

Divine Providence and Human Adversity

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David Hollaz (1646-1713) said, “Fortune, which is an accidental event, accompanying a result intended by a cause acting freely, does not exist with respect to the omniscient and most wise God (Wis. 14:3), but only with respect to ignorant man.”ⁱ He thus pointed to the fact that, while man on the one hand, in his inability to see contingencies and therefore considering himself helplessly subject to unforeseen events, neatly places events into categories of fortune or misfortune, chance or mischance, well-being or adversity, God on the other hand, in His wisdom and foreknowledge, is master over all, fully incontrol, preserving all things, cooperating with all His creatures, governing all things, and leaving not the smallest thing to chance, however small; for “the very hairs of your head are all numbered” (Mt 10:30), and “five sparrows,” “sold for two farthings,” and taken even singly, “are not forgotten before God” (Lk 12:6).

Therefore man cannot attribute his good fortune to “blind luck,” nor blame his tragic experience on chance; for that would deny God’s government. God’s hand in all things can be seen already in nature, even in the most trifling and insignificant objects so that, as Paul and Barnabas declared, God through nature “left not Himself without witness” (Ac 14:17). But while Paul elsewhere (Ro 1:19f; Ac 17:26-28) states that the fact of divine providence may be known from the contemplation of nature, such knowledge is “weak and imperfect not from the fault of nature itself, but from that of our mind” (Johann Gerhard 1582-1637),ⁱⁱ for “Israel doth not know,” and God’s people “doth not consider” (Is 1:23). Because of this blindness and perverseness of the human mind, we thank God that in Scripture He has given us a more certain and perfect knowledge of His providence; and in our study of divine providence and human adversity we note that:

- I. Divine providence is plainly taught in Scripture, and
- II. Divine providence has a direct bearing on the sufferings of man and the end of his life.

I.

While *atheism* reduces the universe to a mere mechanism, and *Darwinism* tries to explain the phenomena in nature with evolutionary concepts, and *deism* has God remaining completely beyond the range of human experience in the interval between the creation and the final judgment, and *determinism* declares that social changes and other acts of the will of man are absolutely determined by psychological conditions, and *fatalism* has all things determined by necessity, and *pantheism* holds that there is no god but the combined laws and forces manifested in the existing universe, and *Stoicism* has its adherents submit to natural law without emotion because what will be will be is their credo, and *Epicureans* say that God has left His creatures to function hit or miss as they may because He is too busy enjoying Himself and does not care, the Scriptures clearly teach that God the Creator efficaciously upholds (preserves) the things created, concurs (cooperates) in their actions and effects, and governs (controls and directs) all things, particularly human actions, to His own glory and so that they serve His purpose, the safety of the universe and the salvation of mankind.

Johann Gerhard remarked: “God, the Creator of all, did not desert the work which He framed, but by His omnipotence up to the present time preserves it, and by His wisdom He rules and controls all things in it.”ⁱⁱⁱ Augustine, Latin church father (354-430), bishop of Hippo, said: “God is not a workman who, when he has completed his work, leaves it to itself and goes his way.” In a similar vein Dr. Luther eloquently expressed man’s dependence on the providential care that God has for all creatures, especially those that are His. In a sermon of July 14, 1537, based on John 1:3-5, he said: “Hereby John shows not only that Christ is God and was forever and ever, from eternity, before the beginning of the world and all things, but that God not only created the whole world and all creatures by the Word, His only-begotten Son and divine Wisdom, but also constantly,

to the end of the world, governs and sustains them by Him; that, therefore, the Son of God is Co-creator of heaven and earth with the Father. God, however, is not a Master who acts as a carpenter or builder does, who, when he has prepared, finished, and completed a house, ship, or any structure whatever, lets the house stand for its master to live in or turns the ship over to the boatmen and the crew to sail across the sea in it, while he, the builders leaves and goes wherever he pleases. This is what all other craftsmen do when they have finished their work and products letting it stand as long as it can. Not so here, but God the Father has begun and finished the creation of all things through His Word and constantly sustains it by this same Word. He stays with the work He has created until He no longer wants it to exist. This is why Christ says, 'My Father worketh hitherto, and I work.' For just as He has created us without any cooperation and ability on our part, so we cannot preserve ourselves. Therefore, as heavens earth, suns moons stars, men and everything were created by the Word in the beginning, so they are also governed and sustained by it in a marvelous manner."^{iv}

Divine providence is the work of the *Triune* God. While it is generally ascribed to God in a general way,^v it is preeminently a work of the Father. Yet it is "of special comfort to all believers that Scriptures ascribe the preservation and government of the world especially to our Lord and Savior Jesus Christ, whom God has made the Head of the Church, Heb 1:3; Col 1:17; Eph 1:20-23"^{vi} The Holy Spirit is also active as when Jesus cast out the devils "by the Spirit of God" (Mt 12:28), and by whom Jehovah "renews the face of the earth" (Ps 104:30).

Accordingly, God's preservation of all creatures is, like His creation of them, a work of the Triune God and can properly be understood to be a "continuous creation," as our dogmaticians have called it. This term does serve the purpose of denouncing the deistic error of a "hands off" policy on the part of a supreme being, for "in Him we live, and move, and have our being" (Ac 17:28). However, the late Professor John P. Meyer, in his dogmatics notes, cautions that, if "continuous creation" is stressed, it could lead to the pantheistic notion that there is no god but combined laws and forces manifested in the existing universe.

Because God willed that His animate creatures should be preserved according to their *kind*, He preserved them from the Flood (Gen 6:20), and His preservation of *individuals* is illustrated by scores of examples. Hollaz explained: "God preserves species and individuals. Species He preserves by keeping the essences of objects from destruction, and imparting to them constancy. Individuals He preserves by substituting new individuals in the place of those that perish, so that the essence of species may remain constant."^{vii}

One never ceases to be amazed at the providence of God with regard to the preservation of the human race. The ratio of male to female remains comparatively constant despite these factors: the toll taken by warfare, disease, and accident; human meddling with propagation by means of abortion and contraception; murders and suicides; cases of infertility; and the non-contributing factor of those who remain celibate, whether voluntarily or involuntarily.

Therefore, no one can say, while admitting to a divine preservation, that God simply "lets" creatures exist; for He is continually active with His will (Ps 33:9.11.18.19; Jas 4:15), His work (Jn 5:17), and intimate influence upon the innermost being of His creatures (Ps 139:3.5.13; Ac 17:18). Hollaz explains: "Divine preservation is an act not merely *negative or indirect*, for it does not consist in the fact that God does not wish to destroy or annihilate the things that He has framed, but to leave them their strength as long as they can flourish and endure from the energy given them by creation; but it is a *positive and direct act* by which God, through a true and real influence, enters in a general way into the efficient causes of the objects that are to be preserved, so that in their nature, properties, and strength they continue and remain."^{viii}

God may carry out His preservation by means of miracles, something only He can perform; but that does not mean that, by doing so, He has abrogated the laws of nature for the regular course of events. The laws of nature, though not preventing the occasion of a miracle, remain in force; and ordinarily God uses them to carry out His preservation by means of natural causes.

Scriptures ascribe all events in the world to two causes, the Lord being the primary cause, and His creature through whom or which He works being the secondary cause. Simultaneously both God and creature each work to produce the result, and thus the providence of God is conveyed to His creature by His

concurrence, or cooperation, with them. Atheism, denying the existence of God, denies this also. Deism, Epicureanism, and fatalism have events either happening by chance or their outcome determined by an interplay of immutable forces. However, an example or two of a creature losing its power will suffice to illustrate God's concurrence with His creature. When God suspended His concurrence with His creature, fire lost its power to burn Shadrach, Meshach, and Abednego (Dan 3:27), and food lost its power to nourish when God chose to chastise His people in that manner (Lev 26:26).

