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Faith Bible Church
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<http://www.fbcweb.org/Doctrines/Volition.pdf>

DAILY DOCTRINE

Volition: Coexistence of Divine and Human Volition

1. God has an *absolute will*. He is sovereign and does whatsoever He pleases (in accordance with His own nature and character) Psalm 115:3; 135:6.
2. In His sovereignty God pleased (chose) to give man *freewill*.
 - a. Every 3rd class condition (“if”), every subjunctive mood, every “whosoever will,” every alternative such as rejection of Christ in John 3:36, indicate the existence of human volition. Man is created in the image of God—God has volition.
 - b. The very nature of the Fall of Man presents this fact, for the only way in which Adam could fall was his volition working independently of God.
 - c. The very fact that God has made a way of escape out of every sin/temptation means that in every sin we had the *freedom* to do otherwise.

No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but **with the temptation will provide the way of escape** also, that you may be able to endure it. (1Co 10:13)

(1) To be tempted is not to sin. Christ was tempted but He never sinned (Heb. 4:15).

(2) Sexual temptation vs. sin. It is not necessarily a sin to initially be tempted (e.g. initial experience of sexual attraction), it is what you do with that temptation that is key. The sin often occurs with the second look or second series of thoughts. By using Bible doctrine (the way of escape), the believer overcomes the temptation to move into the sin area (indulgence is the problem with most sins), and avoids the consequences of entertaining sin (which always leads to ingrained sinful thinking patterns). The believer who uses the Word of God for overcoming temptations to sin will not have the problem of developing a lustful mind. Anytime a believer is tempted, it is critical for him or her to quickly orient to the plan of God instead of indulging the OSHGEN.

3. The sovereignty of God and the freewill of man are co-existent on the earth.
4. God will not coerce man’s freewill.

5. Man's freewill meets the sovereign will of God at the cross, 2 Peter 3:9.
6. Issue in the human race is: Will the freewill of man act in conjunction with the divine will of God, submit to it, or act independently of it?
7. God's sovereignty does not act in disregard to His other characteristics or attributes. Each characteristic is consistent with the others.
8. God is sovereign, and He deals with man in justice, righteousness, goodness, love, and eternal life. All divine goodness, justice and love are expressions of His very nature. They are grounded in His very nature. This solves the Euthyphro dilemma which states that either something is good simply because God wills it (which makes good arbitrary), or that good is outside of God and therefore God must submit to it which limits His sovereignty. The solution is in rejecting the horns of that dilemma and understanding that all good is grounded in the very nature of God, and He acts in accordance with that nature. Absolutely good is but the expression of the character of God.
9. If man goes no negative volition at God-consciousness (Rom. 1:18) or at gospel hearing (John 3:16, 36), then the sovereignty of God expresses itself through divine judgment.
10. If man goes on positive volition, the sovereignty of God expresses itself through grace and eternal life.
11. We must adjust to the justice of God or the justice of God will adjust to us.
12. The only possible way that we can adjust to the justice of God is through the free grace He offers everyone.
13. God wishes all to *FREELY* come to Him and be saved, and come to an epignosis knowledge of Truth.

1 Timothy 2:3-4 This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth.