

THE WILL OF GOD

The Origins of the Desirous Will of God

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INTRODUCTION:

Think to an existence where there was no creation. No heaven. No earth. No man. No animals. No spirit being. Most importantly, no time. It was just the three persons of the Godhead existing together in perfect harmony. No sin. No disorder. No chaos. It is in the setting that the persons for the Godhead plan together to lay the foundation for a plan to be set in action. The third person is a being that has a desirous will. The second person is the same. However, out from many desires it was decided to go along with the desires of the first person of the Godhead. From these desires, the first person would take the role of God the Father. The second person was to be the Son and the third person would be the Holy Spirit. These roles in no way indicate superiority on the part of either person as they equally share in the divine nature and will one-day return to their previous state. The desires of the Father are exterior to the choice of men. They are the things that the Father would have liked to happen but aren't necessarily the things He determined would happen. In this we must account for the fact that God did desire and determine to give the beings He created the freedom to choose. Though He knew the choice that would make in His infinite wisdom, He allows for the choices to be made in time.

I. THE CHARACTER OF THE GODHEAD

It is important to know the character of God to understand the Desirous Will. There are several elements that are of central importance because they go to the heart of what decisions were eventually made and how the Persons operate within the Desirous Will of the Father.

A. Essence

1. Self-Existence

- a) Description – The ability of the Persons of the Godhead to have life within themselves without beginning, cessation or ending. In a statement, nothing created, birthed or made the Persons of the Godhead, nothing caused Them to grow and nothing can end Their life. They have life within Themselves.
- b) Application – It was in this state of existence that the Persons came to act upon the desires of the Father. In reference to creation, the beings they created would be quite different than themselves. The lives of those they created would be dependent upon the Person of the Godhead for sustenance (cf. Spirit and Human Beings and Animal and Plant Life)

2. Unity

- a) Description – The sharing of one divine essence by the three Persons. Each of these four parts of the essence are shared equally by the three Persons and yet they are distinct persons.
- b) Application – See the other three parts of the divine essence
- 3. Simplicity
 - a) Description – The simplicity in the substance of the three Persons of the Godhead. They are spirit as to their essence. There is nothing else that comprised their formal make up.
 - b) Application – In comparison and contrast, the Father desired to first create spirit beings who are obviously also made of spirit substance. They exist in the spirit realm, but have differing forms than that of the Godhead. Spirit beings also require a place to dwell and interact whereas the Persons of the Godhead do not. Human beings, animals and plant life are much different in substance, and immateriality. The physical make-up of man, animals and plant life is limited to the earth.
- 4. Immensity
 - a) Description – The divine essence has the ability to be wherever they need to be in reference to themselves and creation. The divine essence cannot be contained and there is nowhere in creation one could go where they are not.
 - b) Application – Outside of creation, the Persons of the Godhead existed right with each other. With creation, things changed. The Spirit beings needed a place to meet with the Persons, because they are limited by space. Human beings required the Son to take on a form and meet them where they were. The Son can be on earth and in Heaven at once do to His Immensity.
- B. Attributes
 - 1. Omnipotence
 - a) Description – The unlimited ability and power of the Godhead
 - b) Application – Pertains to the Godhead in the Desirous Will in that anything that any Person of the Godhead desired, they had the ability to carry out.
 - 2. Omniscience
 - a) Description – The ability to know everything in a single act without outer influence. The Persons of the Godhead do not learn or come to know. They have unlimited knowledge
 - b) Application – Effects Their desires in that they could have come up with an unlimited number of way that each Person would have liked things to unfold and subsequently determined any number of things they would allow to happen. The Holy Spirit and Son in Their unlimited knowledge submitted to the desires of the Father. The Persons did not allow the knowledge of the decisions that created beings would make to stop from allowing them to make their own decisions.
 - 3. Love
 - a) Description – The Persons delight in the well-being of others to the point of self-sacrifice.

