

# On Finding the Will of God

“Wherein he hath abounded toward us in all wisdom and prudence; Having *made known* unto us the *mystery of His will*, according to His good pleasure which He hath *purposed* in Himself” Eph. 1:9. Being predestinated according to the *purpose* of Him who worketh all things after the counsel of His own *Will*;” Eph. 1:11.

In attempting to approach this matter, I am reminded of another which bears a degree of similarity. We often sing a favorite old hymn, “Standing On the Promises.” A common phrase among churchmen: “I believe the promises of God!” While this is not incorrect, let us carry it a step further: I not only believe the ‘promises of God;’ I believe the God who made the promises! It is true: a promise made is only as good as the one who made the promise. Each of us has surely known those who faithfully made promise to us; and no sooner did the words fall from their lips, that we knew it would be a promise that would never be kept. What is to be the *object* of our Faith? Shall it not be the Eternal God, the Faithful One (For *He* is Faithful that *promised*) “What saith the scripture? Abraham *believed God*, and it was accounted unto him for righteousness” Rom. 4:3. Paul, while enroute to Rome, was faced with what appeared to be probable shipwreck: he called to the others on board: “Wherefore, sirs, be of good cheer: for *I believe God*, that it shall be even as it was told me” Acts 27:25.

By the same token, if one would truly desire to know the will of God, he need first, know the God of the will. Many young Christians are urged to “find the will of God for your life,” and are left to struggle; desiring to comply; yet feeling themselves unable to accomplish the goal set before them. And rightly so: for there are Divine precepts to which one ought to adhere: further, there should develop understanding and discernment which stems from the presence of the Spirit of Truth, your faithful guide and tutor.

Let us examine the life of young Samuel, observing how the Lord set in order His Divine purpose for Samuel’s life and how he came to ‘know the will of God.’

I Samuel chapter one begins “Now there was a certain man. . . his name was Elkanah. . . he had two wives: Hannah and Peninnah. Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to *worship* and to *sacrifice* unto the Lord of Hosts in Shiloh” (from verses 1-3). “For he loved Hannah: but the Lord had shut up her womb. And her adversary also provoked her sore, for to make her fret, *because the Lord had shut up her womb*” I Sam. 1:5,6.

In those days any affliction (being childless was so considered) was presumed a curse or an act of judgment and punishment from God. Even Jesus’ disciples believed this to be true: “And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the Works of God should be made manifest in him” John 9:1-3.

And this is the Truth concerning Hannah: that God had deliberately and on purpose shut up her

womb; “that the Works of God should be made manifest in her!”

Hannah went to the temple: “And she vowed a vow and said, O Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thy handmaid a man child, then will I give him unto the Lord all the days of his life” I Sam. 1:11. And the scripture declares that “she went her way, and did eat, and her countenance was no more sad.”

The scriptures that follow tell us that the Lord did indeed, “remember Hannah,” that she conceived and brought forth her first born son and called his name Samuel; (asked of God.)

We’re talking about ‘finding’ the will of God. The general consensus is that “The will of God for *my life* is going to be bitter medicine. I know I am to *look* for it, but I almost dread *finding* it. I just know it’s going to be something that I don’t want to do!”

### *In agreement with God*

It was God’s Divine Purpose to raise up a man whom He would ‘establish’ to be a ‘prophet of the Lord,’ I Sam. 3:20, a ‘faithful priest,’ I Sam. 2:35, a ‘judge,’ I Sam.7:15. As Sovereign God, he determined to employ Hannah as His means to beget this son. By shutting up her womb the Lord caused Hannah to be in need; that is, he purposely made a need in her life, that she might call upon Him to supply the need, that He might meet that need! This is beautiful! What was God’s will for her life? To bring forth unto Him a son for His Purpose and for his Glory! What was the greatest desire in Hannah’s life, the longing of her heart? To bear a man child, who she would willingly give unto the Lord! See then that the Lord was working in Hannah to perform his Perfect Will through her: that it was in no way *contrary* to her will, but the absolute *desire* of her heart!

Not only that but the Lord “is able to do exceeding abundantly above all that we ask or think, according to the power that WORKETH IN US!” Eph. 3:20. Not only did the Lord give Hannah one man child, but *three sons* and *two daughters*! (Is not this yet another excellent example of ‘sowing and reaping’ as we have attempted to make known in a previous article of the same title?)

May I speak from personal acquaintance with another Hannah; perhaps I should call her Johannah! From all appearances, God had shut up her womb. He purposed a need in her life. He met her need. When conception was deemed impossible, she submitted herself to God and desired to adopt a child: he gloriously blessed her with two! Then the Lord did exceeding, abundantly, and ‘remembered’ her: He honored her first desire: she brought forth her “first born” child! As with Hannah, God had (has) a Plan for her life: He that had begun a good work in her was continuing to perform that work. See again: what she desperately wanted in her life, *was what God wanted* for her life!

### *Train up a child in the way he should go. . .*

We shall return to the subject of Finding the will of God but for the moment it is needful that we attempt to lay a foundation upon which to build. We said earlier that one who would seek the will of God ought first seek the God of the will: that there is a Divine Order; and that being intimately related to the issue of Spiritual Growth. From the record given us of the life of Samuel we shall

endeavor to show the interweaving of the two. May the Holy Spirit ‘guide us into all Truth:’ may we have sheep sense that we might be attentive and willing followers.

After the birth of Samuel the time came for the family to go up; to offer the yearly sacrifice unto the Lord. “But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may *appear before the Lord, and there abide forever*” (1:22). Her husband laid the matter into her hands, yet offering a prayer: “only the Lord establish his Word.” That is, that God would protect and sustain Hannah and her child; that He might bring to pass the covenant that He had established; that the child might be given by Hannah and received of the Lord.

Samuel would ‘minister unto the Lord before Eli the priest’ 2:11, but now he is a new born infant: he must first be ministered to himself! “As newborn babes, desire the sincere milk of the word, that ye may *grow* thereby: if so be ye have *tasted* that the Lord is gracious” I Peter 2:2,3.

### *El Shaddai*

In Genesis chapter 17 we are told of the ‘birth’ of Abraham: actually it is the changing of his name from Abram to Abraham by the Lord. The same happened to Jacob whom He called Israel; the former names being identified with that of the flesh; the latter, with that of the spirit. Though Abraham was 99 years old, yet in many ways was he a ‘babe’ in the Lord. It is at this time that God chose to reveal Himself to the patriarch as *El Shaddai, El* signifying the Strong One: *Shaddai*, we are told, speaks of Him as “the breasted:” that is, when we read the scripture, “But my God shall supply all your need” Philippians 4:19, He is to be regarded in the sense as would be a mother with her newborn: he is both *Provider* and *Provision, Supplier* and *Supply*. From Him his ‘newborn’ receives strength; for He is *Nourisher* and *Nourishment*. By the New Birth, we are ‘delivered,’ we are ‘brought forth’ *from* Him: from thence he begins to pour himself back into us. Taking note of what has been said, let us look once again at I Peter chapter two, verses two and three: “As newborn babes, desire the sincere *milk* of the *Word*, that ye may *grow* thereby: if so be ye have *tasted* that the Lord is gracious.” Notice that the ‘babe’ has ‘tasted’ that the Lord is gracious, but he is yet far from knowing the ‘fullness’ that is to be found in Him. As God has made provision for the infant believer to grow, it is needful that the believer avail himself of that provision; that he may “grow in *grace* and in the *knowledge* of our Lord and Savior Jesus Christ” II Peter 3:18.

At birth, mother and child doubtless go through a harrowing experience, but soon the little one is safely nestled in her arms: warmth and love cause the sorrows to fade away and the flower of Joy blooms and is visible upon her face. Likewise was the New Birth graphically painful to the Savior and the new born may likely have ‘cried out’ amidst his ‘delivery.’ But the good Shepherd “shall *gather the lambs* with His *arms* and *carry them* in His *bosom*” Isa. 40:11. The infant can not yet apprehend nor discern in this strange new world, but he is aware of a Presence, he is warmly drawn to the one who bore him. Likewise, that one who has been quickened by the Holy Spirit is made aware of the Living Christ: and he is overcome with the *feeling* of joy! But that’s okay! If you’re a new babe in Christ, go ahead, enjoy being saved!

The new born will begin to hear the voice of a parent from day one: but he will understand little. It

is not that his brain is not developed; his body is fully formed; it just needs to *grow*! Did you study a language in high school or college? Did you find it difficult? Try being a two year old who is attempting to learn his first language! Do not under estimate the capacity of that little one! Oh babe in Christ, drink you of the Milk of the Word of God! Does not your Heavenly Father speak often to you; though you may not as yet *understand* His words, believe that you shall!

