

## Quotes utilized in the Session on God's Sovereignty

Westminster Confession of Faith, 1646

*God, from all eternity, did, by the most wise and holy counsel of His own will, freely, and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established. (Westminster Confession of Faith, Free Presbyterian Publications, 1994, chapter 3 – “Of God's Eternal Decree”, p. 28)*

Webster's 1828 Dictionary – definition of “Providence” - [www.face.net](http://www.face.net)

*The care and superintendence which God exercises over his creatures. He that acknowledges a creation and denies a providence involves himself in a palpable contradiction; for the same power which caused a thing to exist is necessary to continue its existence. Some persons admit a general providence but deny a particular providence not considering that a general providence consists of particulars... By divine providence is often understood God himself.*

Annual Election Sermon, by Rev. S. W. Foljambe of Malden, Massachusetts

*The events of history are no accidents. There are no accidents in the lives of men or of nations. We may go back to the underlying cause of every event, and discover in each God's overruling and intervening wisdom. It has been said that history is the biography of communities; in another, and profounder, sense, it is the autobiography of him 'who worketh all things after the counsel of his own will' (Ephesians 1:11) and who is graciously timing all events in the interests of his Christ., and of the kingdom of God on earth.*

*Tracing the history of men, we find the most trivial and seemingly fortuitous things issuing beyond all human expectations of intention in the sublimest events; we see men planning and working with only their own more immediate and material interests in view, and yet a power behind them is noiselessly and effectually, though possibly for generations unobserved, overruling their actions to the furtherance of higher, more widely extended, and more permanent purposes.*

*Human freedom and human responsibility in bringing about either good or evil, are not to be pushed aside; providence is not fatalism; but, on the other hand, man's free activities do not prove the despotism of a blind chance, shifting as man's caprice may dictate. Neither social order, moral progress, nor a Christian civilization, can spring out of chance. These demand a prevision and adjustment of causes keener and mightier than man with his wisest forethought and highest intelligence can exercise.*

*There are influences which man can wield, and should control, aright; there are others which God alone originates and shapes. There are, again, other influences which are under human management, but which become mighty for good only by their timing; and this timing is sometimes visible, but more frequently an invisible, interposition of God's overruling care, only truly seen after many generations have passed away. God's hand is seen in the starting, speeding, retarding, and matching such coincident and colliding influences as mark the progress and constitute the varied crises of history. (Rev. S. W. Foljambe, Malden, MA, January 5, 1876 – “The Hand of God in American History”, as quoted in The Christian History of the American Revolution: Consider and Ponder, Verna Hall, editor, pages 46-47)*