

3. Eternity

to 46¹⁰ 48^{3,5} Eph 1⁴ 3^{9,11} II Ti 1⁹ I Pe 1²⁰

4. Efficiency

a correlative of immutability.

a. We cannot properly speak of conditional decrees. The word "decree" implies the certainty of future occurrence. We can speak of events as conditional & dependent, but the decrees in re these events are intimately related. Some certain decrees presuppose other decrees, therefore some are prior in order of thought. God could not have decreed to save men unless he had decreed to create men. The idea of conditional decrees is liable to indicate that such are contingent or uncertain. A decree is equal to the event infallibly coming to pass by the determinate counsel of God.

b. We may not properly speak of permissive decrees. God permits free agents to do many things. God alone is the agent of decreeing. Re the decrees of God there is no intelligent meaning when we speak of them as permissive. He is not the only agent in their execution, & since he is not, we may speak of God as permitting free agents to do certain things. Since God is the only agent in decreeing, it would be nonsense to think of him as decreeing permissively. To what would the permissivity apply? The decrees of God are always efficient because they are predetermined from eternity, that certain things should come to pass. This implies efficiency & certainty.

5. All Inclusionness

Eph 1¹¹ Ro 11³⁶ Even the sinful acts of men are embraced in God's determinative purpose. Acts 2²³ 4²⁷ 13²² Therefore in regard to the decrees these events are as infallibly predetermined as they are the good. In the strongest terms, the N. S. cause, the cross in re the Crucifixion