

# The Sovereignty of God

God's absolute rule over all things

## God's Eternal Decree

### **Isaiah 46:9-10**

[9] Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, [10] Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

### **Ephesians 1:11**

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:

### **Acts 2:23**

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

### **Proverbs 16:33**

The lot is cast into the lap; but the whole disposing thereof is of the LORD.

God has eternally decreed whatsoever comes to pass—not merely foreseeing but foreordaining all things according to the counsel of His will. 'I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.' He works all things after the counsel of His own will.

Christ was delivered by the determinate counsel and foreknowledge of God, demonstrating that even the greatest evil served divine purposes. The lot is cast into the lap, but the whole disposing thereof is of the LORD—nothing is random or outside God's control.

This decree includes all events great and small, good and evil (though God is never the author of sin), extending to salvation (election), history (providence), and the smallest details of creation. Understanding God's decree provides comfort: nothing

happens by chance; all things serve God's purposes.

It promotes humility: we are creatures dependent upon the Creator's will. It encourages trust: the same God who ordained events will work them for His glory and our good.

## Sovereignty Over Nature

### **Psalm 135:6-7**

(See Psalm 135:6-7)

### **Job 37:6-13**

[6] For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. [7] He sealeth up the hand of every man; that all men may know his work. [8] Then the beasts go into dens, and remain in their places. [9] Out of the south cometh the whirlwind: and cold out of the north. [10] By the breath of God frost is given: and the breadth of the waters is straitened. [11] Also by watering he wearieth the thick cloud: he scattereth his bright cloud: [12] And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. [13] He causeth it to come, whether for correction, or for his land, or for mercy.

### **Colossians 1:17**

And he is before all things, and by him all things consist.

### **Matthew 10:29**

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

God exercises absolute sovereignty over the natural world—weather, animals, and all physical phenomena obey His command. 'Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.

He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.' He says to the snow, Be thou on the earth; likewise to the small rain and great rain. By Christ all things consist (hold together)—the universe continues moment by moment only by His sustaining power.

Not one sparrow falls to the ground without your Father's knowledge. There are no 'natural laws' operating independently of God; what we call laws of nature are simply God's regular ways of working.

Storms, earthquakes, droughts, and floods all serve His purposes. He opens His hand and satisfies the desire of every living thing.

This truth teaches us that nature worship is idolatry—creation points to the Creator. It teaches that 'accidents' do not exist—God governs all events.

It provides comfort in natural disasters—God remains sovereign even in catastrophe. We may not understand His purposes, but we can trust His character.

## Sovereignty Over Nations

### **Daniel 4:35**

And all the inhabitants of the earth are reputed as nothing: and 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?

### **Proverbs 21:1**

The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

### **Acts 17:26**

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

### **Psalms 22:28**

(See Psalm 22:28)

God raises up and brings down nations according to His sovereign purposes—no political power operates outside His control. Nebuchadnezzar learned this humbling truth: '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?' The king's heart is in the hand of the LORD, as the rivers of water: he turneth

it whithersoever he will.

God hath determined the times before appointed and the bounds of nations' habitation. The kingdom is the LORD's: and he is the governor among the nations.

Pharaoh, Cyrus, Nebuchadnezzar, Caesar—all served God's purposes, whether knowingly or unknowingly, willingly or unwillingly. God uses nations to accomplish redemptive history: Egypt for Israel's formation, Assyria and Babylon for judgment, Persia for restoration, Rome for Christ's advent.

This truth provides perspective on political turmoil—God remains on His throne. It prevents despair over corrupt governments—they too shall pass.

It warns against nationalism—nations serve God, not vice versa. It encourages prayer for rulers, knowing God can turn hearts.

## Sovereignty Over Salvation

### **John 6:37-39**

[37] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. [38] For I came down from heaven, not to do mine own will, but the will of him that sent me. [39] And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

### **Romans 9:15-16**

[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. [16] So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

### **Ephesians 1:4-5**

[4] 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: [5] Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

### **2 Timothy 1:9**

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

God's sovereignty extends supremely to salvation—He chooses whom He will save, not based on foreseen faith or merit but according to His own good pleasure. 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out...

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing.' 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. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

He hath chosen us in Him before the foundation of the world, having predestinated us unto the adoption of children according to the good pleasure of His will. God saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, given us in Christ Jesus before the world began.

Election is unconditional—not based on anything in us. It is gracious—we deserve wrath, not mercy.

It is effectual—those chosen will certainly be saved. It is humbling—we contribute nothing to our salvation.

It is comforting—our security rests on God's purpose, not our performance.

## Sovereignty and Human Responsibility

### **Philippians 2:12-13**

[12] Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. [13] For it is God which worketh in you both to will and to do of his good pleasure.

### **Acts 2:23**

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

**Genesis 50:20**

But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

**Luke 22:22**

And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

Divine sovereignty and human responsibility are both biblical truths that must be held together, even when our finite minds cannot fully reconcile them. 'Work out your own salvation with fear and trembling.

For it is God which worketh in you both to will and to do of his good pleasure.' Christ was delivered by the determinate counsel and foreknowledge of God, yet taken by wicked hands and crucified—God's decree and human guilt coexist. Joseph told his brothers, 'Ye thought evil against me; but God meant it unto good'—the same act was simultaneously human sin and divine providence.

The Son of man goes as it was determined, but woe unto that man by whom He is betrayed—Judas was both fulfilling prophecy and committing culpable sin. Scripture never uses sovereignty to excuse sin or eliminate responsibility.

God's decree establishes certainty without eliminating human agency. We are not puppets but genuine moral agents whose choices matter, even while God's purposes are always accomplished.

This mystery should produce worship, not speculation. We preach the gospel to all, knowing God will save His elect.

We pray earnestly, knowing God ordains both ends and means. We obey diligently, knowing God works in us to will and do.

# Comfort in God's Sovereignty

## **Romans 8:28**

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

## **Isaiah 14:27**

For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

## **Lamentations 3:37-38**

[37] Who is he that saith, and it cometh to pass, when the Lord commandeth it not? [38] Out of the mouth of the most High proceedeth not evil and good?

## **Psalms 115:3**

(See Psalm 115:3)

God's sovereignty, rightly understood, is the believer's greatest comfort in a world of suffering, chaos, and apparent randomness. 'We know that all things work together for good to them that love God, to them who are the called according to his purpose.' The LORD of hosts hath purposed, and who shall disannul it?

His hand is stretched out, and who shall turn it back? Who is he that saith, and it cometh to pass, when the Lord commandeth it not?

Out of the mouth of the most High proceedeth not evil and good? Our God is in the heavens: he hath done whatsoever he hath pleased.

Whatever befalls us—sickness, loss, persecution, death—comes only by God's permission and serves His purposes. Nothing can thwart His plans or separate us from His love.

The same sovereignty that elected us to salvation governs every circumstance of our lives. We need not fear men who can only kill the body; we need not fear circumstances that are all under divine control.

This truth does not make us passive but active—we work because God works, pray because God ordains means, and trust because God is trustworthy. Sovereignty is

not fatalism but faith—resting in a God who is too wise to err and too good to be unkind.

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