing that God’s not involved in. And nothing that He doesn’t control and govern and oversee. And furthermore, providence means that God always overrules the evil intentions of every fallen creation. Not one human sinner or demonic power will ever succeed in his rebellion against God. And God will triumph completely regardless of what it looks like at any moment. God’s purposes will not be thwarted. His plan cannot be derailed.

In 2009, the evangelical Lutheran church of America held their national convention in the Minneapolis Convention Center and on Wednesday of that week, during a plenary session in the convention, key leaders in that denomination put forth a resolution arguing that practicing homosexuals should be permitted to serve in pastoral ministry. And while that discussion was taking place, during that very hour, a freak tornado blew through Minneapolis and it severely damaged that convention center where this denominational meeting was taking place. And even more ominously than that, the storm tore the steeple off Central Lutheran Church which is THE most prominent ELCA church in Minneapolis, just...it’s one of the tallest steeples in Minneapolis, too, broke it in half,

left it hanging there. **And** then without causing any more harm, that storm lifted **and** the clouds moved on. That, my friends, is a remarkable providence. In fact, look it up. There are pictures of the broken steeple on the web **and** John Piper famously got into a bit of trouble with the gay lobby for using that opportunity to point out that Scripture condemns homosexuality as a sin **and** Piper said the tornado was a general call for repentance. **And** he even carefully used the proper terminology referring to this as an act of providence... not a miracle, or a cosmic act of judgment. He was very careful. **Providence** in my view is exactly the right term. **And** the workings of divine **providence** are always remarkable. But sometimes **providence** is more remarkable than others. **And** this is our answer to the Charismatic charge that cessationists picture **God** as remote **and** uninvolved **and** impersonal. **God** always governs by His **providence** in everything that happens. **And** all His care for us, all of it, is personal **and** loving with intimate attention to every minuscule detail of our lives. **And** furthermore, think about this. The faith that sees the hand of **God** in the daily outworking of divine **providence** is not a lesser faith than the kind of belief that can only see **God** at work when He intervenes in some spectacular or supernatural or miraculous way.”

Paul although, chained to a Roman guard 24hrs a day with no freedom to look forward to but the possibility of being executed trusted fully in the Providence of God

Php 4:11–13

- 11** Not that I speak in regard to need, for I have learned in whatever state I am, to be content:
- 12** I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.
- 13** I can do all things through Christ who strengthens me.

Here is a sampling of God's complete providence in governing the world.

- "I have commanded the *ravens* to feed you there" (1Kings 17:4)
- "The Lord God appointed a *plant* and made it come up over Jonah" (Jonah 4:6).
- "God appointed a *worm* that attacked the plant, so that it withered" (Jonah 4:7).
- "I will send swarms of *flies* on you and your servants" (Exodus 8:21).
- "He summoned a *famine* on the land and broke all supply of bread" (Psalms 105:16).
- "He gave them *hail* for rain" (Psalms 105:32).
- "He spoke, and the *locusts* came" (Psalms 105:34).
- "The Lord will whistle for . . . the *bee* that is in the land of Assyria" (Isaiah 7:18).
- "The *lot* is cast into the lap, but its every decision is from the Lord" (Proverbs 16:33).
- "Even the *wind* and the *sea* obey him" (Mark 4:41).
- "He removes *kings* and sets up kings" (Daniel 2:21).

- “Even the unclean *spirits*, and they obey him” (Mark 1:27).
- “He upholds the *universe* by the word of his power” (Hebrews 1:3).

“Clarence Macartney told the story about Dr. John Witherspoon – a signer of the Declaration of Independence and president of the (then) College of New Jersey. He lived a couple of miles away from the college at Rocky Hill and drove horse and rig each day to his office at the college.

“One day one of his neighbors burst into his office, exclaiming, ‘Dr. Witherspoon, you must join me in giving thanks to God for his extraordinary providence in saving my life, for as I was driving from Rocky Hill the horse ran away and the buggy was smashed to pieces on the rocks, but I escaped unharmed!’

“Witherspoon replied, ‘Why, I can tell you a far more remarkable providence than that. I have driven over that road hundreds of times. My horse never ran away, my buggy never was smashed, I was never hurt.’

“So we must beware of thinking that God is only in the earthquake, wind, and fire; of thinking that manna but not grain is God’s food. Most of God’s gifts to his people are not dazzling and gaudy but wrapped in simple brown paper. Quiet provisions of safety on the highway, health of children, picking up a paycheck, supper with the family—all in an ordinary day’s work for our God.”

III. God never Cause you to sin

James 1:13

- 13** Let no one say when he is tempted, “I am tempted by God”; for God cannot be tempted by evil, nor does He Himself tempt anyone.
- 14** But each one is tempted when he is drawn away by his own desires and enticed.
- 15** Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.

