

The Dominion of God

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- A. Daniel did not write Daniel 4; it was Nebuchadnezzar's personal letter to his empire (4:1).
- B. He gave God glory for a very humbling experience he had from God to learn wisdom (4:2-3).
- C. The angels had had enough of Nebuchadnezzar's pride, so they cut him down to size (4:17).
- D. Daniel was greatly troubled to tell such a terrible interpretation to Nebuchadnezzar (4:19).
- E. Observe that Nebuchadnezzar had some dominion, but God would dominate him (4:22)!
- F. Consider soberly the warning that Daniel gave him to extend his relative tranquility (4:27).
- G. The judgment was severe, and it came based on his continued pride about Babylon (4:28-32).
- H. His confession ranks as one of the grandest statements of scripture about God (4:34-37).

Our God

- A. Did not get into trouble in Eden and have to think of a remedy through the cross of Christ.
- B. Is not trying to save anyone. He will certainly save every single one He has chosen to save.
- C. Uses every good or evil event of man for His own praise and restrains any not to His praise.
- D. Is in total control of all events in history, both large and small, both political and personal.
- E. Is a glorious and victorious sovereign, whom we gladly worship and will save us without fail.

Their God

- A. Got into trouble in Eden, when His beloved couple rebelled in sin and brought condemnation.
- B. Loves all men so much that He tries to save them all, but He greatly fails with most of them.
- C. Most of those He dearly loves are in hell, and those in heaven are there by what they did.
- D. Confuses His ignorant worshippers, who cannot understand the presence of evil in the world.
- E. Is a sky buddy watching from a distance, Who cannot accomplish His will in time or eternity.

Introduction:

- A. Why this sermon? To glorify God for one of His most glorious traits (Pr 30:29-31; Is 52:7; Re 19:16).
- B. Why? To teach contentment, submission, and thankfulness to those with difficult life circumstances.
- C. Why? To teach that anger or bitterness against God is entirely wrong, as we are merely the clay.
- D. Why? To teach total dependence on the Lord to be an infinite Protector and Provider in any situation.
- E. Why? To teach a proper peace and perspective for analyzing evil in the world (Job 2:10; Amos 3:6).
- F. Why? To teach the proper doctrine of salvation. God is not trying to save any; He will save all elect.
- G. Why? To teach godly fear from this intimidating and overwhelming aspect of God (Ps 4:4; Ec 12:13).
- H. Why? To teach humility that anything you have or are is by the grace and will of God (I Cor 4:7).

- I. I am sick of hallucinations such as the tract, “The Four Spiritual Laws.” God does not have a wonderful plan for most lives! He has a wonderful plan for His life! Do you think Noah used these tracts on the Ark? How about Joshua as he invaded Canaan? How about David with Goliath?
- J. I am sick of false teachers saying, “You have a free will, and God cannot save you against your will.”
- K. I am sick of false teachers saying, “God has done all He can do, and now it is up to you to be saved.”
- L. Men who despise dominion – rulers – are brutes to be destroyed (Jude 1:8). What of God’s dominion?
 - a. Satan rebelled against God’s dominion, and he has been damned to eternal fire (Isaiah 14:13-14).
 - b. He seduced our first parents by promising them the nature and role of God (Genesis 3:1-5).

What is God’s dominion?

- A. Dominion. The power or right of governing and controlling; sovereign authority; lordship, sovereignty; rule, sway; control, influence. Dominate. To bear rule over, control, sway; to have a commanding influence on; to master.
- B. Sovereign. One who has supremacy or rank above, or authority over, others; a superior; a ruler, governor, lord, or master (of persons, etc.).
- C. It is not the same as God’s omnipotence (all power); it is rather the authority and right and fact that God uses His omnipotence in the government of the universe according to His will.
- D. We believe, defend, and preach the sovereignty of God, because God claims dominion and sovereignty over all other beings and objects.
 - 1. He has dominion over the world (Ps 103:22; 145:13; Dan 4:3; 6:26; 7:14; Zech 9:10).
 - 2. His kingdom is over all (I Chron 29:11; Ps 47:2; Dan 2:37; 4:34; I Tim 6:15; Rev 19:16).
 - 3. He reigns over all (I Chron 29:12; Psalm 93:1; 97:1; 99:1; Isaiah 52:7; Revelation 19:6).
 - 4. He rules over all (Psalm 66:7; 103:19; Daniel 4:17,25,32; Ephesians 1:11,21-22).
 - 5. He is independent of all other creatures (Ex 3:14; Rom 11:35-36; Job 22:2-3; 35:5-8).
 - 6. No one can hinder, restrain, or stop Him (II Chronicles 20:6; Job 9:4; 11:10; 23:13; 34:29; Proverbs 21:30; Eccl 7:13; Isaiah 14:27; 43:13; 55:11; Dan 4:35; Rev 3:7).
 - 7. No one can question, correct, or instruct Him (Job 9:12; 33:12-13; 36:23; 40:2; Eccl 3:11; Isaiah 45:9-10; Daniel 4:35; Matt 20:15; Rom 9:19-21; 11:33-35).

Are God’s dominion and omnipotence the same?

- A. No! Omnipotence means all-power: God is able to do anything; nothing is too hard for Him (Gen 18:14; I Sam 14:6; Job 42:2; Jer 32:17,27; Luke 1:37; 18:27; I Tim 6:15).
- B. No! Dominion or sovereignty is supreme authority and right to rule and control all objects in the universe, making decisions by His own will that affect creatures for time and eternity.
- C. God does whatever pleases Him without regard for men (Psalm 115:3; 135:5-6; Is 46:9-11).
- D. Men love to hear about God’s omnipotence; they despise and hate to hear about dominion!
- E. But God loves sovereignty – a king against whom there is no rising up (Proverbs 30:29-31)!
- F. By omnipotence God could create an ostrich; by sovereignty He created it without wisdom.

- G. By omnipotence God made a man blind; by dominion He made him for Himself (John 9:1-3).
- H. By omnipotence God formed Pharaoh in a womb; by sovereignty it was for his destruction.
- I. Consider the comparison of these two things that Jesus taught in Nazareth (Luke 4:13-30).
 - 1. Israel had many widows during Elijah's famine, but God chose to supply one of Sidon!
 - 2. Israel had many lepers during Elisha's ministry, but God chose to heal one from Syria!
 - 3. Famine or leprosy is nothing before omnipotence, but God sovereignly chose only two!
 - 4. What was the reaction to this doctrine? The same as it is today – they tried to kill Him!
 - 5. And He sovereignly chose to not do any of His miracles there due to their unbelief!
- J. By sovereignty, God as Potter chose to make vessels of honor and dishonor of human clay!
- K. The greatest defining declaration of sovereignty is found in Romans 9:15-24, especially by exalting God's will over man's will, the example of the Potter, and the folly of questions.
- L. He kept nations from fighting Israel and provoked others to do so (Ex 34:23; Joshua 11:20)!
- M. The differences among men are many and great. He chose to bless some and curse others!
- N. He says to skeptics, "Is it not lawful for me to do what I will with mine own?" (Matt 20:15).

God's dominion summarized.

- A. God is the First Cause of all things (Gen 1:1). He is independent; we are dependent. He did not ask us if we wanted existence, liked the earth, accepted our parents, or anything else.
- B. God works all things after the counsel of His own will (Isaiah 46:9-11; Dan 4:35; Eph 1:11).
- C. God made all things for Himself – even wicked men (Proverbs 16:4; Col 1:16-17; Rev 4:11).
- D. God uses the sins of men to praise Him and allows no other (Ps 76:10; Gen 20:6; Ex 34:24).
- E. God has done whatsoever pleases Him in the earth (Job 23:13-14; Psalm 115:3; 135:6).
- F. God works in time things purposed in His eternal counsel (Acts 15:18; Eph 3:11; Titus 1:2).
- G. God has no fear of opposition or change to His purposes (Ecclesiastes 3:14; 7:13; Is 14:27).
- H. God allows no chance events outside His control (Prov 16:33; Exodus 21:13; Matt 10:29).
 - I. God has never seen an event He did not command (Lam 3:37; Pro 19:21; 21:30; James 4:15).
- J. God commands evil events as well as good events (Is 45:7; Amos 3:6; II Chr 15:6; Is 37:26).
- K. God is holy and is not capable of tempting men evilly (James 1:13; Matt 15:19; Rom 7:13).
- L. God controls and manages situations of temptation (Genesis 22:1; I Cor 10:13; Matt 6:13).
- M. God holds men responsible for sin under His sovereign will (Rom 3:7-8; 9:19-20; Is 37:29).
- N. God commands nothing by mere foreknowledge alone (Acts 2:23; 4:28; Lam 3:37; Pr 19:21).
- O. God governs the world in pure righteousness (De 32:4; Ge 18:25; Ps 145:17; Ro 3:5-6; 9:14).
- P. God decreed salvation for His glory and not man's remedy (Romans 9:22-24; Eph 5:25-27).
- Q. God elected and reprobated men according to His will (Rom 9:15-18; Jude 1:4; I Peter 2:8).
- R. God determined the operations of grace to glorification in eternity (Rom 8:29-30; Ep 1:3-12).
- S. God sent Jesus Christ to die a covenant death for His people only (John 10:15; Rom 8:32).