- b) Application – The love of the Godhead is displayed to creation by the sending of the Son. The Son submitted to the will of the Father in coming and taking on a human nature.
- 4. Holiness
 - a) Description – The Persons of the Godhead are each distinct Persons and distinct from everything they created.
 - b) Application – Though the Persons allowed for personal decisions in creation that brought forth sin, they remain distinct from sin and are not the authors thereof.
- 5. Goodness
 - a) Description – The Persons of the Godhead have an inward sense of well-being and desire for the same between Themselves and Their creation
 - b) Application – The Father is good and within His desirous will has allowed for all to experience His goodness.
- 6. Righteousness
 - a) Description – The Persons of the Godhead always act within the constraints of the divine attributes. This causes each person to act right one hundred percent of the time.
 - b) Application – God’s righteousness causes Him to desire the same from His creation and will be the impetus for His judgment.
- 7. Truth
 - a) Description – The Persons of the Godhead are full representations of their attributes at all time. They conceal nothing of Their character from themselves or creation.
 - b) Application – The desirous will of God is completely in line with His character. There is nothing in His desirous will that would be contradictory with any part of His character. He always represents Himself and the other two persons within His desires and with His creation.
- C. Nature (The Combination of the Divine Essence and Attributes)
 - 1. Immutable
 - a) Description – God’s nature does not change and cannot be change by anything else.
 - b) Application – God’s desires were not changed by the decisions made by creation.
 - 2. Eternal
 - a) Description – God’s existence without beginning, succession or end.
 - b) Application – God’s desire in creation is both outside of time and within time, because only man is limited by time.
 - 3. Infinite
 - a) Description – God’s completeness without any boundaries or limits.
 - b) Application – God was not in any way limited in the choices He made in reference to creation.
 - 4. Free
 - a) Description – The Persons of the Godhead can and will act in any way they desire.

- b) Application – The Holy Spirit and Son were free to not choose to act in accordance with the desires of the Father. Also, the Father’s desires were not dictated by decisions that He knew His creation would make.

10/3/16

II. THE COMPONENTS OF THE DESIROUS WILL

- A. The Perfect Will of God – Rom. 12:2
1. Where the Will of the Individual Meets That Which God Desires in the Believers Life
 2. Unable to Be Attained to by Created Beings Unwilling to Submit
- B. The Permissive Will of God¹
1. Where God Allows within His Desirous Will for Man to Make Choice
 2. Where the Free Will of Man Is Not in Concert with the Perfect Will of God
 3. Where the Bases for the Believer Acting in Concert with the Perfect Will of God Is Their Own Desire to Comply (cf. Heb. 6:3)
- C. The Potential and Actual
1. The Potential of the Desirous Will Relates to What the Desirous Will Would Be in a Given Situation
 2. The Actuality of the Desirous Will Is the Relates to the Reality of Choices Made by Created Beings in Given Situations and the Effects
- D. The Precursor to the Determinative Will of God
1. The Place from Which All of God’s Determinations Originate
 2. God Desires All He Determines

III. THE DESIROUS WILL OF GOD SEEN IN CREATION

- A. The Desire to Create Spirit Beings – Ps. 148:2-5; Is. 40:26; Ez. 28:13; Col. 1:16
1. Cherubim²
 - a) Highest of All Creation
 - b) Protectors of God’s Glory
 2. Seraphim³
 - a) Second Highest in Creation
 - b) Proclaimers of God’s Glory
 3. Angels

¹ Επιτρέπω (Epi-trep-oh) – CDJ – Literally, to turn upon. Figuratively, it expresses the idea of turning or returning an answer to a request. In this sense it is to allow or permit. The disciples requested permission of the Lord to bury before joining Him in the ministry, Matt. 8:21; The demons requested that the Lord allow them to go into the herd of swine, Matt. 8:31; Mk. 5:13; Lu. 8:32; The Jews were allowed to divorce under law (as opposed to the other things that were not allowed to do), Mk. 10:4; Women are not permitted to be using the gift of Pastor Teacher, 1 Cor. 14:34; 1 Tim. 2:12; Paul hoped to be allowed to spend time with the Corinthian Saints with the permission of the Lord, 1 Cor. 16:7; The author of Hebrew saw spiritual maturation as something that was based on the permission of God, Heb. 6:3

² Scriptures with mention of Cherub/ Cherubim – Gen. 3:24; Ex. 25:18, 19, 20, 22, 26:1, 31, 36:8, 35, 37:7, 8, 9, 38:7; Num. 7:89; 1 Sam. 4:4; 2 Sam. 6, 2, 22:11; 1 Ki. 6:24-35, 7:29, 36, 1 Ki. 8:6, 7; 2 Ki. 19:15; 1 Chron. 13:6, 28:18; 2 Chron. 3:7, 11, 12, 13, 14, 5:7, 8; Ezr. 2:59; Neh. 7:61; Ps. 18:10, 80:1, 99:1; Isa. 37:16; Ezek. 9:3, 10:1-7, 9, 14, 15, 16, 18-20, 11:22, 28:14, 16, 41:18, 20, 25; Heb. 9:5

