

# **A Study In The Sovereignty of God**

*“The greatest subject that has ever exercised the mind of man.”* - Dr.Loraine Boettner

“To say that God is sovereign is to say that His power is superior to every other form or expression of power; it is to say that God is completely free of external influences so that He does what He chooses, as He chooses, when He chooses. To say that God is sovereign is to say that He is accountable to no one, but all creation is accountable to Him; it is to say that **the will of God is the single determining factor for all that transpires.**” (Dr. James Bordwine)

## **7 Things That Will Be Present In Your Life If You Really Trust In God’s Sovereignty**

- 1. Comfort**
- 2. Confidence**
- 3. Hope**
- 4. Humility**
- 5. Courage**
- 6. Obedience**
- 7. Worship**

The doctrine of God’s sovereignty is the foundation of knowing God (Prov. 1:7; Prov. 8).  
What does the very first verse of the Bible, Gen. 1:1, tell us about Him?

1. All things start with God.
2. All things were created by God.
2. Nothing came before God.

“Every thinking person readily sees that some sovereignty rules his life. He was not asked whether or not he would have existence; nor when, where, or what he would be born; whether in the twentieth century or before the flood; whether white or Negro; whether in America or in China. It has been recognized by Christians in all ages that God is the Creator and Ruler of the universe, and that as the Creator and Ruler of the universe He is the ultimate source of all the power that is found in the creatures. Hence nothing can come to pass apart from His sovereign will; and when we dwell upon this truth we find that it involves considerations which establish the Calvinistic and disprove the Arminian position.

“By virtue of the fact that God has created every thing which exists, He is the absolute Owner and final Disposer of all that He has made. He exerts not merely a general influence, but actually rules in the world which He has created. The nations of the earth, in their insignificance, are as the small dust of the balance when compared with His greatness; and far sooner might the sun be stopped in his course than God be hindered in His work or in His will. Amid all the apparent defeats and inconsistencies of life God actually moves on in undisturbed majesty. Even the sinful actions of men can occur only by His permission. And since he permits not unwillingly but willingly, all that comes to pass—including the actions and ultimate destiny of men—must be, in some sense, in accordance with what He has desired and purposed. Just in proportion as this is denied God is excluded from the government of the world. Naturally some problems arise here which we in our present state of knowledge are not fully capable of solving; but that is no sufficient ground for rejecting what the Scriptures and the plain dictates of reason affirm to be true.

“If the power of an earthly king is law in his kingdom, how much more shall the word of God be in His! For example, the Christian knows that the day is certainly coming when, willingly or unwillingly, every knee shall bow and every tongue confess that Christ is Lord, to the glory of God the Father. In the Scriptures He is represented to us as God ALMIGHTY, who sits upon the throne of universal dominion. He knows the end from the beginning and the means to be used in attaining that end. He is able to do for us exceedingly abundantly above all that we ask or even think. The category of the impossible has no existence for Him "with whom all things are possible," Matthew 19:26; Mark 10:27. This, however, does not mean that God has power to do that which is contrary to His nature, or to work contradictions. It is impossible for God to lie, or to do anything which is morally wrong. He cannot make two and two equal five, nor can He make a wheel turn around and stand still at the same time. His omnipotence is as sure a guarantee that the course of the world will conform to His plan as is His holiness a guarantee that all His works will be right.

“Not only in the New Testament but In the Old Testament as well we find this doctrine of God's sovereignty consistently developed. Dr. Warfield says concerning the doctrine as it is found there: "The Almighty Maker of all that is represented equally as the irresistible Ruler of all that He has made; Jehovah sits as King for ever (Psalm 29:10). " He goes on to say that the writers rarely use such expressions as "it rains;" they instinctively speak of God sending rain, etc. The possibility of accident and chance are excluded and even "the lot was an accepted means of obtaining the decision of God (Joshua 7:16; 14:2; 18:6; 1 Samuel 10:19; Jonah 1:7). All things without exception, indeed, are disposed by Him, and His will is the ultimate account of all that occurs. Heaven and earth and all that is in them are the instruments through which He works His ends. Nature, nations, and the fortunes of the individual alike present in all their changes the transcript of His purpose. The winds are His messengers, the flaming fire His servant: every natural occurrence is His act; prosperity is His gift, and if calamity falls upon man it is the Lord that has done it (Amos 3:5, 6; Lamentations 3:33-38; Isaiah 47:7; Ecclesiastes 7:14; Isaiah 54:16). It is He that leads the feet of men, wit they whither or not; He that raises up and casts down; opens and hardens the heart; and creates the very thoughts and intents of the soul."1313 Biblical Doctrines, art. Predestination, p. 9.

