

KNOWING GOD: LESSON 12

BEHOLD YOUR GOD! THE SOVEREIGNTY OF GOD! (PART I)

Psalm 103:19

I. INTRODUCTION: I

1. **2** In our last lesson we considered the righteousness of God; we learned that God's righteousness is virtually synonymous with His justice, His faithfulness, and His truthfulness.
Deut. 32:4: "He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; righteous and upright is He."
2. We learned God's righteousness does not arise from His conformance to an external standard.
 - A. God is **NOT** defined by the term righteous, the exact opposite is true; the term righteous is defined by God.
 - B. Because God is **NOT** measured by the standard of righteousness; on the contrary, God's character **ESTABLISHES** the standard of righteousness.
3. **3** We considered that there are at least seven ways God demonstrates His righteousness:
 - ① Through His Word: (Psa. 33:4; Rom. 1:16-17): God validates His righteousness by always standing by His word. What God says **ALWAYS** comes to pass!
 - ② Through His actions: (Gen. 18:25) God is the ultimate "straight shooter." He **ALWAYS** does what He says He will do! What He says **ALWAYS** comes to pass! Take it to the bank!! He is righteous!! He is **ALWAYS** completely trustworthy and reliable!!
 - ③ Through His instruction: (Psa. 25:8-10; Prov. 1:3-6; Prov. 3:1-8; 1 Jn. 5:3): All of God's commands, precepts, and laws are designed for our benefit! Whatever God's word instructs us to do is "right" because it is **ALWAYS** in our best interest; temporally and eternally!
 - ④ Through His rule: (Psa. 45:6-7a; 89:14; Rom. 14:17; Col. 1:13) His rule is always righteous. His rule is never prejudicial, capricious, callous or unfair; His rule is thoroughly "right."
 - ⑤ Through His wrath: (Psa. 11:5-7; Prov. 6:16-19) God's righteousness is seen by His hatred for sin & His anger toward wickedness (unrighteousness). His anger & hatred are never without cause; never unjustified; never unrighteous! His hatred and anger are thoroughly "right."
 - ⑥ Through His judgment: (Psa. 96:13; Jn. 5:30) God's righteousness can be seen by the surety, completeness, and impartiality of His judgment. Sin will never go unpunished and righteousness will never go unrewarded! His judgment is thoroughly "right," because all men will be judged by the same divine standard! Jn. 12:48
 - ⑦ Through His mercy and compassion: (Psa. 116:5-6; 98:2-3) God's righteousness can be seen by the mercy He extends to all without partiality. His mercy is not "unconditional," but based on our acceptance of it through faith (cf. 2 Thess. 2:13-14; Eph. 2:8-10).
4. **4** We also learned we must respond to His righteousness by:
 - ① Responding to His word: God's word is our only standard (Col. 3:17; 1 Pet. 4:11).
 - ② Responding to His actions: We must fully trust that He always fulfills every promise; whether negative (2 Cor. 5:10) or positive (2 Tim. 4:7-8; 1 Cor. 15:58; the faith of Abraham!).
 - ③ Responding to His instructions: Following His word is always in our best interest (1 Jn. 5:3).
 - ④ Responding to His rule: We must be "poor in spirit" (Matt. 5:3); humble and submissive citizens of the heavenly kingdom (Phil. 3:20).

- ⑤ Responding to His wrath: We must hate every false way (Psa. 119:104); must not fellowship evil/error, but expose it (Eph. 5:11).
 - ⑥ Responding to His judgment: We must be impartial and fair in all our judgments; and be prepared for the day of judgment (Matt. 7:1-5; Jas. 2:1-4).
 - ⑦ Responding to His mercy and compassion: We must be loving and compassionate towards the lost and our brethren (Matt. 5:7; 1 Pet. 3:8-9).
5. **5** In this, and our next, lesson we will consider God's **sovereignty**. **Psa. 103:19**: "The LORD has established His throne in the heavens; And His **sovereignty** rules over all." (NASV)