RC Sproul

“(God) does not create unbelief in their hearts. That unbelief is already there. He does not coerce them to sin. They sin by their own choices”

“The dreadful error of hyper-Calvinism is that it involves God in coercing sin. This does radical violence to the integrity of God’s character. “

Mark 7:20-23

- 20** And He said, “What comes out of a man, that defiles a man.
- 21** For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
- 22** thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.
- 23** All these evil things come from within and defile a man.”

Habakuk 1:13

13 *You are* of purer eyes than to behold evil,
And cannot look on wickedness.

What about the hardening of the heart by God .
The Bible speaks of God's active agency in hardening hearts with unmistakable bluntness.

Pharaoh

Ex 4:**21** And the Lord said to Moses, “When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go.

John 12:39-40

The People of Israel

39 Therefore they could not believe, because Isaiah said again:

40 *“He has blinded their eyes and hardened their hearts,
Lest they should see with their eyes,
Lest they should understand with their hearts and turn,
So that I should heal them.”*

Unbelievers at the time of the Return of Christ

2 Thess 2:9-12

- 9** The coming of the *lawless one* is according to the working of Satan, with all power, signs, and lying wonders,
- 10** and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.
- 11** And for this reason God will send them strong delusion, that they should believe the lie,
- 12** that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

This is all best explained by understanding that

D A Carson

“God's judicial hardening is not presented as the capricious manipulation of an arbitrary potentate cursing morally neutral or even morally pure beings, but as a holy condemnation of a guilty people who are condemned to do and be what they themselves have chosen;”

R C Sproul

The Bible clearly teaches that God did, in fact, harden Pharaoh's heart. Now we know that God did this for his own glory and as a sign to both Israel and Egypt. We know that God's purpose in all of this was a redemptive purpose. But we are still left with a nagging problem. God hardened Pharaoh's heart and then judged Pharaoh for his sin. How can God hold Pharaoh or anyone else accountable for sin that flows out of a heart that God himself hardened?

Our answer to that question will depend on how we understand God's act of hardening. How did he harden Pharaoh's heart? The Bible does not answer that question explicitly. As we think about it, we realize that basically there are only two ways he could have hardened Pharaoh's heart: actively or passively" (p. 144).

"Active hardening would involve God's direct intervention within the inner chambers of Pharaoh's heart. God would intrude into Pharaoh's heart and create fresh evil in it. This would certainly insure that Pharaoh would bring forth the result that God was looking for. It would also insure that God is the author of sin.

Passive hardening is a totally different story. Passive hardening involves a divine judgment upon sin that is already present. All that God needs to do to harden the heart of a person whose heart is already desperately wicked is to 'give him over to his sin.' We find this concept of divine judgment repeatedly in Scripture" (pp. 144-145).

"How does this work? To understand it properly we must first look briefly at another concept, God's common grace ...One of the most important elements of common grace we enjoy is the restraint of evil in the world...By his grace he controls and bridles the amount of evil in this world. If evil were left totally unchecked, then life on this planet would be impossible.

All that God has to do to harden people's hearts is to remove the restraints. He gives them a longer leash. Rather than restricting their human freedom, he increases it. He lets them have their own way. In a sense he gives them enough rope to hang themselves. It is not that God puts his hand on them to create fresh evil in their hearts; he merely removes his holy hand of restraint from them and lets them do their own will" (p. 145).

“About the only restraint there was on Pharaoh’s wickedness was the holy arm of God. All God had to do to harden Pharaoh further was to remove his arm. The evil inclinations of Pharaoh did the rest.

And it is exemplified in Romans 1:

because what may be known of God is manifest in them, for God has shown *it* to them.

20 For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse,

21 because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

22 Professing to be wise, they became fools,

23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

- 27** Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.
- 28** And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting;

IV. God Uses your Sin and Evil and the Devil and other who sin and commit Evil acts to Accomplish His Purpose and you are fully responsible for your sinful choices

1. The Temptation by the Devil in the Garden

Romans 9:22-23

What if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,

- 23** and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,

Romans 5:20

20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

Eph 1:6–9

- 6** to the praise of the glory of His grace, by which He made us accepted in the Beloved.
- 7** In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace
- 8** which He made to abound toward us in all wisdom and prudence,
- 9** having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,

2. The Selling of Joseph

Ge 50:16–21

15 When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."

The New King James Version. (1982). (Ge 50:15). Nashville: Thomas Nelson.

- 16** So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying,
- 17** 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for

they did evil to you.” ’ Now, please, forgive the trespass of the servants of the God of your father.” And Joseph wept when they spoke to him.

- 18** Then his brothers also went and fell down before his face, and they said, “Behold, we *are* your servants.”
- 19** Joseph said to them, “Do not be afraid, for *am* I in the place of God?”
- 20** But as for you, you meant evil against me; *but* God meant it for good, in order to bring it about as *it is* this day, to save many people alive.
- 21** Now therefore, do not be afraid; I will provide for you and your little ones.” And he comforted them and spoke kindly to them.