Ordinarily God (the primary cause in an event) does not change the creature (the secondary cause) as to its nature or manner and order of action, as Hollaz explains: "With necessary agents," i.e., creatures acting necessarily according to set laws of nature, "God concurs *uniformly*, e.g. with fire, in order for it to burn, with the sun, in order for it to shine. With free agents," i.e., man, who is free to choose, "God concurs *variously*, leaving to them their free decision and the free power to choose this or that; for the order that God has once established He does not easily change, Psalm 119:90."^{ix} (Ps 119:90: "Thy faithfulness is unto all generations. Thou hast established the earth, and it abideth forever.")

A most difficult problem in theology is exhibiting how God concurs in the evil actions of men, without in the least throwing the blame upon God at the same time. It cannot be doubted that man's natural processes, i.e., his physical and mental ability to act, together with the resultant effect, are furnished by God. God has indeed provided the power through which the action *could* have been a good one; but if on the part of man this has not been employed for such purpose, the blame for that does not fall upon God. So the dogmaticians have developed the formula: "God concurs in producing the effect not the defect." Sin is blamed on man (I Jn 3:4.8), who of his own free will chose to yield to the temptations of the devil. The dogmaticians also make a distinction thus: "God concurs as to the materials, not as to the form of the evil action." God provides man with mouth, tongue, and their movement; but their use for slander is not His doing (Ps 50:19-22). Hollaz offers Eve as an example: "Two acts were present when Eve extended her hand to the forbidden fruit, (1) the extension of the hand, and (2) the extension applied to the forbidden fruit."^x With the ability to extend the hand God always concurs; it could not move without Him. But with its application toward evil He does not concur, the application of the ability in that case being attributed to man as the secondary cause, acting on its own free will.

Does this mean that God has lost control? Can God be deceived? Can man, as the secondary cause, take the reins right out of the hands of God, the primary cause? No. Contrary to those who hold that there is no God, or that He has absented Himself from His creation, or if not, that He must be held responsible for the evil in man as well as for the destructive forces of nature, God is very much alive, and present, and in control. By His government, He controls and directs all things, particularly human actions, to His own glory, and so that they serve His purpose, the safety of the universe and the salvation of man.

II.

Thus, God's providence has a direct bearing on man's enjoyments and sufferings, his earthly sojourn and end of life. In His governance, God does not deny man the right to have his say. However, without Christ man is incapable of choosing to live in harmony with God's will. He needs "the liberty wherewith Christ" makes us "free." (Gal 5:1) Thus man's *real* liberty is lost; and, not having sinned against his will, he is held responsible (Ro 1:32). Fatalism would relieve man of his responsibility, but God's governance takes it into account; and, moved by His goodness, He in His wisdom rules all things so that man may have a time of grace to repent and believe the Gospel. To this end He governs the world and all there is in it (Ac 17:24-31). His object is to govern all things for His Kingdom of Grace, His Church, so that "all things work together for good to them that love God, to them who are the called according to His purpose" (Ro 8:28).

God's government pertains to the whole universe in general and to the world in particular (Ac 17:24); to plants (Mt 6:28-30); animals (Mt 6:26); and men (Ac 17:26). He directs the destinies of nations (Dt 28:49; Ps 33:10; Is 10:5.6.13-16), individuals (e.g. Prov 16:1.2.9), and the course of nature (wind, evaporation, lightning, rain, seedtime, harvest, Ps 135:7; Jer 10:12f; Mt 5:45). In all, He does not miss a thing, down to the minutest

detail, simply because He is God and cares for us (I Pet 5:7) and because “in Him we live, and move, and have our being” (Ac 17:28).

When man, in his freedom of choice, imposes his will in contradiction to the will of God, God does not place insurmountable obstacles in the way, although well He might, but restricts man in his actions by employing His commands and threats, His promises and blessings—Law and Gospel.

