

## **Satan's Eden No. 164**

### *Sovereignty of God Part 2, The Human Will*

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Let's bow our heads in prayer. Gracious Father, we're attempting, Lord, to look at Your Sovereignty again.

And Father, we understand the condition of the human will. And so, Father, we just pray, Lord, that You would help us to just let go and let God, realizing, Lord, that everything that will be, has already been planned.

And so, Father, we're just asking you to just receive the glory and the honor. In Jesus Name we pray. Amen. You may be seated.

Well, this morning's sermon would be No.164, God's Sovereignty and the human will. And it's based on some things Brother Branham said,

From **Satan's Eden pp 35** (He said,) *God's Eden was established in righteousness.* (That is right wise-ness which is a right or correct way of thinking, which is basically God's way of thinking. So, God's Eden was established with God's way of thinking.) *Satan's Eden is established in sin, because Satan is sin. God is righteousness.*

(So One is right-wise-ness and the other is un-right-wise-ness. That's what sin is, unbelief.)

*And God's Kingdom was established in righteousness, and peace, and life; and Satan's establishment is in sin, and religious sin. Notice **how he deceived it in deception as he said he would. He promised to do this.***

*Did anybody know that? Let us turn to **Isaiah**, if you want some of these Scriptures, if you... I ought to quote more of them, I guess. Let's turn to **Isaiah** the **14th** chapter just a moment and just see what Satan said here, just a moment. In **Isaiah 14** we'll read it.*

*And watch what this fellow done: **Isaiah 14**, begin with the **12th** verse. "**How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!***

***13 For thou hast said in thine heart, I will ascend into heaven, I will** (Notice, it's Satan's will.) **I will exalt my throne above the stars... (That's sons.) ... stars***

of God:

And **I will** (notice again his own will) **set also upon the mount of the congregations, the sides of the north:**

**14 I will** (again, it's his own will.) **ascend above the heights of the clouds; I will be like the most High.**"

(So four times we find that Satan has got his own will involved here.)

Now notice, the main thread we see about Satan is it seems that it was all about wanting his own will to be done, what he wanted to do and become vs in contradistinction to the Son of God.

If you look at the Son of God, He said in **Hebrews 10:7-9** "I come to do Thy will oh God". And he said in **Luke 22:42** he said, "Not My will but Thine be done."

And He also said **John 4:34**, he said "My meat is to do the do the will of Him that sent me." (That's His energy.)

And finally in **Luke 11:2, Matthew 6:10, and Matthew 26:42** He says, **Thy will be done.**

So notice, Jesus was all about doing the Father's will. But notice Satan, on the other hand, is all about his own will.

So, we see right here the **distinct differences in attitudes between the Son of God** who was all about surrendering His own will to the Father's will, **and Satan who was all about his own will.** It is quite a marked difference.

From his message **Who is This Melchisedec pp. 46** *Now, in the beginning God dwelled alone with His attributes as I spoke of this morning.*

*That's His thoughts. There was nothing, just God alone. But He had thoughts. Just like a great architect can set down in his mind, and draw out what he thinks he's going to build.*

*Create, now, he cannot create; he can take something that's been created and make it in a different form, 'cause God's the only One can create. But he gets in his mind what he's going to do, and that's his thoughts; that's his desires.*

*Now, it's a thought, and then he speaks it, and it's a word then. And a word is a thought when it's expressed; it's a word.*

**47** *A thought expressed is a word. But it has to be a thought first. So, it's God's attributes; then it becomes a thought, then a word.*

**48** *Notice, those who have tonight Eternal Life, was with Him and in Him, in His thinking, before there ever was an Angel, star, Cherubim, or anything else. That's eternal. And if you have Eternal Life, you always was, not your being here, but the shape and form that the infinite God...*

**49** *And if He isn't infinite, He isn't God. God has to be infinite. We're finite; He's infinite. And He was omnipresent, omniscient, and omnipotent. If He isn't, then He can't be God: knows all things, all places because of His omnipresence. Omniscient makes Him omnipresent. **He is a Being.***

**He's not like the wind. He is a Being;** *He dwells in a house. But being omniscient, knowing all things, makes Him omnipresent, because He knows everything that's going on.*

