

# DIVINE GUIDANCE

WHAT IS THE WILL OF GOD FOR MY LIFE?

HOW DO I KNOW THE WILL OF GOD?

taken from

Psalm 32:8



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## DIVINE GUIDANCE

Tonight we're in Psalm 32:8-11, the last verses of Psalm 32. Verses 8 and 9 give the principle of the Christian Way of Life. In verse 8, last time we studied just briefly the first part of it, "I will instruct thee and teach thee in the way which thou shalt go." There are two verbs there for studying the Word, "I will INSTRUCT thee and TEACH thee in the way which thou shalt go." "The way in which thou shalt go" means that God has a plan for the human race. "I will guide thee with Mine eye."

Tonight we're still working on the first phrase there, "I will instruct thee and teach thee in the way which thou shalt go." In other words, this verse says that God has a way for us to go, which is absolutely PERFECT.

Inside of the boundaries of God's plan is the concept of the production of Divine Good. There's NO PLACE in His plan for human good. There's NO PLACE in God's plan for human good at the cross. And the work of God, or the Lord Jesus Christ on the cross was Divine Good.

There's no place for human good in the Christian Way of Life, in Stage Two, and obviously there will be no human good in eternity, because all human good, we know from 1 Corinthians 3, is burned just as soon as we get a resurrection body. When we check in before the judgment seat of Christ, where we are evaluated for things which we have accomplished in the filling of the Holy Spirit, there will be one of those bon fires like the Aggies had the other night, where all the human good will be burned. 1 Corinthians 3 says wood, hay and stubble will be burned. In other words, all energy of the flesh activity will be burned so that in eternity there will be no human good.

**You couldn't have perfect environment in eternity and still have human good.** So, the possibility of producing human good immediately destroys any perfect environment. If you remember what Adam did when he sinned, the first manifestation of the old sin nature, you will understand the beginning of human good.

See, Adam received an old sin nature after he went negative to God's plan and God's will for his life. The woman actually did the same thing. She went negative to God's Word and God's plan for her life. Both of them, when they said NO, decided to do what they wanted to do, exercise their own free will, and both of them, as a result of that, received an old sin nature.

Immediately they produced something that most people are not familiar with. They didn't produce sin from their old sin nature. Immediately they produced human good. If you remember, it was the principle of fig leaves. The very first act of the old sin nature in the human race was not an act of sin. It was an act of human good.

In other words' once the old sin nature comes into man, what is the first thing that man does with his old sin nature? Does he sin? No. That was the second thing that he did. **The very first thing that he did was an act of human good.** Fig leaves, if you remember, was an attempt at social adjustment. Of course, it solved absolutely nothing and operation "fig leaves," or human good will continue as long as the human race has an old sin nature. We will have an old sin nature until we have the eternal state. Then all the believers will be in their resurrection body.

Notice in our verse here, verse 8, it says that God has a way for us to go. "In the way that thou shalt go" **is production of Divine Good.** This is the extension of the believer remaining behind to represent the Lord Jesus Christ. For example, **knowledge of the Word of God + the filling of the Holy Spirit = Production of Divine Good.** There's no place for human good in the Plan of God. So, if we are ignorant of the Word of God, plus that we are carnal (out of fellowship), the only thing that we can produce is human good. **The great issue in the Christian way of life is Divine Good versus human good.** This issue is clarified to you by the Word.

Before you even get started, you have to understand that there is another principle in

the Christian way of life that is mentioned in our passage. This is the principle of Divine guidance: GOD HAS A PLAN FOR EACH ONE OF US. He says that He has a way for each one of us to go. **Then, the principle in stage two is that God can actually through His Word guide you.**

This Plan was designed in eternity past. This Plan, being revealed through His Word, it becomes obvious that we must make in our life time, as believers, as born again individuals, thousands of decisions. We don't make just one decision and it's over. You have to make thousands of them.

Some people have been led astray through the misleading of some teaching where that all they have to do is make one decision, or dedicate themselves one time. But, first of all you must realize that **you are in full time Christian service at the moment you accept Christ as Saviour.** Secondly, as a believer in the Lord Jesus Christ, there is no one shot decision that is ever going to do anything special for you. Your life must be made up of thousands and thousands of decisions. Some of these decisions will be compatible with your spiritual gift.