When God yields and lets man go his evil way, it is not because He does not care one way or the other (Ps 5:4f) or is negligent and unable to handle the situation (Ps 50:21f). Nor is it a mitigation of the Law, as if He grants license to sin (cp., e.g., Scripture passages on the subject of lasciviousness). Rather, He punishes sin with sin when He allows man to rush into iniquity, as, e.g., He did Judas (Mt 26:23). In His foreknowledge He was aware of that disciple’s infidelity and, though He did not want Judas to betray His Son, did not place an obstacle in Judas’ path, but used Judas’ sin to serve His purpose, that of letting His Son’s soul be the “offering for sin” (Is 53:10) and, by permitting Judas’ sin, punished it. Quenstedt said, “God indeed permits, but does not will that which He permits.”^{xi}

As God prospers the good works of His children, so He frustrates the purposes of the wicked, “directing their evil actions to an end prescribed by Himself, yet not considered by those who sin, and frequently contrary to their intention. Thus I Sam 9:17; 10:21; Ge 37:7; 50:20.” (Quenstedt)^{xii}

There is a special providence for God’s people, which is amply described by reference to their history. Consider their preservation and the destruction of those who opposed it. The enemies of Israel were to be “utterly destroyed” (Dt 7) because they opposed the will of the Lord. That God showers His grace upon those who fear and love Him is sufficient indication that He wants to have the reverence and praise of all His creatures, to His honor and glory. Therefore the Psalmists bid us to praise the Lord (Ps 146 etc.) who determines the strengths, the actions, and the sufferings of man, both as to the timing of them and their magnitude and degree (Job 1:12; 2:6; Ps 124:2).

The extensiveness of God’s control over man by which He controls his origin, progress, and end of life would amaze abortionists and those who hold to the illusion, “It’s my body and life; therefore I have the right to do what I want with it.” Quenstedt outlines the extensiveness of God’s control over man: “God controls the life of men partly in its *entrance*, by forming and preserving men in the maternal womb (Job 10:3.8-12; Ps 139:13.15f; Ac 17:25); and by bringing them forth from the womb (Job 10:18; Ps 22:9f; 71:6); partly in its *progress* (Dt 30:20; Job 10:12; Ps 56:8; 37:23f; Job 34:21; Prov 16:3; 21:1; Ps 139:2; Mt 6:25; 10:30); partly in its *termination* (Job 14:5), so that the appointed course of life is either attained (Gen 47:29; II Sam 7:12), or shortened (Ps 55:23), or prolonged (Is 38:5), or doubled, i.e., renewed after death (I Kgs 17:22; II Kgs 13:21; Mt 9:25; Lk 7:15; Jn 11:44; Ac 9:40; 20:12).^{xiii}

Yet this determination on the part of God is ever conditional and has not been absolutely decreed by Him in advance, or else, as Baier (1647-1695) said: “...the prayers and vows of the godly, and divine promises and threatenings would be in vain. The hyperphysical or divine limit is always hypothetical, including the condition of piety or impiety, or of the contempt of means.”^{xiv} By “means” he is referring to the means man employs for self-preservation: food, medicine, physician, safe environment, etc. Man has contempt for them, for example, when he neglects his health, refuses health care, ingests that which impairs health, is reckless, etc.

Nevertheless, God, foreknowing man’s piety or impiety and his prayers or contempt for the means God prescribes for the preservation of life, has determined the years of each individual’s life, taking into consideration all the contingencies which affect life, so that our times are in the hands of God, as the Psalmist has voiced (31:15) and the poet has echoed:

My times are in Thy hand;
My God, I wish them there!
My life, my friends, my soul
Are entirely in Thy care.^{xv}

So, apart from a sound constitution, a favorable environment, and a fruitful career, etc., treatment of which is not the aim of our theme, God's providence has a direct bearing on human adversity, sufferings, and death. That these conditions exist does not mean that God is absent. He still preserves, concurs in, and governs all.