³ Scriptures with mention of Seraphim – Isa. 6:2, 6

- a) The Archangel⁴
 - (1) Single Position (Michael)
 - (2) Permanent Position
 - (3) Description of Position
 - (a) Αρχη (Ar-cay) – first, beginning, chief, prime
 - (b) Αγγελος (An-gel-los) – messenger
- b) Thrones⁵
- c) Dominions⁴
- d) Principalities and Powers⁶
- B. The Desire to Create Heaven and Earth
 - 1. Spirit Beings Saw the Creation of Heaven and Earth – Job 38:7
 - 2. Spirit Beings Were in Need of a Place to Dwell and to Meet with God
 - 3. Man When Created Would Need a Place to Dwell
- C. The Desire to Create Man
 - 1. The Creation of Adam
 - 2. The Building of Eve
 - 3. The Procreation of Mankind

The Divine Council of God

INTRODUCTION:

- A. Isa 46:9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me, **10** 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:
- B. Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- C. The Determinations for What Would and Would Not Be Allowed

I. WHEN DID IT TAKE PLACE?

- A. The Possibilities
 - 1. Before the Creation of Spirit and Human Beings
 - 2. After the Sin of Satan and Fallen Spirit Beings
 - 3. Before the Creation of Adam
 - 4. After the Sin of Adam
- B. The Lapsarian Viewpoints⁷
 - 1. Infralapsarianism
 - a) Viewpoint – (“after the lapse”) puts God’s decrees in the following order
 - (1) God decreed the creation of mankind

⁴ Scriptures with mention of Michael the Archangel – Dan. 10:13, 21, 12:1, 1 Thess. 4:16; Jude 1:9, Rev. 12:7

⁵ Col. 1:16

⁶ Scriptures with mention of principalities and powers – Rom. 8:38; Eph. 3:10, 6:12; Col. 1:16, 2:15; Tit. 3:1

⁷ Other viewpoints spawned from the different Lapsarian views: Pelagianism, Semi-Pelagianism, Socinianism, Arminianism, Neo-Orthodoxy

- (2) God decreed mankind would be allowed to fall into sin through their own self-determination
 - (3) God decreed to save some of the fallen
 - (4) God decreed to provide Jesus Christ as the Redeemer
 - (5) Synopsis – Infralapsarianism focuses on God allowing the fall and providing salvation. This is by far the majority Reformed (or Calvinistic) view.
- b) The Problem
- (1) Salvation is a result of election
 - (2) Does not allow for the reality of the Believer acting upon the gift of faith
 - (3) Ultimately makes salvation a work on behalf of the Believer
2. Sublapsarianism
- a) Viewpoint – (“under the lapse”) is very similar to infralapsarianism, putting God’s decrees in the following order
- (1) God decreed to create human beings
 - (2) God decreed to permit the fall
 - (3) God decreed to provide salvation sufficient to all
 - (4) God decreed to choose some to receive this salvation
 - (5) Synopsis – The only difference between infralapsarianism and sublapsarianism is whether God *first* decreed to provide salvation through Jesus Christ and *then* chose some to be saved, or vice-versa.
- b) The Problem – Multiple decrees of God (Limits His Omniscience by Making God’s “Determinations” Reliant upon Man’s Choices)
3. Supralapsarianism
- a) Viewpoint – (“before the lapse”) puts God’s decrees in the following order:
- (1) God decreed the election of some and the eternal condemnation of others
 - (2) God decreed to create those elected and eternally condemned
 - (3) God decreed to permit the fall
 - (4) God decreed to provide salvation for the elect through Jesus Christ
 - (5) Synopsis – God ordained the fall, creating certain people for the sole purpose of being condemned, and then providing salvation for only those whom He had elected.
- b) Problem
- (1) Unscriptural
 - (2) God desires⁸ for all men to be saved – 1 Tim. 2:4
 - (3) God is not determining for Himself that any man should perish – 2 Pet. 3:9
- C. Scriptural Evidence
1. The Fall of Man and Spirit Beings
 - a) Accounted for by God the Father in His Infinite Wisdom
 - b) Allowed by God in the Determination to Create Beings with a Will
 2. The Provision of a Savior

⁸ Θελεει (The-eye) – The verb for “desire” in the present tense. This expresses the idea that God is continually desiring for all men to be saved, yet has not determined it.