II. DISCUSSION:

- I. **6 Definition**: What does the Bible mean when it speaks of God's **sovereignty**?
 - A. **** Definition**: **sovereignty** means to rule. For example, in the Old Testament **sovereignty** comes from the Hebrew root word *malak* (maw – lak') to rule, a dominion, empire, kingdom, realm, reign, royal. In KJV and NKJV usually translated *kingdom*.
 - B. **** To possess true sovereignty** is to possess **supreme** and **absolute power** and **authority** so that one is in complete control and can accomplish whatever one pleases.
 - C. Concerning God's **sovereignty**, A. W. Tozer (*The Knowledge of the Holy*) writes:

******"...His **sovereignty** requires that He be absolutely free, which means simply that He must be free to do whatever He wills to do anywhere at any time to carry out His eternal purpose in every single detail without interference. Were He less than free He must be less than sovereign."

******"Subject to none, influenced by none, absolutely independent; God does as He pleases, only as He pleases, always as He pleases. None can thwart Him, none can hinder Him. So His own Word expressly declares: 'My counsel shall stand, and I will do all My pleasure' (Isa. 46:10); 'He doeth according to His will in the army of heaven, and the inhabitants of the earth: and none can stay His hand' (Dan. 4:34). Divine **sovereignty** means that God is God in fact, as well as in name, that He is on the Throne of the universe, directing all things, working all things 'after the counsel of His own will' (Eph. 1:11)."

******"God's supremacy over the works of His hands is vividly depicted in Scripture. Inanimate matter, irrational creatures, all perform their Maker's bidding. At His pleasure the Red Sea divided and its waters stood up as walls (Ex. 14); and the earth opened her mouth and guilty rebels went down alive into the pit (Nu. 14). When He so ordered, the sun stood still (Josh. 10); and on another occasion went backward ten degrees on the dial of Ahaz (Isa. 38:8). To exemplify His supremacy, He made ravens carry food to Elijah (1 Kings 17), iron to swim on top of the waters (2 Kings 6:5), lions to be tame when Daniel was cast into their den, fire to burn not when the three Hebrews were flung into its flames. Thus 'Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places' (Psa. 135:6)."
 - D. **** Sovereignty** is a difficult concept to fully grasp and appreciate by the human mind, especially we who live in a 21st century free society:
 - ✓ A ruler with absolute authority, who answers to no one, is entirely unfamiliar to most, especially Americans.
 - ✓ A dictator may possess "**sovereign-like**" powers but is a far cry from the classic definition of a **sovereign**.
 - ✓ God on the other hand is absolutely **sovereign** because He is **omnipotent**!

Psa. 115:3: "But our God is in heaven; He does whatever He pleases."
 - ✓ **Sovereignty** expresses God's complete authority!

Dan. 4:34-35: “And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and praised and honored Him who lives forever: For His dominion is an everlasting dominion, And His kingdom is from generation to generation. 35 All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, ‘What have You done?’”; **Matt. 28:18**

- ✓ ****Because He is sovereign God defines what is right; whatever God says is, by definition, **R-I-G-H-T!****

Rom. 3:4: “...let God be true but every man a liar...”

Titus 1:2: “...God, who cannot lie...”

- ✓ He is subject to no one, and He is subject to no set of standards except His own will (cf. Psa. 115:3; Dan. 4:35),

Eph. 1:9: “... (God) made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,”

- ✓ God is THE BOSS...period! We do not have any basis upon which to challenge any of His words or actions, because His viewpoint is the only one that counts (Rom. 9:20-21).
- ✓ **7** God’s sovereignty is universal, it is in no way limited by time or space!

Psa. 135:6: “Whatever the LORD pleases He does, In heaven and in earth, In the seas and in all deep places.”

Dan. 4:35: “All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven And among the inhabitants of the earth. No one can restrain His hand Or say to Him, ‘What have You done?’”