I was talking with an individual today. This particular male is fighting the fact that he feels that the Lord would have him in the pulpit. He doesn't want to do that. So, he's been fighting that all the time. But you see, if you have a spiritual gift that God has given you, such as the gift of pastor, then it requires a lot of decisions. There is a lot of training, a lot of preparation and so you are constantly making decisions compatible with the gift that God has given you.

If your spiritual gift is something else, then you are going to have to make operations in preparation for a profession. For example, decisions in preparing for a job. Housewives have to make many decisions. Or a person may happen to be in a military career. Whatever it is, see, this verse here, says that God has a plan for you.

So, you have to make many, many decisions. These decisions must be compatible with the will of God and with the Word of God. This is where a lot of people make a lot of mistakes because they are taught that all you have to do is make one decision on one

thing, and then they come along and say that you don't have any free will. So, if you don't have any free will, then you can't make any decisions, but you do have to make thousands and thousands of decisions as a believer.

Let's take a look at this particular phrase coming up, where it says, "I will guide thee with Mine eye." Notice, "I will guide thee with Mine eye" and notice where this is located. This is a KAL stem, which may not mean much to most of you, but we go from a HIPHIEL to a KAL and this in itself is a change over, because the previous ones are causatives. Twice we've had causatives. When it says here "I will instruct thee and I will teach thee." these are causatives. Both of them are connected with the principle of learning the Word of God over and over again, repetition. Both of them are connected with the principle of knowledge of the Word of God.

We have in verse 8, knowledge of the Word of God comes first and then once we have that, then we go into a KAL stem, and this is a simple stem, and it balances out everything. So, you have two HIPHIEL stems dealing with knowledge of the Word and then two KAL stems dealing with our experience as believers in time. This says "guide" and it means that God has a plan for our lives and it also means that God has made it possible for us to know His plan for our lives. It isn't something that is esoteric or mysterious, or some way out type of thing. God's plan for our lives is very definitely declared in the Word of God.

So, first you have instruction and teaching and then you have guidance. Let's just take a brief review of how God actually guides with His eye, as it is stated here. "I will guide thee." Now, before we understand Divine guidance we must understand that there are three types of the will of God. God has free will. Man has free will and Satan also has free will. **People who say that man does not have free will are actually attacking the essence of God when they say that God does not allow man to have free will.** That would make God an ogre. I don't know how your god is situated with you, but my God is not an ogre. My God is fair. He has given the human race free will.

I think it's blasphemy when people do say that man does not have free will. Almost every church around is doing that now. It's a bad testimony. If the person is a born again believer and gets up publicly and declares that God does not give man free will, it's really the GRACE of God that that person is not struck down. It's really a disgrace to the GRACE of God to declare that. It makes the whole Christian way of life fatalistic.

There are three types of the will of God, three categories of God's will. All are found in Numbers 22 and 23. And we will use these passages as background. The first of the three wills of God is the fact that **God has directive will.** The directive will of God, in Numbers 22 and 23, deals with the case of Balaam.

Since Balaam is the background for Numbers 22, the directive will of God has to do with the fact that God did not want Balaam to go and curse the Jews, Numbers 22:12, "And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed." God told him don't go. That's His directive will. Don't go! That's an illustration of the directive will of God. It was God's will that Balaam stay home and not go and offer his services to Balk to curse the Jews. That's an illustration in Scripture of the directive will of God. God's will is compatible with God's overall plan for all believers.

Primarily the directive will of God has to do with 1) our relationship with God; and 2) our relationship with people. It's a little misleading as we have it here. We'll see it a bit further on in our study. That's the first will of God. His directive will. He tells him "don't go."

Then we have secondly **the permissive will of God**, Numbers 22:20, "And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do." The permissive will of God is this: Balaam decided that he was going to offer his services to Balak and he is offered a large fee, maybe a million dollars. Balaam is a believer and he loved money. He decided that he was going to earn that fee. He decided that he was going

to go and pronounce a curse on the children of Israel.

Previously the directive will of God told him not to go. But, the permissive will of God simply means that God permitted Balaam to move from his home in the middle East, all the way over to Moab, without killing him, without stopping him. God is sovereign and He says "Don't go Balaam." But Balaam went and God could have stopped him in his tracks right then and there, but He would not do it. He allowed him to go negative to God's plan.

There are a lot of people who are going negative to God's plan, yet because God doesn't boot you, it doesn't mean that He wants you to do that. That's a part of His permissive will.