How, then, are these adverse conditions to be understood? People are born with physical defect, dread diseases strike, natural forces undo decades of constructive efforts tornadoes, floods, hail, frost, heat, drought, famine, hurricane, earthquake, tidal wave, volcanic eruption—none of these can be attributed to man's inhumanity to man. They are acts of God. Yet lives are affected or lost because of these events, singly, by the dozens, or by the hundreds and thousands; and not all of them can be classified as enemies of God. What is the explanation?

First of all, be assured that for His people these adversities are not adverse; for, as we have observed, He makes all things work together for good to them that love Him, to them who are the called according to His purpose (Ro 8:28). "All things" includes suffering as well as soothing balm and prosperity; and Scriptures give two reasons for sufferings: the things people do to themselves and to others, and the cursed condition of nature.

The cursed condition of nature is God's doing, the result of His judgment upon man when man fell into sin; and ever since, nature, i.e., all creation, has been affected by the uselessness and unprofitableness of man's sinful desires and intentions. Nature was unwilling, Paul says, to be subjected to this vanity; but God subjected all creation to it Luther says: "Sun, moon and stars, heaven and earth, the grain that we eat, the water or wine that we drink, oxen, cows, sheep, and everything that men use, is lamenting and crying over the fact of its subjection to vanity, to the service of sin in the hands of men."^{xvi} Yet, as Paul says, nature's subjection to vanity is tempered by hope for the time when it will be relieved of its slavery to the machinations of men. This will occur in the end of the world and in the creation of the new heavens and the new earth.

This clearly demonstrates God's use of nature to achieve His purpose; and thus nature's afflictions and disasters, like all things, happen only by God's permission or dispensation and since the object of God's providence is His glory and the welfare of His people, He makes also nature's afflictions and disasters work together for good to the called. Hollaz, therefore, while decrying Stoicism and fatalism, speaks of the result of God's foreknowledge, His absolute decree as well as His decree based on changing conditions, and His direction as "Christian fate,"^{xvii} which is the same as that voiced by Paul when he says that all things work together for good to the called.

When a Christian suffers affliction or loss, it is possible that God's purpose is to discipline him, not, however, with the intention of bullying him into humility by frightening him, but "drawing him by loving kindness" (Jer 31:3), and the affliction having the effect of causing the Christian to recall what God in His Word has to say about sin and grace, life and death, heaven and hell. The power is in God's Word, i.e., the power to sanctify, and God uses earthly circumstance to lead us, Good Shepherd that He is, back to His Word. When the affliction occurs, therefore, a Christian should thank God for it. It has produced a blessing, for such chastening of the Lord "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb 12:11).

Or the same affliction may be designed by God to elicit a testimonial to His faithfulness even while His child is experiencing adversity, as in the case of Job. Despite the fact that his faith was tested by loss of family, possessions, and health, Job did not lose his integrity, but testified; "Shall we receive good at the hand of God, and shall we not receive evil?" "Though He slay me, yet will I trust in Him" (2:10; 13:15).

Joseph, son of Israel, praised the wisdom and beneficence of the Lord as he explained that God had allowed his enslavement in order to ensure the survival of the populace during the seven years of famine. Thus God's purpose in Joseph's suffering was to extol His own glory and provide for the people.

Then, too, Christians may suffer at the hands of others as "innocent bystanders" at the scene of a crime simply because the world is a wicked place. Or they may suffer because they are Christians, being ostracized or persecuted for their loyalty to Christ. As Jesus bore the slings and arrows of our sins by His cross, so we Christians have this cross to bear; and He asks us to bear that which we suffer because of our loyalty to Him, and that, for His sake.

Catastrophes have been predicted by the Lord as being signs of Christ's return and of the end of the world. Therefore large-scale loss of property or life serves to cause unbelievers to search for God's answer to their questions and His people to be reminded of what God has graciously revealed concerning our relationship with Him.

In that connection it may be argued that such gracious purpose is not at all the case here, but that God is punishing evildoers. It is true that God does seek retribution in this manner (Dt 32:24). There is no doubt that, where a God exists who loves righteousness and hates wickedness, in one way or another man's good deeds will be rewarded and his unrighteousness punished. Also, it should be noted that such retribution is not superseded by grace.

