

The Full Orbed Will of God

“The Will of God.” Four of the most intriguing words that can compose a brief sentence which has sparked multiplied thousands of voluminous books in pursuit of the essence of those four words. Why does this simple phrase incite such wonderment and exploration? Because “The Will of God” has at its roots the “why” of God more than the “how” of God and the “why” of God is always a more difficult thing to ascertain than the “how” of God. If this is true among men who seek out the motive of men to satisfy their understanding of men, how much more true is the seeking of men to understand God through His motives (His Will)?

Hence, the will of God is more often seen of men in a limited view rather than in a panoramic view. This was true even of the prophets of old that spoke for God concerning the fate of Israel and even the times of Messiah and the ultimate climax of all things. Even though these men spoke as the mouthpiece of God, their understanding of that which they spoke was very often unfruitful. Why? Once again, because

the Will of God is the essence of the Mind of God—and no amount of searching by men in this life will ever completely grasp the unsearchable riches of God’s Mind. This is exactly why Jesus is THE Logos—the very complete Mind of God. Paul gives a sweeping summary statement of this truth in Ephesians 1:11, “In him [Jesus Christ] we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will.” However, God has allowed certain aspects of His divine Mind to be both had and understood of men—these aspects we should endeavor to seek after. Deuteronomy 29:29 says in essence that “The secret things belong to the LORD our God, but the things that are revealed belong to us...”

The Will of God is one yet that one Will like the spokes of a wheel, all emerging from the hub, radiates in different directions. For instance, there is the will of God concerning the Church; the will of God concerning the nation of Israel; the will of God concerning the world; the will of God concerning the wicked and, of course, the will of God concerning each individual are just a

few of the “spokes” that radiate from the Hub of God’s Will.

The “hub” (or the central and all-encompassing will of God) is the sovereign will of God—the ultimate and the “why” of God which no man can infringe upon nor alter—it is the overall “motive” of God. It is God’s sovereign governance of all that comes to pass. And many other passages in the Bible teach that God’s providence over the universe extends to the smallest details of nature and human decisions. “The lot is cast into the lap, but its every decision is from the LORD” (Proverbs 16:33). “The plans of the heart belong to man, but the answer of the tongue is from the LORD” (Proverbs 16:1). “The king’s heart is a stream of water in the hand of the LORD; he turns it wherever he will” (Proverbs 21:1). This sovereign will cannot be broken. It always comes to pass. Daniel testified that God “...does according to His will among the host of heaven and among the inhabitants of the earth; and none can stay His hand or say to him, What have You done?” (Daniel 4:35).

Another facet of His will has to do with the will of man—this will is accomplished only through

a co-joining of God's will and man's will—this is akin to the "whosoever will" or the "if any man... open... I will come in and sup with him..." The sovereign will of God deals with man without needing his input, but the joint will of God either succeeds or fails depending on man's personal decision(s). Therefore, there is one Will of God, which is good, perfect, and acceptable from God's viewpoint. However, that "will" may have several nuances according to the way that God positions His will—either outside of human interaction or in accordance with human actions. Outside of human interaction, the Will of God cannot be defeated—this holds true even when God forms His will through the known actions of men and uses them to accomplish His will. Within the realm of human actions, where men can choose their responses, there is always the possibility of the error of man. It is similar to a school teacher asking her pupils, "What is 2 plus 2?" Some of the pupils may be in accordance with the true answer of "4." Others may miss the true answer—however, regardless of how it is answered it remains a "4." Some may miss it—others may get it—but no student can ever change the real answer—it remains "4." Some men miss the will of God. Others may

accomplish it—but the will remains the will regardless.

Paul says in 1 Thessalonians 4:3, “For this is the will of God, your sanctification: that you abstain from sexual immorality.” Here we have a very specific instance of what God commands of us: holiness, sanctification, sexual purity. This is his will of command. But many do not obey. Then Paul says in 1 Thessalonians 5:18, “give thanks in all circumstances; for this is the will of God in Christ Jesus for you.” There again is a specific aspect of his will: give thanks in all circumstances. But many do not do this will of God. “And the world is passing away along with its desires, but whoever does the will of God abides forever” (1 John 2:17). Not all abide forever. Some do. Some don’t. The difference? Some do the will of God. Some don’t. The will of God, in this sense, does not always happen.

