

**Principle:** There are conceivably those in everyone's general area who have placed their personal faith in Jesus Christ for salvation and have concluded that knowledge of Scripture is the sine qua nōn—that which is indispensable—of the believer's obligation to God. The above passages from Psalms are also directed to members of Grace Doctrine Church, East Ridge Bible Church, et al., who should each be on red alert to fulfill this duty with verses of encouragement and enlightenment to these new believers. □

I implore you regarding these things under the principle that the answers to prayers are already in the divine decree. The only thing that can cause them to fail is the overriding veto power of human volition. □

7. Another aspect of divine sovereignty's control of history is the principle of God's perfect timing. □
  1. God has perfectly timed our lives in the ROM chip of the Divine Decree. □
  2. The method which He has instituted to synchronize our lives with His perfect timing is our understanding of Scripture. □
  3. Consequently, prior to salvation, our timing was completely off with reference to the will, plan, and purpose of God. □
  4. Anyone who is an unbeliever right now is suffering from this absence of timing. □
  5. Among the greatest of the timing mechanisms are the 10 problem-solving devices. You either make good decisions based on Biblical analysis or bad decisions based on human analysis. □
  6. Good timing thus becomes a part of good leadership dynamics. One who is doctrinally oriented is able to effectively lead an organization. □
  7. Any success accomplished under human timing is called luck while success accomplished under God's timing is called blessing. □
  8. Bad timing from human viewpoint results in what is called bad luck but in reality, is lost opportunity. □
  9. Good timing from divine viewpoint results in what we call prosperity and is in reality the exploitation of opportunity. □



10. Poor decisions from a position of weakness result in limiting future options. ☐
11. Good decisions from a position of strength result in broadening future options. ☐
12. To reject doctrine, or to fail to seize the opportunity to learn doctrine, results in being out of sync with the will, plan, and purpose of God. ☐
13. God's timing is perfect while man's timing is awful. In order to synchronize with God's perfect timing, we must learn to think the way God wants us to think. ☐
14. I would remind you of several passages at this point:

**1 Corinthians 14:40** Everything should be done professionally and in an organized manner. (EXT) ☐

**2 Corinthians 10:5b** We take captive every human-viewpoint system of thinking to the obedience of Christ. (EXT) ☐

**Romans 12:2a** Do not conform any longer to the pattern of this world but be transformed by the renovation of your thought so that you will be able to prove what the will of God is. (EXT) ☐

**Ephesians 5:17** Stop being ignorant, but completely and thoroughly understand the will, purpose, policy, and design of the Lord. (EXT) ☐

15. In order to be a professional Christian who is synchronized in the plan of God, one must renovate his thinking and bring human viewpoint under captivity. This results in an understanding of the will of God. ☐
16. This understanding is only gained through the various ministries of the Holy Spirit plus the believer's objective willingness to be taught. ☐
17. Teachability is the result of Enforced and Genuine Humility acquired at Gate 3 of the Divine Dynaspere. ☐
18. Good decisions based on this developing inventory of ideas result in becoming synchronized with the plan of God. ☐

**1 Peter 5:6** Humble yourselves, under God's mighty hand, that He may lift you up in due time. (NIV) ☐



19. When you place yourself under God's timing, you are not distracted by the exigencies of life. You leave details in the hands of the Lord. □
20. When wronged, you do not seek revenge; when maligned, you do not counter with gossip; when you are unfairly treated, you do not become jealous or envious; when you are unjustly ignored, you do not develop self-pity. □
21. When the believer gets his life in sync with the will, plan, and purpose of God, he becomes a willing agent in God's direct intervention into history through the principle of God's perfect timing. □

#### 4. **Jesus Christ's Indirect Intervention through the Laws of Divine Establishment** □

##### A. **The Divine Institutions** □

1. Volition, marriage, family, nationalism. □
2. Great restraint is placed on the human race through the free exercise of volition. □
3. Some with power lust may choose tyranny, but others may choose to throw off such bondage. □
4. Rampant sexual degeneracy is restrained through the marriage relationship. □
5. The attack today on marriage as being passe, Victorian, or simply one of a number of alternate lifestyles is satanic in its origin and concept. □
6. The attack today on the family utilizes the same rationales. When the family structure is damaged then the integrity of an orderly society is lost. □

##### B. **Authority Orientation**

1. To maintain order within the human race, **legitimate authority** is delegated to men by the sovereignty of God. □
2. **Illegitimate authority** is a creation of Lucifer through the function of the Cosmic Systems. □
3. **The Laws of Divine Establishment** provide the various areas in which legitimate authority is found. □