3. The Satanic ploy against Job

Job 1:1 There was a man in the land of Uz, whose name *was* Job; and that man was blameless and upright, and one who feared God and shunned evil.

- 8** Then the Lord said to Satan, “Have you considered My servant Job, that *there is* none like him on the earth, a blameless and upright man, one who fears God and shuns evil?”
- 9** So Satan answered the Lord and said, “Does Job fear God for nothing?”
- 10** Have You not made a hedge around him, around his household, and around all that he has on every side?”

You have blessed the work of his hands, and his possessions have increased in the land.

11 But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!”

12 And the Lord said to Satan, “Behold, all that he has *is* in your power; only do not lay a hand on his *person*.”
So Satan went out from the presence of the Lord.

4. The Nations of sinful nations to judge Israel

Hab 1:1–7

The burden which the prophet Habakkuk saw.

2 O Lord, how long shall I cry,
And You will not hear?
Even cry out to You, “Violence!”
And You will not save.

3 Why do You show me iniquity,
And cause *me* to see trouble?
For plundering and violence *are* before me;
There is strife, and contention arises.

4 Therefore the law is powerless,
And justice never goes forth.
For the wicked surround the righteous;
Therefore perverse judgment proceeds.

- 5 “Look among the nations and watch—
Be utterly astounded!
For *I will* work a work in your days
Which you would not believe, though it were told *you*.
- 6 For indeed I am raising up the Chaldeans,
A bitter and hasty nation
Which marches through the breadth of the earth,
To possess dwelling places *that are* not theirs.
- 7 They are terrible and dreadful;

Of Assyria

- Is 10:5–7 5 “Woe to Assyria, the rod of My anger
And the staff in whose hand is My indignation.
- 6 I will send him against an ungodly nation,
And against the people of My wrath
I will give him charge,
To seize the spoil, to take the prey,
And to tread them down like the mire of the streets.
- 7 Yet he does not mean so,
Nor does his heart think so;
But *it is* in his heart to destroy,
And cut off not a few nations.

12 Therefore it shall come to pass, when the Lord has performed all His work on Mount Zion and on Jerusalem, *that He will say*, “I will punish the fruit of the arrogant heart of the king of Assyria, and the glory of his haughty looks.”

5. The Crucifixion of Jesus

Acts 4:27-28

27 “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together

28 to do whatever Your hand and Your purpose determined before to be done.

Ac 2:23

23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Acts 2:37-39

37 Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, “Men *and* brethren, what shall we do?”

38 Then Peter said to them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

39 For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.”

One of my favorite hymns has caught the truth of what I am trying to say. It is entitled "What-e'er My God Ordains Is Right," and it is found in the Trinity Hymn Book.

*What-e'er My God ordains is right:
 Holy His will abideth;
 I will be still what-e'er He doeth,
 And follow where He guideth:
 He is my God; though dark my road,
 He holds me that I shall not fall;
 Wherefore to Him I leave it all.*

*What-e'er My God ordains is right:
 He never will decieve me;
 He leads me be the proper path;
 I know He will not leave me:
 I take, content, What He hath sent;
 His hand can turn my griefs away,
 And patiently I wait His day.*

*What-e'er My God ordains is right:
 Though now this cup in drinking,
 May bitter seem to my faint heart,
 I take it all unshrinking:
 My God is true; Each morn anew
 Sweet comfort yet shall fill my heart,
 And pain and sorrow shall depart.*

*What-e'er My God ordains is right:
 Here shall my stand be taken;
 Though sorrow, need, or death be mine,
 Yet am I not forsaken;
 My Father's care is round me there;
 He holds me that I shall not fall:
 And so to Him I leave it all.*

The most beautiful confessional statements of God's providence are found in the Heidelberg Catechism:

What do you mean by the Providence of God (question 27)

The almighty and everywhere present power of God; whereby, as it were by his hand, he upholds and governs heaven, earth, and all creatures; so that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, yea, and all things come, not by chance, but by his fatherly hand.

What advantage is it to us to know that God has created, and by his providence does still uphold all things?
 (question 28)

That we may be patient in adversity; thankful in prosperity; and that in all things, which may hereafter befall us, we place our firm trust in our faithful God and Father, that nothing shall separate us from his love; since all creatures

are so in his hand, that without his will they cannot so much as move.

A W Pink wrote that...

The providence of God is His care of and provision He makes for His creatures, with His supervision and superintendence of them. The providence of God in His government of the world is a subject of deep importance to the Christian, for by proper views thereof he will learn to see God's activities in the daily works of His hands... Nothing is more **strengthening to faith, stabilizing to the mind, and tranquilizing to the heart** of a Christian, than for him to be enabled to discern his Father's hand guiding, shaping, and controlling everything which enters his life; and not only so, but that He is also governing this world, and all people and events in it... The advantages of a clear grasp of this foundational Truth of Divine providence are many.