“And shall we not believe that God can convert a sinner when He pleases? Cannot the Almighty, the omnipotent Ruler of the universe, change the characters of the creatures He has made? He changed the water into wine at Cana, and converted Saul on the road to Damascus. The leper said, "Lord, if thou wilt, thou canst make me clean," and at a word his leprosy was cleansed. God is as able to cleanse the soul as the body, and we believe that if He chose to do so He could raise up such a flood of Christian ministers, missionaries, and workers of various kinds that the world would be converted in a very short time. If He actually purposed to save all men He could send hosts of angels to instruct them and to do supernatural works on the earth. He could Himself work marvelously on the heart of every person so that no one would be lost. Since evil exists only by His permission, He could, if He chose, blot it out of existence. His power in this latter respect was shown, for instance, in the work of the destroying angel who in one night slew all the first-born of the

Egyptians (Exodus 12:29), and in another night slew 185,000 of the Assyrian army (2 Kings 19:35). It was shown when the earth opened and swallowed Korah and his rebellious allies (Numbers 16:31-33). Ananias and Sapphira were smitten (Acts 5:1-11); Herod was smitten and died a horrible death (Acts 12:23). God has lost none of His power, and it is highly dishonoring to Him to suppose that He is struggling along with the human race doing the best He can but unable to accomplish His purposes.

“Although the sovereignty of God is universal and absolute, it is not the sovereignty of blind power. It is coupled with infinite wisdom, holiness and love. And this doctrine, when properly understood, is a most comforting and reassuring one. Who would not prefer to have his affairs in the hands of a God of infinite power, wisdom, holiness and love, rather than to have them left to fate, or chance, or irrevocable natural law, or to short-sighted and perverted self? Those who reject God's sovereignty should consider what alternatives they have left.

“The affairs of the universe, then, are controlled and guided, how? "According to the purpose of Him who worketh all things after the counsel of His will." The present day tendency is to set aside the doctrines of Divine Sovereignty and Predestination in order to make room for the autocracy of the human will. The pride and presumption of man, on the one hand, and his ignorance and depravity on the other, lead him to exclude God and to exalt himself so far as he is able; and both of these tendencies combine to lead the great majority of mankind away from Calvinism.

“The Arminian idea which assumes that the serious intentions of God way in some cases at least be defeated, and that man, who is not only a creature but a sinful creature, can exercise veto power over the plans of Almighty God, is in striking contrast with the Biblical idea of His immeasurable exaltation by which He is removed from all the weaknesses of humanity. That the plans of men are not always executed is due to a lack of power, or a lack of wisdom; but since God is unlimited In these and all other resources, no unforeseen emergencies can arise, and to Him the causes for change have no existence. To suppose that His plans fail and that He strives to no effect, is to reduce Him to the level of His creatures.” — Loraine Boettner, *The Reformed Doctrine of Predestination*

## **SCRIPTURE PROOF**

Daniel 4:35: He doeth according to His will In the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?

Jeremiah 32:17: Ah Lord Jehovah! behold thou hast made the heavens and the earth by thy great power and by thine outstretched arm; and there is nothing too hard for thee.

Matthew 28:18: All authority bath been given unto me (Christ) in heaven and on earth.

Ephesians 1:22: And He put all things in subjection under His feet, and gave Him to be head over all things to the church.

Ephesians 1:11: In whom we were made a heritage, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will.

Isaiah 14:24, 27: Jehovah of hosts hath sworn, saying, surely as I have thought, so shall it come to pass . . . . For Jehovah of hosts hath purposed, and who shall annul it? and His hand is stretched out, and who shall turn it back?

Isaiah 46:9, 10, 11: Remember the former things of old; for I am God. and there is none else; I am God and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . . yea, I have spoken; I will also bring It to pass; I have purposed, I will also do it.