4. The Cosmic Systems produce illegitimate authority in three categories: (1) tyranny, (2) false doctrine from the cosmic systems, and (3) power struggles within cliques associated with the Dark Side. □
5. The believer is commanded to submit to divinely delegated authorities: legitimate governmental departments, employers, parents, officers in the military, teachers in the classroom, and coaches on the playing fields. □

## 5. Jesus Christ's Control of History

1. The Four Horsemen of the Apocalypse in Revelation 6: □

**Revelation 6:1** Next I watched when the Lamb [ **Jesus Christ** ] broke open the first of the seven seals. Then I heard the first of the four angelic heralds speaking with a voice of thunder [ **a warning of coming judgment** ], “Come [ **present middle imperative of the verb, ἔρχομαι (érchomai)** ]!” □

- a. “Lamb” is a title of Jesus Christ in His First Advent which emphasizes salvation and His strategic victory at the cross. □
- b. The principle of historical trends revealed in Revelation, chapters 6 through 18 are based on prophecy, whereas, in the Church Age, historical trends are based on the cumulative decisions made by believers’ free-will decisions. □
- c. In the Church Age, as goes the believer, so goes the historical trends. It is loss of thought that results in the historical downtrends during the dispensation. □

**Revelation 6:2** Then I looked and behold a white horse [ **victory** ] and the one who sat on it had a battle bow [ **terrorism** ] and a crown [ **rulership** ] was given to him. In fact, as a conqueror he appeared in history in order that he might conquer through tyranny. □

**v. 3** And when He [ **Jesus** ] had broken the second seal, I heard the second angelic herald saying, “Come.” □

**v. 4** And then another, a fiery red horse [ **warfare** ], appeared into history; and to the rider was given power and authority to take peace from the earth so that they might slaughter each other. In fact, a great two-edged sword was given to him. □



**v. 5** And when He [ **Jesus Christ** ] had broken the third seal, I heard the third angelic herald say, “Come.” Then I looked and behold a black horse [ **economic disaster** ] and the rider had a pair of scales in his hands. □

**Revelation 6:6** Then I heard as it were a voice in the center of the four angelic heralds saying, “A quart of wheat [ **just enough food for one day** ] for a day’s wages [ **high inflation** ] and three quarts of barley for a day’s wages [ **a denarius** ], furthermore do not damage the choice oil and wine [ **disaster through famine** ]. □

**v. 7** When the Lamb broke the fourth seal, I heard the fourth angelic herald saying, “Come!” □

**v. 8.** I looked, and behold, an ashen horse [ **shocking death toll** ] and the rider, his name was Death. In fact, Hades was marching along, in step, with him. Furthermore, authority was given to them [ **Death and Hades** ] over a fourth of the earth [ **unbelievers** ] to kill with the broadsword and with famine [ **economic depression** ] and with deadly disease and by the wild animals of the earth. (EXT) □

- d. **NOTE:** intentional starvation causes an imbalance in nature, thus turning animals into aggressive predators of Homo sapiens. □
- e. Poor decisions by a world population in the Tribulation causes global catastrophes. □
- f. Man’s inhumanity to man is manifest in this period because of no spiritual restraint by the human race. □
- g. God permissively allows men to function with negative volition. In the Church Age, political, economic, and military disasters, along with death, all serve to restrain evil men. □

**Psalms 76:10** Surely the wrath and anger of maladjusted mankind shall be caused to praise You [ **Jesus Christ** ]. The rest of Your wrath shall be ready for action [ **against oppressors who survive** ]. (EXT) □

- h. Some may regard this principle too intensive for a loving God so we must illustrate the principle from Scripture in hopes of showing the justice of these divine actions. □

## 6. Illustration of Divine Intervention on behalf of the Oppressed

1. One of the classic examples of divine utilization of human reversionism, inhumanity, and injustice is the reign of Pharaoh Amenhotep II of Egypt.<sup>5</sup> He is more popularly known as the Pharaoh of the Exodus. His tragic story is found in Exodus, Chapters 7 through 12. □
2. This man was a tyrant who held the Jewish people as slaves. Moses was commissioned by Jesus Christ's Theophany on Mount Horeb in Exodus 3:10 to free the Jews from the Pharaoh. □
3. Over two-million Jews were living in slavery to that dictator. In fact, they had been in slavery for over 400 years. Moses was granted the power to approach the pharaoh to request their emancipation. If pharaoh refused, Moses was granted power to work miracles. □
4. However, Pharaoh Amenhotep refused to comply with the request and Moses executed what is known as the Ten Plagues. Throughout the first six plagues, the Bible tells us that pharaoh hardened his own soul through negative volition. □
5. From plagues seven through 10, God hardened pharaoh's soul. This sequence of events transpired over the course of Exodus, chapter 10, verses 1–20. □
6. This passage reveals that pharaoh's negative volition through plagues one through six was a manifestation of his advancing reversionism. However, God would have allowed him to recover had he accepted the Messiah of Israel as his Savior. □
7. Yet, at Plague Six, when pharaoh said, "No," God at that point could have taken him out of his life under the sin unto death. □
8. However, God allowed him to continue living in order to demonstrate His power and His grace, indicated in: □

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<sup>5</sup> Reigned c. 1426–1400 BC, son of Thutmose III. Ruling at the height of Egypt's imperial era, he strove to maintain his father's conquests by physical and military skills. (*New Encyclopaedia Britannica*, 15th ed. [Chicago: Encyclopaedia Britannica, Inc., 2010], 1:325.)