A word of caution: let us not so soon attempt to thrust the young believer into the temple to ‘minister before the Lord:’ Samuel must first be nourished before he enters into the ministry. Even Saul (Paul, his spiritual name) being a “Pharisee of the Pharisees,” a man learned in the oracles of the law, as yet, knew not the Lord: he went into Arabia for the space of three years. His testimony: “He *called* me by his Grace, to *reveal His Son in me*, that I might *preach Him* among the heathen. Immediately I conferred not with flesh and blood. . .” Gal. 1:16. On the road to Damascus Paul was uniquely addressed by the Voice of God, whereupon he cried, “Who art Thou, Lord?” He, though being well-versed in the scriptures, had to begin where we did: as a babe in Christ, who must drink of the Milk of the Word of God, that he might ‘grow thereby.’

### *And the child did minister*

Samuel entered into the priesthood at an extremely early age; his presence there was amidst the wickedness of Eli’s sons, who by their greed desecrated the offerings to the Lord. Yet these things are said about Samuel: “And the child did minister unto the Lord before Eli the priest” I Sam. 2:11. “But Samuel ministered before the Lord, being a child, girded with a linen ephod” [priestly garment] 2:19. “And the child Samuel *grew on*, and was in *favour* both with the Lord, and also with men.” 2:26. “And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no *open vision*.” 3:1.

May we pause here to make note of another, a greater than Samuel, whose conception was accomplished by the Holy Spirit. His coming was at a time when there was no open vision, the 400 ‘silent years:’ He as Samuel, was ‘brought to the temple,’ along with a sacrifice; placed into the arms of the priest; who in turn ‘blessed God’ as did Eli. Of this Child it is said, “And Jesus increased in wisdom and stature, and in favour with God and man” Luke chapter 2. This is precisely what is said about Samuel in 2:26! If Samuel is found ministering unto the Lord in the temple at an early age, shall we not likewise find Jesus “being about His Father’s business,” ministering unto the Lord in the temple, and at the young age of twelve?

Samuel was raised up, ‘established’ to be a ‘prophet of the Lord’ I Sam. 3:20. He was a ‘faithful priest’ I Sam 2:35. He was the ‘last of the Judges’ I Sam. 7:15. But Samuel never assumed the role of king. God was King, His rule being that of a Theocracy. But Israel did not want a Theocracy. They were convinced that all of their problems stemmed from not having a king, a monarch as other nations. Yet when the Invisible God was made visible they “received Him not.”

When Christ returns, He will rule as a Monarch, yet will His rule be a Theocracy. He is the Invisible God made Visible.

At the beginning of chapter three we find the beginning of the end; that is, of the earthly priesthood

of men: “Eli was *laid down in his place, and his eyes began to wax dim. . .and ere the lamp of God went out in the temple of God. . .that the Lord called Samuel.*” May we not again plainly see the Lord Jesus portrayed here? In Hebrews 8:13 we are told: “In that he saith, A new covenant, he hath made the first *old*. Now that which *decayeth and waxeth old* is ready to *vanish away.*”

### *Seeing Him who is invisible*

Remember the account given. The Lord called Samuel; he be-lieved the voice to be that of Eli the priest; he responded to the call. Eli denied that he called; he was sent back to bed: the Lord continued to call. Eli discerned that God has broken His silence; it is *He* who called Samuel. Notice, it is not a dream through which he received the call: “And the *Lord came, and stood, and called* as at other times. . .” (a Theophany or Christophany: a manifestation, appearance of God to man).

But why did Samuel not recognize; why did he not *know* the voice of God? Previous to this, in verse seven we are told, “Now Samuel did *not yet know the Lord, neither was the word of the Lord yet revealed to him.*” This is amazing! Samuel has been ‘ministering unto the Lord’ before Eli; he has ‘grown,’ yet are we now astounded by the statement laid before us! But should we not also be astonished by the cry of that old soldier of the Cross, the apostle Paul: “That I may *know Him. . .I follow after, that I may apprehend. . . reaching forth* unto those things which are before, I *press toward the mark* of the high calling of God in Christ Jesus” Phil. 3.

May we repeat once again that which was said earlier: if one would ‘seek to know the will of God’ let him seek first to know the ‘God of the will!’

### *Speak Lord: for thy servant heareth*

Let us carefully examine the verses that follow. In verse eight Eli perceived that the Lord had called the child; “Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he shall call thee, that thou shalt say, Speak, Lord; for thy servant heareth.” Samuel, as always, willingly heeded and obeyed the instruction offered him by Eli. Sure enough, the Lord called again: “Samuel, Samuel.” “Then Samuel answered, Speak; for thy servant heareth” 3:10. Apparently, Samuel, as yet, hesitates in addressing Him as ‘Lord,’ for he “did not yet *know the Lord, neither was the Word of the Lord yet revealed* unto him.”

Samuel has ‘desired the sincere milk of the Word;’ he has ‘grown thereby,’ he has ‘tasted that the Lord is gracious.’ He has been faithful and obedient in the Light that he has thus far received. Now does he receive honor from God: he is “called.” The Lord now reveals Himself, he makes known His Word. First, the *Will of God* concerning the house of Eli: the ending of his priesthood forever. Samuel is honest and truthful with Eli: “And Samuel told him every whit, and hid nothing from him” vs. 18.

“And Samuel *grew, and the Lord was with him, and did let none of his words fall to the ground*” 3:19. “And the Lord appeared again in Shiloh: for the Lord *revealed Himself* to Samuel. . .by the Word of the Lord” 3:21.

“And all Israel. . . *knew* that Samuel was *established to be a prophet of the Lord*” 3:20.

Nothing had been said about Samuel ‘finding the will of God for his life;’ yet God’s Divine Purpose was so *evident* that all Israel knew!

### *Growing in Christ*

“As newborn babes, desire the sincere milk of the Word, that ye may *grow* thereby. If so be ye have *tasted* that the Lord is gracious” I Peter 2:2,3. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” I Peter 2:5. (Compare this verse with Rom. 12:1)

Young Samuel’s life: from ‘babe’ to ‘priest.’ God is Provider and Provision, Nourisher and Nourishment: He pours Himself into us that we might grow; that we might pour ourselves back into Him - in worship, in praise, in adoration, in submission, in willing obedience.

“Being confident of this one thing, that He which hath begun a good work in you, will perform it. . .for we are His Workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph.2:10.

### *Following The Shepherd*

If one would sincerely desire to find the will of God for his life, let him acknowledge his inability to rightly choose the way for his life: let him confess ‘I AM’ to be the ‘Way.’ In John chapter 10 Jesus reveals Himself as the Shepherd of the sheep: “and the sheep hear His voice: and He calleth his own sheep by name, and *leadeth them out*. He *goeth before them*, and the sheep *follow Him*: for they know his voice.” The Greek word used here is *phone*: a tone, noise, sound. A sheep obviously cannot understand *language*, but may, as would a domestic pet, recognize and respond to its name.

“The Lord is my shepherd; I shall not want.” “But my God shall supply *all your need* according to His riches in glory by Christ Jesus” Phil. 4:19.

“He maketh me to lie down in green pastures.” The Good Shepherd calls our name; He draws us to Himself; He leads us to green pastures where we may receive nourishment; we lie down in green pastures: not that we are *forced* to do so; rather that we are *satisfied!* If He is the Bread of life, is He not also our Pasture!?!

Again, “He *leadeth me* beside still waters;” “He *leadeth me* in the paths of Righteousness for His name’s sake.” “Surely goodness and mercy shall *follow me*. . .” Blessed traveling companions!

May the Light of Dawn reveal unto us that our God, our Shepherd, is infinitely more concerned about His will for our lives than we shall ever be! We are forever quoting Romans 8:28; but scripture was given, not that we might quote it, but that we might *believe it!* According to God’s purpose, He *called* us; He gave us a new nature, not unlike that of His own, that we might have the capacity to love Him; not through any righteousness that is our own; it is solely, Yet not I but Christ! According to His Divine plan, God has purposed to work His will in us and through us.

“Lord, will you not *hide* me safely from the presence of mine enemies?” We know the answer to that

one: that Satan is a roaring lion, that we wrestle against principalities and powers; that we are admonished to ‘stand against the wiles of the devil.’ We are encouraged to stand fast, for “Thou preparest a table before me; Thou anointest my head with oil; my cup runneth over:” and all this is to be accomplished ‘in the *presence* of mine enemies!’ And this to be done that the Eternal One may be *glorified!*

“Lord, shall I indeed walk through the valley?” Yes, I shall: That I may learn to (reverentially) fear the Lord; not the Evil. That I may know your abiding Presence: that I may experience your Comfort midst the discomfort of troubles and perplexities.