There's a point coming here. Balaam had a warning along the way, even after He told him. You remember the warning, in fact Theodore Roosevelt made reference to it in a speech where he was talking about a certain issue, and he referred to Balaam's ass and he pointed to the guy that was behind him on the platform. It was a tremendous hysterical point that he made, but that's another story.

But, even after God told Balaam not to go, he had the incident with Balaam's ass. But, He didn't permit Balaam to die. In other words, He permitted Balaam to go from point A to point B without having him killed. He permitted him to remain alive. So, the permissive will of God has a tremendous number of concepts.

I'll show you one. And they prove without a doubt that man has free will. If God says "Balaam, don't go" and Balaam goes, that means that Balaam has free will. I can't read it any other way. You can be out of fellowship with the Lord and you could be in the permissive will of God, even as Balaam was. The permissive will of God means that God permits you to stay alive when you're out of fellowship under discipline, and maybe even unto the point of the sin unto death, and dying slowly but surely. But He does permit you to stay alive.

You couldn't live one second unless God permitted it. Neither could I or neither could anyone. We're here by the GRACE of God

and He permits it. **If you're out of fellowship now, then you can say that you are in the permissive will of God. If you're back in fellowship, then it is probably that you are back in the directive will of God.**

Now, there's a third category for the will of God and that's **the overruling will of God**. There's directive, permissive and now we have overruling. The overruling will of God is stated in Numbers 23:5, 12, and 26. Three times in Numbers 23 we have it stated that Balaam moved to a different mountain, a mountain from which he could see all of the camp of Israel. Each time he tried to curse and each time he was filled with the Spirit he couldn't curse and he came down prophesying great things about the future of Israel. It happened three different times.

So, we have the overruling will of God. We have God's directive will, He wants you to be at a certain place and do a certain thing, and you don't and you say "no." Then He doesn't kill you. You're out of fellowship. Then when you get so far you have Divine discipline. If you're messing up something else, then there's an overruling will of God. He won't allow you to do that which is over and beyond His plan.

There are three general categories of Divine will. So, for our second point in Divine guidance here, we have the cardinal principle of Divine guidance found in 1 John 3:23, **"And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment."** This is a cardinal principle of Divine guidance. **"This is the will of God, that you believe in His Son Jesus Christ, and you love one another."**

The cardinal principle is broken down into two factors. First, "that you," one, for the unbeliever, and that is that they believe in Christ, that's the will of God for the human race. **"He's not willing that any should perish."** That's a cardinal principle. Once you accept Christ as your Saviour, you have a second factor, which is called in 1 John 3:23 **"love one another,"** which is the filling of the Spirit. This is Divine love produced by the Holy Spirit.

For the unbeliever, 1 John 3:23, it says **believe, "Believe on the Lord Jesus Christ"**

Then in 1 John 3:23, the second principle is for the born again believer, and that is to **love**. So, stage One, **"Believe on the Lord Jesus Christ,"** that's the will of God. Then you enter into stage Two, you're a believer in time, then **"Love one another."** This has to do with the filling of the Holy Spirit principle.

What's the will of God? Well, you can know the will of God in part right now. 1) It's to believe in Jesus Christ as your Saviour. If you have not fulfilled this principle, if you have not entered the Plan of God, as far as Divine guidance is concerned, as far as Divine will is concerned, God has only one issue for that person and that has to do with the cross and with the Person of the Lord Jesus Christ. **"He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life, but the wrath of God abideth on him."**

**The only way that you can do the will of God as an unbeliever is to believe on Jesus Christ and receive Him as Saviour.** There is no other will of God that the unbeliever can do for God, except accept Christ as Saviour. Once he becomes a believer, then there are a lot of decisions that he can make that are compatible with the plan of God.

But, if you have received Christ as your Saviour, then the next step is to **"love one another."** That has to do with the Spirit-filled life. **Without the filling of the Spirit it is impossible to fulfill this word in our passage.** You can't walk in the Spirit, you can't fulfill "operation stage two" apart from the Spirit-filled life. There is no energy of the flesh. There is no human action. There is no human ingenuity. There is no human personality, no human strength, or dynamics which can execute the Christian way of life. **The Christian way of life is a supernatural way of life and demands a supernatural means of execution and therefore, only the Holy Spirit can do it.**

So what is the cardinal principle then for the will of God? 1) To accept Christ as Saviour, 1 John 3:23. That's to the unbeliever. He's a "triangle." He has an old sin nature, a human soul and a body. Now he believes in Christ and he receives Christ as Saviour. Inside of him is now the Holy Spirit. The old sin

nature is still there. Inside we have the human spirit and the human soul. He now becomes a "square." The command for that person is to "Walk in the Spirit," or to be filled with the Spirit, or to walk in the Light. These are all commands for the filling of the Spirit.