However, due care should be exercised so as not to presume an ability to scrutinize the inscrutable ways of God. "One of harshest acts we mortals inflict on one another is the flippant way we automatically assume that any pain, anguish, or suffering visited upon another person *must* be as a result of that person's sin. Such unilinear thinking inflicts an unusual amount of cruelty where it is often least deserved, and it only adds to the suffering of the afflicted and their friends. It was just such shortsightedness that finally evoked the judgment of God on Job's well-intentioned but badly informed friends. Our Lord's sentence of condemnation needs to be etched in bold letters: 'My wrath is kindled against you [Eliphaz] and against your friends; for you have not spoken of Me what is right, as My servant Job has.'" (Job 42:7 RSV)^{xviii}

A parishioner once, years ago, revealed that in a certain Mennonite congregation a formal meeting was held in an attempt to arrive at an answer as to why one member's property was destroyed while that of other members was not. It was suspected that the man had sinned and had not repented, and that now God was punishing him. Although this parishioner did not divulge the outcome of their deliberation or any action which they may have taken against their member, we know that this report is true; for our parishioner had been one of them, but was now converted and a member of our church.

When mass disaster strikes, we should not try to place upon it an interpretation which God has not revealed. The victims of the disaster may not be sinners greater than the rest of us, as Jesus pointed out when He gave as an example the victims of Pontius Pilate's murders in the temple and the people killed when the tower of Siloam fell (Lk 13:1-5). But the disaster should remind us that repentance is in order, for the world and man are corrupt, and because of it you may meet a similar fate. From that, Jesus instructs, you should learn always to be prepared to "meet your Maker," for you do not know the number of days of earthly life appointed you of the Father.

Where great numbers die as a result of a catastrophe, you can be sure that God has a reason for it also. The days of each person involved have been determined. The unbelieving dead cannot complain that they had no chance with God, for the Word by which faith is instilled unto salvation has gone "into all the earth... unto the ends of the earth" (Ro 10:8-18). For the unbelieving survivors and for the rest of the unbelieving world, this act of God should serve as a stimulus for them "to seek the Lord, if haply they might feel after Him, though He be not far from any one of us; for in Him we live, and move, and have our being." He "hath determined the times before appointed" for all, also "the bounds of their habitation," (Ac 17:26-28). For the believing dead, the catastrophe was the means God employed for calling them out of their temporal abode to their eternal abode; and for all of us who are the children of God through faith in Christ (Gal 3:26), it serves as one more gracious reminder of God's Word which bids us to "bear" any "reproach" we have received from the Lord, "for here we have no continuing city, but we seek one to come" (Heb 13:13f).

Contingencies such as years added to one's life as an answer to prayer (Hezekiah, Is 38:5), stillborn, untimely death, victims of crime and accidents and war—all must be understood as speaking from human viewpoint; for with God, all deaths are timely, and all contingencies were taken into consideration by Him through His foreknowledge when He decreed the days appointed for each person to live on earth.

It is often remarked upon the early death of a Christian: "But he/she had so much to live for!" However, how do you know? For all we know, there could have more than the usual amount of adversity to face or dangers to faith, had he/she lived. God knew. Therefore, "all Scripture passages that describe the *terminus*

vitae” (end of life) “in terms of contingency” (where life is affected by possible, or not unlikely, events or conditions) “must be regarded as a gracious condescension on the part of God to our feeble understanding in order that we may use for our admonition or consolation the divine truths which He has graciously revealed for our temporal and eternal good.