Genesis 18:14: Is anything too hard for Jehovah?

Job 42:2: I know that thou canst do all things, And that no purpose of thine can be restrained.

Psalm 115:3: Our God is in the heavens. He hath done whatsoever He pleased.

Psalm 135:6: Whatsoever Jehovah pleased, that hath He done. In heaven, in earth, in the seas, and in all deeps.

Isaiah 55:11: So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Romans 9:20, 21: Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?

Romans 9:15: For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

Acts 2:23 (Peter speaking of Jesus Christ to the men of Judea): Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

John 19:10-11: Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

Proverbs 16:33: The lot is cast into the lap; but the whole disposing thereof is of the Lord.

Acts 15:18: Known unto God are all his works from the beginning of the world.

Isaiah 23:11-12: 1SA 23:11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

Romans 9:11-18 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Romans 9:22-23 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

Ephesians 1:4-6, 9-11 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

Proverbs 139:16 Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, F376 which in continuance were fashioned, when as yet there was none of them.

Proverbs 16:4 The Lord hath made all things for himself: yea, even the wicked for the day of evil.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

And from the Westminster Confession of Faith (1647), Chapter III:I-II:

“I. God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatever comes to pass yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions yet He hath not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions.

**“There is no such thing as chance, or fortune; nor is there a readier way to gain the fear of God, and to put our whole trust in Him, than to be thoroughly versed in the doctrine of Predestination.”**  
(Philip Malanchthon)

Order is heaven’s first law. Either you believe completely in the sovereignty of God, that He wills whatever comes to pass and His will cannot be thwarted or refused — a God of *order*, or you believe the man can thwart God’s plans and refuse His will, that ultimately man reigns — a God of *damage control*. The Reformed Christian, the “Calvinist,” simply recognizes that God is God, and frees Him from all human limitations.

“The doctrine of Predestination receives comparatively little attention in our day and it is very imperfectly understood even by those who are supposed to hold it most loyally. It is a doctrine, however, which is contained in the creeds of most evangelical churches and which has had a remarkable influence both in Church and State. The official standards of the various branches of the Presbyterian and Reformed Churches in Europe and America are thoroughly Calvinistic. The Baptist and Congregational Churches, although they have no formulated creeds, have in the main been Calvinistic if we may judge from the

writings and teachings of their representative theologians. The great free church of Holland and almost all the churches of Scotland are Calvinistic. The Established Church of England and her daughter, the Episcopal Church of America, have a Calvinistic creed in the Thirty-nine Articles. The Whitefield Methodists in Wales to this day bear the name of "Calvinistic Methodists."

“Among the past and present advocates of this doctrine are to be found some of the world's greatest and wisest men. It was taught not only by Calvin, but by Luther, Zwingli, Melanchthon (although Melanchthon later retreated toward the Semi-Pelagian position), by Bullinger, Bucer, and all of the outstanding leaders in the Reformation. While differing on some other points they agreed on this doctrine of Predestination and taught it with emphasis. Luther's chief work, "The Bondage of the Will," shows that he went into the doctrine as heartily as did Calvin himself. He even asserted it with more warmth and proceeded to much harsher lengths in defending it than Calvin ever did. And the Lutheran Church today as judged by the Formula of Concord holds the doctrine of Predestination in a modified form. The Puritans in England and those who early settled in America, as well as the Covenanters in Scotland and the Huguenots in France, were thorough-going Calvinists; and it is little credit to historians in general that this fact has been so largely passed over in silence. This faith was for a time held by the Roman Catholic Church, and at no time has that church ever openly repudiated it. Augustine's doctrine of Predestination set against him all the half-hearted elements in the Church and arrayed him against every man who belittled the sovereignty of God. He overcame them, and the doctrine of Predestination entered the belief of the universal Church. The great majority of the creeds of historic Christendom have set forth the doctrines of Election, Predestination, and final Perseverance, as will readily be seen by any one who will make even a cursory study of the subject. On the other hand Arminianism existed for centuries only as a heresy on the outskirts of true religion, and in fact it was not championed by an organized Christian church until the year 1784, at which time it was incorporated into the system of doctrine of the Methodist Church in England. The great theologians of history, Augustine, Wycliffe, Luther, Calvin, Zwingli, Zanchius, Owen, Whitefield, Toplady, and in more recent times Hodge, Dabney, Cunningham, Smith, Shedd, Warfield, and Kuyper, held this doctrine and taught it with force. That they have been the lights and ornaments of the highest type of Christianity will be admitted by practically all Protestants. Furthermore, their works on this great subject have never been answered. Then, too, when we stop to consider that among non-Christian religions Mohammedanism has so many millions who believe in some kind of Predestination, that the doctrine of Fatalism has been held in some form or other in several heathen countries, and that the mechanistic and deterministic philosophies have exerted such great influences in England, Germany, and America, we see that this doctrine is at least worthy of careful study.