### *The pathway of opportunity*

“Thy Word is a Lamp unto my feet and a Light unto my Path” Psalm 119:105. “When thou goest, it shall lead thee; [direction] And when thou sleepest, it shall keep thee; [protection] And when thou wakest it shall talk with thee. [instruction] For the commandment is a *Lamp*: and the law is *Light*; and reproofs of instruction are the [Path] *way* of life” Proverbs 6:22,23.

If one would find the will of God, he must find the God of the will. Let him read the oracles of God; let him meditate upon them; let him saturate himself with them; let him drink deeply of their refreshment; let him feast upon the Bread of Life!

Many are departing from the old standby, the KJV: “It’s too difficult to understand; give me something that is *easier* to discern!” They seem not able to understand that “the things of the Spirit of God. . .are spiritually discerned” I Cor. 2:14. “He, the Spirit of Truth. . .will guide you into all Truth. . .he shall glorify me: for He shall receive of mine, and shall shew it unto you” John 16: 13a, 14.

Notice that the Holy Spirit will *guide you* into all Truth: He will lighten your pathway; He will reveal the Person of Jesus Christ; He is able to make known the desire and purpose of God for your life - the Will of God!

As one follows the [path] Way he will discover

### *The gate of opportunity*

“Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour” Acts 3:1. Notice: they were not “forsaking the assembling of themselves together!” They doubtless have busied themselves in the study of the scripture; they have meditated upon it; they have desired to ‘know Him.’ Now their pathway leads them to the temple; a place for prayer and worship.

“And a certain man lame from his mother’s womb was carried, whom they laid daily at the *gate* of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms.” That is, to paraphrase the conversation, he says: “Do you have any-thing that you can give me to help me in my infirmity?” The reply of Peter (again paraphrasing) “No, but I have something to give you to help you OUT of your infirmity!”

The lesson to be found here is this: that we need not *go out of our way* to ‘find’ the will of God for our lives! Expect Him to open many “gates of opportunity” right in the middle of the Pathway! Let us remember: “The *steps* of a good man are ordered (*kuwn*: set in order, established) by the Lord: and he delighteth in His Way” Psalm 37:23.

### *On prayer and the will of God*

“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. . .his sisters sent unto Him, saying, Lord, behold, he whom Thou lovest is sick” John 11:1,3.

At first glance one would scarcely presume this to be a prayer at all! Yet this is one of the most moving and excellent examples of prayer to be found in all the Bible.

Firstly, He is addressed as “Lord.” As such, His Deity is acknowledged, His authority recognized. He is owned as being worthy of worship; their position being one of expressed humility. Secondly, it is “Lord, *behold*” In this may we not sense the burden, the care, the heartache of Mary and Martha? Do they not even now perceive that He is ‘touched with the feeling of our infirmities?’ Thirdly, it is not ‘Lazarus *our brother*, is sick:’ it is not that Jesus might work in *their* behalf, though they loved their brother dearly. Fourthly, it is not that the Lord might come even though *Lazarus* loved Him! Fifthly, the means is not dictated by which the Lord might work; that he might undertake in Lazarus’ behalf. The prayer does not prescribe *any action* that Jesus might be persuaded to take on the part of the two sisters. The very center of the petition is directed at the Lord Himself: It is he whom “Thou lovest.” The discerning eye may notice the order: the adverse circumstances are placed at the farthest point: “he. . .is sick.” “Thou lovest” is in between. Regretfully for many believers the order is reversed: we put the circumstances between us and God rather than God between ourselves and the circumstances! The object of prayer is not to be our “Lazarus”; our focus, not upon the circumstances; but upon Christ. The prayer of Faith: Christ will do what He will do, not because Mary and Martha love Lazarus; not even because they love Jesus! How often child of God, have you faltered in your prayer life in behalf of another, feeling somehow that you must ‘measure up,’ that your love for the Lord must excel ere he will hear you? How easily we forget! It is because “*God so loved* the world,” that He gave. They ‘reminded’ the Lord: “Thou lovest.” The initiative is become His, that He might respond according to His love.

Sometimes then, I need not know the will of God regarding circumstances; I need only know the God of the will; to entrust all into. . .

### *His Hand*

*When your life becomes a burden,*

*Many troubles ‘round you gather;*

*When you pray to God for guidance,*

*Midst a storm you cannot weather:*

*Now it seems His voice is silent;  
Words of comfort lose their splendor;  
And attempts to read your Bible,  
Meet with thoughts and things that hinder.  
Do you see the hand of testing,  
Knowing not the course to follow;  
Knowing not that God has placed you,  
In His hand, into its hollow?  
Without knowing of His Purpose,  
Can you trust His hand to guide you;  
Will you cast yourself upon Him,  
Let His Secret Presence hide you?  
Look not at what His hand hath wrought,  
But rather seek His face;  
For there you'll find the heart of God,  
And know His Love and Grace.  
For there His Mercies are made new,  
For you He knows what's best;  
His heart and hand together work;  
In Him you shall find rest.*

### *Finding the will of God - Is there a formula?*

It has long been the contention of many, that there is a *formula* whereby a believer may be assured that he has 'found the will of God.' First, if I can find a scripture that will agree with my desires; second, if I can convince myself that I have the 'witness,' the 'approval' of the Holy Spirit concerning what I want; third, if all the 'circumstances' are lining up; if there is a fair breeze blowing my direction: then *that's* the will of God for my life! But God is not a high tech computer system, complete with keyboard, monitor, hard-drive, software, and laser printer! We do not input information into Him that He might give us an analysis of the data we require. He is the Source of

All Knowledge and of All Power. If you know someone who presumes to ‘have God figured out,’ do not take any of his advise: he is confused and deceived about other things!

God is a living entity; that is, having a real existence, being self contained. He is a *Person*. Through the condescending Christ, He is the Invisible God made visible. On a more personal level He is the Abiding Lord in whom we are to walk. There is to be a close relationship, a fellowship, and communion as we walk together. There is to be a Divine Love initiating from Him and received by the believer; whereby we are to learn to *return* that love. As we love Him we shall learn to *trust* Him; in trusting, we begin to enter into a state of

### *Submission*

It is not just to the *will of God*, but to the *Person* of God: and that, not out of *necessity*, but of a willing heart. Ephesians chapter five demonstrates this: husband and wife are compared to Christ and His church. The husband is to be a follower of Christ, in that he assumes *responsibility*; he is to initiate love. His wife is to receive that love; in turn, she *responds* to the love given: she is to *return* the same. As she receives his love, she learns to *trust him*. As she learns of his love, finding him worthy of her trust, she willing, and *not* of necessity, submits herself to him. And the same holds true for the Christian. The Divine Order here is beautiful!

“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church: and He is the Saviour of the body” Eph. 5:22,23. What is to be our understanding concerning ‘submission?’ Is it not the focus of the heart: our *thoughts*, our *attitude*, our innermost *desires*; fastened on the Lord Jesus as the Object? Further, may we not say that a true spirit of submission will not be known apart from the *denying* of *Self*. This bears repeating: the greatest obstacle, the great hindrance of my life; that thing which fiercely opposes my submission to God and my discerning his will: Old Self. While it is true that the New Man, being ‘born of God’ *is* willingly submissive to Him; not so, the old *flesh*. “But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now” Gal. 4:29. “This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth *against* the spirit, and the spirit against the flesh: and these are *contrary* the one to the other: so that ye cannot do the things that ye would” Gal. 5:16,17.

Paul views it in his own life: “For I delight in the law of God after the inward man: but I see another law in my members, *warring against* the law of my mind, and bringing me into captivity to the law of sin which is in my members” Rom. 7:22,23.

May we understand therefore, that the *flesh has no desire to be submissive*; that its primary lust is for self rule. And this is final argument proposed by the Devil in the Garden: “. . .your eyes shall be opened, and ye shall be as gods, knowing good and evil” Gen. 3:5. That is, “You don’t need God or to bow under His will: you don’t need Him to dictate to you what is right or wrong, good or evil. Just partake of the fruit; defy God: you will be as gods, having such knowledge and wisdom that you will be able to decide the issues of life apart from any interference from him!” As awful as this sounds, it is a basic truth about our *‘flesh’*. Were he an enemy without, he might be slain; but at best he may only be weakened and subdued - then only temporarily; for he shall again raise forth in strength to

fight.

### *The fight of faith*

This is perhaps the strangest way in which to fight that we shall ever know. The common manner in which to engage in battle is to face the enemy in hand to hand combat. It is to use one's strength and skills in an attempt to subdue and defeat him. Unusual indeed, is the believer's warfare against himself (that is, his *flesh*). How shall he mortify the flesh: what is his strategy against such an opponent? Let us illustrate that which we are attempting to convey by a verbal picture: Spirit stands facing Flesh, who has just voiced his opinion of how knowledgeable, how wise, how capable he is. Why should he submit himself to God: he cares not about the will of God for his life! In response, Spirit cries out, "I deny you!" "I deny your thoughts, I deny your attitude, I deny your desires for self gratification. I find you contemptible and full of pride. I denounce you!" Having done so, Spirit turns his back on Flesh, who has not ceased in his protesting. Spirit approaches the Throne of God. Flesh will *never* confess his sinful rebellion against his rightful Sovereign. But Spirit, though his thoughts, his attitude, and his desires are forever anchored in the Beloved: he will confess *for* him. Understand that, despite their drastic differences; Spirit and Flesh are as one, occupying the same body. Spirit follows in the pathway of Christ: He who knows no sin, yet it would appear, *becomes Sin* in the stead of his counterpart, Flesh. As such he confesses, "I have sinned!" Spirit has drawn near in Faith: he has *seen* that the Lord is good, he is *persuaded* by the Word and the Spirit of Truth; therefore does he *embrace* the promise of God, and *confess Him* as Savior and Lord of his life. (The order of these, to be found in Hebrews 11:13). Spirit further confesses his lack of wisdom and understanding; that his struggle with Flesh has made him weak. In *submission* does he bow before the Lord of Glory, desiring His Way, His Truth, His Life. He acknowledges his inability to discern rightly; he makes known his desire for the Lord to be his Sovereign King. He yearns for nothing less than to be a willing and obedient servant.

### *Yet not I but Christ*

But some will quote to me Galatians 5:24: "And they that are Christ's have *crucified the flesh with the affections and lusts*." May I ask, are you then *without* those fleshly affections and lusts? What is the sense given; what are we to understand about this scripture? Paul tells us that he is "crucified with Christ." But was this *accomplished literally*? In Romans chapter six, Paul speaks to us of being "baptized into Jesus Christ," into "His death". . .of being "buried with him". . .of being in the "likeness of His resurr-ection." "Knowing this, that our old man is *crucified with Him*, that the body of sin might be destroyed, that henceforth we should not serve sin." John 1:9 says this: ". . .and the blood of Christ *cleanseth us from all sin*." Are there any so deceived that would claim sinless perfection, now, in this body? Again in Romans 6, "Likewise *reckon ye also yourselves* to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

What all the aforementioned verses speak is in a *lawful, judicial* sense: sin and its lusts are lawfully imputed to Christ and there is no possibility of condemnation or judgment from the throne of God. Although sin and our 'old self' have not ceased to exist, yet *judicially* they are put away. Therefore Paul exhorts us, that we also, in our daily lives, be found *crucifying self*.

And what is to follow? May we not with confidence, look at Ephesians 3:16-19? “That He would grant you, according to the riches of His Glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by Faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the Love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”

No less than seven things are to be seen in this short passage: first, “That He would *grant* you [*didomi*, to give, bring forth, commit, deliver up] according to the riches of His Glory. . .” “Being confident of this one thing, that He which hath *begun* a good work in you, will *perform* it . . . for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Second, to “to be *strengthened* with might by His Spirit in the inner man.” Flesh is a thorn that causes him pain, that unceasingly endeavors to rob him of Peace; to strip him of Joy; to disable, to cripple him. Nevertheless, his “strength is made perfect in weakness.” Third, “that Christ may *dwell* in your hearts by *Faith*.” We would do well to meditate upon the 15th chapter of John, where Jesus admonishes us to “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye. . .for without Me ye can do nothing.” Fourth, “that ye being rooted and grounded in love.” The love of God is indeed rich soil from which one may spring forth in life, to be nourished that he may ‘grow thereby!’ Fifth, “may be able to *comprehend*” Only as yet, we “see through a glass darkly;” “but *then* face to face: now I know in part; but *then* shall I know even as I am known” I Cor. 13:12. Sixth, “And to *know* the love of Christ, which passeth knowledge.” The deepest of intimacy is here implied, in the gospel of John chapter seventeen, we find the heartbeat of the Savior as He prays unto His Father: “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be *one in us*: that the world may believe that Thou hast sent me.” Seventh, “*that* ye might be filled with all the *fulness* of God.” Special attention should be given to ‘*that*,’ for it links all that has been stated in the context; all of the former having a part in bringing to pass the fullness of God in the believer.

“Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but

### *Be filled with the Spirit*

Again, let us view the preceding verses from Ephesians 5:17,18 noting the significance: “Wherefore be ye not unwise we compare to “And be not drunk with wine.” Parallel the other texts: “But *understanding* what the *will* of the Lord is. . . but be filled with the Spirit.” One who is *drunk with wine* is *unwise*; while he who is *filled with the Spirit* should have “understanding what the will of the Lord is!”

### *An Anchor of the soul*

In passing may we contemplate a brief word/picture. The believer may be likened to a sailing vessel: in time past it was without direction; it sailed upon dark waters; soon it was to run aground, to break apart on the rocks of Sin. But the Heavenly Builder made it a New Vessel: it was ‘launched’ from Above. This newly formed creation will sail under the banner of the Lord Jesus Christ. But the

believer has some responsibilities. He is to ‘man the rigging’ of the Word; to raise the sail; it ‘bringing him about’ to be conformed to his Father, having been born of His Seed. But something else is needed: though the sail be in place, the vessel will not begin to move across the waters - not without the *wind*. How foolish, the thought of one filling his lungs with air and blowing into the sail: he shall accomplish nothing. Only as the wind *fills the sail*, as it becomes a hollow, a pocket, a container of that infinite and invisible power, can the vessel chart its (the Captain’s) course for the desired destination. Though we are the residence of the Living Christ and have been imputed His righteousness, yet we can in no wise be empowered by the flesh! If we would set sail, we must *wait upon the Spirit* to quicken and enable: it is He who must *fill* our sail with Himself, else we shall never leave the harbor. The strength of the believer is found twofold: in the receiving of His benefits and the timely quickening and strengthening of them by the Spirit. As the Wind of the Spirit blows, the sails *apprehend, lay hold of, become a container of* - the Power of his Presence!

“If any of you *lack wisdom*, let him

### *Ask of God*

that giveth to all men liberally, and upbraideth not; and it shall be given him” James 1:5.

What we are taught here is so elementary, so basic, so straightforward, that none should miss its intent. Are we not clearly admonished in the gospels: “Ask and it shall be given you; seek and you shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” Matt. 7:7,8.

If I may be permitted to relate a personal note: I had spent some time in trying to determine the forthcoming order of this article. I am finding that my need concerning this writing, is to *know the will of God!* In talking to God, I confessed to him that I did not know what to do. It was then that the verse came to mind, “If any of you *lack wisdom*, let him *ask of God*,” and so I did! What shocked me, was that as I was asking, it suddenly dawned on me that James 1:5 was not for me only, but for you; that presenting the verse in this article *right now* was according to his will!

“But let him ask in *faith*, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let *not that man* think that he shall receive *any thing* of the Lord” James 1:6,7.

In John chapter 15 our Lord teaches us that we are to “bear fruit.” However the principle theme (it is addressed at least 10 times in the chapter) is that of “Abiding.” In verse seven we are given a two-fold promise/condition: “If ye abide in me, and my words abide in you, ye shall *ask what ye will*, and it *shall be done* unto you.”

As I pray, am I truly believing God? Am I being *honest* with Him? Will the answering of my petition be to His honor and glory; or am I “asking amiss” that I may “consume it upon my lusts?” James 4:3. Am I merely looking to get his ‘approval’ on something that I have *already* done or have determined to do, or am I sincerely seeking His guidance *in advance* of doing *anything*? If I am to find the will of God I must needs be ‘conformed to His Image,’ I must ‘be transformed by the renewing of my mind,’ that I may “prove what is that good, and acceptable, and perfect, *will of God*” Rom. 12:2.

Yet, not I but Christ liveth in me.

### *Commit thy works*

unto the Lord and thy thoughts shall be established. Proverbs 16:3 Let us quickly refer to the scriptures, lest any be caught up with preconceived ideas that center themselves around the works of men's hands.

“We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your *Faith* in Christ Jesus, and of the *Love* which ye have to all saints, For the *hope* which is laid up for you in Heaven. . .” Col. 1:4,5.

“We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your *work* of *Faith*, and *labour* [work] of *Love*, and patience of *Hope* in our Lord Jesus Christ, in the sight of God and our Father” I Thess. 1:2,3.