When he is filled with the Spirit he can execute the will of God because the filling of the Spirit executes Divine Good. The old sin nature produces human good. When you are under control of your old sin nature you produce human good. When you are under the control of God the Holy Spirit you produce Divine Good.

Let's take an example. Let's take something like a noncontroversial subject. Did you know that the most controversial Person that ever lived was the Lord Jesus Christ? Talk about controversial! Talk about dogmatism! Why the audacity of Him to say that there is "No way to the Father except by Me." If that isn't dogmatism, I don't know what is. There's no way to get away from controversy when you are talking about Christ or Christianity. **All the controversial subjects, when you stop to think about it, have to do with the GRACE of God. If it's the GRACE of God, then it's controversial, because you are bucking that old sin nature.** We're in Satan's world.

Anyway, let's look at the subject of giving, which actually is really controversial. Show me a preacher that thinks that giving is immoral. There are none. Or that giving is evil or vicious or that it is apostate to give. I doubt if you will find many off hand that will think that. It's really interesting, when you hear all of these things on the TV and radio and see them in different periodicals about money and giving, and clipping coupons, etc. It was a long time before I found out that **you can give money and it doesn't count.** That's really a shocker.

See, that's controversial. You can give sacrificially, **but it all depends on who controls your life at the time that you give it.** If the Holy Spirit controls your life and you give, then it's Divine Good. If the old sin nature controls your life when you give, then it's human good. **If it's human good, then it's going to be burned.** If it's human good then it's energy of the flesh. **If it's human good it**

**has no part in the plan of God.** If you can find our treasurer, go to him and tell him that you have given so many dollars and you were out of fellowship and you want it back, and he'll refund it. But, I think that he's already deposited it and spent it.

You see, giving is a part of worship. If you do it out of fellowship, then that's not a part of worship. That's it. What we do we have to do it as unto the Lord. If you give out of fellowship, that's not worship.

Take the communion table for example. It's just another means of expressing the same thing. If you're out of fellowship, you're under the control of your old sin nature, then it's no longer a part of worship. It's really detrimental to take of the communion service if you're out of fellowship. You may choke on the elements. It's all according to the condition that you're in. You will come under great discipline for taking communion out of fellowship. It's mentioned in Scripture. This is why "some are sickly, weak and die." If you are out of fellowship and taking of the elements, then it's human good.

Let's take a look at prayer. Suppose you offer up a prayer and you're out of fellowship. Then that's human good. That means that the old sin nature controls your life. The Scripture says, "If you regard iniquity in your heart, the Lord will not hear you." It's human good. Prayer isn't vicious or immoral or evil. It's human good. Witnessing. Worshipping of any kind. Anything that you want to name.

**It's all human good if you're controlled by the old sin nature.** Therefore, you have to be controlled by the Holy Spirit. That's the way that the Christian life is meant to be lived. **The Christian way of life is only executed in the filling of the Spirit.** It's impossible to fulfill it in the energy of the flesh.

Let's take the second half of the cardinal principle found in 1 John 3:23. It's "love one another." **This means to love all believers.** Love one another of the same kind is what the Greek actually says. Can you love all believers? **Well, you can't in the energy of the flesh.** You can't love all believers unless you're controlled by the Holy Spirit. **It's impossible to be out of fellowship and to be operating in the energy of the flesh and to love all believers.**

The smarter you are, the fewer people you are going to have this type of relationship with. How can you love all believers? And this is a command. This is commanded and repeated so many times that there's just no doubt about the fact that we're commanded to love one another as believers.

Now, we have different personalities. We're not required to change our personalities. We have different concepts. We have different everything. How can we possibly love one another? You can have compatibility. You may call that Christian fellowship. You can have compatibility in your old sin natures, but that isn't really Christian fellowship.