- T. God guarantees by His truth and power not to lose one of them (John 6:38-39; Heb 2:13).
- U. God does not even allow questions about these matters (Romans 9:19-20; Job 33:12-13).
- V. God dispenses with His grace and gifts by His own will only (Rom 9:15-16; John 1:13).
- W. God governs the universe with more than merely a permissive will (Lam 3:37; Ps 33:9-11).
- X. Men have hearts for moving them to decisions, but God controls them and their decisions (Psalm 17:13-14; 21:11; 33:10-11; Proverbs 16:1,9; 19:21; 20:24; 21:30; Jer 10:23; 51:20).
- Y. Consider kings. The Lord turns hearts as He will (Pr 21:1; Is 10:5-15; 46:10-11; Rev 17:17).
- Z. Consider zeal. The Lord can stir up hearts (Ex 35:30-35; I Sam 10:6,9; I Kings 4:29; 10:24; II Chron 9:23; 36:22; Ezra 1:1; 7:27; Neh 2:12; Hag 1:14; Jer 15:11; II Cor 8:16; Phil 2:13).
- AA. Consider sin. The Lord restrains the heart of man (Gen 20:6; 31:7; 33:4; 35:5; Ex 34:24; II Chron 17:10; Ps 21:11; 76:10; 106:46; Prov 16:7; Jer 15:11; Acts 18:10).
- AB. Consider sin. The Lord can leave a man to his own lusts (Judges 14:4; II Chron 32:31; Ps 50:21; 81:12; 106:15; Prov 1:31; Isaiah 10:5-7; Rom 1:24,26,28).
- AC. Consider rebellion. The Lord can harden hearts (Exodus 4:21; 9:12; 14:8; Deut 2:30; Joshua 11:20; I Samuel 2:25; II Samuel 12:11; 16:10; 24:1; I Kings 11:23; 12:15; 22:22; I Chron 5:26; II Chron 10:15; 21:16; 22:7; 25:20; Psalm 105:25; Eccl 8:11; Isaiah 13:17; 63:17; Dan 4:16; 11:10,25; Acts 7:42; Rom 9:18).
- AD. Consider execution. The Lord can modify the heart's choice (Gen 50:20; Matt 27:35).
- AE. Consider temptation. He brings circumstances that tempt (Gen 22:1; Matt 6:13; I Cor 10:13).
- AF. Consider conversion. He can open hearts and grant repentance (Psalm 10:17; 110:3; 119:32; Isaiah 60:5; Zech 12:10; Luke 24:45; John 6:44-45; Acts 11:18,21; 16:14; Gal 1:15-17; Phil 2:13; II Tim 2:24-26).
- AG. Consider blindness. He can close hearts to miss the truth (I Kings 22:22; Isaiah 6:10; 44:18-20; Ezek 14:7-9; John 8:43; 12:37-41; Rom 9:18; II Thess 2:10-12).
- AH. Consider mercy. He prayed for Peter (Luke 22:31-32) but not for Judas (Luke 22:22), for He will have mercy on Whom He chooses (Exodus 33:19; Rom 9:15-18).
- AI. Consider protection. The Lord can protect the heart (Job 1:9-11; Psalm 27:14; 73:26; 138:3; Proverbs 16:7; Luke 22:43).
- AJ. Consider restoration. The Lord can restore hearts from guilt and shame (Ps 51:10-12).
- AK. Consider wisdom. He can put wisdom in a man's heart (Ex 31:1-6; I Kgs 3:12; Is 28:23-29).

God's dominion includes creation.

- A. God created all things for His pleasure (Revelation 4:11; Romans 11:36; Colossians 1:16).
- B. This glorious rule even includes the extreme case of the wicked for the day of evil (Pr 16:4).
- C. Every creation of God was intended to, and surely will, result in His pleasure (Romans 9:22).
- D. God created what He pleased (Psalm 135:6), and He created as He pleased (Rom 9:20-21).
- E. God created differences according to His own will (I Corinthians 4:7; 15:38-41; John 9:2-3).
- F. God does what He pleases (Ps 135:6; 115:3; Job 23:13; Is 14:24; 46:10; Eph 1:9; Mat 11:26).
- G. The heaven and earth are His servants, and they function by His ordinances (Ps 119:89-91).

- H. He did not ask any creature, including you, before creating you according to His own design!
- I. Therefore, you know why the universe and you in it exist – for the glory and pleasure of God.
- J. Therefore, your primary goal should be to fulfill His purpose for your life by glorifying Him.
- K. Therefore, you should praise Him for His great works (Ps 111:1-4; 139:14; 143:5; 145:4-5).

God's dominion includes inanimate matter.

- A. Man is so far from altering matter or the laws of nature that this point exalts God very high.
- B. He rules seas (Pr 8:29), clouds (Job 37:11-13), snow (Ps 147:15-18), elements (Ps 148:8).
- C. He brought forth light by His command before He created the sun (Genesis 1:3-5,14-19).
- D. God created the famine that occurred in Egypt during Joseph's reign (Genesis 41:25,32).
- E. He can defy gravity and cause an axe head to swim to the surface in water (II Kings 6:5-7).
- F. God may stop the sun (Joshua 10:12-14), or He may reverse the sun (II Kings 20:8-11).
- G. He may send the sun for the benefit of His people or goodness to the wicked (Matt 5:45).
- H. He may stop fire from burning (Dan 3:19-30), or he may cause it to burn (Genesis 19:24).
- I. He sent leprosy on His friends like Miriam, Gehazi, and Uzziah; and He took it from others!
- J. He grants or denies conception by opening or closing wombs (Gen 20:18; 29:31; Ps 113:9).
- K. He fed 5000 men and others to the full with lots left over from a small lunch (Matt 14:15-21).
- L. All things in the world are held together and consist by His choice (Col 1:17; Hebrews 1:3).
- M. Therefore, you should be content, thankful, and understanding of weather and the world.
- N. Therefore, if God declared seasons shall remain, they shall remain! Forget global warming!
- O. Therefore, the inconvenience of rain, heat, cold, clouds, or weeds should be understood.
- P. Therefore, the danger, trouble, pain, and death of storms or diseases should be understood.

God's dominion includes irrational creatures.

- A. Every animal and bird across the spectrum was created according to God's will – some were made ugly nuisances and others were made majestic emblems for nations (Gen 2:19).
- B. What God has created, you are not going to alter their nature, so accept it (Ecclesiastes 7:13).
- C. He opened an ass's mouth to speak and closed a lion's to food (Num 22:21-33; Dan 6:22,24).
- D. God can direct a whale to swallow Jonah and then to vomit him on shore (Jonah 1:17; 2:10)!
- E. God commanded ravens to be a food delivery service to Elijah by Cherith (I Kings 17:2-4).
- F. By a curse in the name of the Lord, two she-bears tore into 42 children (II Kings 2:23-24).
- G. Two cows that had never been yoked left their calves with the Ark of God (I Samuel 6:2-12).
- H. God commands the locusts, which He also calls His army (II Chron 7:13; Joel 1:1-7; 2:1-27).
- I. God created the ostrich and deprived her of wisdom and understanding (Job 39:13-17).
- J. A venomous viper bite did not affect Paul and other apostles (Acts 28:1-6 cp Mark 16:18).
- K. Not even a worthless sparrow can fall to the ground without God's oversight (Mat 10:29-30).

- L. If flies ever bother you, please remember His control over swarms of them (Exodus 8:21-24)!
- M. Let PETA gnash with their teeth! God gave man dominion over the animals, and He ordered horrific cruelty on gentle ones for His own sacrifices (Gen 1:26-28; Ex 12:1-10; Lev 5:7-10)!
- N. Therefore, the zoo should be a place of worship – glorifying God and laughing with Him!
- O. Therefore, wisdom can be learned by studying creatures both large and small (Pr 30:24-31).
- P. Therefore, if a dog or snake bites a child, or a hunter gets a deer, we submit to a holy God.
- Q. Therefore, since God feeds the birds, why are you worried about eating (Matthew 6:26).

God's dominion includes chance events.

- A. If you cast lots or roll dice or draw straws, the Lord sovereignly directs the result (Pr 16:33).
- B. Pagan sailors used lots to discover that Jonah was the cause of the great storm (Jonah 1:7).
- C. An accidental death does not occur without God delivering the victim (Ex 21:13). Hear it!
- D. God directed a chance arrow through the joint of disguised Ahab's armor (I Kings 22:34).
- E. The tower in Siloam fell by and for the purpose of Almighty God on sinners (Luke 13:4-5).
- F. Some reject God's dominion of chance events by wresting a scripture (I Sam 26:10), but what may be uncertain to man is most certain to the God who ordains it (Jeremiah 15:2).
- G. Therefore, we know a wounded person beside our path is from the Lord (Luke 10:25-37).
- H. Therefore, we know that God purposed an auto accident that was not our conscious fault.
 - I. Therefore, we recognize fires, disasters, hurricanes, the WTC, or the Columbia as God's.
- J. Therefore, we recognize that the time and chance of life are from the Lord (Eccl 9:11).
- K. Therefore, we understand that both adversity and prosperity direct us to God (Eccl 7:14).

God's dominion includes the elect angels.

- A. God created all the angels good and holy, but He allowed some to sin and elected the rest!
- B. The angels keep the commandments of God, hearing and obeying His voice (Psalm 103:20).
- C. The title Lord of hosts is for His commanding leadership of the army of heaven (Dan 4:35).
- D. The Lord's Prayer includes an appeal to the perfect obedience of the angels (Matthew 6:10).
- E. Jesus could have called 12 legions of angels to deliver Himself from the Jews (Matt 26:53).
- F. He will direct those angels in the end of the world to separate wheat from tares (Matt 13:41).
- G. God stopped the angel of the Lord from killing after David counted Israel (I Chron 21:15,27).
- H. The four beasts cease not day and night to praise God for His holiness (Revelation 4:8; 5:14).
 - I. Micaiah saw the host of heaven before God and all offering to obey Him (I Kings 22:19-23).
- J. Therefore, we revel in the angels He has assigned to deliver us from trouble (Psalm 34:7).
- K. Therefore, we believe they are our servants assigned by our Sovereign to us (Heb 1:13-14).

God's dominion includes Satan and his angels.

- A. God created all the angels good and holy, but He allowed some to sin and elected the rest!