**There can't be a flea bat its eyes but what He knowed it. And He knowed it before there was a world, how many times it'd bat its eyes and how much tallow it had in it; before there ever was a world. That is infinite. We can't comprehend it in our minds, but that's God, infinite.**

**50** *And remember, you, your eyes, your statue, whatever you was, you were in His thinking at the beginning. And the only thing that you are is the expression, Word. After He thought it, He spoke it, and here you are.*

*If it isn't, if you wasn't in His thinking, there's no way at all for you ever to be there, for He's the One that gives Eternal Life.*

**51** *You remember how we read the Scriptures, "**Not him that willeth, or him that runneth, but God...**" And that His predestination might stand true, He could choose before any time, who.*

**God is sovereign in His choosing, did you know that? God's sovereign. Who was back yonder to tell Him a better way to make the world? Who would dare to tell Him He was running His business wrong?**

*Even the very Word Itself, **very sovereign**. Even **the revelation is sovereign**. **He reveals to whom He will reveal**. **The very revelation, itself, is sovereign in God**. That's how people pound at things, and jump at things, and hit at things, and not knowing what they're doing. **God is sovereign in His works**.*

One of the greatest theological debates that has gone forth since time began is the idea that man is a free moral agent and concerns the power of man's will.

Even today after the great debates by Martin Luther and Erasmus concerning the power of man's will, and the total annihilation of Erasmus and the humanist's philosophy of "the power of the human will", we still see today the greatest confusion concerning the so-called "power of the human will".

Yes, you see the power of the free will is a humanist conception that was adopted by many Christian pastors throughout the ages.

**John 15:16** ***Ye have not chosen me**, but **I have chosen you**, and **ordained you**, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

Now, he is not just talking about the apostles here, For he is talking about the chosen who are ordained to bring forth fruit, and the bad tree is not ordained to bear fruit, it can't.

The Tare cannot bear fruit so it is allowed to be bound and then bundled so that it can be gathered for the burning.

You cannot bind together seeds, like I mentioned if you take a rubber band and see how many seeds you can bundle, I'd say nearly none. But take the weed, and you can bind them into bundles and that makes it easier to send to the weed pile for burning.

But we were chosen in Him before the foundations of the world so that we can be predestinated to the adoption of sons to be conformed to the image of the firstborn Son.

**Ephesians 1:3** *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

**4** According as **he hath chosen us in him before the foundation of the world,** that we should be holy and without blame before him in love: (or in His Presence in love,)

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

So unlike Satan who was concerned with his own will, we are chosen and predestinated according to the pleasure of His will.

**Romans 8:27** *And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

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

**29** *For whom he did foreknow,* (When? Before the foundations of the world, when we were in Him.) *He also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.* (Firstborn means, He is the firstborn among many Brethren)

**30** *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* (That word is **Endoxa** which means the Doxa will be in them.)

**31** *What shall we then say to these things? If God be for us, who can be against us?*

So we're looking at the fact of the attributes. There's something in us, something in a son of God that wants to do the will of the Father, knowing that the Father has already looked out his end from the beginning, has already looked at all the possibilities and everything else, and has placed in your path the perfect way.

But Satan wants it all himself. He wants his will. I will do this. I will do that.

He further states in **John 15:19** *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

**John 6:70** *Jesus answered them, Have not I chosen you twelve, and one of you is a devil?* (So notice, even Jesus chose which ones were going to follow Him.)

**John 13:18** *I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.*

**Revelation 17:14** *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. (You're not going to be with them, if you're not chosen.)*

**1 Peter 2:9** *But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

**1 Peter 2:4** *To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.*

(So we see all these scriptures about us being chosen people. Well, choice is not your choice. It's His choice. And so it's His will, not our will.)

**2 Thessalonians 2:13** *But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*

**Ephesians 1:4** *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

**John 15:16** *Ye have not chosen me,*

(This is so important because, you talk to a Baptist and he says the greatest thing he's got, going for him, is free will, and he doesn't realize that free will, you're just a bond slave like we talked about last week. So Jesus says,)

*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

**John 15:19** *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

(Again we see God choosing.)