The Holy Spirit here focuses, not on the outward manifestation of works, but rather upon ‘heart-work.’ A well known song in bygone years is based upon I Corinthians 13:13: “And now abideth *Faith, Hope, Charity, these three.*”

Looking again at Romans 12: we are to “present our bodies a living sacrifice, holy, acceptable unto God.” This necessitates the denying of self, of repentance: *a turning about, unto God.* Verse two reveals that we may *prove* [discern] what is that good, and acceptable, and perfect, *will of God*; and that, by the renewing of our minds. In so doing we submit to the Holy Spirit, that He may work the work of transformation in us by the Truth, revealing to our hearts the Person of the Lord Jesus Christ.

If our desire to find the will of God is merely on an occasional basis; just at those times when we are desperate and our own attempts have failed, then are we grossly missing Biblical instruction. The throne of God is far more than a Spiritual Emergency Room to which we may gain access by calling 911! Not that God will abstain from the delivery of His Own - but this, we have purposely reserved to be addressed at the conclusion of this series of articles.

### *Cross-sighted, near-sighted, far-sighted*

“Commit thy *works* unto the Lord.” “We give thanks. . .praying always for you, since we heard of your *Faith* in Christ Jesus, and of the *Love* which ye have to all saints, For the *Hope* which is laid up for you in heaven. . .” Paul commends the church at Colosse for their spiritual vision: they are ‘Cross-sighted’ in that their faith is in Christ; they are ‘near-sighted,’ in that they have love for the saints; they are ‘far-sighted’ in that their Hope is in the Heavens! To the Thessalonian church the greeting is almost word for word as that which was addressed to the Colossians: however he goes a step further, referring to their *work* of Faith, their *labour* of Love, their *patience* of Hope. (Shall not all agree that any desire to attain *patience* entails *work*?)

### *The work of faith*

We oftentimes reference Hebrews chapter eleven, verse thirteen; the order being given thusly:

*seeing, being persuaded, embracing, confessing.* In salvation: “For by grace are ye saved *through Faith. . .not of yourselves. . .not of works*” Eph. 2:8,9. Faith may be said to show forth *action* and *reaction*: the Holy Spirit *acts* in the quickening of our spirit, in revealing to us our sinful, depraved condition; in making known a Savior/Redeemer to rescue us out of our plight. In *seeing*, we are *persuaded*, we *believe* that which has been made known unto us. The *Reaction*: we desire, we *willingly embrace* the Lord Jesus; we *confess Him* to be Lord of all! In Acts chapter nine we are given an account of the conversion of Saul, the persecutor of the saints: He was ‘blinded’ by the Light, yet he ‘saw.’ His cry: “Who art thou, *Lord?*” He received witness from Christ Himself: “I AM Jesus whom thou persecutest.” His *reaction*: “*Lord, what wilt Thou have me to do?*” In addressing Christ as Lord, His Deity being acknowledged and His authority recognized, He is owned as being worthy of worship; Saul’s position being one of expressed humility. This being realized, he submits himself as a willing and obedient servant: “Lord, what wilt Thou have me to do?” Yes, we’re still talking about seeking the will of God!

Not only do we embrace a Saving Faith, but likewise a Living Faith: “The just shall *live by Faith.*” Hab. 2:4, Rom. 1:7, Gal. 3:11, Heb. 10:38. “By faith the just shall LIVE!”

### *Spiritual things by spiritual means.*

The study of scripture is a Spiritual Matter, and should be accomplished by Spiritual Means. Remember, “Faith cometh by hearing, and hearing by the Word of God.” Forgiveness is a Spiritual Matter, and can only be rightly accomplished by Spiritual Means: whether it be our confession unto God for forgiveness; it is to be done in Faith, a Spiritual Matter. If it be forgiveness to an offending brother; that too, is a Spiritual Matter, and cannot be realized without the working of the Spirit in our hearts by Faith. Prayer is a Spiritual Matter and can only be effectual by Spiritual Means, most assuredly requiring Faith. Worship is indeed a Spiritual Matter. How on earth can I worship the Lord God of heaven, apart from the working of Faith? Understand, we being born of God, are sinners who through the imputed righteousness of Christ, are to live, are to walk, by Faith.

### *The work of love.*

Again we look at Hebrews 11:13: One who sees and is persuaded is said to embrace and confess. If our Lord Jesus is the object of our Faith, then is it not *He* whom we *embrace*? Is it not reasonable to say then, that in *embracing* and *confessing* Him we display and lend evidence of Love? Further, the embracing and confessing is done in strict accordance with the *desire* and *will* of the believer in the act of Faith! And what greater source of motivation can be found: what example more excellent than that of the Father giving His Son; the Son giving Himself to the Father in loving submission, even to the death of the Cross? Any who might stop to meditate upon this will surely comprehend the interweaving together of Faith and Love. We exhort the reader to ‘think on these things,’ but shall meanwhile continue on to

### *The work of hope*

While there is no lack of meaning communicated to Faith, yet ‘Hope’ seems to allude definition. Of the three, Faith, Hope, and Love, it is prone to receive a lesser degree of consideration. Nevertheless

we are constrained to search and compare the scriptures that we might gain at least *some* degree of discernment.

“Remember the Word unto thy servant, upon which Thou hast *caused* me to *hope*. This is my *comfort* in my affliction: for Thy Word hath quickened me” Psalm 119:49,50. Notice that this verse begins with ‘the Word’ and ends with ‘Thy Word.’ We are shown three things: that Thy Word hath *quickened* me; that the Word is my *comfort* in my affliction; that the Word imparted from the Lord hast *caused me to Hope!*

“My soul fainteth for Thy salvation: but I *hope* in Thy Word.” Psalm 119:81. “Thou art my hiding place and my shield: I *hope* in Thy Word” Psalm 119:114. From these verses it is evident that the foundation upon which Hope is built is nothing less than the pure Word of God!

“I *wait* for the Lord, my soul doth *wait*, and in His Word do I hope” Psalm 130:5. From this verse it appears that the Word is not only the foundation of Hope, but also its *object!* But this should be of no surprise, for Christ who *is* the Word is to be our only foundation and the object of our affections! There’s more: as one has his Hope established in the Word, he *waits* for the Lord. That is, when his heart is firmly fixed upon the Word as its object and foundation, he will learn *Patience!* If I pray, “Lord, help me to be *patient;*” may He not reply, “hide My Word in your heart; allow it to be the strength of your Hope, and you shall learn patience.”

Though we might attempt to summarize what is made known in these scriptures; Paul has quite nicely done it for us! “For whatsoever things were written aforetime were written for our *learning*, that we through *patience* and *comfort* of the *scriptures* might have *hope*” Rom. 15:4. *Selah!*

May we offer a brief comparison of Faith and Hope: “Faith is the substance of things *hoped* for.” The fiber of each is so interwoven with the other that they may not be easily separated. Both may be said to have a ‘firm foundation,’ yet for Faith, the *substance*, the *evidence*, of things *not seen*. If there is one major difference between the two, it is the uniqueness of Hope; in that we may enter into the written Word as oft as we desire; that we may find *comfort*; that we may be strengthened by the Truth; that we may be refreshed; that we may drink of the Fountain; that we may eat of the Bread of Life. If I find myself discouraged by the struggles of life and by my own personal inadequacies, may I not meditate upon the excellencies of my Savior; may I not glory in His promises; may I not read of His soon return with expectation - the glorious ‘Hope’ of His appearing!

### *Defining commitment*

I realize that this series of articles has become rather lengthy; however I cannot conclude current thoughts without a few further observations. We shall attempt to define Bible commitment. If you recall, our dear brother Simon Peter, ‘made a commitment’ to the Lord. I have borrowed a segment from an earlier article: “The Test of Love.” For a fuller understanding of which we now write, you may want to read it. Let us observe the dialogue between the Lord Jesus and Simon Peter:

“Lord, whither goest Thou?”

“Whither I go, thou canst not follow me now”

“Lord, *why cannot* I follow Thee now?”

“Lord, I am ready to go with Thee, both into prison, and to death.”

“Thou shalt thrice deny that thou knowest me.”

“All ye shall be offended because of me this night:”

“Although *all* shall be offended, yet will not I”

“Thou shalt *deny Me thrice*”

“I *will not* deny Thee in *any* wise.

“Lord I am ready to go with Thee” . . .but he wasn’t.

“Although all be offended, yet will not I” . . .but he was.

“I will not deny Thee in any wise” . . .but he did.