- E. **** The world, even the “religious” or “Christian” world does not understand, appreciate, or much less embrace the doctrine of God’s sovereignty! Again, A. W. Tozer (*The Knowledge of the Holy*) writes:**

****“The ‘god’ of this twentieth century no more resembles the Supreme Sovereign of Holy Writ than does the dim flickering of a candle the glory of the midday sun. The ‘god’ who is now talked about in the average pulpit, spoken of in the ordinary Sunday School, mentioned in much of the religious literature of the day, and preached in most of the so-called Bible Conferences is the figment of human imagination, an invention of maudlin sentimentality...A ‘god’ whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity, and so far from being a fit object of worship, merits naught but contempt.”**

2. **8** God’s sovereignty demonstrated: How does God demonstrate His sovereignty?

- A. God demonstrates His sovereignty in two primary ways: through His creation and through His law.

- (1) **** Creation:** Let’s note three scriptures and four key concepts concerning the creation:

****Gen. 1:1-3:** “In the beginning God created the heavens and the earth. 2 The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. 3 Then God said, ‘Let there be light’; and there was light.”

****Jn. 1:1-3:** “In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made.”

****Heb. 11:3:** “By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.”

(a) **** Concept #1:** The **WHEN** of creation...: “In the beginning...” (Gen. 1:1; Jn. 1:1).

- (i) beginning: (OT, Hebrew noun) *re'shiyth* (ray - sheeth') first, beginning. (Brown, Driver, Briggs, Gesenius Hebrew Lexicon)
- (ii) beginning: (NT, Greek noun) *arche* (ar - khay') beginning, origin. (*Thayer's and Smith's Bible Dictionary*)

The creation of the heavens and the earth was the **beginning** (origin) of time, of matter, of all created things. Before “the beginning” no created thing had **existence**. This is the **beginning**, the **origin**, the “first” of all created things. (cf. *Commentary on the Old Testament: Pentateuch*, Keil & Delitzsch, pgs. 28-29)

(b) **** Concept #2:** The **WHO** of creation...: “God” (In Gen. 1 used 32 times in 26 verses; in John 1 used 12 times in 11 verses; in Heb. 11:3 used 1 time).

- (i) God: (OT, Hebrew noun) *'elohiym* (el – o – heem') 1. (plural) a. rulers, judges; b. divine ones; c. angels; d. gods; 2. (plural intensive - singular meaning) a. god, goddess; b. godlike one; c. works or special possessions of God; d. the (true) God; e. God. (*Brown, Driver, Briggs, Gesenius Hebrew Lexicon*)
- (ii) God: (NT, Greek noun) *theos* (teh' – os) 1. a god or goddess, a general name of deities or divinities; 2. the Godhead, trinity; a. God the Father, the first person in the trinity; b. Christ, the second person of the trinity; c. Holy Spirit, the third person in the trinity; 3. spoken of the only and true God. (*Thayer's and Smith's Bible Dictionary*) Consider the following extended quotation (*That You May Believe: Studies in the Gospel of John*, Homer Hailey, pp., 19-20)

******“John begins with the affirmation, “In the beginning was the Word” (1:1a). John takes us back to the beginning of all things, the creation of the heavens and the earth (Gen. 1:1), where he finds the Word already was. He, the Word, is therefore without beginning, uncreated, eternal. This Word, John declares, “became flesh, and dwelt among us” as the only begotten Son of God (1:14). Before the beginning of creation, He already was.

******Further, He was *with* God (1:1b). The expression means more than simple co-existence; rather, it conveys the idea of active intercourse and communion (Westcott). The term expresses the presence of one person with another (Dods). The Word, therefore, is not only eternal, but also personal; He was with God before He revealed God. Being *with* God identifies the Word as one of the persons of the Godhead (recall: *'elohiym* of Gen. 1 is plural, cvt), yet one who maintains His own identity.

******And more, “the Word was God” (1:1c). The emphasis in this phrase is not on the word *was*, but on the word *God*. The Word was *Deity*. John does not say the Word was *a* God, nor does he say the Word was *the* God; he says, “the Word was *God*.” The Word was God in His nature and in His being, possessing the fullness of divine being, power, and attributes. The writer of Hebrews summed up the thought when he said, “who being the effulgence of his (God’s) glory, and the very image of his substance” (Heb. 1:3). Theologians use the word *essence*; He was the very essence of God. There is nothing of God that man in the flesh could not comprehend or grasp of God’s nature, character or being, so long as he is in the flesh, that God has not summed up in Christ.