Only the filling of the Holy Spirit can produce that love which is manifested by the Holy Spirit being in control. And He produces it in the mentality of the soul. **He produces there and that means that you do not have any mental attitude sins.**

What is this love that is commanded for all believers? It means that you don't hate anybody. It means that you are not jealous of anybody. You're not bitter towards anybody. You're not antagonistic towards anybody. You're not implacable against anyone. You're not frightened, for example. You're not really worried or upset. That's what it means.

You know, they showed a show on TV, "The Day After" the day before the day and all of that stuff, and believers get all upset and worried. There's no way that they can fulfill that "love one another." They're out of fellowship. They are worried and they are frightened. That's a mental attitude sin.

"To love one another" means that you DO NOT HAVE MENTAL ATTITUDE SINS. You could be sitting in an auditorium or in a home and watch that show and be frightened to death. But then you can't love that other person the way that this is commanded. They scare the tar out of you.

We're talking about the Lord guiding US with His eye. We've seen the wills that God has. Then we saw a cardinal principle, 1 John 3:23. For the unbeliever it's salvation. For the believer it is "love one another." which is the filling of the Spirit.

A third point is the humanity of Jesus Christ. I've just recently done my own per-

sonal study and broken down on what the Scriptures have to say about Jesus Christ. Looking at Him from the humanity of Christ, looking at Him from the Deity of Christ, and then looking at it from both the humanity and Deity together. You know, one time or another Christ spoke from His humanity. I've taken all of those concepts throughout the Bible where He spoke from His humanity only. Expressions like, "I thirst." He was hungry. That's talking about His humanity. You know, He has like passions like us. Then I've taken passages where it talks about Him only as God, and being equal with the Father and the Holy Spirit. I've also taken passages where He's spoken both from His humanity and His Deity. It's really interesting. It's quite a study. I hope to have it out soon to some who may not be familiar with the uniqueness of the Person of the Lord Jesus Christ.

Point three here in this Divine Guidance: "He will guide thee with His eye." The humanity of Christ had free will. The humanity of Jesus Christ was guided by God the Father to the cross. You will find a group of people in theology which we call today "Hypercalvinists." We used to call them Hypercalvinists, but things changed. What is hypercalvinism? The hypercalvinist excludes free will from man. He ignores, for example, the third class condition of the Greek language, he ignores the word "THELO," which is wish or desire. In other words, it implies or suggests, or directly relates to the fact that man has free will. He says that man does not have free will.

All right, the first man, Adam, if he didn't have free will, then he didn't sin. He had free will to sin. That's how he sinned. The Last Adam, the Lord Jesus Christ, had free will, and that's how He went to the cross. Both had a choice about a tree. Adam had a choice about a tree. Christ had a choice about a tree. That's why one is called the first Adam, and Christ is called the Last Adam.

The first Adam used his free will to take of the tree even though he was told not to. He did take of the tree. That's free will, that's volition. The Second Adam, the Lord Jesus Christ, took of the tree, He was told to, and He bore our sins in His own body on the tree. He said "If any man wills to do His will."

He will know." If that isn't free will, I don't know what is. "If any man WILLS to do His Will." Then obviously to me, from Scripture, man has free will.

Let's look at it from the standpoint of 2 Peter 3:9, "The Father is not willing that any should perish." Well, if unbelievers perish, and there are unbelievers in every generation who perish, obviously someone is not doing the will of the Father. How can he not do the will of the Father? Well, he has his own free will. Divine Institution #1 is free will.

We have then in our point now, the humanity of the Lord Jesus Christ, and He has free will. For example, in Matthew 26 in the Garden of Gethsemane He said, "Father if it be Thy will, let this cup pass from Me. Nevertheless, not My will (the will of Jesus Christ, what He really wanted to do, His desire was to bypass the cross, to avoid that terrible judgment of sin, but He said) not My will (His human will was involved, NOT HIS SOVEREIGNTY. There's a difference there. The volition was involved in the humanity of the Lord Jesus Christ). He said "Not My will, but Thy will be done. Father."

How do we know? When He said "Father" He was speaking from His humanity. When you say "Father," that's a human talking. So, when He said "Father" on that occasion, He indicated that He had free will.

We also note from Hebrews 10 that He said several times "Lo, Father, I come to do Thy will. A body Thou hast prepared for Me." Hebrews 10:5, 7, and 9. "Lo (in the volume of the Book it is written of Me), to do Thy will. A body, Thou hast prepared for Me." So, if there is no free will in the human race, like some teach, that means that there is NO salvation for the human race. Because it would mean that Christ did not have free will, therefore, Christ could not and would not have gone to the cross.