“From the time of the Reformation up until about one hundred years ago these doctrines were boldly set forth by the great majority of the ministers and teachers in the Protestant churches; but today we find far the greater majority holding and teaching other systems. It is only rarely that we now come across those who can be called "Calvinists without reserve." We may quite appropriately apply to our own churches the words of Toplady in regard to the Church of England: "Time has been when the Calvinistic doctrines were considered and defended as the Palladium of our Established Church; by her bishops and clergy, by the universities, and the whole body of the laity. It was (during the reigns of Edward VI, Queen Elizabeth, James I, and the greater part of Charles I) as difficult to meet with a clergyman who did not preach the doctrines of the Church of England, as it is now to find one who does. We have generally forsaken the principles of the Reformation, and Ichabod, or 'the glory is departed,' has been written on most of our pulpits and church-doors ever since." (Preface to Zanchius' *Predestination*, p. 16.

“The tendency in our enlightened age is to look upon Calvinism as a worn-out and obsolete creed. At the beginning of his splendid article on "The Reformed Faith in the Modern World," Prof. F. E. Hamilton says, "It seems to be tacitly assumed by a large number of people in the Presbyterian Church today that Calvinism has been outgrown in religious circles. In fact, the average church member, or even minister of the gospel, is inclined to look upon a person who declares that he believes in Predestination, with a glance of amused tolerance. It seems incredible to them that there should exist such an intellectual curiosity as a real Calvinist, in an age of enlightenment like the present. As for seriously examining the arguments for Calvinism, the idea never enters their heads. It is deemed as out of date as the Inquisition, or the idea of a fiat world, and is looked upon as one of the fantastic schemes of thought that men held before the age of modern science." Because of this present day attitude toward Calvinism, and because of the general lack of information concerning these doctrines, we regard the subject of this book as one of great importance.

“It was Calvin who wrought out this system of theological thought with such logical clearness and emphasis that it has ever since borne his name. He did not, of course, originate the system but only set forth what appeared to him to shine forth so clearly from the pages of Holy Scripture. Augustine had taught the essentials of the system a thousand years before Calvin was born, and the whole body of the leaders of the Reformation movement taught the same. But it was given to Calvin with his deep knowledge of Scripture, his keen intellect and systematizing genius, to set forth and defend these truths more clearly and ably than had ever been done before.

“We call this system of doctrine "Calvinism," and accept the term "Calvinist" as our badge of honor; yet names are mere conveniences. "We might," says Warburton, "quite as appropriately, and with equally as much reason, call gravitation 'Newtonism,' because the principles of gravitation were first clearly demonstrated by the great philosopher Newton. Men had been fully conversant with the facts of gravitation for long ages before Newton was born. These facts had indeed been visible from the first days of creation, inasmuch as gravitation was one of the laws which God ordained for the governing of the universe. But the principles of gravitation were not fully known, and the far-reaching effects of its power and influence were not understood until they were discovered by Sir Isaac Newton. So, too, was it with what men call Calvinism. The inherent principles of it had been in existence for long ages before Calvin was born. They had indeed been visible as patent factors in the world's history from the time of man's creation. But inasmuch as it was Calvin who first formulated these principles into a more or less complete system, that system, or creed, if you will, and likewise those principles which are embodied in it, came to bear his name."

“We may add further that the names Calvinist, Lutheran, Puritan, Pilgrim, Methodist, Baptist, and even the name Christian, were originally nicknames. But usage has established their validity and their meaning is well understood.

“The quality which gave such force to Calvin's teaching was his close adherence to the Bible as an inspired and authoritative book. He has been referred to as preeminently the biblical theologian of his age. Where the Bible led, there he went; where it failed him, there he stopped short. This refusal to go beyond what is written, coupled with a ready acceptance of what the Bible did teach, gave an air of finality and positiveness to his declarations which made them offensive to his critics. Because of his keen insight and

power of logical development he has often been referred to as merely a speculative theologian. That he was a speculative genius of the first order is, of course, not to be denied; and in the cogency of his logical analysis he possessed a weapon which made him terrible to his enemies. But it was not on these gifts that he depended primarily when forming and developing his theological system.

“Calvin's active and powerful intellect led him to sound the depths of every subject which he touched. In his investigations about God and the plan of redemption he went very far, penetrating into mysteries concerning which the average man seldom if ever dreams. He brought to light a side of Scripture which had as yet been very much in the shade and stressed those deep truths which in the ages preceding the Reformation had comparatively escaped notice in the Church. He brought to light forgotten doctrines of the apostle Paul, and fastened them in their full and complete sense upon one great branch of the Christian Church.

“This doctrine of Predestination has perhaps raised a greater storm of opposition, and has doubtless been more misrepresented and caricatured, than any other doctrine in the Scriptures. "To mention it before some," says Warburton, "is like shaking the proverbial red flag before an enraged bull. It arouses the fiercest passions of their nature, and brings forth a torrent of abuse and calumny. But, because men have fought against it, or because they hate it, or perhaps misunderstand it, is no reasonable or logical cause why we should turn the doctrine adrift, or cast it behind our backs. The real question, the all-important question, is not: How do men receive it? but, Is it true?"

“One reason why many people, even supposedly educated people, are so quick to reject the doctrine of Predestination is because of pure ignorance of what the doctrine really is and of what the Bible teaches in regard to it. This ignorance is not at all surprising when one considers the almost complete lack of Bible training in our day. A careful study of the Bible would convince many people that it is a very different book than they assume it to be. The tremendous influence which this doctrine has exerted in the history of Europe and America should at least entitle it to a respectful hearing. Furthermore, we submit that according to all the laws of reason and logic a person has no right to deny the truth of a doctrine without first having studied in an unprejudiced manner the evidence on both sides. This is a doctrine which deals with some of the most profound truths revealed in Scripture and it will abundantly repay careful study on the part of Christian people. If any are disposed to reject it without first making a careful study of its claims, let them not forget that it has commanded the firm belief of multitudes of the wisest and best men that have ever lived, and that there must, therefore, be strong reasons in favor of its truth.

“Perhaps a few words of caution should be given here to the effect that while the doctrine of Predestination is a great and blessed Scripture truth and a fundamental doctrine of several churches, it must never be looked upon as the sum and substance of the Reformed Faith. As Dr. Kuyper has said, "It is a mistake to discover the specific character of Calvinism in the doctrine of Predestination, or in the authority of Scripture. For Calvinism all these are logical consequences, not the point of departure—foliage bearing witness to the luxuriousness of its growth, but not the root from which it is sprouted." If the doctrine is detached from its natural association with other truths and exhibited alone, the effect is exaggerated. The system is then distorted and misrepresented. A statement of any principle, in order to be true, must present it in harmony with all the other elements of the system of which it forms a part. The Westminster Confession of Faith is a balanced statement of this system as a whole, and it gives due prominence to those other doctrines, such as the Trinity, the Deity of Christ, the personality of the Holy Spirit, the Inspiration of the



Scriptures, Miracles, the Atonement, Resurrection, the personal return of Christ, and so forth. Furthermore, we do not deny that the Arminians hold many and important truths. But we do hold that a full and complete exposition of the Christian system can be given only on the basis of the truth as set forth in the Calvinistic system.

“In the minds of most people the doctrine of Predestination and Calvinism are practically synonymous terms. This, however, should not be the case, and the too close identification of the two has doubtless done much to prejudice many people against the Calvinistic system. The same is true in regard to a too close identification of Calvinism and the "Five Points," as will be shown later. While Predestination and the Five Points are all essential elements of Calvinism, they by no means constitute its whole.