******In His relation to Deity, He existed before creation; therefore, He was eternal. He was with God, personal, in communion with Him. He was Deity itself, the very image of the divine essence.”

- (iii) (Also, note A. T. Robertson's comment on Jn. 1:1: "Three times in this sentence John uses this imperfect of *eimi* 'to be' which conveys no idea of origin for God or for the Logos (i.e., Word, cvt), simply continuous existence." *Word Pictures in the New Testament*)
- (iv) **** The creation of the heavens and the earth were performed in the beginning by Deity** (God the Father, God the Word (Christ), and God the Spirit (also see Gen. 1:2)), **all three working in the closest of communion** (intimate fellowship); **all three working perfectly together in the closest of harmony of action and purpose.**
- (c) **9 Concept #3:** The **WHAT** of creation...: "created" (In Gen. 1 used 5 times in 3 verses). "made" (In Gen. 1 used 5 times in 4 verses; in Jn. 1:3 used 2 times; in Heb. 11:3 used 1 time) "framed" (In Heb. 11:3 used 1 time).
- (i) created: (OT, Hebrew verb) *bara'* (baw - raw') I. to create, shape, form; a. (Qal) to shape, fashion, create (always with God as subject). (Brown, Driver, Briggs, Gesenius Hebrew Lexicon)
 - (ii) made: (OT, Hebrew verb) *'asah* (aw - saw') I. to do, fashion, accomplish, make a. (Qal) I. to do, work, make, produce; to work; to act with effect; to make; to produce; to bring about. (Brown, Driver, Briggs, Gesenius Hebrew Lexicon)
 - (iii) made: (NT, Greek verb) *ginomai* (ghin' - om - ahee) to become, i.e. to come into existence, begin to be. (Thayer's and Smith's Bible Dictionary)
 - (iv) framed: (NT, Greek verb) *katartizo* (kat - ar - tid' - zo) to fit, to render complete. (Vine's Expository Dictionary of New Testament Words)
 - ☛ In the beginning Deity (God the Father, God the Word (Christ), and God the Spirit (see Gen. 1:2)) **created, made, framed** all created things; caused them to "come into existence."
 - ☛ Before this no created thing had existence!
 - ☛ All creation was **fashioned, accomplished, rendered complete** by divine action; to the point that God (recall: 'elohiym of Gen. 1 is plural, cvt) "saw everything that He had made, and indeed it was very good." (Gen. 1:31)
 - ☛ All that God created was "perfect in its kind, so that every creature might reach the goal appointed by the Creator, and accomplish the purpose of its existence." (Commentary on the Old Testament: Pentateuch, Keil & Delitzsch, pgs. 41-42)
- (d) **** Concept #4:** The **HOW** of creation...: "Then God said, 'Let there be...'" (In Gen. 1 used 3 times in 3 verses). "let" (In Gen. 1 used 15 times in 10 verses). "it was so" (In Gen. 1 used 6 times in 6 verses)
- (i) let: (OT, Hebrew verb) to cause to (Merriam-Webster Collegiate Dictionary)
 - (ii) be: (OT, Hebrew verb) *hayah* (haw - yaw) I. to be, become, come to pass, exist, happen; a. (Qal) I. to come into being, become; to be in existence. (Brown, Driver, Briggs, Gesenius Hebrew Lexicon)
 - (iii) said: (OT, Hebrew verb) *'amar* (aw - mar') I. to say, speak, utter; a. (Qal) to say, to command. (Brown, Driver, Briggs, Gesenius Hebrew Lexicon)

Jn. 1:1-3: *“In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through Him, and without Him nothing was made that was made.”*

******“In His relation to the creation, John declares, ‘All things were made through him; and without him was not anything made that hath been made’ (1:3). All things, taken severally, one by one, were made by Him. He was the active agent through whom all created beings or things came into existence. God was Creator in the sense that He purposed and planned the creation. As the twenty-four elders sang the song of God’s praise for the creation of all things, they said, ‘For thou didst create all things, and because of thy will they were, and were created’ (Rev. 4:11). All things to be created were designed in the mind of God before they came into existence. Their creation became an expression of His will. It was by God’s will that they were, but they were created by Jesus Christ as the Word of God. This puts Christ before all things, both in time and in preeminence or primacy.” (*That You May Believe: Studies in the Gospel of John*, Homer Hailey, pgs. 20-21)