We have before us the ‘commitment’ of Simon Peter to the Lord: I will. . .I will not. . . I will not! His ‘commitment’ was according to the flesh. It is not that he did not mean well; it is not that he did not love the Lord. He did not discern what was happening: in his *zeal*, he was attempting to ‘do the will of God,’ yet in so doing, he became *disobedient* to the Lord. Many, even as Peter, approach the Lord declaring their “I wills” and “I won’ts,” “though *all* forsake you, yet I will remain faithful:” “Lord, I *promise to do better in. . .*” and they begin to list the areas. Ought we not rather fall before His feet, thereby confessing our inability to work any work apart from His presence and empowering?

The teaching of scripture is clear: In Job chapter five and verse eight we are encouraged to ‘commit our cause.’ In Psalm chapter thirty-seven and verse five we are urged to ‘commit our ways.’ In our current text we are admonished to ‘commit our works.’ For further clarification, let us *define* “commit.” It is “entrusting or resting; putting to rest; rolling over, that is, from my shoulder to His shoulder; it is putting all into His hands for safe-keeping; it is my relinquishing ownership and declaring Him owner; it is an attitude of *willing submission*.”

### *Just do my best?*

It is commonly presumed that “God just wants me to *do my best; that’s all He expects of me!*” But Romans 12:1 does not say, ‘Just do your best’ and *that* will be *holy and acceptable* unto God: that is your reasonable service! I dare not determine to merely ‘do my best,’ for in so doing I fear that I may be found leaning heavily upon the arm of the flesh: it is by the operation of the Spirit manifesting Christ in the believer that any work of righteousness is wrought. Let us then choose His Best working in us, and not our own ‘best’.

Now that the foundation is laid, the summation need not be lengthy. We have discussed the heart-

work of Faith, Hope, and Love. Faith is *seeing*, being *persuaded*, *embracing*, and *confessing*. Hope is founded upon the revealed Word of God, from which we may glean knowledge, understanding, wisdom, and patience. Love originates with God: as one receives His love he is to *return it*: love promotes trust: as one finds Him trustworthy, he should become willing to *be submissive and*

### *In agreement with God*

“Commit thy works unto the Lord and thy *thoughts* shall be *established*.” Proverbs 16:3.

There are three areas that I should like for us to contemplate concerning ourselves: our *thoughts*, our *attitude*, and our *desires*, *our will*. May we not reason that the *direction* of our thoughts greatly determine our attitude; that thoughts and attitude chart the course for our desires in the formation and molding of our wills? Does not our present text inform us that if we commit our works unto the Lord that our *thoughts* will be *established*? (*kuwn* to erect, stand perpendicular, appoint, confirm, direct, fashion, be fitted, be fixed, ordained, made right, stable.) If then, Faith, Hope, and Love are working in my heart; these shall direct, they shall protect, they shall garrison, they shall hedge about my thoughts. My attitude will be befitting the things of God; my desires will be shaped and molded. As we are created in His Image, shall not our minds be ‘renewed;’ is it not the purpose of God that our thoughts, our attitude, our desires be conformed to His own? If these things be true in our lives, then our thoughts and the desire of our hearts ought to be in agreement with the will of God.

I do not know at this point, how to get us any closer to ‘finding the will of God.’ We may only make a few feeble attempts to awaken, to probe our minds unto an awareness of His constant Presence. It is for the individual believer to continue where we leave off: to seek the God of the will, to *meditate* upon the excellencies of His Person; to draw near to Him in Faith, in Love, in Hope.

### *On Defining the Will of God*

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law” Deut. 29:29.

Is there one who would dare presume that God is anything less than Sovereign; that He is anything other than in total control? How ludicrous if any should think that He who sits in the Heavenlies might find Himself unable to carry forth *any* aspect of His will: that He should find it necessary to go to a ‘Plan B!’

We are to understand that the will of God is singular; that there does not exist His Perfect will, yet *another* will that is something *short* of Perfection! If we speak of the *permissive* will of God, if there be there a distinction made; in the final analysis there is no difference. God will never ‘permit’ anything that is contrary to or conflicts with His Eternal Purpose. That Eternal Purpose was determined before the foundation of the world; it is from within the Counsel of the Godhead; it is not subject to any *variation* nor *change* from any “outside” being, be it devil or man. As He is Absolute in His Omnipotence, Omnipresence, and Omniscience, there exists no possibility of error: His will (and His Word) are forever settled in heaven!

“Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh

down from the Father of Lights, with whom is no *variableness*, neither *shadow of turning*. Of his Own Will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures” James 1:15-18.

The conjecture of a ‘permissive will’ must needs address some other than Himself; and it does. *Man* is the object in focus; it is *his* will that is brought into question. Shall we then say that man may under any circumstances have the ‘permission’ of God to do *anything* that is less than Holy and Righteous and Perfect? Shall He in any wise *condone* sin? God forbid!

### *A Sovereign God*

In Colossians chapter one we find these words: “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created *by* Him and *for* Him: And He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.”

He is Commander-in-chief: “And the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever” Isa. 9:6,7.

In all of His creation and most especially fallen man, God in Christ is Law and Order: Judge and Jury; He *is* the *government!* But in all this there are not to be found substantial grounds for assuming the existence of a “permissive” will of God.

### *The Sovereignty of God and the will of man*

What *does* exist is this: that man has been deemed a ‘free moral agent:’ ‘free,’ in that he has a will to ‘choose.’ The will of God and the will of man are like two parallel train tracks: the Eternal Purpose of God in election remains consistent and intact, yet with-out infringing on or asserting force against the will of man. He is held responsible for his own choices; the Eternal Sovereign will judge him with righteous judgment, yet without violating his will.

The word ‘moral’ places responsibility upon man. In his fallen state he “knoweth to do good and doeth it not. . .is sin” James 4:17. The word ‘agent’ has to do with the ‘acting out’ of his will. Though Eve was beguiled by the Serpent, yet it was her choice, her will to reach out for the forbidden. Her hand was the instrument, the ‘agent’ that acted in behalf of her will.

Actually the ‘defining of the will of God’ is well presented in our text: First, “The *secret things*” belong unto the Lord our God.” Second, “Those things which are *revealed* belong unto us and to our children forever.” Third, “That we may *do all the Words* of this law.”

There are *secret things*, that Eternal Purpose of God which is for Him only. “. .Blessed be the name of God for ever and ever: for wisdom and might are His: And He changeth the times and the seasons:

He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in darkness, and the light dwelleth in Him” Dan. 2:20-22.

“Whatsoever the Lord *pleased*, that *did He* in Heaven, and in earth, and in seas, and all deep places” Psalm 135:6.

*I AM God, and there is none else*

“There is no wisdom nor understanding nor counsel against the Lord” Pro. 21:30.

“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 the things that are *not yet done*, saying, My counsel shall stand, and I WILL do all my pleasure:” Isaiah 46:9-10.

“Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as Heaven; what canst thou do? Deeper than Hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If He cut off, and shut up, or gather together, then who can hinder Him?” Job 11:7-10.

“But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth” Job 23:13.

### *The Gospel of Jesus Christ*

There are things that *were* hidden, that were *secret*; but God has chosen to *reveal* to us that which we are in need of knowing: therefore has He given us His Word! “Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But is now made manifest, and by the scriptures of the prophets, according to the commandment of the Everlasting God, made known to all nations for the obedience of faith:” Rom.16:25-27.

“If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation He made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; That the *Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel:*” Eph. 3:2-6. (Read also Eph. 1:3,4,5,9,10,11)

“Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was not revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to took into” I Peter 1:9-12.

“All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been *kept secret from the foundation of the world*” Matt. 13:34-35. (See Ezek. 20:49)

The *purpose* for His revealing His Word: “That we may *do* all the *Words* of this law.”

The *law* of the Lord is *perfect*, converting the soul:

The *testimony* of the Lord is *sure*, making wise the simple.

The *statutes* of the Lord are *right*, rejoicing the heart:

The *commandment* of the Lord is *pure* enlightening the eyes.

The fear of the Lord is clean, enduring for ever:

The *judgments* of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned:

And in *keeping* of them there is *great reward*”

Psalms 19:7-11.

### *Adam and the will of God*

“And the Lord God took the man, and put him into the garden of Eden to *dress it* and to *keep it*” Gen. 2:16. The *law of sin and death*, the first *commandment*: “And the Lord God *commanded* the man, saying, of every tree of the garden thou *mayest freely* eat: BUT - of the tree of the knowledge of good and evil, thou *shalt not* eat of it: for in the day that thou eatest thereof thou *shalt surely die*” Gen. 2:17.

The Lord God, according to His authority as Sovereign Creator and according to the good pleasure of His will, *took* the man and *put* him into the garden. At this point there is no indication as to the man being offered or needing to make a ‘choice;’ of his having become a ‘free moral agent.’ Now the “law,” the “command” of God is made known; the *revealed will* of God. Now is man faced with a choice: what he does hereafter must be a matter of the *will*.

