

In the providential outworking of his decree, God ordinarily works in an orderly, regular way, so that certain causes consistently produce the same effects (Psalm 104; Isaiah 55:10–11; Acts 27:22, 31, 44).

(This we call ordinary providence.) However, God is also free to work differently so that the normal relationships of cause and effect are temporarily suspended (Exodus 3:2–3; 2 Kings 6:6; Daniel 3:27; Luke 1:34–35; Romans 4:19–21). (This we call extraordinary providence.) Recognising God’s ordinary and extraordinary providence is essential to the proper exercise of human responsibility in humble dependence on God.

(Sola 5 Confession 1.4)

What was your first impression upon viewing the footage of Pastor Alph Lukau resurrecting Brighton Moyo? Why? _____

Throughout the Muslim world, there are an increasing number of reports of dreams providing the catalyst for unevangelised Muslims to seek out a Christian missionary, eventually coming to faith. What are your initial thoughts on this phenomenon? Why? _____

Define “miracle.” _____

Based on your definition above, would you consider the following events to be miracles? Why, or why not? Conception/childbirth: _____

Conversion: _____

Finding just the right parking spot on a Saturday morning at the end of the month: _____

A cancer patient inexplicably being given the all-clear without medical intervention: _____

The Confession draws a distinction between **ordinary providence** and **extraordinary providence**. **Ordinary providence** is defined as **God ordinarily work[ing] in an orderly, regular way, so that certain causes consistently produce the same effects**. Read the proof texts supplied for this affirmation and note some examples of **ordinary providence**. _____

Why is it important that we understand that **God ordinarily works in an orderly, regular way**? _____

“A Confessing Community: Studies in the Sola 5 Confession of Faith”

As Reformed Christians, we can often be tempted to knee-jerk reactions against claims of extraordinary providence. While this is at times understandable, given obvious abuses in hyper-Charismatic contexts, why is it important for us to affirm that **God is also free to work differently so that the normal relationships of cause and effect are temporarily suspended?** _____

The Confession concludes that **recognising God’s ordinary and extraordinary providence is essential to the proper exercise of human responsibility in humble dependence upon God.** What might a biblical balance of **human responsibility** and **humble dependence**, given a healthy grasp of **ordinary an extraordinary providence**, look like in the following contexts?

A loved one (or perhaps yourself) is diagnosed with a dread disease. _____

You purchase a family home in an area noted for criminal activity. _____

You are given opportunity to emigrate or to relocate to an area with better, safer opportunities. _____

You are presented with an opportunity to cash in an investment to give it to a missions cause. _____

On the one hand, because of abundant abuses, it is reasonable to be somewhat sceptical of claims of **extraordinary providences**. On the other hand, we cannot deny that God can and does work outside of our normal expectations to perform **extraordinary providences**. How do we know when we should be sceptical or believing of such claims? _____

It seems obvious from a cursory reading of Scripture that we do not see miracles to the same degree that the prophets and the apostles performed them. Why is that? Was there a specific purpose to the biblical miracles that render them obsolete today? _____