Point four. There are three categories of volition, or free will, in history. First of all there is the free will of God which we call the sovereignty of God. This is the first category of volition in history, the sovereignty of God. God is sovereign. He makes decisions and they are absolutely right and they are absolutely sovereign. One of the principles that will cause you not to be frightened about

so-called "nuclear attacks" is the fact that God is sovereign. He rules. He will not allow the human race to destroy itself by any means. He is going to destroy the universe. Not anyone else. It's His prerogative. He hasn't given that prerogative to the human race.

The second category is angelic will. This is the area of the unseen conflict. The third category is man's volition and this is an extension of the unseen conflict. So, you must remember that **there are three types of volition operative at this time. The sovereignty of God, the volition of angels and human volition.**

With that we are ready for point five. This brings us to human volition. How does God guide a believer? That's our passage. "He will guide me with His eye." There are three academic principles of Divine guidance.

The first principle is knowledge of the Word of God. That's emphasized in our passage, Psalm 32:8. Notice, "I will instruct thee." This means that I will cause thee to have wisdom. It's a causative stem there. I will teach thee repeatedly. It means to go over it and over it. In other words, this is the basis for guidance. Then at the end of the verse, "I will guide thee with Mine eye." "Mine eye" is the eyes of guidance, which is the Word of God. The Word is said to be the mind of Christ.

Divine guidance depends upon three principles. First is knowledge of the Word of God, "instruct and teach" here. You cannot know the will of God, and you cannot do the will of God, unless you have knowledge of the Word of God. That's "instruct and teach" here in our passage. And you have been caused to have been taught.

In other words, if you have  $X = \text{Will of God}$ , so you have the question, "what does  $X = ?$ " You can't know what  $X$  equals unless you have some known facts around  $X$ . For example,  $25X = 100$ , now we know what  $X$  equals. Why? Well, we have known factors around  $X$ .  $X = 4$ . How do we know that  $X=4$ ? We know it from known factors. Known factors.

What is a known factor in a believer's life? **The known factor is the Word of God.**

**If you don't know the Word of God, you cannot know the will of God. If you don't know the will of God you can't do the will of God. YET, YOU'RE HERE TO DO THE WILL OF GOD.** So it should become obvious to everyone that to know the will of God you must know the Word of God. And to do the will of God you must know the will of God.

You go back to these first two verbs in Psalm 32:8, "I will instruct. I will teach. I will guide." There are two HIPHIEL imperfects; the process goes on and on. The imperfect tense is a continuation of this.

In Isaiah 58:11 there is a passage for the principle of Divine Guidance. In Isaiah 58:11 the first phrase there belongs to all believers in every dispensation. It belongs to us even though it was written for a previous dispensation. In Isaiah 58:11 it says "The Lord shall guide thee continually." See, it's compatible with Psalm 32:8.

Billions of years ago God knew that you would personally receive Christ as your Saviour. **Knowing that you would receive Christ as your Saviour He devised a specific plan for YOUR life.** This plan includes all of these Divine operating assets which are designed to give you inner peace, inner happiness, inner blessing and to fulfill your ambassadorship and priesthood as you walk on this Earth.

In the process guidance becomes a very important principle. In Isaiah 58:11 and Psalm 32:8 it says that the Lord shall guide thee continually, not once in awhile. Notice, **continually.** In other words, again there is no such thing as a one shot decision. **You must make many, many decisions based on knowledge of the Word. You must continually learn the Word. The more you know about the Word, the more you know about the will of God.** The more you know about the will of God, the more decisions that you can make that are compatible with the will of God.

So, the principle is now, in Isaiah 58:11, "The Lord shall guide thee continually and satisfy thy soul in disaster, in catastrophe and in hard times." In other words, you can have perfect satisfaction for your soul in the greatest catastrophes and disasters of life.

Then it says "And make fat thy bones." "Make fat thy bones" is an idiom for prosperity. If you know it or not, God even provides prosperity. In some circles that's sin. But according to the Biblical concept, that is not sin.

For the believer, "Make fat thy bones." Then it says "And thou shalt be like a watered garden, and like a spring of water, whose waters fail not." The water is the water of the Word of God. It's the concept of the water of the Word, the same as in Jeremiah 17 and Ephesians 5. This is a great well. "The Word of God liveth and abideth forever." The Word of God must be transferred categorically to our Human spirit. From there, by faith, it is transferred to the facets of the soul. Here is the operation of the well of water. Here is the guidance continually.