**Mark 13:20** *And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.*

(So you see again God's choice involved there.)

**Matthew 22:14** *For many are called, but few are chosen.*

**Matthew 20:16** *So the last shall be first, and the first last: for many be called, but few chosen.*

**Matthew 12:18** *Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.*

The most erroneous views are held even by many who call themselves believers today. The most popular idea that prevails, which is taught from most of the pulpits today, is that man has a "free will", and that salvation comes to the sinner through his will in cooperation with the Holy Spirit.

Now remember, we kind of abolished that whole idea last week when we showed you that no matter how you make your choice, your will is actually subject to some outside influence. It's either the devil or God.

Let's say it's either peer pressure or it's Word pressure. And so, like Apostle Paul said, I am a prisoner of Christ, and if not, then you're a prisoner of the devil. Okay? Our wills are basically very docile. They're very susceptible to being influenced.

The most erroneous views are held even by many who call themselves believers today because, like I said, they pushed this free will and that salvation comes to the sinner through his will cooperating with the Holy Spirit, which is totally wrong.

To deny the "free will" of man, (his power to choose that which is good, and his innate ability to accept Christ), is to bring oneself into disfavor and set apart as a heretic among the acceptable politically correct churches.

And yet God's Word plainly teaches in **Romans 9:16** "*It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*".

So this, basically, today we're just looking at the human will. And I want to give you enough ammunition that you can say, Well, the scripture says this, Scripture says this, Scripture says this. So, no matter what, when you're talking to your Baptist friends or, fundamental friends, they're going to push the will. That God so loved the world that He gave his only begotten Son and whosoever will, all that kind of stuff. And they totally misconstrue what the scripture is saying. And yet

God's word plainly teaches us that it's not him that willeth. It's not him that runneth, but God shows Mercy.

Therefore, who are we to believe, God, or those preachers? Yet some will say, Did not Joshua say to Israel in **Joshua 24:15** "*Choose you this day whom ye will serve*"?

And as a matter of fact, he did; but what else did he say in this most quoted sentence? "*whether the gods that your fathers served which were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell*"!

But why do men attempt to pit scripture against scripture? The Word of God never contradicts itself, and the Word expressly declares, in

**Romans 3:11** "*There is none that understandeth, there is none that seeketh after God. 12 They are **all** gone out of the way, they are together become unprofitable; there is **none** that doeth good, no, **not one**.*" (That's everybody.)

Did not Jesus say to the men of His day, **John 5:40** "*Ye will not come to me, that ye might have life*"? Yes, and so, some did come to Him, some did receive Him, but others did not. So that is true and who were they that received Him? He tells us the answer in **John 1:12**.

**John 1:12-13** *But as many as received him, to them gave he power to become the sons of God,*

In other words, you're not a pig, and then you become a human. You are not like a tadpole becoming a frog, or a caterpillar becoming a butterfly. In other words, it's already in you to become. Okay, you have the power. You have the authority to become what you are, a son of God,

*to them that believe on his name: which were born, not of blood, nor of the **will** of the flesh, nor of the **will** of man, but of God!* (So simply, it's all about Him.)

So, this receiving Him plainly has nothing to do with our will but has got to do with God's will.

But does not Scripture say, "*Whosoever **will**, may come*"? It does, but does this signify that everybody has the **will** to come? What of those who have not the **will** to come? "*Whosoever **will**, may come*".

This no more implies that the fallen man has the power in himself to come, than "*Stretch forth thine hand*" implied that the man with the withered arm had the ability in himself to comply.

In and of himself the carnal man has the power to reject Christ. But in and of himself he has not the power to receive Christ. And why? Because he has a mind, as we read in

**Romans 8:7** *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.*

Because he has a heart that hates Him as we read in **John 15:18** ¶ *If the world hate you, ye know that it hated me before it hated you.*

See, that's the thing. Whenever you get down in the dumps and you're thinking, Everybody hates me. And I try to live for God, but I'm rejected by the world. Just remember one thing, He was hated first. All right?