“And the Lord God *commanded* the man, saying. Of every tree of the garden thou *mayest freely eat*:” Though he dress and keep the garden, he shall be partaker of the fruit of its bounty. Further, “thou mayest freely;” the ‘command’ of God is the Law of Liberty! Shall he not reap great benefit from this ‘gift of God?’ Shall he not see the face of God as they walk together in the garden in the cool of the day? May he not hear a “well done,” “I AM well pleased, my beloved son?” Shall his

reward not be Peace and Joy: his inheritance, Everlasting Life? But if he doest not well. . . ?

Behold how merciful, the Lord God: after Cain would offer the works of the flesh in rebellion to the *revealed will of God*. “*Sin lieth at the door.*” If he choose to turn his face from his Sovereign, then does Sin wait to pounce upon him; to take him captive; to be his cruel taskmaster: the wages to be paid him, his ultimate reward: Death.

### *The error of the elders*

Let us look in on a multitude gathered for the Sermon on the Mount, where Jesus is currently expounding the matter of the law.

To those to whom He is now addressing He says: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” Matt. 5:16. In contrast to this do we find him debating with the Pharisees: “I AM the Light of the world: he that followeth Me shall not walk in darkness, but shall have the *light of life*” John 8:12. Again in verses 41 and 44: “Ye do the ‘deeds’ of your ‘father’: Ye are of your father the devil, and the lusts of your father ye will do.” Notice then: those who ‘have the light of life’ are those who follow Jesus; while those who *will not* follow are those who ‘walk in darkness.’ Those who own God as Father may *bear good fruit* unto his glory; while those in allegiance with Satan will do no other than the wicked ‘deeds of their father.’

See how our Lord systematically lays the foundation for His discourse on the law: “Think not that I AM come to destroy the law, or the prophets: I AM not come to destroy, but to fulfil” Matt. 5:17. in verse 21 He gives warning: “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” From this are they to understand that Jesus is declaring that the ‘righteousness’ of the scribes and Pharisees *is not* as the Righteousness of God; that they would “in no case enter into the kingdom of God.” Further, that such teaching as had been forced upon them by those ‘religious leaders’ was in error.

He immediately continues: “Ye have heard that it was said by them of old time. . . but I say unto you. . .” We shall not occupy much space here quoting the remainder of chapter five. I strongly urge you to lay your Bible open; that you might readily see what Jesus had in mind as he spoke to the multitude. He is not contradicting Himself; neither is he presenting the law issued from Sinai as faulty or imperfect; nor is He attempting to set forth a higher standard of moral conduct than found in the law. The ‘keeping’ of the law so proudly claimed by the religious teachers was no more than a ritual. It was no less than an outward show, and not of the heart. While they pretended to obey the law that was given to *govern* man; yet did they grievously miss the mark: the “two commandments” on which “hang all the law and the prophets.”

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” “Thou shalt love thy neighbor as thyself” Matt. 5:40,37,39. Well deserved was the parable directed at the religious elite of that day: it is they who ‘build their house upon the sand; *without a foundation!*’

“Ye have heard that it was said *by them of old time.* . . “ *Not* what the *law* said; what ‘they’ said.

Jesus, far from refuting the *law*, is opposing the erroneous conclusions drawn by those Jewish elders!

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also” Matt. 5:38,39.

“And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot” Deut. 19:21. The elders did as many do today; they took the scripture out of context. In so doing they ‘justified’ themselves: in teaching that a man might rightly take the law ‘into his own hands;’ that he might inflict vengeance upon any who had wronged him. But the law is clear: “Thou shalt not hate thy brother in thine heart: thou shalt not in any wise rebuke thy neighbor, and not suffer sin upon him. Thou *shalt not* avenge nor bear any grudge against the children of thy people, but thou *shalt* love thy neighbor as thyself: I AM the Lord” Lev. 19:17,18.

“Eye for eye, tooth for tooth.” The verses preceding reveal the truth. When there was a matter or a controversy: those involved “shall stand before the Lord, before priests and the judges which shall be in those days: And the judges shall make diligent inquisition.” It was a statute whereby the duly appointed magistrates were to lawfully and judicially render retribution. In so doing “so shalt thou put the evil away from you.”

The key being in the door, a careful study by the reader of

Matthew five should unlock much understanding concerning our Lord’s discourse.

### *The law of life and liberty*

What *if* man had never sinned? Then the law of Liberty; to love the Lord and one another, would have sufficed. Of what purpose would those ‘thou shalt not’s’ have been? But because man did transgress the law; in that he abused the liberty: “thou mayest

freely,” he ceased to be the *servant* of God: “Ye cannot *serve* God and mammon.” He became the “servant of sin;” subject to the “law of sin and death.” (for in the day that thou eatest thereof thou shalt surely die.) Therefore did God institute laws to govern man.

“For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit” Romans 8:2-5.

### The Law

#### Of Life and Liberty Of Sin and Death

“Thou mayest freely” “Thou shalt not”

Righteousness and Life Sin and Death

Communion with God Eternal Separation from God

Rewards given Reaping of sin  
Heaven Hell

### The Law

Of the Spirit of Life in Christ Jesus

has made me free from the law of sin and death.

“For sin shall not have dominion over you: for ye are not under the law [of sin and death] but under grace” Rom. 6:14. Now are we at liberty to fulfill the great commandment of God: to “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;” to “love one another” as Christ has loved us.

“The secret things belong unto the Lord our God: but those things which are *revealed* belong unto us and to our children forever, that we may do all the words of this law.”

### *The reveal-ation of the Word*

The *revealed* Word of God was given one step at a time. Obviously God did not inform Adam that the presence of the tree of the knowledge of good and evil was there to test him, to prove him.

Did he “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind?” Neither did He tell him that he was going to fall, to sin; that God had predetermined to provide a Sacrifice, a Lamb, His Son, in the likeness of man, to redeem him, to reconcile him to Himself. Surely, to have done so would have been unreasonable. Likewise, if God had given the “ten commandments” to Adam - “honor thy father and thy mother?” “thou shalt not kill?” “thou shalt not commit adultery?” “thou shalt not steal?” “Neither shalt thou bear false witness against thy neighbor?” And what would Adam have done with the books of Leviticus and Deuteronomy? *The secret things of God remain secret until the appointed time for their revelation; and rightly so!*

Think on this: Adam was not held responsible for the secret will and Eternal Purpose of God: only those things that were *revealed*. The hyper-Calvinist argues that, in knowing all things are predestinated by the Lord God; there is therefore no use in *doing* anything. Thus he attempts to make void the responsibility of man before a righteous God.

Suppose one Christian school is set to engage another in a tournament on a field or court: one team member approaches the coach. “Hey, Coach! I was just praying before game time and the Lord has told me that we’re going to win!” The whistle blows; every one is out on the field or floor - except this one fellow. The coach calls: “Get out here!” The reply: “There’s no need - God already told me that we are going to win!” How senseless! If they indeed shall win, it will not be without the participation of the players!

So it is with us: God has revealed His will through the 66 books of the Bible: not that we might sit on the sideline, but that we “may *do* all the Words of this law!” So why do many persist in prying into the Eternal Purpose of God, which is His business! Has He not been more than gracious in manifesting His will through the multitude of scripture?

## *The repentance of God*

Though God's laws of governing be established and man is responsible to observe them, though the holiness of God will up-hold and not refrain from right judgment, yet ought we to be most thankful: that in His Courtroom there may be found Mercy!

Jonah was well aware of this when he was called to pronounce God's judgment upon Ninevah. After his three day 'submarine' voyage he entered the city proclaiming its doom. "So the people of Ninevah *believed God*, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Even the king humbled himself before God, urging them to "cry mightily unto God; yea, let them *turn* every one from his evil way." His reasoning: "Who can tell if God will *turn* and repent, and turn away from His fierce anger, that we perish not? And God saw their *works*, that they *turned* from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it *not*." Jonah, in anger 'prayed' to God. I just *knew* this would happen! "for I *knew* that Thou art a *gracious* God, and *merciful, slow to anger*, and of *great kindness*, and repentest Thee of the evil."

In Jeremiah 18 our Lord plainly makes known His governing of the affairs of men: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in My sight, that it *obey not My voice*, then will I *repent* of the *good*, wherewith I said I would benefit them." Notice that He is said to *repent* of the *evil*, to *repent* of the *good*. The eternal decrees of God remain unaffected. The *repentance* of God is again, *governmental*: when men alter their conduct and the attitude of their heart toward Him, then He likewise *changes* the manner in which He deals with men.

