

DOCTRINE OF VOLITION

May 12, 1983

- I. There are three categories of volition in the universe.
 - A. Divine sovereignty. God's sovereignty is absolute, eternal and self determining, Isa.46:10 "*My counsel shall stand and I will do all My pleasure.*" His sovereignty does not conflict with other characteristics of His essence such as righteousness and justice, cp. Rom.9:14 "*Is there unrighteousness with God?*" From His sovereignty arose a plan that included giving angels and men volition.
 - B. Angelic volition. Satan's five "*I will's*" of Isa.14:12-15. One third of all angels chose to go with Satan while two thirds elected to stay with Christ, Rev.12:4.
 - C. Human volition. It is the decider of the soul. Each individual has the freedom to make his/her very own decisions, be they good or bad, Act.3:23. Human maturity means to assume responsibilities for one's own decisions.
- II. The Bible indicates the existence of human volition by:
 - A. Every third class condition, 1Jn.1:9.
 - B. Every subjunctive mood.
 - C. Every alternative, such as Jn.3:36 "*He that believes on the Son has everlasting life; and he that believes not in the Son shall not see life, but the wrath of God abides on him.*"
- III. Human volition preceded the fall of man, Gen.2:16,17.
 - A. Volition is the extension and resolution of the Angelic Conflict (see doctrine of).
 - B. Volition is the first divine institution and all other Divine institution's were designed to protect it (right man; parents; nationalism).
 - C. Adam acted independently of God's sovereignty, Gen.3:6-17.
 - D. God sovereignly provided a second test of human volition the cross.
- IV. Man's free will first meets God's sovereignty at the cross, 2Pet.3:9 "*The Lord is not slow about His promise, as some men count slackness, but is long suffering, not willing that any should perish* (the unbeliever, therefore, superimposes his volition over Divine sovereignty) *but that all should come to repentance*"; Jn.6:40 "*And this is the will of Him (Father, planner) that sent Me, that everyone who sees the Son (Holy Spirit producing epignosis gospel upon which volition acts) and believes in Him, may have everlasting life; and I will raise him up in the last day.*"
- V. All sin, known or unknown, involves an act of volition (Ignorance is no excuse. You wanted to do it and you did it).
- VI. God's plan gives positive volition a relationship with God both in time and in eternity.
 - A. Phase 1 (Ph1), or salvation, Jn.3:16. The believer receives the normal blessings of heaven.
 - B. Ph2, or the believer in time. Positive volition toward Bible Doctrine leads to maturity with blessings in time (SG2) and in eternity (SG3).
 - C. Ph3. The believer in eternity will be a permanent testimony to the existence of volition (SG3).
- VII. Jacob and Esau illustrate God's attitude towards positive and negative volition, Rom.9:11-14.
 - A. The difference between Jacob and Esau was not their own good or bad deeds, vs.11.
 - B. The difference was in their attitude toward Christ.
 - C. Christ died for both of them, 1Jn.2:2. If Christ did exactly the same thing for both, then the difference must be in their freewill.
 - D. Esau was the recipient of righteousness and justice, while Jacob was the recipient of love and eternal life.
 - E. So God's sovereignty expressed itself towards Esau in judgment (hate) and towards Jacob in grace (love).
 - F. This explains the phrase, "*Jacob I have loved, Esau I have hated*", vs.13.
 - G. God's prognosis (omniscience) anticipated their respective choices and His sovereignty expressed itself accordingly, vss.11,12.

H. Therefore the purpose of God, according to election, was realized, Rom.9:11.

VIII. God used the negative volition of the Pharaoh of the Exodus, Koncharis, to emphasize and reveal his own person and plan, Rom.9:14-18; cp. Ex.9:16.

A. Christ died for his sins, 1Jn.2:2.

B. However, he (Pharaoh) was negative at God consciousness and gospel hearing, Ex.5:2.

C. God revealed Himself first in love to Pharaoh and he rejected God's love, Ex.7:1-13 (miracles in the royal palace.)

D. God then revealed Himself to Pharaoh in judgment (10 plagues) and again he was negative. (People respond to the gospel "two ways" love of God or wrath of God.)

E. This explains the phrase "*Pharaoh hardened his heart*", Ex.7:22,23; 8:15,23; 9:34.

F. Each successive plague served to harden Pharaoh's heart to the truth.

G. Since the plagues came from God, and the negative volition came from Pharaoh, the two functioned in concert with God's purpose.

H. This explains the phrase "*God hardened Pharaoh's heart.*"

I. Negative volition produces hardness of heart every time.

J. Pharaoh's negative volition eventuated in the evangelization of the ancient world (that generation).

IX. Pride is a hindrance to positive volition. (Nebuchadnezzar is the illustration). Dan.4.

A. Nebuchadnezzar was positive at God consciousness.

B. However, reversionism rendered him incapable of responding to the gospel.

C. Pride conquered his right lobe, Dan.4:29,30.

D. Pride destroyed his objectivity.

E. The volition, in slavery to pride, evaluates the situation on the basis of who and what I am, not what are the facts.

F. God removed Nebuchadnezzar's pride by the infliction of a sickness.

G. Thus God kept His word and Nebuchadnezzar, no longer blinded by pride, believed in Christ.

H. Following his salvation and growth, Nebuchadnezzar wrote a tract to his empire.