Heb. 11:3: *“By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.”*

******“So that that which is seen [the visible universe] has not come into being from visible materials, as the heathen philosophers all believed and taught. ...Aristotle held to the eternity of matter; and says, it was the common opinion of naturalists that ‘Nothing can be made out of nothing.’ This is as far as philosophy goes or can go. But our faith assures us that God alone is eternal; and that in the beginning he created the Heavens and the Earth (Gen. 1:1). It assures us moreover that through the eternal Word, who was with God and who was God, all things came into being (egeto); and that without him not even one thing came into being which is in being (John 1:1-3). And just so in our text. The Apostle makes no attempt at explanation; but like Moses he simply affirms, by the authority of the Holy Spirit, that God did not make the universe, as an architect makes a house, or as an artist makes a steam engine out of pre-existing materials; but that in the beginning he created it by the word of his power. “He spake,” and it was done; “he commanded, and it stood fast.” (*A Commentary on the Epistle to the Hebrews*, Robert Milligan, p. 388)

- ☛ “The author (of Heb. 11:3, cvt) denies the eternity of matter, a common theory then and now, and places God before the visible universe...” (*Word Pictures in the New Testament*, A. T. Robertson)
- ☛ How did God make the universe?
- ☛ Through the eternal Word (*logos*, Jesus Christ, Jn. 1:1-3).
- ☛ Did God use pre-existing matter with which to fashion the universe?
- ☛ No! He spoke it into existence with the power of His Word!
- ☛ Before creation matter did not exist; God spoke all created things (matter) into existence!

(BTW: All evolutionary theories ultimately fall like a house of cards on this point. None can ultimately explain the origin of matter. When you get to the end of the evolutionist’s trail you are faced with the fundamental dilemma that either: 1) matter is eternal, or 2) that from nothing comes everything. Neither alternative can be reconciled with the rest of the theory, nor with scientific fact (e. g., Pasteur’s classic experiments disproved

'spontaneous generation'). Thus, evolution always fails because ultimately it reaches a point where it can no longer offer any explanation...it **CANNOT** explain the origin of matter! Or, much less, the origin of life!)

- ✓ **10 Summary:** God demonstrates His sovereignty through creation because of the...
 - ☛ **WHEN of creation:** God created the heavens and the earth *in the beginning*. Before creation neither **matter**, **space**, or **time** existed. Only one with *supreme* and *absolute* **sovereignty** could accomplish the **WHAT** of creation! Rom. 1:20
 - ☛ **WHO of creation:** Deity created the "heavens and the earth." Only Deity working in *intimate and perfect communion* possesses the *supreme* and *absolute* **sovereignty** to accomplish the **WHO** of creation.
 - ☛ **WHAT of creation:** God *created, made, framed* all created things; He caused them to come into existence. Before this no created thing had existence! Only one with *supreme* and *absolute* **sovereignty** could accomplish the **WHAT** of creation!
 - ☛ **HOW of creation:** God, through the eternal Word spoke what is (universe) into existence from what isn't (nothing)! Only one with *supreme* and *absolute* **sovereignty** could accomplish the **HOW** of creation!
- (2) **11 Law:** God demonstrates His **sovereignty** through Law:
 - (a) ****** Inherent to the very definition of **sovereignty** is the idea of "rule" or "dominion."
 - (b) ****** "Sove" is from Latin *super*, over, above and "reign" is from Middle English *regne*, which is from Latin *regnum*, from *reg-*, *rex* king. (*Merriam-Webster Collegiate Dictionary*)
 - (c) ****** So, a sovereign could just as easily be called a **"Super King,"** because a true **sovereign** possess **supreme** and **absolute power** and **authority**.
 - (d) ****** Every **sovereign** expresses his will through law.
 - (e) **12** And so, it is with God: In every age, man has always been subject to or amenable to some form of God-given law:
- ☛ ****Patriarchal law:**
 - (a) **** Adam:**