- B. God created all the angels good and holy, but He allowed some to sin and elected the rest!
- C. God created Satan with a free will to sin and bring upon himself God's eternal judgment.
- D. God threw the sinning angels out of heaven (Job 15:15; Luke 10:18; II Pet 2:4; Rev 20:1-3).
- E. Satan could not touch Job at all until the Lord gave him permission (Job 1:9-12,22; 2:3-6).
- F. A legion of devils had to ask our Lord for permission to enter a herd of swine (Matt 8:28-34).
- G. God sent an evil spirit to stir up Abimelech and the wicked men of Shechem (Judges 9:23).
- H. The angels oppose Satan, who once led them, by saying, "The Lord rebuke thee" (Jude 1:9).
 - I. Paul and apostles had total power over devils by Jesus name (Luke 10:17; Acts 19:13-16).
- J. Satan is nothing but the Lord's condemned slave and stooge for the Lord's own glory!
- K. Therefore, we have no defeated thoughts about the devil being too much for us to resist.
- L. Therefore, we glory in the open victory that Jesus Christ made over all the devils of hell.
- M. Therefore, we recognize goodness and grace in our lives to be by God's sovereign hedge.
- N. Therefore, we pray for God to maintain a hedge about us from Satan's wiles and destruction.

God's dominion includes man in every respect.

- A. Man is reputed as nothing (Dan 4:35; Job 25:6; 34:14-24; Ps 62:9; Is 40:15-24; Rom 9:20), and God does whatever He chooses or wishes among the inhabitants of the earth (Dan 4:35).
- B. God can do anything with a man (Job 12:13-25; Acts 17:26,28; Pr 16:1,9; 20:24; Jer 10:10).
- C. His greatest act of sovereignty is giving us existence without even asking if we want it or telling us a little of what it will be like, because many might choose not to exist at all!
- D. God designed your DNA and physical features before conception (Ps 139:13-16; John 9:1-3), so consider height, looks, intelligence, coordination, strength, and body type as from Him.
- E. If He made you without hands, you cannot bark against the Potter (Eccl 7:13; Is 45:9-10).
- F. If He made you with skillful hands, you have no right to boast of them (I Cor 4:7; Ex 31:1-5).
- G. He has the power and right to give or take away your senses or life (Ex 4:11; Deut 32:39).
- H. He is the primary cause behind any promotion in your profession (I Sam 2:7; Ps 75:4-7).
 - I. Consider also your parents (combinations of billions), nation, generation, class, language.
- J. Consider your job, spouse, schoolteachers, church, etc. (even if you think you chose them).
- K. God can open, close, incline, harden, inform, change, or turn hearts as He chooses (Ex 4:21; Josh 11:20; I Sam 10:9,26; I Kgs 8:57-58; 18:37; Ezra 7:27; Ps 27:14; 73:26; 80:3,7,19; 81:12; 85:6; 86:11; 119:32,35-36,88,107; 138:3; 139:23-24; 141:4; 143:11; Prov 16:1; 20:24; 21:1; Isaiah 40:29-31; 44:18; 63:17; Jer 31:18-19; 32:40; John 12:40; Acts 16:14; II Cor 3:14-15; 4:4-6; 8:16; Heb 8:10; 10:16; Rev 17:17).
- L. He can restrain man's desires or restrain a man's desires from acting (Ex 34:24; Gen 20:6).
- M. He can put you to sleep to miss something, keep you from sleep to find something, or teach you while you sleep (I Sam 26:12; Esther 6:1-3; Job 33:14-18).
- N. The bearing of children, doing it more than once, and the specific children you get are all from the Lord (Gen 4:25; 20:17-18; 21:1-2; 25:21,24; 29:31; 30:1-2; 33:5; 38:27; Deut 10:22; Ps 113:9; 127:3; Ruth 4:13)!

- O. He dictated one man for one woman, even though He could have made more, and even though many men think they need and want more (Gen 2:18-25; Eccl 9:9; Mal 2:14-15).
- P. He provides spouses for those seeking i.e. Rebekah, Rachel, Asenath, Ruth, Abigail, etc.
- Q. God is greater than man and can do anything to any man, even His own, for great was the grief, misery, and pain that Job endured at the hands as a righteous man (Job 33:12-13)!
- R. He can forgive or judge as He sees fit – different men in different ways for the same sins, such as destroying Eli and his sons while saving David and his sons alive, etc., etc.
- S. He does what He will with His own, and it is not your business what He does (Matt 20:15).
- T. The Tower of Babel displayed God's mocking judgment of men and their building program!
- U. He kept Paul from preaching to the north and south to get him to Philippi (Acts 16:6-12).
- V. He can move men's emotions to favor or hate His people (Gen 39:4,21; Ps 105:25; Dan 1:9).
- W. He can give or He can restrain repentance (I Sam 2:22-25; II Tim 2:24-26).
- X. God inspires godly and ungodly men, or even dumb asses, to speak the truth (Num 22:28-30; 23:5-10; Psalm 45:1; John 11:49-52; II Pet 1:19-21; 2:16).
- Y. He can give strength i.e. Samson or weakness i.e. Corinth; and He does so (I Cor 11:30)!
- Z. God does not think as highly of men as they do (Job 25:1-6; Ps 39:5; 62:9; Is 40:12-26; etc.)!
- AA. Both prosperity and adversity come from Him, to leave you dependent on Him (Eccl 7:14).
- AB. He kept Moses from Canaan and gave Paul a thorn in the flesh though far better than most.
- AC. He judges men for sin by grief, guilt, pain, spiritual death, physical death, and eternal death!
- AD. He can give men what they want and yet punish them at the same time (Psalm 106:13-15)!
- AE. Anything man intends to do, no matter how innocent, is subject to God's will (Jas 4:13-15).
- AF. He drowned the world for sin in Noah's day – all babies, all ages, all sexes, murderers, philanthropists, handicapped, retired, and any other segment of society you favor.
- AG. He is King of kings, for He turns even kings' hearts any way He wants (Pr 21:1; Dan 4:16).
- AH. Your life has been determined as to its length, but this does not preclude means (Job 14:5).
- AI. God appointed things in your life, and He will execute and perform them (Job 23:13-14).
- AJ. God chose the destinies of Jacob and Esau before their birth (Romans 9:13; Mal 1:2-3).
- AK. God chose to know and favor Israel and annihilate others and take their labors (Deut 4:5-8; 6:10-11; 7:7-8; Ps 47:1-4; Amos 3:2).
- AL. He can withhold the word of God or the light of reason from nations (Ps 147:19-20; Pr 28:23-29; Pr 8:12-21; Isaiah 44:9-20; Matt 13:11; Acts 14:11-18; 17:22-30; Rom 1:18-32).
- AM. Is fudging about giving worthy of death? After all, you gave! God thinks so (Acts 5:1-11)!
- AN. He can be silent to seduce fools into rebellion and sin and then destroy them (Ps 50:16-22).
- AO. He deceives prophets and people – deceived and deceiver are His (Job 12:16; Eze 14:1-11)!
- AP. Many saints at Corinth were weak, sickly, and dead for abusing communion (I Cor 11:30).
- AQ. Therefore, be content and thankful for your features and the features of your family.

- AR. Therefore, be thankful and submit to your circumstances such as job, spouse, church, etc.
- AS. Therefore, political upheavals or individual madmen are both totally under His direction.
- AT. Therefore, our plans are to be subordinated to the will of God (James 4:13-15; I John 5:14).
- AU. Therefore, we should beg and pray for Him to turn our hearts (Ps 119:35-36; Jer 31:18-19).

God's dominion includes kings!

- A. He is King of kings, because He does whatever He wishes to them (I Tim 6:15; Rev 19:16)!
 - 1. The heart of each king is in the hand of the LORD like the rivers of water (Prov 21:1).
 - 2. This God raises up and puts down kings according to His will (Ps 75:4-7; Dan 2:20-22).
 - 3. He chooses to put base men in office, which the greatest king admitted (Dan 4:17,25,32).
 - 4. He is able and willing to cause kings unnaturally to give kingdoms away (Rev 17:17).
 - 5. He has an army of angels that assists or resists kings and their armies (Dan 10:13,20-21).
- B. Look what he did to Pharaoh, king of Egypt! He annoyed him by painful plagues, destroyed and/or stole the wealth of the nation, and then drowned him at sea after letting him think about drowning! He hardened his heart to think he could get through (Ex 14:4,8,17,24-25)!
- C. The example of the king of Assyria is valuable in understanding and loving this doctrine.
 - 1. God used him the same way a man uses a tool, though he did not think so (Is 10:5-15).
 - 2. When God was through using this arrogant king, He blasted him for pride (Is 10:16-19).
 - 3. God mocked this ambitious man before destroying him and his army (Isaiah 37:21-38).
 - 4. God providentially overruled their well-laid plans and caused them to err (Isaiah 30:28).
- D. Look what he did to the world's greatest king, Nebuchadnezzar! He put him out to pasture!
 - 1. God considered Nebuchadnezzar to be a king of kings, so God is King of king of kings!
 - 2. He was God's servant, but he offended when he thought he had done it (Hab 1:5-11).
 - 3. The greatest testimony of God's sovereignty by the greatest king is found in Daniel 4!
- E. The perverting of justice in a province does not move believing saints (Eccl 5:8; Ps 95:3).
- F. He has promoted the man Christ Jesus – the Son of David – over all kings, angels, devils.
- G. The kings of the earth stood up against Jesus, but only to do God's will (Acts 4:26-28)!
- H. Sermon Outline: **King of Kings**

God's dominion includes all events.

- A. All events and actions occur only by and according to the eternal, sovereign will of God.
- B. God works all things after the counsel of His own will according to Paul (Ephesians 1:11).
 - 1. Scripture is modified only by scripture limits (Pr 16:4; Rom 11:36; Col 1:16; Rev 4:11).
 - 2. Who are you to decide what is in all things (Job 23:14; Ps 57:2; Dan 5:23; Acts 17:28)?
 - 3. The dependent clause of verse 12 is modifying "predestination," not "his own will."
 - 4. Ungodly nations did the work of God against Israel (Hab 1:5-11; Isaiah 10:12; 28:21).