God commands things like: Don’t be angry. Don’t be prideful. Don’t covet. Don’t be anxious. Don’t be jealous. Don’t envy. And none of those actions are premeditated. They **MUST** be chosen. However, anger, pride, covetousness, anxiety, jealousy, envy—all rise out of the heart

with no conscious reflection or intention. Therefore to DO the will in these instances, man must choose the will of God over his own will and nature. God reveals His will through His Word, which is binding. We have no authority to violate this will. We have the power or ability to frustrate the will of God, though never the right to do so. His permission gives us the power but not the right to sin.

Eph. 5:14-17 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

Rom. 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

It is interesting to note that the phrase “will of God” is found only in the New Testament and there it is used a total of twenty-three times. Not to say that the Old testament was devoid of men

that both sought and did the will of God but the New Testament brings a new dimension to the subject by emphasizing the more perfect union of the will of man with the will of God. Some of the New Testament's usage of the term "will of God" has to do with the sovereign will of God, such as in Gal. 1:4 where it states, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." And in other places, it denotes the will of God as a command, such as in 1Th. 5:18 that commands, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Still, there are other places in the New Testament where the will of God is something accomplished through the joining of man's will with His, we see this in Eph. 6:6, "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart." Each usage highlights different nuances of the will of God.

Men that know God should seek the will of God. Rom. 12:2 "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God." WE

SHOULD BE A LIVING SACRIFICE. Present our body. The body represents you but there is more to you than just a body (see 1 Cor. 13:3). The priest was “sanctified” by having blood put on his ear, thumb and toe, representing his thoughts, actions and goings. Seeking the will of God is a whole person endeavor; we are to be transformed by the renewing of our minds, and that transformation aids us in discerning the will of God.

To seek God’s will is to desire His pattern for our lives rather than to be conformed to the pattern of this world. During the Civil War, Abraham Lincoln met with a group of ministers for a prayer breakfast. Lincoln was said to be a man of deep if at times unorthodox, faith. At one point, one of the ministers said, "Mr. President, let us pray that God is on our side." Lincoln’s response showed far greater insight, "No, gentlemen, let us pray that we are on God’s side." If we want to know what God’s will, we must first strive to live a life of conformity to His Word.

Doing God’s will does not end with a destination; it is a journey of continual following after His

will. So many men seek only sporadically the will of God and as a consequence, the familiarity of the quest is not existent because of unexercised methods. Most of us need reminding that the will of God is not always a spelled out “do this and then do that” type of experience, but overall the will of God is a WALK in His presence. There are those unique times when we need specific directions in life to enable us to perform the will of God. Still, even in those instances, it is usually more often than not a sequence that follows another sequence only after obediently obeying the former sequence. That is why His Word is a lamp unto our feet (where we stand now) and a light unto our pathway (the road ahead of us). Much like the headlights of an automobile—which do not shine the whole ten miles of our journey but continues to light our way as we MOVE the automobile in the direction of our intended route. “But the path of the just... shineth more and more unto the perfect day.” Our goal in this path should be to please God. The psalmist says, “I have refrained my feet from every evil way, that I might keep thy word.” Therefore seeking God’s guidance from Scripture should cause us to ask, “Would this

choice enhance my walk with the Lord and please him?”

Jn. 7:17-18 “If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”

Doing the will of God is the only way to know true doctrine. The doctrine (teachings) of God are much more than a head knowledge but knowing the doctrine experientially can only be accomplished by doing His will. To truly teach others “doctrine” one must have a record of having done the will of God. In essence, to know His will is to learn His doctrine.

1 Jn. 2:17 “And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

1 Pet. 4:19 “Wherefore let them that suffer according to the will of God commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.”

Eph. 6:6 “Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.”

May God’s will be your way!

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