**Exodus 9:15** “If by now I [ the Lord (v. 13) ] had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. □

**v. 16** “But, indeed, for this reason I have allowed you to remain, in order to show My power and in order to proclaim My name through all the earth.” □

9. God’s dealings with Pharaoh became known throughout the entire world and His reputation as the one true God was advanced as a result. For example: □

**Exodus 15:14** “The peoples have heard, they tremble; anguish has gripped the inhabitants of Philistia. □

**v. 15** “Then the chiefs of Edom were dismayed; the leaders of Moab, trembling grips them; all the inhabitants of Canaan have melted away. □

**v. 16** “Terror and dread fall upon them; by the greatness of Your arm they are motionless as stone; until Your people pass over, O Lord, until the people pass over whom You have purchased.” □

10. This news reached Jethro, the priest of Media, whose daughter, Zippórah was Moses’ wife and whose sons were Gérshom and Eliézer. (see Exodus 18:2–40). □
11. Rahab the harlot was a Moabite. Joshua 2:9–14 documents how the story of the Exodus and the divine dealings with Pharaoh was responsible for her conversion to Messiah. □
12. Moses instituted the divine commandment for the people to recite twice daily: the שְׁמָע (*Shama*): “Hear, listen, obey.” □
13. There are three passages that contain the texts that make up the *Shama*: Deuteronomy 6:4–9; 11:13–21, and Numbers 15:37–41. This daily ritual gets its name from the first word of Deuteronomy 6:4, seen above: שְׁמָע (*Shama*): “Hear.” □
14. What follows is the text of the *Shama* in English from the New American Standard Bible, beginning with: □

**Deuteronomy 6:4** “Hear, O Israel! The Lord is our God, the Lord is the unique One!” (EXT) □



This verse introduces the *Shama* ' and may be translated into English thusly:  
“שְׁמַע יִשְׂרָאֵל שְׁמַע [ *Shama* ' *Yisra'el* ] **Hear, O Israel!** אֱלֹהֵינוּ יְהוָה [ *'Athonai Elohenu* ] **The Lord is our God** [ **alpha glory** ], אֶתְּחַד יְהוָה [ *'Athonai Echath* ], **“The Lord is unique”** [ **omega glory: the God-man** ]! □

**v. 5** “You shall love the Lord your God with all your heart with all your soul and with all your might. □

**v. 6** “These words which I am commanding you today, shall be on your heart. □

**Deuteronomy 6:7** “You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. □

**v. 8** “You shall bind them as a sign on your hand and they shall be as frontals on your forehead. □

**v. 9** “You shall write them on the doorposts of your house and on your gates.” □

**Deuteronomy 11:13** “It shall come about, if you listen obediently to my commandments which I am commanding you today, to love the Lord your God and to serve Him with all your heart and all your soul, □

**v. 14** that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil. □

**v. 15** “He will give grass in your fields for your cattle, and you will eat and be satisfied. □

**v. 16** “Beware that your hearts are not deceived, and that you do not turn away and serve other gods and worship them. □

**v. 17** “Or the anger of the Lord will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the Lord is giving you. □

**v. 18** “You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead. □

**v. 19** “You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up. □

**v. 20** “You shall write them on the doorposts of your house and on your gates, □

**v. 21** so that your days and the days of your sons may be multiplied on the land which the Lord swore to your fathers to give them, as long as the heavens remain above the earth.” □

**Numbers 15:37** The Lord spoke to Moses, saying, □

**v. 38** “Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue. □

**v. 39** “It shall be a tassel for you to look at and remember all the commandments of the Lord, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot, □

**v. 40** so that you may remember to do all My commandments and be holy to your God. □

**v. 41** “I am the Lord your God who brought you out from the land of Egypt to be your God; I am the Lord your God.” □

15. Paul used Pharaoh’s rejection of divine grace as a method of evangelizing Jews in the first century: □

**Romans 9:17** For the Scripture says to Pharaoh, “For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth.” □

**v. 18** So then He has mercy on whom He desires, and He hardens whom He desires. □

16. The act of allowing Pharaoh to stay alive after the sixth plague meant that God could continue to demonstrate His power to any who would observe it. □