- 5. It is not in man to prepare himself or to direct his own steps (Jer 10:23; Prov 16:1,9).
- C. This includes the evil of judgment and trouble (Am 3:6; Is 45:7; 54:16; Lam 3:38; Job 2:10).
 - 1. Man does not and cannot do anything against the will of God (Romans 9:19 cp 9:11-24).
 - 2. This is a logical conclusion (“then”) of Paul’s discussion about God’s sovereignty, which Paul knew that skeptical men would question by faulting God for His extensive will.
 - 3. No event of any kind comes to pass that the Lord did not command (Lam 3:37-38).
 - 4. God’s counsel will be done regardless of devices in men’s hearts (Pr 19:21; Ps 33:10-11).
 - 5. God restrains man’s wrath so that it ends up praising Him (Ps 76:10 cp Isaiah 37:26-29).
 - 6. We are to submit all plans, large or small, of any kind, to God’s will (James 4:13-15).
- D. Woe to the man by whom determined offences must come (Matt 18:7; 26:54; Luke 22:22).
- E. God even determined where men dwell and the things that happen to them (Acts 17:26).
- F. This specific point partially depends on the examples of God’s dominion under other points.

God’s dominion includes the sinful acts of men.

- A. God kept Abimelech from adultery, indicating that He purposes other adulteries (Gen 20:6).
- B. God sent Joseph and meant the wicked evil of jealous brothers for good (Gen 45:7-8; 50:20).
- C. The LORD removed the desires of Canaan’s nations thrice a year, but not always (Ex 34:24).
- D. The LORD hardened Sihon king of Heshbon and made him obstinate for death (Deut 2:30).
- E. God hardened the kings of Canaan to come against Israel in fatal battles (Joshua 11:20).
- F. The LORD turned the hearts of the Egyptians from favor to hatred toward Israel (Ps 105:25).
- G. Pharaoh is a great example of God hardening a man in rebellion (Ex 9:16; Rom 9:17-18).
 - 1. God was sure in advance that Pharaoh would not let the people go easily (Exodus 3:19).
 - 2. God promised to harden and actually did harden Pharaoh’s heart first (Ex 4:21; 7:3,13).
 - 3. Pharaoh is also described by the Spirit as hardening his own heart (Ex 8:15,32; 9:34).
 - 4. God hardened the heart of Pharaoh to follow Israel into the Red Sea (Exodus 14:4,17).
 - 5. Does God have to infuse rebellion in hardening a man? No, He only withdraws restraint.
 - 6. Note how God left the good king Hezekiah and the sure results (II Chr 32:31; Ps 81:12).
- H. God sent an evil spirit between Abimelech and Shechem to deal treacherously (Judges 9:23).
- I. Samson’s ardent desire for a Philistine woman was of the Lord against them (Judges 14:4).
- J. Eli’s sons ignored his strong reproofs because the LORD would slay them (I Samuel 2:25).
- K. God gave Saul a new heart to make this timid man fit for being king of Israel (I Sam 10:9).
- L. An evil spirit from the Lord replaced God’s Holy Spirit in King Saul (I Samuel 16:14-15).
- M. God bid Shimei to curse King David profanely during his trouble (II Sam 16:11; I Kgs 2:44).
- N. God moved David by Satan to number Israel (II Samuel 24:1; I Chron 21:1; I Kings 15:5).
- O. God stirred up political adversaries to punish Solomon for his wickedness (I Kgs 11:14,23).
- P. God sent a lying spirit to prosper in deceiving Ahab by his false prophets (I Kings 22:19-23).

- Q. Sennacherib's destruction was done, formed, and brought to pass by the Lord (II Kgs 19:25).
- R. God caused Rehoboam to hearken to the foolish counsel of his buddies (II Chr 10:15; 11:4).
- S. Amaziah would not listen, because it came from God to destroy Him (II Chronicles 25:20).
- T. God uses wicked men as His sword and hand, and they have their portion now (Ps 17:13-14).
- U. God gave up Israel to their hearts' lusts, so that they walked in their own counsels (Ps 81:12).
- V. God makes both tools and wasters to accomplish His glorious will at all times (Is 54:15-17).
- W. Isaiah cried that God made Israel err from His ways and hardened them from fear (Is 63:17).
- X. Nebuchadnezzar was the servant of God in his conquests (Jer 43:10-11; 51:20; II Kgs 24:3).
- Y. God brought to pass King Zezekiah's rebellion against King Nebuchadnezzar (Jer 52:3).
- Z. Judas should not have been born, but he had a determined role (Matt 18:7; 26:24; Luk 22:22).
- AA. God blinded Jews so that they would not see, hear, understand, or convert (John 12:37-41).
- AB. God sends strong delusion on men to help them believe lies of Satan (II Thess 2:9-12).
- AC. God put His will into the hearts of ten kings of Europe to serve the beast (Rev 17:17).
- AD. The crucifixion of Jesus Christ was definitely according to the will and purpose of God.
 - 1. The bruising of Jesus by sinful men accomplished the pleasure of God (Isaiah 53:10).
 - 2. Pilate had no authority against Jesus, but what was given to him by God (John 19:11).
 - 3. God's counsel determined wicked actions to be done (Acts 2:23; 4:27-28; Luke 22:22).
 - 4. God determined before what the evil men were to do (Proverbs 21:1; 19:21; 16:9).
- AE. God's use of the wicked to perform His will falls into at least six different categories.
 - 1. God restrains the wicked from evil they desire to do (Genesis 20:6; 31:7; 35:5; Exodus 34:24; II Chronicles 17:10; Psalm 76:10; 105:13-15; Proverbs 16:7; Acts 18:10).
 - 2. God softens the wicked to do good (Gen 33:1-10; 39:3-4,21; Ex 2:6; Deut 29:4; I Kgs 18:37; Ezra 1:1-2; 7:27-28; Ne 1:11; 2:1-8; Ps 106:46; Pr 16:7; 21:1; Da 1:9; Ac 7:10).
 - 3. God leaves men to the desires of their own hearts (II Chron 32:31; Ps 78:29-31; 81:12; 106:15; Ezek 20:39; Hos 4:17; Luk 22:31-32; Ac 7:42; 14:16; 17:30; Rom 1:24,26-27).
 - 4. God directs the wicked to act a particular way (Prov 16:1,9; 19:21; 20:24; 21:1,30; Isaiah 10:5-7; Jer 10:23; John 19:31-37; Acts 4:28).
 - 5. God hardens the wicked to act against nature (Exodus 14:4,17; Isaiah 63:17; Ezekiel 14:9; II Thess 2:11; Romans 1:21-28; Proverbs 1:29-32; Matthew 11:20-24; 12:38-42).
 - 6. God provokes the wicked to aggravate them (Mark 2:5-11; John 6:52-69; 7:7; 8:43-45; 13:27; 15:22-25; I Kings 22:15; Matt 23:32; Romans 10:19; 11:14; etc.).

God's dominion does not make Him the Author of Sin.

- A. We undertake any study of God's sovereignty with a clear understanding of God and sin.
 - 1. Even though He created all things, God did not create sin, as skeptics and scorners scoff.
 - 2. God is perfectly free from sin, and He hates it (Deu 32:4; Ps 5:4-6; 11:4-7; I Pet 1:15-16).
 - 3. God created good creatures, and they rebelled against His good laws (Ec 7:29; I Jn 3:4).

4. God does not tempt any angel or man to sin, because He does not need to (Jas 1:13-16).
 5. God did not and does not make any angel or man sin. They are happy to do it themselves.
 6. God does not violate the will of any angel or man: they freely and happily choose sin.
 7. God does not approve of sin as sin, but only as means of His glory (Hab 1:13; Ps 76:10).
 8. When God uses a man's sins, the man thinks freely in his wicked heart (Isaiah 10:5-7).
 9. God is just and righteous for judging sinners for sins (Is 10:12; Luke 22:22; Acts 2:23).
- B. It is very wicked men with profane hearts who use God's sovereignty to charge Him with sin.
1. It has been clearly shown God is not the Author of sin (Hab 1:13; Jas 1:13-15; I Jn 3:4).
 2. Such charges ignore man's depravity and love of sin (Jer 17:9; Job 15:16; Eph 4:17-19).
 3. Such charges ignore God's secret and revealed will (Deut 29:29; Job 5:9; 9:10; 11:7-9; 33:13; 37:23; Ecc 3:11; Isaiah 40:13-14; Jer 23:18; Dan 2:28; Rom 11:33-34; I Cor 2:16).
 4. Such charges ignore the difference between occasions and causation (Gen 22:1; Jas 1:13).
 5. Such charges ignore the distinction between causing and directing (Prov 16:9; Is 10:5-7).
 6. Such charges ignore the distinction and effects of holiness and evil (John 15:22-25).
 7. God may be the Author of sin in the sense that sin occurs when He withdraws Himself, as the sun may be said to be the cause of darkness, because it results when the sun leaves!

God's dominion does not excuse sin.

- A. Wicked men will slander the doctrine by claiming that it gives them a good reason to sin.
- B. Such profane slander of truth is evidence of the just damnation of the speakers (Rom 3:3-8).
- C. Babylon falsely thought they were innocent because God used them (Jer 50:7-14; Hab 1:11).
- D. God has two wills, but we are responsible for one – to do what He has revealed (Deut 29:29).
- E. Sennacherib was guilty for his sins against Israel, and God judged him for them (Is 10:5-15).
- F. The Jews wickedly crucified the Lord of glory, and He judged them for it (Acts 2:23; 5:28).

God's dominion does not excuse sloth.