**19** *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

**20** *Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.*

Man chooses that which is according to his nature, and therefore before he will ever choose or prefer that which is of God and spiritual, a new nature must be imparted to him; in other words, he must be born again.

**Proverbs 14:12** *There is a way which seemeth right unto a man, but the end thereof [are] the ways of death.*

**Proverbs 16:9** *A man's heart deviseth his way: but the LORD directeth his steps.*

So you can't get away from God. Jonah tried, he went and he actually delivered. It's really funny. Jonah tried so hard to escape the commandments of God and ended up getting swallowed up by a fish and belched up on the shores.

The God of the Ninevites was a big fish. So it worked right into God's plans because he was a prophet. But, see, they would only accept a prophet from this

fish. Well, so God gives them in the fish, and he's their prophet.

So, I just think how funny it is, that God's got a sense of humor, but all things work together for its good. And like the Bible said, you can choose your own path, but you know what? God will direct your path.

Should it be asked, But does not the Holy Spirit overcome a man's enmity and hatred when he convicts the sinner of his sins and his need of Christ? And does not the Spirit of God produce such conviction in many that perish? Such language betrays a confusion of thought.

You see, like the Bible says, that Esau sought repentance with tears. Basically, Brother Branham said with crocodile tears, but he didn't have room for repentance.

Were such a man's enmity really "overcome", then he would readily turn to Christ. That he does not come to the Saviour, demonstrates that his enmity is not overcome.

So he might have put on a crocodile's tears like Hillary, and all these different politicians can put on the tears, I've never been able to do that, but they can put on the tears when they want to, and make you think that they're really sorrowful, but it's all just an act. But here, we know that you can't do that, truly, unless there's something really a desire to be for that, in the heart.

But that many are, through the preaching of the Word, convicted by the Holy Spirit, who nevertheless die in unbelief, is solemnly true.

Yet, it is a fact that we must not lose sight of, that the Holy Spirit does something more in each of God's elect than he does in the non-elect:

In other words, He's working in you to will and to do, but He's not working in them to will and to do. Otherwise, they have eternal life. So if He's not working in them to will and to do, that just shows who they are.

He works in them first to do His will, and then they are ready to obey and do His work.

The Bible makes it clear in **Philippians 2:13** "*For it is God which worketh in you both to will and to do of God's good pleasure*".

In reply to what we have said, the Armenians would answer, No; the Spirit's work of conviction is the same both in the converted and in the unconverted, that which distinguishes the one class from the other is that the former yielded to His strivings, whereas the latter resist them.

But if this were the case, then the Christian would make himself to "*differ*", whereas the Scripture attributes the "*differing*" to God's discriminating grace, as we see in

**1 Corinthians 4:7** *For who maketh thee to differ from another?* (It's not even you willing to differ, "I am going to take God's side". You wouldn't say that, except for God to be in you, to say that. Well, you can say, "I am going to choose God". Well, you don't make that choice, God gave you the ability to make that choice.)

*For who maketh thee to differ from another? And what hast thou that thou didst not receive?* (Don't ever forget that. If He didn't have the Holy Spirit living in you, you'd have no clue about any of these things.) *Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?*

In other words, why do you brag and say, well, I'm in the message? You know, I'm gonna... I'm God's, and I'm gonna, forget it. Just get your eyes on Jesus, who's the author and the finisher of your faith.

Again, if such were the case, then the Christian would have ground for boasting and self-glorying over his cooperation with the Spirit.

But this would flatly contradict **Ephesians 2:8**, "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God*".

And what about your actual Christian experience? Was there not a time when you were unwilling to come to Christ? Well, there was. Since then, you have come to Him. The attitude of the real born-again Christian is best seen in

**Psalms 115:1** *Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, [and] for thy truth's sake.*

**2** *Wherefore should the heathen say, Where [is] now their God?*

**3** *But our God [is] in the heavens: he hath done whatsoever he hath pleased.*

As a real born-again Christian, again we will acknowledge that we came to Christ because the Holy Spirit brought us from unwillingness to willingness. And is it not also true, that the Holy Spirit has not done so in many others, what He has done in you?

Granting that many others also have heard the Gospel Message, and been shown their need of Christ, yet they are still unwilling to come to Him.