We have a concept then. **Knowledge of the Word of God is the basis for Divine Guidance.** In Proverbs 3:1-6 we see the same principle again. Here it says "My son, forget not my law." "My law" refers to the Word which they had been communicating. This is David talking to Solomon in Proverbs. Then it was Solomon to his son. So Solomon is now speaking to his son and saying "Forget not my law." He's been teaching his son the Word of God. "But let thine Heart keep my commandments."

Then in Proverbs 3:2 it tells why. "For length of days, and long life." This may interest some of you because some of you are interested in having a long life. Here's the answer tied in with the Word. "Length of days, long life and peace." "Peace" here in Proverbs 3:2 is inner happiness.

Then it says "Shall they add to thee." This refers to the Word as communicated by Solomon to his son. Then he says "Let not mercy," mercy is GRACE in action, "and Truth," which is the Word communicated categorically, "forsake thee." In other words, STAY WITH IT.

Then he says "Bind them about thy neck." In other words, carry the Word with you. This is the phallactory system in the age of Israel. "Write them upon the tablets of thine heart." Don't simply depend on the written Word, but have it transferred into your mind. "So shalt thou find favor," favor is

GRACE, “and good understanding in the sight of God and man.”

Here is guidance again in Proverbs 3:1-6. So far everything mentioned has been to learn the Word. **If you do learn the Word you will have a long life, you'll have prosperity and great blessing.**

Here's another reason for learning the Word, **so that your faith can be developed.** “Faith cometh by hearing and hearing by the Word of God.” Proverbs 3:5 says “Trust in the Lord with all thine heart. Lean not unto thy own understanding,” which is human viewpoint, “but in all thy ways acknowledge Him.” Acknowledgment comes through growing in GRACE by the knowledge of our Saviour Jesus Christ. Then notice in Proverbs 3:6 it says “And He shall direct thy paths.” Again we have a principle of guidance. “He shall direct thy paths. He shall lead thee.”

There are many other passages on guidance, such as Romans 12, Romans 6, they are all over the place. There are passages throughout the Bible on Divine guidance.

I want you to notice in our particular section here, means of Divine guidance. **Usually it's the Word of God taken in and then guiding you on the basis of the Word.** We also have two categories of the Will of God.

Basically the will of God can be analyzed under three concepts. First, the viewpoint will of God, what does He want me to **think**? Here is the concept of bringing every thought into captivity for Christ. Secondly, we have the operational will of God, or what does He want me to **do**. The key word for viewpoint is THINK and the key word of operational will is DO, that's Divine Good. Then finally we have the third which is the geographical will of God. The key word there is **WHERE** does God want me to be?

Let's assume that you are in the geographical will of God. Let's assume that you've come a long way to get to Houston and maybe it was difficult for you to get here. Where should that particular person be tonight? Where does the Lord want the believer to be on a Sunday or a Sunday night, or whenever the Word is taught? Where does he want that believer to be, for example,

when there is a class? That's the geographical will of God.

Next is the operational will of God, what does He want me to do? Well, if you're in the geographical will and you're in church or you're attending a Bible class, **what He wants you to do is to listen to the Word, not look around the room and see who's here and who's not here, and so forth.**

So, you can check out the will of God actually three ways. **First, you can ask yourself a question, are you in the right place?** Let's assume that you say “yes” to that. Secondly, **He wants you to listen to the Word of God.** Are you listening to the Word of God? You can sit there and act as if you are listening, but some may and some may not be. You may have passed the point of concentration.

Then finally, **thinking has to do with concentration, thinking words.** Many people take notes and afterwards they type them up and read them. Some people put them into memory and that's good. And you have your own Bible study. This is the concept of stage two when it comes to the categories of the will of God.

Let's get the mechanics of the will of God and we'll tie this whole concept down. The mechanics of the will of God are found in Acts 11:6-16. This is all including how “He guides you with His eye.”

First of all in Acts 11:5 we have **guidance through prayer.** “I was in the city of Joppa praying: and in a trance I saw a vision. A certain vessel descend, as it had been a great sheet, let down from Heaven by four corners: and it came even to me.”

God often guides through prayer. But, this must not be isolated from other mechanics. Some people think that when you have a problem and you don't know which way to turn, all you should do is pray about it. That isn't completely true. There are some types of things where learning the will of God comes other ways. It's true that prayer is a bonafide mechanic in Divine guidance.