- A. Some argue that God's dominion destroys man's motive for exertion (Eccl 9:11; 11:4-6).
- B. Scripture shows men exerting themselves under the will of God (II Samuel 10:10-12; 15:25).
- C. Man is to make decisions and act; submitting it to God (Prov 16:9; Ruth 2:1-3; Jas 4:13-15).
- D. God blesses the faithful use of means under faith in Him (Psalm 127:1-2; Acts 18:21).

God's dominion is more than allowing or permitting.

- A. Some argue that God may permit or allow wicked actions of men, but He does not will them.
- B. The scriptures themselves do not require such usage (Rom 9:18; Lam 3:37; Rev 17:17; etc.).
- C. The will to allow or permit is an act of the will: in God there is no difference (Isaiah 46:10).
- D. The will of God is the same as his permission (James 4:15 cp I Corinthians 16:7; Heb 6:3).

God's dominion is based on His eternal counsel.

- A. God acts according to His purpose (Eph 1:11; Isaiah 14:24-27; 46:10-11; Proverbs 20:18).
- B. God's purpose is an eternal purpose (Acts 15:18; Eph 3:11; Psalm 33:11; II Kings 19:25).
- C. God's purpose is unchangeable (Numbers 23:19; Jer 4:28; 51:29; Ezek 24:14; Heb 6:17).
- D. God's purpose is not hindered by man (Prov 19:21; Isaiah 14:27; Dan 4:35; Is 46:10-11).
- E. God neither changes nor has the shadow of turning (Malachi 3:6; James 1:17; Heb 13:8).

God's dominion leads some to speculations.

- A. Some mock God's dominion as "double predestination," as those in hell were destined to it.
- B. All men should be in hell, because we chose death over life in Adam and in our own lives.
- C. Supralapsarianism. The doctrine, that, in the divine decrees, the predestination of some to eternal life and of others to eternal death was antecedent to the creation and the fall.
- D. Infralapsarianism. The doctrine that God's election of some to everlasting life was consequent to His prescience of the Fall of man, or that it contemplated man as already fallen, and was thus a remedial measure.
- E. The debate over the order of such decrees in the counsel of God resulted in High Calvinism, which is a term for those Calvinists or others believing God's sovereignty to a higher degree.
- F. Let us start with the warnings of scripture to avoid speculating (Deut 29:29; Psalm 131:1).
- G. It is dangerous to assign priorities to God's counsel, lest we imagine Him being like us, who must progress from one thought to the next (Isaiah 40:13-14,18,25; 46:10; Psalm 147:5).
- H. We do not believe God was surprised with sin by Satan or Adam, so that redemption was primarily remedial. We believe He planned it all for the display of His grace and power; and by virtue of His Godhead, He was the First Cause of Satan, Eden, Adam, sin, death, and hell.
- I. There are many scriptures that speak of the elect being saved from sin and reprobates being condemned for sin (II Cor 5:21; Eph 1:4; II Thess 1:8; I Pet 1:2; Jude 1:4; Rev 21:8; etc.).
- J. Yet, we know God created all things for Himself, even the wicked for judgment, which required planning sin (Prov 16:4; Rom 9:22; I Thess 5:9; Job 21:30; II Pet 2:3).
- K. Man cannot figure out what God does in His sovereign providence (Ec 3:11; Rom 11:33-35).
- L. Comparison of schools by a **supralapsarian**.
- M. Comparison of schools by **seeing both**.

God's dominion includes the gift of eternal life.

- A. This holy doctrine should create great fear of the Almighty God (Luke 12:4-5; Rom 9:14-24).
- B. God has His own purpose in eternal life (Rom 8:28; 9:11; Eph 1:9,11; 3:11; II Tim 1:9; I Jn 3:8), which shall most surely come to pass exactly as purposed (Is 14:24,27; 46:11; Jer 4:28).
- C. God's will is the only active will in eternal life (John 1:13; 3:8; 5:21; 6:38-39; Romans 9:15-18; Eph 1:5,9,11; Heb 8:8-12; 10:7-10; James 1:18).
- D. God predestinated, or ordained, men to eternal life (Rom 8:29-30; Eph 1:5,11; Acts 13:48).

- E. God chose, or elected, to eternal life (Ps 65:4; Matt 22:14; 24:22,24,31; Luke 18:7; John 15:19; Rom 8:33; 9:11; 11:5,7,28; I Cor 1:26-29; Eph 1:4; Col 3:12; I Thess 1:4; II Thess 2:13; II Tim 2:10; Tit 1:1-2; Jas 2:5; I Pet 1:2; 2:9; II Pet 1:10; II John 1:1,13; Rev 17:14).
- F. God reserved some to Himself in the election of grace, like angels (Rom 11:4-5; I Tim 5:21).
- G. God appointed the elect to obtain salvation rather than wrath (I Thessalonians 5:9; I Pet 2:8).
- H. The work of the Holy Spirit in regeneration is comparable to the sovereign wind (John 3:8).
 - I. Jesus Christ gives eternal life to those God gave Him to save (John 6:38-39; 10:26-29; 17:2).
- J. The doctrine of representation displays God's sovereignty (Romans 5:12-19; I Cor 15:22).
- K. If God be for us, who can be against us, or charge us with anything (Romans 8:31-33)?
- L. You can break His covenant of salvation as likely as the one of day or night (Jer 33:20-22).
- M. The glorious things the gospel reveals were ordained in eternity (I Cor 2:7; Matthew 25:34).
- N. Regeneration is according to His own will, as He must quicken those who are dead, so the vital phase is His (John 1:13; 3:8; 5:21; Rom 1:15-16; Eph 2:1,5; James 1:18).
- O. The kingdom of heaven is compared to a householder who does as He pleases (Matt 20:15).
- P. Many bark and complain about dominion, because they look at it wrong: instead of whining because God hated Esau, why not wonder in praise that He would love Jacob (Rom 9:13)?
- Q. We are in Christ Jesus for the benefits of His life and death by God's choice (I Cor 1:30).
- R. Salvation is of the Lord, which it is not if man is the ultimate deciding factor (Jonah 2:9).
- S. Those He foreknew (pre-loved), He predestinated, called, justified, and glorified (Jer 31:3; Rom 8:29-33; I Pet 1:2).
- T. But what about God's desires (I Tim 2:4) and will (II Pet 3:9)? The first is all sorts of men, which He has saved; and the second is the "usward" of the believers Peter addressed.
- U. When were names written in the Lamb's book of life? Before the world began (Rev 17:8)!
- V. A saved person is God's workmanship, meaning He is a vessel of the Potter (Eph 2:10).
- W. For confused Arminians, if God loves men so much, why does He not give them eternal life?
- X. For confused Arminians, if God loves all men so much, why can't He win them to love Him?
- Y. For confused Arminians, why did God create a hell, when He did not have to send men to it?
- Z. For confused Arminians, if the gospel is necessary, why has it only gone to 10% of mankind?

God's dominion includes the eternal phase of salvation.

- A. Rom 8:28, All things working to together for good and men loving God is by His purpose.
- B. Rom 8:29-30, Foreknowledge, predestination, calling, justification, and glorification are His.
- C. Rom 8:31, All these things are done for the elect by God. Who shall hinder or limit them?
- D. Rom 8:32, What can possibly stop Him from freely giving the elect all things after His Son?
- E. Rom 8:33, Who shall lay any condition or charge on God's elect, the Arminian soulwinner?
- F. Rom 9:21, Of the same lump the Potter makes honorable and dishonorable vessels.
- G. Rom 9:22, He is willing to show power and wrath on vessels of wrath fitted to destruction.

- H. Rom 9:23, He is willing to show His glory on vessels of mercy afore prepared to glory.
- I. Eph 1:3-12, The elect are chosen, predestinated, made accepted in the beloved according to Him Who worketh all things after the counsel of His own will.
- J. II Tim 1:9, Salvation was given in Christ Jesus by God's purpose before the world began.
- K. II Tim 1:10, The gospel only brings life and immortality to light, it does not bring them.
- L. Jude 1:4, Some men were of old ordained to the condemnation the elect shall escape.
- M. Matt 7:23, Reprobates were never loved or known by God in any personal, affectionate way.
- N. Acts 13:48, Those who believe the gospel were ordained to eternal life as the source of faith.
- O. I John 4:19, He loved us first in time and logic, which proves He did not love reprobates.
- P. John 6:39, Jesus came to obey God's will and save all those He had given Him to save.
- Q. John 10:29, The sheep that cannot be lost from Christ were given to Him by the Father.
- R. John 17:2, Eternal life is a gift from God given by Jesus Christ to those given by the Father.
- S. I Pet 1:2, The sprinkling of Jesus Christ's blood over any soul depends on God's election.
- T. I Thess 1:4, Election is known by those spiritual graces characteristic of God's saints.
- U. Col 3:12, The Colossian saints were called the elect of God because He had chosen them.
- V. II Tim 2:10, Paul's evangelistic efforts were toward the elect of God for practical salvation.
- W. Titus 1:1, The faith of God's elect is that faith in the true gospel only God's elect can have.
- X. II John 1:1,13, The elect lady was a fellow believer to John who was chosen by God's grace.
- Y. I Cor 1:26-31, God has chosen the foolish things and placed them in Christ for salvation.
- Z. Rev 13:8, The names of the elect were written in the Book of Life before the world began.
- AA. Many more verses could be raised, analyzed, or listed to confirm this point even further.

God's dominion includes the legal phase of salvation.

- A. Matt 1:21, Jesus Christ came to save His people from their sins, not offer it to reprobates.
- B. John 6:39, The death of Jesus Christ was according to God's will for those chosen only.
- C. John 10:15, Jesus Christ laid down His life for the sheep, not for the goats.
- D. John 10:28, Jesus Christ gave eternal life to the sheep that God had already given Him.
- E. John 17:2, Jesus Christ gives eternal life to all those the Father had given Him to save.
- F. Eph 5:25, Jesus Christ gave Himself for the church, not for all others like a whoremonger.
- G. Rom 5:19, Righteousness is by the obedience of One, Jesus Christ, not a sinner's obedience.
- H. Heb 9:12-14, Jesus Christ offered His own blood to God for our salvation, not to us.
- I. Heb 9:15, The means of eternal life is death of the testator, not a decision of the beneficiary.
- J. Ps 49:6-9, No man can by any means redeem His brother, including being a soulwinner.
- K. Many more verses could be raised, analyzed, or listed to confirm this point even further.