Thus, He has wrought more in you than in them. Is your answer, "***I remember well the time when the great Issue was presented to me, and my consciousness testifies that my will acted and that I yielded to the claims of Christ upon me***"? Quite true, you probably did.

But before you "***yielded***", the Holy Spirit overcame the carnal enmity of your mind against God. And this "***enmity***", he does not overcome it at all. Should it be said, "That is because they are unwilling for their enmity to be overcome".

Look, there are none that will, of their own will, of their own nature, until God has put forth His all-mighty power and has wrought a miracle of grace in their hearts.

What is the human will? Is it a self-determining agent, or is it, in turn, determined by something else?

Is it sovereign or servant? Is the will superior to every other faculty of our being so that it subdues them, or is it to overcome by their impulses and subjects to their pleasure?

Does the will rule the mind, or does the mind control the will?

Is the will free to do as it pleases, or is it under the necessity of rendering obedience to something outside of itself? "

Does the will stand apart from the other great faculties or powers of the soul, a man within a man, who can reverse the man and fly against the man and split him into segments, as a glass is broken to pieces?

Or is the will connected with the other faculties, as the tail of the serpent is with his body, and that again with his head, so that where the head goes, the whole creature follows?

In other words, is your will, like the tail of a serpent, attached to its body and to its head? So wherever the head goes, the tail follows. Well, then this is your will. In other words, it just goes where God leads you.

And, *as a man thinketh in his heart, so is he*? First thought, then heart (desire or aversion), and then act.

Is it this way the dog wags the tail? Or, is it the will that the tail wags the dog? Is the will the first and chief thing in the man, or is it the last thing to be kept subordinate, and in its place beneath the other faculties?

And is the true philosophy of moral action and its process, that of **Genesis 3:6**: "*And when the woman saw that the tree was good for food* (senses, perception, intelligence), *and a tree to be desired* (that's your affection), *she took and ate thereof* (that showed her will was chosen by her, over God's will, that she should not partake of the fruit.)

In other words, God told her not to do it. But her senses perceived it was good to eat and it was good for food and everything else. So she then chose to disobey the Word of God.

These are questions of more academic interest. They are of practical importance. We believe that we do not go too far when we affirm that the answer returned to these questions is a fundamental test of doctrinal soundness.

**The Nature Of The Human Will.** What is the Will? We answer that the will is the faculty of choice, the immediate cause of all action. Choice necessarily implies the refusal of one thing and the acceptance of another.

The positive and the negative must both be present in the mind before there can be any choice.

In every act of the will, there is a preference, the desire for one thing rather than another. Where there is no preference, but complete indifference, there is no choice.

**To will is to choose, and to choose is to decide between two or more alternatives.** But there is something that influences the choice; something which determines the decision.

Hence the will cannot be sovereign because it is the servant of that something. The will cannot be both sovereign and servant. It cannot be both cause and effect.

The will is not causative, because, as we have said, something causes it to choose, therefore that something must be the causative agent.

The choice itself is affected by certain considerations and is determined by various influences brought to bear upon the individual himself, hence, the choice is the effect of these considerations and influences.

And if the effect, it must be their servant; and if the will is their servant, then it is not sovereign, and if the will is not sovereign, we certainly cannot predicate absolute "freedom" of it.

Acts of the will cannot come to pass of themselves. To say they can is to postulate an uncaused effect. In other words, Nothing cannot produce something.

In all ages, however, there have been those who contended for the absolute freedom or sovereignty of the human will. Men will argue that the will possesses a self-determining power. They say, for example, I can turn my eyes up or down.

This case supposes that I choose one thing in preference to another, while I am in a state of complete indifference. But the moment indifference vanishes, a choice is made, and the fact that indifference gave place to preferences, overthrows the argument that the will is capable of choosing between two equal things.

Now I know this is a little bit stretchy, I guess, this morning, But what I'm trying to get across is, look, we have to think about these things because we have totally surrendered our will to His will. So we have to understand why. Because the will is like the tail on the snake. It just follows along. Now you see, your head could be Satan or your head could be God. And that's the thing we have to understand, is, if it's going to be God, then we do all of it.