## *The Kingdom of God and the coming Millennium.*

"And it shall come to pass in the last days, that the mountain [kingdom] of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will *teach us His ways*, and we will *walk in His paths*: for out of Zion shall go forth the *law*, and the Word of the Lord from Jerusalem" Isa. 2:2,3. (That the New Jerusalem is intimated here is further confirmed by Revelation chapter 21.) Verse 24 declares "And the nations of them which are saved shall *walk* in the Light of it:")

## *When the Will of God Finds You*

### *The way of direction.*

"They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the Right Way, that they might go to a City of Habitation." "For he satisfieth the longing soul, and filleth the hungry soul with goodness" Psalm

107:4-7,9.

They *wandered*. . .He *led* them. They wandered in the *wilderness*. . .He led them *forth*. They wandered in a *solitary way*. . .He led them forth by the *Right Way*. They found no *city* to dwell in. . .He led them, that they might go to a City of Habitation. Hungry and thirsty, their soul fainted in them. . .He *satisfieth* [thirst] the *longing* soul. He *filleth* [hunger] the *hungry* soul - with *His Goodness!* Then they *cried*. . .He *delivered!* They cried *in* their trouble. . .He delivered them *out of* their distresses!

*The Lord is my Shepherd; I shall not want.* Hungry and thirsty, their soul fainted within them.

*He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of Righteousness.* And He led them forth by the *Right Way*.

They found no *city* to dwell in . . . and *I shall dwell in the house of the Lord for ever.*

### *The way of salvation.*

And who are these wilderness wanderers; faint, hungry, thirsty, with no dwelling place, who have been Divinely delivered? They are: “Such as sit in darkness and in the *shadow of death*, being *bound* in affliction and iron; Because - they *rebelled* against the *words of God*, and contemned the counsel of the Most High: Therefore - he *brought down* their heart with labour; they *fell down*, and there was none to help. Then - they *cried unto the Lord* in their trouble, and He *Saved* them *out of* their distresses. He *brought them out of* darkness and the shadow of death, and *brake* their bands in sunder” Psalm 107:10-14.

John 3:19-20 further instructs us on these who sit in darkness: “that Light is come into the world, and men *loved darkness* rather than Light, because their deeds were evil. For every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reprov’d.”

So they rebel; they contemn, *na’ats* scorn, abhor, despise, provoke, the Words of God, the Counsel of the Most High. But they who presume to exult themselves against God shall be *brought down*; they shall *fall*. But we who know the Lord were not cast down in judgment; our fall is not without cure. “He brought down their heart with labour.” The goodness of God *leadeth thee to repentance*” Rom. 2:4. God not only loves but He *labors* to ‘bring down’ our hearts; that we who fell into sin might fall before Him in repentance and faith, owning neither ourselves or any other to be able to help us. It is in this Light that we cry unto the Lord. So impotent are we that He must *bring us out of* darkness and the shadow of death, and *brake* the bands in sunder.

Such as sit in darkness and in the shadow of death. . .He brought them *out of darkness* and the *shadow of death*. Being *bound* in *affliction* and *iron*. . .*brake* their *bands* in sunder.

Now may we cry: “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they *comfort me*.” Take courage, child of God! You are not *sitting*, you are *walking*; the walk is not in darkness, but in Light. Understand, that the Lord will take you back through the valley of the shadow of death from which He delivered you: to show you

that He is with you, that you need not fear the evil; that His strength and protection are Grace Sufficient to comfort you.

### *The way of comfort.*

“They that go down to the sea in ships, that do business in great waters: These see the *works* of the Lord, and his *wonders in the deep*. For He *commandeth*, and *raiseth the stormy wind*, which *lifteth up the waves* thereof. They *mount up* to the heaven, they *go down* again to the depths: their soul is *melted* because of *trouble*. They *reel to and fro*, and *stagger* like a drunken man, and are at their *wit’s end*. Then - they *cry - unto the Lord* in their trouble, and He *bringeth* them *out* of their distresses. He maketh the *storm* a *calm*, so that the *waves* thereof are still. Then - are they glad because they be quiet; so He bringeth them to their *desired haven*” Psalm 107:23-30.

“Whoso is wise, and will observe these things, even *they shall understand the lovingkindness* of the Lord” Psalm 107:43.

In a nutshell, our Lord purposes His work in our lives to *take away* Fleshly Comfort in order to bring us to that place where we are willing, even desperate, to embrace True Comfort, and that being found in God through Christ. Let’s face it. Our old self, the man of the flesh desires the easy way out. He would be a ‘comfortable’ Christian. This earthly environment is his ‘natural habitat’ and he desires whatever happiness and pleasure that he can secure from its strongholds. But one of the works of the Spirit is to see that we never feel at home in this world; that no true joy or satisfaction will abide in the believer apart from that which is made known in Christ.

When we are brought to the end of ourselves by the Holy Spirit; when it seems that “all hope that we should be saved was then taken away” Acts 27:20, then may we “be of good cheer” for there stands by us in the night, the Angel of God, whose we are, and whom we serve, saying, fear not!

It is not uncommon for one who has come under heavy conviction and has been brought to realize his sinful condition and just condemnation, to cry out, “Would God save a sinner such as I am?” This may not be a cry of unbelief as we might think. Is it not the work of the Spirit to bring him to the end of himself? And just at that time that he thinks himself to be void of any hope, the Light of the Word illuminates his soul revealing Divine Grace and he willingly receives, embraces, and confesses Christ as Lord and Savior!

May we not expect the Lord to so engage His church in much the same manner as He did with Israel? Shall He not “lead us into the wilderness,” a place barren and void of all comforts? In Hosea 2:14 we are told, “Therefore, behold, I will allure her, and bring her into the *wilderness*, and speak comfortably unto her.” May we be reminded that our Lord did not say, I will send One who will make you *comfortable*, but One who will be a Comforter: in the wilderness, in the storm, when we are without strength. Notice again our text in Psalm 107. “Their soul is *melted* because of trouble. They reel to and fro, and stagger like a drunk man, and are at their *wit’s end*. Yes indeed! The Lord will direct our paths: that we become impotent, without strength, *melted*. That human direction and reasoning are useless and in vain; that we are at *wit’s end*!

“*Then - they cried unto the Lord in their trouble and he bringeth them out of their distresses.*”

Understand that God may put a need in your life, that you may cry unto Him because of the need, that He may meet that need.

“Whosoever is wise, and will observe these things, even they shall understand the lovingkindness of the Lord” Psalm 107:43.

“For the Lord is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee” Psalm 84:11-12.

### *Knowing the Word of God; knowing the God of the Word*

In attempting to bring this study to a conclusion, may we consider a few final thoughts. Let us seek not only to know the Word of God and the will of God, but most importantly to know the God of the Word! Never, never, loose sight of the Person of the Lord Jesus! Seek diligently until you see His Face! Commune with Him! Forever etched into my soul is the cry of a dear preacher/Brother: “He can be known! He can be known!” Will you believe with me that it’s true? My dear friend, let us not be satisfied with a religious ritual: nothing less than the Living Christ, our Lord, our Savior, will suffice!

One should enter the presence of God in the spirit of worship. Then why not with the attitude of worship and adoration when we open His Word? “Thou hast the words of eternal Life!”

You are a soldier on a foreign field. The Bible is a letter from Home! It extends support to you: are you not the object of love? There are prayers of intercession in your behalf; the Father sends His love; there are preparations for your homecoming: be careful; keep your armor about you, the enemy is ever at hand. No letter is complete without the writer saying, “I long to see you” and “stay in touch. . .”

Meditate in the scripture; for there you will find the God of the Word. Study carefully, diligently, to confirm as accurate or no, what you may have been told as to the interpretation of any scripture. The prophets of old were moved by the Holy Spirit to write of things to come. They did not make “predictions;” what they wrote is solid rock Truth, given from the mouth of God.

Allow your faith to be established with the scripture as its foundation; not the expressed opinion of any man, regardless of how highly you may regard him.

We must go forth into study as pioneers, using the mentality that God has given us to search out, to discover the Divine Precepts to be found in the scriptures. Dependence must needs return to the Holy Spirit: allow Him to lead you into “all Truth.”

If the study of scripture seems dry as dust, dare to go exploring with the Spirit as your fellow/companion; He will lead you to many springs of water! We must learn to study: the Holy Spirit will teach us; He will be guide and director, principal, counselor, tutor.

On studying the Bible:

Read it, Research it, Reason it,  
Rehearse it, Review it, Reverence  
it, Rely upon it, Respond to it,  
Rejoice in it, be Refreshed in it,  
Reach others with its Report.

Copyright 2007, by Darius Stewart.  
[www.ScriptureTruths.net](http://www.ScriptureTruths.net)