God's dominion includes the vital phase of salvation.

- A. John 1:13, The will of the flesh and man is ruled out to leave God's will the only factor.
- B. John 3:3, Being born again must precede any man's activity, for without it he cannot see.
- C. John 3:8, Men are born again by the Spirit like the wind blows, wherever it chooses to blow.
- D. John 5:21, Jesus Christ quickeneth whom He will, not who is willing to be saved.
- E. Rom 2:29, The praise for the internal work of regeneration is God, not the soulwinner.
- F. Rom 9:21, God hardens whom He will, so that God's mercy is not by willing or running.
- G. Phil 2:13, It is God Who works in the elect both to will and to do of His good pleasure.
- H. James 1:18, The begetting of sinners of any kind is according to God's own will.
- I. I Peter 1:3, The begetting of sinners is by God's mercy, not by organ funeral dirges.
- J. Many more verses could be raised, analyzed, or listed to confirm this point even further.

God's dominion includes the practical phase of salvation.

- A. John 6:44, No man can come to Jesus Christ by faith unless the Father draws him.
- B. Jer 31:3, God draws those to Himself that He has loved with everlasting love.
- C. Ps 110:3, Men are made willing in the day of God's power, when drawn by it.
- D. Matt 11:25-26, God hides truth from the wise and prudent and reveals it to babes.
- E. Matt 11:27, No man can know the Father or the Son unless given to him by God.
- F. Acts 13:48, The act of believing the gospel is dependent on God's ordination to life.
- G. II Thess 2:13, Salvation from the lies of the Man of Sin depends on God's choice.
- H. II Thess 2:9, Others are sent strong delusion to believe lies and be damned thereby.
- I. I Pet 2:8, Men who stumble over the Person of Jesus Christ were appointed to it.
- J. Gal 1:16, It is God's pleasure that results in some hearing and believing the gospel.
- K. John 8:47, Only those who are of God hear God's words and respond to the gospel.
- L. John 10:26, Only the sheep of Christ believe, rather than believing to be His sheep.
- M. Matt 10:5-6, Jesus and His apostles went to the lost sheep of Israel, not of Gentiles.
- N. II Tim 2:10, Paul endured all things for the sake of the elect in addition to eternal life.
- O. Many more verses could be raised, analyzed, or listed to confirm this point even further.

God's dominion includes the final phase of salvation.

- A. Matt 25:34, Heaven is a place prepared for the elect from the foundation of the world.
- B. Rom 8:30, Glorification is in the past tense to God based on His predestinating purpose.
- C. Eph 1:11-12, The eternal inheritance of the elect is based on God's will and predestination.
- D. Heb 2:13, Those declared by Jesus Christ as His children were given to Him by God.
- E. I Pet 1:2-4, The eternal inheritance that is incorruptible is reserved in heaven for the elect.
- F. Rev 13:8, Anyone in the Book of Life was written there before the foundation of the world.

- G. Rev 17:14, Those who are with Jesus Christ in heaven are called and chosen ... by election!
- H. Many more verses could be raised, analyzed, or listed to confirm this point even further.

God's dominion includes the gospel and conversion.

- A. The practical phase of salvation involves our obedience, but it still depends on God's grace.
- B. Paul labored for the elects' sake (II Tim 2:10). Get this fact down, and reason from it.
- C. If you have repented, it is only by God's peradventure gift (Acts 11:18; II Tim 2:24-26)!
- D. If you understand and believe the gospel, it is by God's choice (Matt 11:25-27; Rom 3:11).
- E. God must open the heart, as He did with Lydia to hearken to Paul's preaching (Acts 16:14).
- F. God must send preachers, and He decides when and where (Rom 10:13-17; Acts 16:6-10).
- G. God must send faithful pastors that will feed and save their hearers (Jer 3:15; I Tim 4:16).
- H. The ministerial success of Jesus was based on God's dominion from heaven (John 3:27).
 - I. The Father draws those who believe on Jesus, and they shall come (Jn 6:37,44,64-65; 10:26).
 - J. Believing on Jesus Christ is a gift given to men, for which we must give thanks (Phil 1:29).
 - K. God works in us both to will and to do of His good pleasure, including faith (Phil 2:12-13).
 - L. There are many Bible verses about God's ability and practice of changing hearts (Jer 24:7).
- M. God works in us to will and do of His good pleasure (Phil 2:13; Psalm 110:3; Eph 2:10).
- N. We beg God for our hearts and those of others – we do not quit and wait for “what shall be will be” (I Kgs 8:58; I Chron 29:18; Ps 27:14; 73:26; 80:3,7,19; 85:6; 86:11; 119:32,36,88,107; 138:3; 139:23-24; 141:4; 143:11; Is 40:29-31; 63:17; Jer 31:18-19; etc.).

God's dominion includes eternal condemnation.

- A. God willingly makes known His power on vessels of wrath designed for destruction (Rom 9:22). You think this unfair? Try Romans 9:20! They had their perfect chance in Adam.
- B. God ordained the wicked to hell (Prov 16:4; Matt 7:23; John 8:44; Eph 2:3; I Thess 5:9; II Thess 2:9-12; I Pet 2:8; II Pet 2:12; Jude 1:4; Rev 4:11; 20:12).
- C. The subject here is reprobation; it is unknown by most so-called Christians of this generation.
- D. For sentimental Arminians, why do you believe God's dealings with Satan are perfectly fine?

God's dominion in the life of Jesus Christ!

- A. He worked His sovereign power in choosing Mary for the virgin birth of Jesus (Lu 1:34-37).
- B. He moved Caesar to a worldwide tax that got Joseph to Bethlehem (Luke 2:1-7 cp Mic 5:2).
- C. He ordered invisible angels to fill the Judean sky for several lonely shepherds (Luke 2:8-20).
- D. He ordered a star to lead wise men from the east to find the house of Jesus (Matthew 2:1-12).
- E. He moved Herod to kill babies around Bethlehem to fulfill scripture (Mat 2:16-18; Je 31:15).
- F. He gave great wisdom to His 12-year-old Son to confound doctors of the law (Luke 2:41-52).
- G. Jesus violated the laws of chemistry and turned water into great wine – for some (Jn 2:1-11)!

- H. Jesus raised some dead – daughter of Jairus, son of widow of Nain, Lazarus, etc. (Luk 7:22).
- I. Jesus instantly cured the incurable disease of leprosy for some in Israel (Luke 17:11-19).
- J. Jesus instantly cured the blind, the lame, the paralyzed, and the bleeding of some Israelites.
- K. Jesus ordered devils out of some incurable lunatics (Mat 8:28-34; 17:14-21; Acts 19:13-20).
- L. Jesus walked on water with sovereign power over the nature of water (Matthew 14:22-33).
- M. Jesus discerned and perceived men's thoughts and revealed them to an audience (Mat 9:1-8).
- N. Jesus walked through an angry crowd so they could not kill him by a fall (Luke 4:28-29).
- O. He told Nicodemus He was in heaven while He was yet talking to him on earth (John 3:13).
- P. Jesus ordered a great storm at sea into a great calm, proving Master of seas (Matt 8:24-27).
- Q. Jesus multiplied loaves and fishes contrary to physics to feed many (Matt 14:21; 15:38).
- R. Jesus ordered supernatural spirits (devils) around as slaves – even into pigs (Matt 8:28-34).
- S. Jesus ordered a fish to hold a coin in its mouth and take Peter's hook (Matthew 17:24-27).
- T. Jesus ordered a school of fish to pack themselves into a net to sink two ships (Luke 5:1-11).
- U. He laid his life down by dying, and He took it up again by His resurrection (John 10:18).
- V. He had such sovereign rule over death He forecast His time in the grave (Matt 12:38-40).
- W. He could have called 12 legions of angels to destroy the world and set Him free (Mat 26:53)!
- X. He ordered darkness over the earth for three hours at the crucifixion of Jesus (Luke 23:44).
- Y. He sent a powerful earthquake to accompany the darkness and veil tearing (Matt 27:51-53).
- Z. He tore a 60' veil that was 4" thick from top to bottom when Jesus died (Mark 15:38).
- AA. He made hardened Roman guards blind and shaking with fear by an angel (Matt 28:1-4).
- AB. He brought dead bodies of saints back to life and sent them into Jerusalem (Matt 27:51-53).
- AC. He disappeared from two disciples while eating meat with Him in Emmaus (Lu 24:13-25).
- AD. He walked through a closed door into a locked hiding place (Luke 24:36-45; Jn 20:19-20).
- AE. He defied the laws of gravity and levitated through the atmosphere to heaven (Acts 1:9-11).
- AF. His ministerial success was based on God's dominion over men from heaven (John 3:27).
- AG. All His powerful enemies could do against Him was according to God's plan (Ac 4:26-28).

God's dominion and foreknowledge.

- A. There is no contradiction or compromise of either foreknowledge or dominion with God.
- B. Foreknowledge. Knowledge of an event, etc., before it exists or happens; prescience.
- C. God's knowledge exists in two senses, which must be distinguished for truth (II Tim 2:15).
 1. God knows all men and all events in the sense of awareness or cognition (omniscience).
 2. God is omniscient: all knowing without limit (Job 37:16; Psalm 139:1-6; Ezekiel 11:5).
 3. Consider Sarah (Gen 18:12-13), Achan (Joshua 7:120-12), and Anaias (Acts 5:1-5).
 4. God knows some men in a personal and intimate sense of affection, favor, and delight.
 5. This sense is often used relative to men and their wives – sexual knowledge (Gen 4:1).