Gen. 2:15-17: "Then the LORD God took the man and put him in the garden of Eden to tend and keep it. 16 And the LORD God commanded the man, saying, 'Of every tree of the garden you may freely eat; 17 'but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'"
 - (b) **** Cain & Abel:**

Gen. 4:3-4: "And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. 4 Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering."; Heb. 11:4; Rom. 10:17
 - (c) **** Other patriarchs:** (i.e., Abraham, Isaac, Jacob, Job, etc.):

Job 1:5: "So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, 'It may be that my sons have sinned and cursed God in their hearts.' Thus Job did regularly."

 - ✓ Job and his friends were not Jews. Yet, Job and his friends knew many principles of how God works with men although they often misapplied those principles.
 - ✓ Abraham and Jacob obviously knew God and followed laws that God gave them.

Gen. 22:2: “Then He said, ‘Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.’”

Heb. 11:17: “By faith Abraham (Rom. 10:17), when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,”

Gen. 31:54: “Then Jacob offered a sacrifice on the mountain, and called his brethren to eat bread. And they ate bread and stayed all night on the mountain.”

- ✓ **REMEMBER:** Faith comes by hearing God’s word! (Rom. 10:17) They did what they did in toward God because God gave them instructions (law)!

☛ ****Mosaic law** (Law of Moses): Law given to Israel with Moses as the mediator:

Gal. 3:19: “What purpose then does the law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.”

Gal. 3:24: “Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.”; Col. 2:14; Heb. 8:7-13; 10:9-10

☛ ****Law of the Gentiles:** I would not be dogmatic, but I believe this is simply an extension of, or a part of, the Patriarchal Law. God has always demanded, e.g., what we might call “morality” from every race of people in every period of history (Rom. 1:20-32).

- (a) After condemning the Gentiles for ignoring this “law,” Paul goes on in chapter 2 to condemn the Jews for not following the law of Moses and for believing they were superior to the Gentiles, when in fact there were some Gentiles that could show them a thing or two about serving God.

Rom. 2:14-15: “for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, 15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)”

- (b) Examples:

- ✓ **Jethro:** a Midianite priest and father-in-law to Moses (Ex. 18:1-12). The advice he gave Moses indicates a knowledge of God and of justice and fairness.

Ex. 18:19-22: “Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people, so that you may bring the difficulties to God. 20 ‘And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. 21 ‘Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.’”

- ✓ **Rahab of Jericho:** **Heb. 11:31:** “By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.”

- ✓ **Naaman** the Syrian commander:

2 Kgs. 5:1: “Now Naaman, commander of the army of the king of Syria, was a great and honorable man in the eyes of his master, because by him the LORD had given victory to Syria. He was also a mighty man of valor, but a leper.”

2 Kgs. 5:14-17: “So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child,

and he was clean. 15 And he returned to the man of God, he and all his aides, and came and stood before him; and he said, 'Indeed, now I know that there is no God in all the earth, except in Israel; now therefore, please take a gift from your servant.' 16 But he said, 'As the LORD lives, before whom I stand, I will receive nothing.' And he urged him to take it, but he refused. 17 So Naaman said, 'Then, if not, please let your servant be given two mule-loads of earth; for your servant will no longer offer either burnt offering or sacrifice to other gods, but to the LORD.'"

- ✓ **Cornelius the Roman centurion: Acts 10:1-2:** "There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, 2 a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always."

☛ ****Law of Christ:** Today mankind is amenable to the law, or gospel, of Christ: "perfect law of liberty" (Jas. 1:2:25). Many falsely claim Christians are not under law.

1 Jn. 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (KJV)

Gal. 6:1: "Bear one another's burdens, and so fulfill the law of Christ."

Heb. 8:6-10: "But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. 7 For if that first covenant had been faultless, then no place would have been sought for a second. 8 Because finding fault with them, He says: 'Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; 9 'not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. 10 'For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.'"

Jn. 12:48-49: "He who rejects Me, and does not receive My words, has that which judges him; the word that I have spoken will judge him in the last day. 49 'For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.'"; cf. Matt. 28:20

Thus, the fact that all mankind in every age has been subject to God's law (whether they admit it or not!) is proof and a vivid demonstration of God's sovereignty. But there is more in this regard...

B. **13** God has always attached consequences (temporal and eternal) to the breaking of His law.

- (1) ****** All men are "law breakers"; thus, all are sinners; therefore, ALL are subject to the temporal and eternal consequences of sin:

Rom. 5:13: "...sin is not imputed when there is no law."

Rom. 4:15: "...for where there is no law there is no transgression."

1 Jn. 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (KJV)

Rom. 3:9: "For we have previously charged both Jews and Greeks that they are all under sin."

Rom. 3:23: "for all have sinned and fall short of the glory of God,"

- (2) ****** Since all men are sinners; **ALL** men are subject to the temporal and eternal consequences of sin: spiritual death, temporal and eternal separation from God!

Isa. 59:2: “But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.”

Ezek. 18:20: “The soul who sins shall die.”

(a) Temporal consequences of sin: consequences that we must bear in this life.

☛ **Adam and Eve:** **Adam and Eve: Gen. 2:17:** “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Gen. 5:5: “So all the days that Adam lived were nine hundred and thirty years; and he died.”

Gen. 3:16-19: “To the woman He said: ‘I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you.’ 17 Then to Adam He said, ‘Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: ‘Cursed is the ground for your sake; In toil you shall eat of it All the days of your life. 18 Both thorns and thistles it shall bring forth for you, And you shall eat the herb of the field. 19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return.’”

☛ **David: committed adultery** (2 Sam. 11; read Psalms 38 for David’s lament over his sins.).

- ✓ Led to further sin (murder of Uriah, 2 Sam. 11),
- ✓ Death of “love” child (lust child) (2 Sam. 12:18),
- ✓ “the sword shall never depart from your house” (2 Sam. 12:10),
- ✓ Family “problems” (2 Sam. 12:11),
- ✓ Daughter (Tamar) raped by David’s son (Amnon) (2 Sam. 13),
- ✓ Son (Absalom) has Amnon murdered in revenge of Tamar (2 Sam. 13),
- ✓ Absalom rebels against kingship of David (2 Sam. 15),
- ✓ Absalom murdered (2 Sam. 18),
- ✓ Continual war with the Philistines (e.g., 2 Sam. 21).

(b) Eternal consequences: eternal destruction, eternal separation from God!

2 Thess. 1:7-9: “...when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;” (KJV)

Rev. 20:11-15: “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.” (KJV)

(c) Contemporary man: ‘modern’ man has (unsuccessfully!) tried to eliminate sin from his vocabulary:

Jas. 1:13-15: “Let no one say when he is tempted, ‘I am tempted by God’; for God cannot be tempted by evil, nor does He Himself tempt anyone. *14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death.*”

Rom. 6:23: “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

- C. Thus, the fact that the breaking of God’s law results in **eternal** and **temporal** consequences demonstrates God’s **sovereignty**.
- (1) Sin is punished, ALL sin, no sin goes UNPUNISHED! (cf. **Prov. 11:21:** “*Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.*”)
 - (2) Punishment is brought to bear **eternally** and **temporally** whether one recognizes God as **sovereign** or not (**Acts 17:30-31:** “*Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, 31 because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.*”).

III. CONCLUSION: 14

1. There’s much more we could say of God’s **sovereignty**, but we must bring this lesson to a close.
 - A. I hope I have helped you get a clearer picture of God’s **sovereignty**?
 - B. If there was ever a **sovereign** (“Super King”) it is God!
 - C. We can clearly see God’s **sovereignty** in His creation and in His laws.
 - D. Furthermore, breaking the laws of the Sovereign of the Universe is far from a trivial matter, temporally or eternally! Rom. 3:23; 6:23
2. Through His **sovereignty** God also extends to us His tender mercy:

15 Eph. 1:4-7: “He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, 6 to the praise of the glory of His grace, by which He made us accepted in the Beloved. 7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace...”
3. Come **NOW** and obey the gospel; submit yourself to the Great Sovereign of the Universe!