But even in cases where life is shortened or lengthened, God must not be regarded as mutable in His essence or decrees, since what appears to us as being shortening or lengthening of life has been decreed by Him from eternity. In other words, man dies exactly when God has willed that he should die, Lk 12:20; 2:26; Phil 1:23.24; Judg 6:23; Ps 90:3-10. Beyond this our thoughts cannot go, since Scripture itself sets the limit.”^{xix}

Considering the corrupt nature of the world, man and all creation, coupled with thoughts of the future abode which is in store for those who have received the inheritance, the death of a child is a short cut to the goal to which God would bring all people. The faith of the child, which God gave it in holy baptism, which Jesus also commended in admonishing His disciples (Mt 18:1-5), is preserved; and the child is shielded from the danger of apostasy, being relieved of contending with all the influences of the devil, the world, and the flesh which would ordinarily come into the Biblical life span of three score years and ten. The flower of faith is more in danger of fading and dying as the baptized child grows from infancy to an age of discretion than being preserved and confirmed.

Days after a funeral we had at Pardeeville (Wis.) for an eight-year-old girl who had been a victim of drowning, these verses appeared in the local weekly:

Our Father took a rose today.
He plucked it from your garden.
It had scarcely begun to bloom,
Not a petal yet to harden.

You loved it so, this rose so sweet
That our Father claimed today.
He lent her for such a little while!
Then He took her away.

But what a wonderful time to go to Him,
So young, so clean, so pure,
All cleansed by the love of Jesus,
Her soul’s salvation sure.

No buffeting by the cruel world
With worry of war or trials or sin;
No thought of growing sick or old
For her will e’er begin.

Though your heart may break with grief
And your eyes with tears grow dim,
Yet what a blessed consolation
You know she is with Him.

For all our life we live
With just one Christian aim:
To live a life that we might die
A death to heaven claim.

Some of us take a long, long time
 A-twisting and a-turning
 To reach that heavenly goal
 For which our hearts are yearning.

An early acceptance home
 Is given to only a few;
 How sweetly she'll be waiting
 There to welcome you.^{xx}

Yes, divine providence is clearly taught in Scripture and has a direct bearing on the sufferings of man and the end of his life.

ⁱ *Doctrinal Theology of the Evangelical Lutheran Church*, verified from the original sources by the late Heinrich Schmid, 5th edition, revised, p. 189.

ⁱⁱ Schmid, op. cit., p. 174.

ⁱⁱⁱ *Christian Dogmatics*, Dr. J. T. Mueller, Concordia Publishing House 1934, p. 189.

^{iv} *What Luther Says*, Ewald M. Plass, #3677, as quoted in an essay on God's providence for the Jan. 6-7, 1976, General Conference of the Ev. Luth. Synod by Pastor W. V. McCullough of Port Orchard, Washington.

^v Ps 36:6-9; Jer 10:10.13; Ac 17:26-28; Ps 103:20-22; 104:1-35; 145:18-21; as listed in Prof. Joh. P. Meyer's mimeographed classroom notes on Dogmatics, Anthropology section.

^{vi} Dr. J. T. Mueller, op. cit., p. 190.

^{vii} Schmid, op. cit., p. 178-179.

^{viii} Schmid, op. cit., p. 179.

^{ix} Schmid, op. cit., p. 185.

^x Schmid, op. cit., p. 186.

^{xi} Dr. J. T. Mueller, op. cit., p. 192.

^{xii} Schmid, op. cit., p. 190.

^{xiii} Schmid, op. cit., p. 191.

^{xiv} Schmid, op. cit., p. 192.

^{xv} Unable to trace the source.

^{xvi} As quoted in *Popular Commentary*, P. E. Kretzmann, New Testament, Vol. II, p. 43 under Ro 8:20.

^{xvii} Schmid, op. cit., p. 188.

^{xviii} *A Biblical Approach to Personal Suffering*, Walter C. Kaiser, Jr. on Lamentations, Moody Press, p. 122.

^{xix} Dr. J. T. Mueller, op. cit., p. 195.

^{xx} "In Memory of Little Cynthia Beimborn," written by Mrs. Norma Borneman, Antigo, Wis., as published in the Tri-County Times by Times Publishing Co., Pardeeville, Wisconsin 53954.