You should be praying about many things. You should be praying about your future in various areas. You should be praying for those with whom you associate. You

should be praying about friends and loved ones. You should be praying for your own country. You should be praying for your president and those in authority over you. You should be praying for pastors, that they would teach the Word of God. Many people pray overtime for that and that definitely is appreciated. You should be praying about administrative activities of churches, the deacons, the men in service. This is generally called intercessory prayer.

It is the will of God that you should pray for your own problems, your own needs, your own situations. You do have a right to ask God to guide you, provided that you understand the Word of God is where it is when it comes to the Christian way of life.

Now you say "Oh, God. Guide me in this thing. I don't know whether to marry this blonde, the brunette or the redhead." Look, if you haven't been learning the Word and you don't know or believe the principle of God providing someone for you, then, of course, your prayers are out of line, if you're trying to make a choice of "Eni, meni, mini, mo." Maybe it's this one. Maybe it's that one... God is not going to say "eni, meni, mini, mo." It's not going to be "Mo," I'll tell you that.

There is a very definite system of this so called problem of marriage. In this particular case, when you say "which one will it be, Lord? This guy or that guy? Then that's out of line. You should ask the Lord for wisdom in that case, to choose the right one of the two, or neither. That's a bonafide prayer in that situation.

I think that there's a lot of abuse in regard to prayer and guidance. There's a bonafide use for it. We often simply need to ask for wisdom. "If any man lack wisdom, let him ask of God," there's prayer you see, "Who gives to all men liberally and upbraideth not." That means that He doesn't rebuke a child for asking for wisdom.

The second mechanic in **guidance over prayer is mentality, thinking.** This is the type of thing that you need when you're in some type of a jam. You need to be thinking instead of emoting. You need to be thinking the Divine Viewpoint of life. This will often give you "day light" in regard to which way to turn in some difficult situation.

So, we have **guidance through mentality, thinking Divine Viewpoint,** in Acts 11:6, "Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the Earth, and wild beasts, and creeping things, and fowls of the air."

All of this is based upon the third mechanic of guidance and that's **guidance through the Word.** What does the Scripture say? That's Acts 11:7-10, "And I heard a voice saying unto me, Arise, Peter: slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from Heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into Heaven." This is very important. This is the key issue in everything, knowing the Word and what does the Word have to say.

The fourth mechanic of guidance is **providential circumstances.** That's found in Acts 11:11, "And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me." This is the dangerous part of Divine guidance. People like to rationalize circumstances into the will of God. Providential circumstances and circumstances are two different things. **If it jives with the Word of God, if it jives with your answer to prayer, if it jives with your thinking Divine Viewpoint, then providential circumstances can be bonafide. Otherwise it can be just a little misleading.**

The next **guidance is through the Holy Spirit,** Acts 11:12, "And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house." The implication of Acts 11:12 is that you must be filled with the Spirit for Divine guidance to function properly in your life. So, the filling of the Spirit is involved at this point. This means that you have to be in fellowship.

The next point in Divine guidance, which is number six, is **guidance from fellowship with other believers.** We may be associated with believers who have knowledge of the Word of God. That's found in Acts 11:13-15, "And he shewed us how he had sen an angel in his house, which stood and said unto him,

Send men to Joppa, and call for Simon, whose surname is Peter: Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Spirit fell upon them, as on us at the beginning."

Finally, there is **guidance through Scripture memory** in Acts 11:16, "Then remembered I the Word of the Lord, how that He said, John indeed baptized with water: but ye shall be baptized with the Holy Spirit."

So, here we have seven mechanics of guidance. I'll repeat them for you. The passage we were studying, Psalm 32:8, says "He will guide you with His eye." And Isaiah 58:11 and Proverbs 3 talk also about guidance.

- First it's prayer, Acts 11:5.

- Second it's thinking Divine Viewpoint, Acts 11:6, based on:
- -Third, the Word, Acts 11:7-10.
- -Fourth is circumstances, Acts 11:11.
- -Fifth is fellowship, Acts 11:12.
- -Sixth is fellowship with other believers, Acts 11:13-15.
- -Seventh, Scriptural memory, Acts 11:16.

This pamphlet was taken from a class taught by Buddy Dano on November 27, 1984 from his series on the book of Psalms.

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