6. God knows some men this way (Ps 1:6; 37:18-24; Nah 1:7; John 10:14,27; I Cor 8:3).
 7. Specific examples are Moses (Exodus 33:12-17; Deut 34:10 and Israel (Amos 3:2).
 8. God does not know some men this way (Matthew 7:23; 25:12; Hosea 8:4)
- D. God's foreknowledge also exists in these two senses that must be rightly divided.
1. God knows beforehand all things whatsoever that can or do come to pass.
 2. Fulfillment of prophecy proves that God foreknew much (Jer 25:12-13 cp Ezra 1:1).
 3. Jesus Christ was delivered by the counsel and foreknowledge of God (Acts 2:23).
 4. God foreknows some men in an intimate sense of affection, favor, and delight.
 5. God foreknew those ("whom") He predestinated ... and glorified (Romans 8:29-30).
 6. God has not cast away His elect among Israel ("people") He foreknew (Romans 11:2).
 7. God elected some Jews to salvation based on this kind of foreknowledge (I Peter 1:2).
 8. Only this interpretation properly agrees with Psalm 14:2-3 (Romans 8:29; I Peter 1:2).
 9. It is this interpretation that agrees with God's knowledge (John 10:14; II Timothy 2:19).
 10. God's foreknowledge is based on His counsel (Acts 2:23) and purpose (Romans 8:28).
 11. Those ordained to eternal life believe, not those who believe are ordained (Acts 13:48).
- E. God's foreknowledge results from His determination: a thing must be certain to be known, and if certain, then God determined it so (Acts 2:23; 4:28; Luke 22:22; John 6:64; etc.).
- F. God's foreknowledge is His knowledge of what will come to pass if He determines certain contributing causes, for He knows perfectly all contingencies that can possibly occur.
1. If you arrange a row of dominoes, you knock down the last one by tipping over the first.
 2. By perfect determination of all circumstances, He knows absolutely what will result.

God's dominion must be reconciled with man's responsibility.

- A. This issue has created confusion, doubts, questions, and controversies for many centuries.
- B. When it comes to salvation and eternal life, the five phases balance and reconcile the two.
 1. Eternal life is a gift of pure grace by the choice, purpose, and will of God apart from man.
 2. Conversion, with assurance, knowledge, godliness now, is by God blessing our efforts.
- C. Care must be exercised to avoid any extreme (Rom 3:8 vs. Jeremiah 7:10 vs. James 4:13-16).
- D. Man is a responsible creature, which the Bible assumes and declares. Responsible. Answerable, accountable (to another for something); liable to be called to account.
 1. Adam was made responsible for his actions (Gen 2:16-17; 3:11; I Tim 2:14; Rom 5:19).
 2. Man continues to be accountable (Romans 2:6; 14:12; I Peter 4:5; Revelation 20:12-13).
 3. Man had both moral and natural ability in Adam (Genesis 1:27,31; Ecclesiastes 7:23).
 4. Man is no longer free to obey god (Rom 6:20; 8:7-8; Jeremiah 13:23; I Corinthians 2:14).
 5. This is man's choice and the way he wanted it (Romans 5:12; 3:11; Job 21:14-15).
 6. Man chose obedience to Satan over God (John 8:44; II Tim 2:26; Rom 6:16; Eph 2:2).

7. Man chose death and servitude over life and freedom in the Garden of Eden (
 8. Man's obedience is conditioned on God's work (Phil 2:13; Psalm 110:3; Eph 2:10).
- E. God is never the efficient cause of evil; He does not infuse rebellion in men or tempt men.
1. God has no pleasure in wickedness singularly considered (Ps 5:4; 45:7; Habakkuk 1:13).
 2. God does not tempt men with evil: it is from beneath (Jas 1:13-16; 3:14-15; I John 1:5).
 3. Man's nature does not require god to infuse evil desires (Gen 6:5; Job 15:16; Jer 17:9).
 4. God does not create evil in the sense of wickedness (Isaiah 45:7; Prov 16:4; Jonah 3:10).
 5. God created the ability and arranges occasions for sin (Ac 17:28 cp I John 3:4; Heb 4:15).

God's dominion is understood by two wills.

- A. God's will, purpose, and pleasure are often fulfilled and violated at the very same time.
1. God's counsel is rejected and obeyed (Prov 19:21; Eph 1:11 vs Luke 7:30; Jer 23:22).
 2. God is pleased and displeased with the wickedness of men (Psalm 5:4 cp Isaiah 46:10).
 3. Man's wrath is against God's righteousness, yet it praises Him (James 1:20 Ps 76:10).
- B. God has both a secret and revealed will (Deuteronomy 29:29; Job 23:14; Acts 15:18).
1. The Mosaic covenant was conditional upon Israel obeying what God had revealed.
 2. God knew what He would do with Israel (Isaiah 46:10-11; Acts 15:14-18; Eph 3:1-11).
 3. God's two wills are the difference between what men ought to do and what they will do.
 4. We are responsible only for what He revealed – the secret things are His (Deut 29:29).
- C. God's purposes sin in His secret will against His revealed will for at least two ends we see.
1. He desires a specific reason to judge sin (Romans 9:17-18; 3:4-7; II Samuel 24:1).
 2. He desires one wicked party to punish or chasten another (II Chr 10:15; Isaiah 10:5-19).
 3. Parents may do the same with their children – desire differently than what is said – such as telling them to balance their checkbook but hoping for an NSF fee to teach a lesson.
- D. Men are held responsible to obey and do what is revealed in the written scriptures of God.
- E. A lie may abound to the glory of God, yet the liar will be judged (Ex 20:16; Romans 3:4-8).
- F. God used the evil of Joseph's brethren to work His good purpose for Israel (Genesis 50:20).
- G. God performed His work by the ungodly actions of ambitious Sennacherib (Isaiah 10:5-19).
- H. God punished Nebuchadrezzar His servant for performing His will (Jeremiah 25:8-14; 27:7).
- I. God's judgment of evil depends on the related circumstances (I Kings 15:5; Luke 12:48).
- J. God has one mind from one view, but two from two views (Job 23:13; Jas 1:8; Deut 29:29).
- K. We need not make manmade distinctions such as decretive and permissive wills, for it is impossible for an omnipotent and omniscient to have such wills – He permits by His decrees!

God's dominion includes Adam.

- A. We consider Adam's case on the basis of everything else we know about God's sovereignty.

- B. We begin by realizing God did not consult him about the human race or his role in it at all.
- C. God created him very good but able to sin, gave him a law, and arranged his fatal temptation.
- D. God could have put a hedge around Eden to keep Satan out, but He did not for holy purposes.
- E. God could have kept Adam from sin like He did others; but he did not (Gen 20:6; Ex 34:24).
- F. Adam was not tempted above his ability, but he freely chose Eve over God (I Cor 10:13).
- G. Adam was not deceived or ignorant in his sin, because the Bible tells us so (I Tim 2:13-14).
- H. Adam was a far better representative for your eternal destiny than you by (1) created very intelligent, (2) no sin nature, (3) perfect world, (4) perfect wife, (5) only one simple rule, etc.
- I. God had already foreordained Jesus Christ and chosen His elect in Him (I Pet 1:20; Eph 1:4).
- J. There could be no contrasting display of God's wrath and mercy without sin (Rom 9:22-24).

God's dominion is attacked and rejected by many.

- A. Depraved man questions and attacks God's sovereignty by claiming it is not fair (Eze 18:25).
- B. The men of Nazareth, our Lord's home, tried to kill Him for teaching election (Luk 4:23-30).
- C. Much of Romans 9 and part of Romans 3 answers objections against God's sovereignty.
- D. Some say it reduces God to manipulating men like "a glove on a hand" or "a puppet on a string," but God uses just such words to describe His work (Job 2:5-6; Is 10:15; Jer 51:20).
- E. Some claim it is understood as "the freedom of cattle to roam within the fences of a corral," but we must ask who is in charge of the life and movements within the corral (James 4:16).

God's dominion includes prayer.

- A. Some say prayer has no purpose or value, if God has determined all things that happen.
- B. Prayer does change things, but only from our perspective (Isaiah 38:1-5; Jonah 3:1-10).
- C. But no one should think prayer informs God, for He already knows our needs (Matt 6:8).
- D. David and Jesus prayed for things God had already purposed (II Sam 7:27-29; John 17).
- E. Prayer coordinates with God's dominion by our full submission to His will (Luke 22:42).
- F. When we ask according to His will, we will receive our petitions (I John 5:14; James 4:3).
- G. God determines and governs the means and the end, including prayer (Deu 29:29; Heb 11:6).
- H. Saints will pray as though everything depended on God and work as if it depended on them.
- I. We beg God for our hearts – we do not quit for "what shall be will be" (Ps 27:14; 73:26; 80:3,7,19; 85:6; 86:11; 119:32,36,88,107; 138:3; 139:23-24; 141:4; 143:11; Is 40:29-31; 63:17; Jer 31:18-19).

God's dominion can be reconciled to apparent contradictory verses.

- A. David could not see Saul's specific manner of death, but God could (I Sam 26:10; Jer 15:2).
- B. Overconfidence in their temple, rather than fatalism, is the lie rebuked by Jeremiah 7:8-10.
- C. God's revealed will included no abominations, but His secret did (Jer 32:35; Ezek 20:23-26).
- D. God has one mind from one view, but two from two views (Job 23:13; Jas 1:8; Deut 29:29).

- E. God's promises of natural blessings are and were conditional (Matt 23:37; Deut 28:1-68; Luke 11:52); and His weeping over Jerusalem was for their children, not their Pharisees!
- F. God's Spirit is resisted only in the revealed will of God of scripture and prophets (Acts 7:51).
- G. God cannot repent, though He may choose such human language (Genesis 6:6; Jer 18:10).
- H. God's revealed appointment may be lost, but not His secret (I Kings 20:42; I Sam 15:9-11).
 - I. God added 15 years to Hezekiah's life only from his viewpoint (Isaiah 38:1-8; Job 14:5).
- J. God saved Nineveh, though He had already planned to do so (Jonah 2:4-10; Num 23:19).
- K. You can only die before your time from a human perspective of excess (Eccl 7:17).

