

described as evil (John 3:19; cf. Matt 7:23; John 5:29), as well as those of the whole unsaved world (John 7:7). The unbelievers approve of the works of their forefathers (Luke 11:48), and they are described as doing the works of their father, the devil, and are related to him and motivated by him (John 8:44).

The work of making and worshipping the golden calf is considered idolatrous and heinous to God, an act for which he gave them over to worship the hosts of heaven (Acts 7:41,42), an offence climaxed later by man's murderous act of putting Christ to death (Acts 4:28). Because of their self-centeredness, men also do evil against their fellowmen, exemplified by fraudulent collection of taxes (Luke 3:12,13), extortion of money and false accusations (Luke 3:14); they betray and persecute members of their own families (Acts 7:9), and even betray the Savior (Luke 22:23). They are lazy and wicked (Matt 25:26,27) and are sometimes even involved in practising sorcery and the occult (Acts 19:24,25) at the expense of other unfortunate human beings (Acts 16:16,19), serving only money and material gain (Matt 6:24; Luke 16:13). By God's grace some men, as the thief on the cross, finally realize how wicked their deeds are (Luke 23:41) and seek Christ's mercy (Luke 23:42).

Prominent in the Gospels and Acts are statements about and descriptions of the motivation of the works of God the Father and of Christ the Son. Jesus constantly thinks of his work as in harmony with God's work: The Father shares with him his own work (John 5:27,30); he is doing the work which the Father has given him to do (John 5:36); he will be doing even greater works of the Father (John 5:20); all these works, he says, are necessary for him to do (John 9:4). It is the Savior's purpose to finish the works the Father has assigned him (John 4:34). In his agony he thanks God that throughout his life and ministry on earth he has fulfilled those divine works (John 17:4). Because of the perfection of his works, the Lord calls on men to believe his miraculous works (John 10:38; 14:11).

These good works, he says, are many (John 10:32). Men bear testimony to his good deeds and to his good life (Pilate, Luke 23:15, and the thief on the cross, Luke 23:41), and John the Baptist in prison is encouraged to inquire further about Jesus' deeds as he received the message of what Christ was doing (Matt 11:2). The testimony among the disciples and others was that Jesus "was a prophet, powerful in word and deed before God and all the people" (Luke 24:19). Following in the footsteps of Jesus (cf. I Pet 2:21), Jesus' disciples will do similar works and even greater works: "Anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father" (John 14:12).

In the Gospels and Acts, God the Father is set forth as involved in his sovereign work. It is stated that he has done his marvelous work of creation (making the heavens, the earth, and the sea, Acts 4:24). He has performed his marvelous work of salvation through the death and resurrection of Jesus (Acts 13:41), and he is continually working his providential acts among men (Acts 5:17). He is sovereignly accomplishing his divine work in and through Christ (John 5:36; 14:10). And he also works his divine purposes in and through frail and infirmed man (John 9:3). even through