- a) The Sacrifice of the Son Was Established from the Foundation of the World – Heb. 9:26
 - b) The Need for a Blood Sacrifice for Sin Was Written in the Decree – Heb. 10:5ff; 1 Pet. 1:19
 - c) The Delivery of the Son into the Hands of Man Was Established in the Decree – Ac. 2:23, 4:28
3. Election
- a) Elect Angels
 - (1) Elect Angels Are Mentioned by the Apostle Paul – 1 Tim. 5:21
 - (a) Ones Who Did Not Follow Satan When He Fell (cf. Rev. 12:4)
 - (b) Ones Who Perpetually Carry out the Will of God⁹
 - (c) Ones Who Are Learning the Wisdom of God through His Desirous and Determinative Will – Eph. 3:10
 - (2) Elect Angels Are in Contrast to Sinning Angels Mentioned in Scripture
 - (a) Ones That Will Not Be Spared by God in Judgment – 2 Pet. 2:4
 - (b) Ones Whose Sin Is Described – Jude 1:6
 - b) Election of Man
 - (1) The Description of God’s Election – Rom. 9
 - (a) Paul’s Desire for the Salvation of His People after the Flesh (The Jews) – vss. 1-8
 - (b) Paul’s Understanding That Being a Jew in the Flesh Does Not Equate to Election – vss. 9-14
 - (c) Paul’s Description of God’s Purpose in Election – vss. 15-28
 - (2) The Description of the Kind of Person Chosen by God – 1 Cor. 1:27
 - (a) Foolish
 - (b) Weak
 - (c) Despised
 - (3) The Description of When Election Occurred – Eph. 1:4
 - (a) God the Father Chose Believers for Himself (Middle Voice)
 - (b) God the Father Chose before the Foundation¹⁰ of the World¹¹
 - (c) God the Father Chose Believers to Be in Christ
4. Judgment
- a) God Determined to Save Some from Judgment
 - (1) Believers Are Not Condemned – Jn. 3:18; Rom. 8:1

⁹ Angels accomplishing God’s Will – The angel was attempting to deliver a message to Daniel and was impeded by the “Prince of Persia”, Dan. 10:13; Angels assisted with the giving of the law, Ac. 7:53; Angels brought the good news of Christ’s birth, Matt. 1:20, 21; Lu. 1:28, Lu. 2:11; Angels announce the judgments of the Lord, Rev. 8:7-9:14

¹⁰ Καταβολη (kata-bol-ay) – CDJ – from the composition of the preposition κατα, which means “down” and the verb βαλλω, which means “to cast or throw”; the resultant meaning in the composition of the noun form is that of something “thrown or casted down”, hence the definition of “foundation”.

¹¹ Κοσμος (kos-mos) – The base meaning of the word is of an orderly arrangement. In Scripture, it is used to several different things. The World System, is the arrangement of politics, entertainment, education, military, etc. that keep men in order. This word is also used to describe the world of mankind in general. The third use describe the arrangement of the universe: Friberg – (2) as the sum total of all created beings in heaven and earth *world, universe* (Ac. 17:24).

- (2) Believers Have Had Their Condemnation That Was in Adam Absolved –
Rom. 5:16ff
- (3) Believers Are Chastened to Ensure No Condemnation – 1 Cor. 11:32
- (4) Believers Will Have Works Judged Alone – Rom. 14:10; 1 Cor. 3:12, 4:5; 2
Cor. 5:10
- (5) Believers Can Have Boldness in the Day of Judgment – 1 Jn. 4:17
- b) God Determined to Condemn Those Who Chose Not to Believe
 - (1) Unbelievers Are Born into the Condemnation from Adam – Jn. 3:18, Rom.
5:16
 - (2) Unbelievers Will Experience God’s Judgment because of Their Actions –
Rom. 2:2, 5
 - (3) Unbelievers Give Proof of the Reason for God’s Righteous Judgment by Their
Actions – 2 Thess. 1:5
 - (4) Unbelievers Are Seen as Being in Judgment for Misleading People – 2 Pet.
2:2, 9
 - (5) Unbelievers Will Receive Judgment at the Second Coming of Christ – Jude
1:15
- 5. Ages to Come – Eph. 2:7
 - a) Ages – Periods in which God is demonstrating things about Himself to rational
beings (Man and Angels) by differing means (Ex. The Legal Age, The Present
Evil Age, Gal. 1:4)
 - b) God Will Graphically Be Demonstrating Things About Himself in the Future
through the Church