God's dominion is not Fatalism.

- A. Fatalist. One who believes that all things happen by inevitable necessity regardless of man.
- B. No man can be a consistent fatalist: he would soon die of starvation for not feeding himself!
- C. True fatalism does not allow a wise, personal God; it rather assumes a blind, amoral force.
- D. Fatalism allows no freedom or responsibility; men's actions are beyond their power.
- E. The Muslim doctrine of predestination is close, but it denies responsibility or guilt.
- F. God's dominion does not modify or reduce man's responsibility and role of second causes.
- G. How fatalistic were David and Hezekiah, even though God Himself had declared death?
- H. We beg God for our hearts – we do not quit for “what shall be” (Ps 27:14; 73:26; 80:3,7,19; 85:6; 119:32,36,88,107; 138:3; 139:23-24; 141:4; 143:11; Is 40:29-31; 63:17; Jer 31:18-19).

God's dominion is not Absolutism.

- A. Primitive Baptist “Absoluters” have lost all reason and deny responsibility or second causes; but of course, they are very inconsistent, or they would be without food and jobs today!
- B. An example of their folly is (1) avoiding commands to be baptized and (2) resisting even the thought of baptism until they are forcibly made to ask for it. This is heresy and insanity.
- C. God's dominion does not allow reducing human responsibility to God's revealed will, nor does it allow reducing the personal freedom, importance, and role of secondary causes.

God's dominion has benefits.

- A. Why? To glorify God for one of His chief attributes (Prov 30:29-31; Isaiah 52:7; Rev 19:16).
- B. Why? To teach contentment, submission, and thankfulness for difficult life circumstances.
- C. Why? To teach that anger or bitterness against God is entirely wrong, as we are the clay.
- D. Why? To teach total dependence on God as infinite Protector and Provider in any situation.
- E. Why? To teach peace and perspective for analyzing evil in the world (Job 2:10; Amos 3:6).
- F. Why? To teach the truth about salvation. God is not trying to save any; He will save all elect.
- G. Why? To teach godly fear from this awesome and dreadful aspect of God (Ps 4:4; Ec 12:13).
- H. Why? To teach humility that anything you have or are is by God's grace and will (I Cor 4:7).

- I. The reality that all is under God's control for good ends should bring comfort in adversity.
 - 1. The carefree life is a result of trusting a sovereign God that cares (Phil 4:6-8; I Pet 5:7).
 - 2. Job accepted extreme adversity, because he knew God was in all of it (Job 1:20-22; 2:10).
 - 3. The machinations of the wicked should not cause fear (Ps 76:10; Pr 21:1; Lam 3:37-38).
 - 4. The apparent prosperity of the wicked should not discourage us (Ps 73:18-20; Pr 1:32).
- J. The consciousness of our corrupt will rests on His holy will for salvation (Romans 9:15-16).
- K. True rejoicing occurs in salvation that has been accomplished (Ezekiel 13:22; Isaiah 52:7).
- L. There is no greater doctrine to fear and obey god (Eccl 12:13; Psalm 4:4; Romans 9:14-24).
- M. He has the right to anything of ours, since He is Creator (Pr 16:4; Rom 9:20; Matt 20:15).
- N. God sovereignly gives many their own desires (Rom 9:18; 1:28; II Thessalonians 2:11).
- O. There is no greater display of Divine wisdom than in this doctrine (Romans 11:33-36).
- P. For those who delight in greatness, there is none like God (Pr 30:29-31; Dan 4:28-30,34-37).
- Q. The final victory of truth, equity, and righteousness is guaranteed (Eph 1:11; Job 23:13).

We do not say ...

- A. "We will live and do this or that," ... without submitting to His sovereign will (Jas 4:13-16).
- B. "I am angry at God," ... no matter what happens. We respond as Job did (Job 1:20-22).
- C. "God is not fair," ... when He is more than fair, even to workers of iniquity (Acts 14:16-17).
- D. "God would not do this or that," ... when we know He sends both evil and good (Job 2:10).
- E. Instead of talking about your "rights," ... get busy discovering and obeying His rights to you!
- F. Stop asking inside or outside "why" about life ... because God is the answer to each one.

How do we apply it?

- A. Give God the glory for all things. Humble yourself. Be thankful, and quit your complaining.
- B. If God says that a sovereign, omnipotent king is beautiful (Pr 30:31), we should praise Him.
- C. He owes us nothing. All we have is a blessing, gift, and undeserved sovereign kindness.
- D. Life is not money, happiness, pleasure, or health. It is God's glory (Jer 9:23-24; I Cor 1:31).
- E. We see God's secret and revealed wills. We obey the revealed will aggressively (De 29:29).
- F. The purpose of evangelism is to help the elect, which is obvious and stated (II Timothy 2:10).
- G. The Holy God of predestination will be Judge (Eccl 12:13-14). Do you live accordingly?
- H. Rather than bark against God for hating Esau; we admit His pure mercy in loving Jacob.
 - I. We must be humbled as the worm, for we are worse by nature (Job 25:6; Isaiah 41:14).
- J. Some say this doctrine should not be preached; if it is the truth of God, it should be preached.
- K. Some say it is too difficult to understand, but we understand creation and eternity by faith.
- L. God's operations of grace in our hearts should never be slighted, ignored, or deferred.
- M. We accept God's providence in our lives as from Him (Exodus 4:11; Job 33:12-13), even if it is a total

disaster, as in Job's case, or a flat chest, as in the case of many women.

- N. We wisely purpose a way in our hearts and trust Him for details (Pr 16:9; Ruth 2:3; Jas 4:15).
- O. We use God's means to avoid tempting Him fatalistically (II Samuel 10:9-12; Luke 4:9-12).
- P. Prayer changes things from our perspective only (Genesis 18:16-19; Isaiah 38:1; Jonah 3:4).
- Q. Where do harelips come from? Mongoloids? Short, fat, ugly people? Slow, weak people?
- R. We do not have rights. We have responsibilities to please Him Who created us.
- S. Men rebel, because they hate God and His choices in their lives and their future judgment.
- T. I know the future . . . God wins! This provides a solid basis for a worldview and bold action.
- U. Every circumstance is by Divine choice. You did not surprise God by your action; your sin did not frustrate His purpose for your life; your choice in any matter does not give you greater privilege to grieve, resent, criticize, or hate . . . for He still made the choice for you!
- V. Self-esteem is the result of pride, selfishness, and man's existential hallucinations of value.
- W. You are not valuable because God died for you. He is glorious because He died for you.
- X. Happiness is exalting God and fulfilling His pleasure in your life rather than your own.
- Y. Self-made men are the fodder of hell. God-blessed men are the inhabitants of heaven.
- Z. Time and chance happeneth to them all, but God is the Lord of time and chance (Ec 9:11)!

What does it mean to me, today?

- A. Are you content and happy with God's choices in your life? Parents? Spouse? Children?
- B. When did you last thank God you see spiritual things and found conviction and repentance?
- C. Did you get a paycheck this week? Do you have any children? Was your nation safe last night? Have you had a heart attack in the last month? Do you have a church? Give thanks to God for these and other benefits! Have you ever had a promotion (I Sam 2:7; Ps 75:4-7)?
- D. When did you last praise and worship like Nebuchadnezzar? He was bold to tell his empire!
- E. Are you fearless about our nation and its future in light of God's dominion over all nations?
- F. Do you appreciate that God has sovereignly promoted a man – the Son of David – over all?
- G. Do you love to praise the sovereign reign of Jesus Christ over all (Isaiah 52:7; Rev 19:6)?
- H. God is not “watching from a distance,” as some say. He is neither watching nor far! Amen!
 - I. If you have been safe, you should bless and thank your sovereign God (Pro 21:31; Ps 127:1).
 - J. He only expects reasonable effort from you, for He will do the rest you need (Ps 127:1-2).
 - K. Even affliction and chastening is from the Lord, so rejoice in your life (Psalm 119:67,71,75).
 - L. Godliness with contentment is our goal, and this doctrine has help for both parts (I Tim 6:6).
- M. While the world cackles like hyenas, visit this house of mourning often (Ec 7:2-6; Ep 5:3-5).

For Further Study:

- A. A.W. Pink: [The Sovereignty of God](#)
- B. Jerome Zanchius: Absolute Predestination

- C. An index to many more [Predestination Documents](#)
- D. Sermon Outline: [God's Will, Man's Will, or Free Will](#)
- E. Sermon Outline: [Proofs of Unconditional Salvation](#)
- F. Sermon Outline: [Five Phases of Salvation](#)
- G. Sermon Outline: [Is Election Fair?](#)
- H. Sermon Outline: [Calvinism, Arminianism, and the Truth](#)
- I. Proverb Commentary: [Proverbs 16:1](#)
- J. Proverb Commentary: [Proverbs 16:4](#)
- K. Proverb Commentary: [Proverbs 16:9](#)
- L. Proverb Commentary: [Proverbs 19:21](#)
- M. Proverb Commentary: [Proverbs 21:1](#)
- N. Sermon Outline: [Author of Confusion?](#)
- O. Sermon Outline: [The Bible Cannot Profit](#)
- P. Sermon Outline: [King of Kings](#)
- Q. Sermon Outline: [A Pure Heart](#)
- R. Sermon Outline: [We Are the Clay](#)
- S. Sermon Outline: Absolute Predestination ... not available in e-format at this time.
- T. Sermon Outline: The Nature of God ... not available in e-format at this time.
- U. Sermon Outline: The Glory of God ... not available in e-format at this time.
- V. Sermon Outline: Prayer and the Will of God ... not available in e-format at this time.