“The doctrine of Predestination has been made the subject of almost endless discussion, much of which, it must be admitted, was for the purpose of softening its outlines or of explaining it away. "The consideration of this great doctrine," says Cunningham, "runs up into the most profound and inaccessible subjects that can occupy the minds of men,—the nature and attributes, the purposes and the actings of the infinite and incomprehensible Jehovah,—viewed especially in their bearings upon the everlasting destinies of His intelligent creatures. The peculiar nature of the subject certainly demands, in right reason, that it should ever be approached and considered with the profoundest humility, caution, and reverence, as it brings us into contact, on the one side, with a subject so awful and overwhelming as the everlasting misery of an innumerable multitude of our fellow men. Many men have discussed the subject in this spirit, but many also have indulged in much presumptuous and irreverent speculation regarding it. There is probably no subject that has occupied more of the attention of intelligent men in every age. It has been most fully discussed in all of its bearings, philosophical, theological, and practical; and if there be any subject of speculation with respect to which we are warranted in saying that it has been exhausted, it is this.

"Some, at least, of the topics comprehended under this general head have been discussed by almost every philosopher of eminence in ancient as well as in modern times. \* \* \* All that the highest ability, ingenuity, and acuteness can effect, has been brought to bear upon the discussion of this subject; and the difficulties attaching to it have never been fully solved, and we are well warranted in saying that they never will, unless God gives us either a fuller revelation or greatly enlarged capacities,—although, perhaps, it would be more correct to say that, from the very nature of the case, a finite being can never fully comprehend it since this would imply that he could fully comprehend the infinite mind." (Cunningham, *Historical Theology*, II, pp. 418, 419)...

“The question which faces us then, is, Has God from all eternity foreordained all things which come to pass? If so, what evidence do we have to that effect. and how is the fact consistent with the free agency of rational creatures and with His own perfections?” — Boettner, *ibid*

## **HOMEWORK: Are you ever in a chance situation? Is anything ever accidental?**

1) This week think of at least one instance in your life when you didn't see God at work in a certain situation, but you see that clearly now. How did what at the time appeared to be unrelated events (secondary causes) come together to produce the result? Be prepared to discuss in class next Sunday.

2) Review the list of the most commonly-made objections to the doctrine of God's sovereignty (a.k.a. predestination). Be prepared to discuss how you would answer them.

**The foundation of the Christian life is not laid in the New Testament!  
It begins with the “Supreme Fact” of the first verse of the Bible, Gen. 1:1.**

## **PRAY AND MEDITATE ON:**

*“How should the doctrine of the sovereignty of God affect me? What does it mean to me as I go about my daily life?” Think and pray over each of these. How does the sovereignty of God affect:*

*The division of life into “secular” and “sacred”? (Is there really a division?)*

*Your place in the world?*

*Your purpose in life?*

*Your thought life?*

*Your daily duties?*

*Your obedience to God’s law?*

*Your life’s goals?*

*Your expectations for the future?*

*What happens in your life on a minute-to-minute basis?*

*Your relationship with your spouse? Children? Friends? Strangers?*

*Arguments with your spouse?*

*How you vote?*

*Traffic jams?*

*How you handle situations that could just drive you crazy?*

*How you approach telling others about the Lord and making disciples?*

*Your accomplishments?*

*Your failures?*

*The death of your parents?*

*Your health?*

*Your sense of humor?*

*When your boss makes unreasonable demands?*

*Your opinions and how you are to arrive at them?*

*Your job?*

*How your children are educated?*

*Stress?*

*Science?*

*History?*

*The Bible? (re it’s inerrancy)*

*WHAT ELSE??*

**(It’s easy to say “God is in control” — until the deadline you’ve set for Him to act passes!)**

What are some statements that you will never hear made by someone who lives by their faith in God’s sovereignty? (i.e., “If only I had...”)

*“If you want to see God laugh, tell Him your plans.” (Sinclair Ferguson)*

**Reformation Presbyterian Church  
Boerne, TX (San Antonio area)  
W. J. Mencarow, Pastor  
www.ReformationPres.com  
reformation.sermonaudio.com  
830-895-5045**