As we have said, choice implies the acceptance of one alternative and the rejection of the other or others. That which determines the will is that which causes it to choose.

If the will is determined, then there must be a determiner. What is it that determines the will?

We reply that the strongest motive will power which is brought to bear upon it. What this motive power is, varies in different cases. With one it may be the logic of reason, with another the ice of conscience, with another the impulse of the emotions, with another the whisper of the tempter, with another the power of the Holy Spirit; whichever of these presents the strongest motive power and exerts the greatest influence upon the individual himself, is that which impels the will to act.

So if your will is just solid on the word, it doesn't matter if it's emotion. It doesn't matter whatever your motive is, whatever your cause is, whatever your emotion is, it's the word.

In other words, the action of the will is determined by that condition of mind (which in turn is influenced by the world, the flesh, and the Devil, as well as by God), which has the greatest degree of tendency to excite.

To illustrate what we have just said let us analyze a simple example. On a certain Sunday afternoon, a certain brother was suffering from a severe headache.

He was anxious to visit the sick but feared that if he did so his own condition would grow worse. And as a consequence, he was unable to attend the preaching of the Gospel that evening.

Two alternatives confronted him: to visit the sick that afternoon and risk being sick himself, or, to take a rest that afternoon (and visit the sick the next day), and probably arise refreshed and fit for the evening service.

Now, what was it that decided our friend in choosing between these two alternatives? The will? Not at all. True, that in the end, the will made a choice, but the will itself was moved to make the choice.

In this case certain considerations presented strong motives for selecting either alternative; these motives were balanced, the one against the other by the individual himself, in his heart and mind. And the one alternative being supported by stronger motives than the other, a decision was formed accordingly, and then the will acted.

On the one side, the brother felt impelled by a sense of duty to visit the sick; he had compassion to do so, and thus a strong motive was presented to his mind.

On the other hand, his judgment reminded him that he was feeling far from well himself, that he badly needed a rest, that if he visited the sick his own condition would probably be made worse, and in such case, he would be prevented from attending the preaching of the Gospel that night. Furthermore, he knew that on the next day, the Lord willing, he could visit the sick, and this being so, he concluded that he ought to rest that afternoon.

Here then were two sets of alternatives presented to our Christian brother. On the one side was a sense of duty plus his own sympathy, on the other side was a

sense of his own need plus a real concern for God's glory, for he felt that he ought to attend the preaching of the Gospel that night.

The latter prevailed. Spiritual considerations outweighed his sense of duty. Having formed his decision the will acted accordingly, and he retired to rest.

An analysis of this case shows that the mind or reasoning faculty was directed by spiritual considerations, and the mind regulated and controlled the will.

Hence, we say that if the will is controlled, it is neither sovereign nor free, but is the servant of the mind.

It is only as we see the real nature of freedom and mark, that the will is subject to the motives brought to bear upon it, that we are able to discern there is no conflict between two statements of God's Word that concern our blessed Lord.

We're just going to stop here. I realize this is a little bit heady for some, but what I'm trying to get you to understand is when you look at all the choices you're making in life, if your North Star is the Word of God, then it'll guide them all, And all things will work together for your good.

If the Choices that you make in life are your own choices that you're trying to make, then you're going to be influenced by something else. It could be lust, it could be money, it could be whatever. And so, those choices are going to cause you to go down another path and therefore all things are not going to work together. That thing is going to blow up in your face.

So we're going to stop here at this point, and we will resume in two weeks. Next week we're going to be looking at the questions and answers from the ministers around the world.

So let's just bow our heads in prayer.

Gracious Father, we're so thankful, Lord, for Your Word. And, Lord, I realize sometimes we think about these things, but actually many times we don't think about these things. We just kind of follow whatever and we become a victim making wrong choices because our focus is wrong.

And so, Lord, this main topic here about the Sovereignty of God and the human will, that ought to just tell it all. Right there is that, if we would just let Him be our All in All, then we'll make the right choices and all things will work together for our good.

So, Lord, we just commit all of this into Thy hands. In Jesus Name we pray.  
Amen.