

Let us bow our heads; If we need to use the Recovery Procedure as found in 1 John 1:9, let us do so at this time that we might be in fellowship. (pause) Father, we thank you for the privilege and opportunity to study your word and for the freedom that you have provided for us here. Furthermore, we express our appreciation to God the Holy Spirit who will enlighten us regarding the message this evening. We as priests pray this through the person of our Lord Christ Jesus, our High Priest, Amen.

### **Divine Guidance: introducing the subject:**

1. There are three categories of the will of God namely the Directive Will of God, the believer in fellowship and in obedience to the Spirit, the Permissive Will of God, permitting the believer to live in carnality and thirdly, the overruling will of God, in protecting the believer both in and out of fellowship.
2. The believer functioning under the Directive Will of God is the believer advancing spiritually under the Two Power Options like Paul and Barnabas during their first missionary journey.
3. The believer functioning under the Permissive Will of God is the believer who is in the status of carnality like David when he made the decision to commit adultery.
4. In the Directive Will of God the believer's modus operandi is twofold: the Filling of the Holy Spirit and consistent spiritual growth through doctrinal inculcation, which is perception, metabolization, and application of Bible doctrine. While Paul was on his missionary journeys, he was under the directive will of God for the most part.
5. No one can ever know the will of God for his life apart from Bible doctrine circulating in the seven compartments of the Stream of Consciousness.

6. In the Permissive Will of God, the believer substitutes human volition for divine sovereignty. The believer is using his volition contrary to the will of God.

7. The believer in the Permissive Will of God is generally kept alive (with some exceptions) under logistical grace, so that he can exercise his options for or against the will of God. Paul lived under the Permissive Will of God the moment he entered into Jerusalem in 58 A.D. for God the Holy Spirit made it absolutely clear what the will of God was for his life and that was for Paul to go west to Rome which directive will he completely ignored at that time.

8. The Overruling Will of God is designed to accomplish the purpose of God in spite of the failure of the believer. When Paul entered the Temple in Jerusalem in 58 A.D., he was dragged out by a large group of Jews intending to kill him. However, God overruled this attempt and did not allow Paul to be killed. Eventually, Paul was taken to Rome as a prisoner where he was to go two years earlier.

The overruling will of God combined with the directive will of God in guiding the Christian. Acts 16:7, “and after they came to Mysia [on their 2<sup>nd</sup> missionary journey], they were trying to go into Bithynia, but the Spirit of Jesus [God the Holy Spirit] would not permit them;”

9. When the believer rejects the Directive Will of God, he enters into the permissive will of God. Under the permissive will of God, he will receive warning and if necessary intensive divine discipline. Under dying discipline, the Permissive Will of God is removed at death since the believer is taken to heaven. The believer's days of doing as he wills contrary to God's plan is over.

10. The Permissive Will of God is based on the sovereign decision of God to allow human volition to co-exist with his sovereignty.

11. Another way of looking at divine guidance is through punitive action from God. The believer receives two categories of punitive action from

the Supreme Court of Heaven under the concept of indirect punitive action and direct punitive action. The indirect punitive action is stated in the Law of Volitional Responsibility, whereas direct punitive action is related to divine discipline.

Colossians 3:25, “For he who does wrong will receive the consequences of that wrong which he has done [the Law of Volitional Responsibility followed by divine discipline], and there is no partiality.”

Indirect punitive action, suffering related to self obviously follows the policy of wrong thinking, wrong motives, wrong decisions, and wrong actions in life. Sometimes it's a matter of lack of common sense or bad judgment from not knowing your limitations. Good decisions result in blessing from God; bad decisions result in suffering from self: self-imposed, self-induced, and self-indulged. Divine punitive action is designed to guide the believer back to reality.

Hebrews 12:5-6, “And so you yourselves have forgotten a principle of doctrine which teaches you as sons, ‘My son, do not make light of corrective discipline from the Lord, nor be fainting when you are reproved by Him [intensive discipline]; (6) for whom the Lord loves He disciplines [warning discipline], and He skins alive with a whip every son whom He receives [intensive discipline].”

Divine discipline to the believer is parental training in the royal family of God. Like parental training, divine discipline is designed to inculcate humility, and from that humility, true objectivity for life. You are never oriented to life until you are objective. People who are basically subjective have a much more difficult time in learning from and receiving blessings from God's discipline. The Law of Volitional Responsibility and divine discipline are ways God used to guide the believer.

12. Under the Directive Will of God, there are three checkpoints namely the geographical will of God, (Where does God want me to be?) the viewpoint will of God, (What does God want me to think?) and the operational will of God (What does God want me to do?). These are not accomplished through emotion or lust. These three must be accomplished through much Biblical information stored in the soul as metabolized doctrine.

### **Definition:**

1. Divine guidance is the doctrine of knowing the will of God for your life, related to both specific and general things, by the operation of your own thinking in the application of doctrine under two categories: The short term will of God, which means, what does God want me to do today? The long term will of God, which means, what does God want me to do with my life?

2. Divine guidance is the communication of God's will through Bible doctrine. The will of God for the believer is found in every imperative found in the New Testament. A few examples should suffice.

Ephesians 4:30a, "Furthermore stop grieving [καὶ μὴ λυπεῖτε; the negative with the present imperative mood; the present tense signifies that you are doing it; now stop] the Holy Spirit, the God [the genitive of apposition]"

The imperative may be stated with a future indicative as in Matthew 19:18a, "The man inquired, 'Which ones [in response]?' Jesus replied, 'You shall not murder [Οὐ φονεύσεις; a command not to do something]; you shall not commit adultery [Οὐ μοιχεύσεις; a command not to do something];"

The imperative may be stated with an aorist subjunctive as in Luke 10:4b, "and do not greet anyone on the way [καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάζεσθε; the subjunctive indicates a

potential];”

3. God’s will for the Church Age believer is clearly expressed in the Canon of Scripture, with emphasis on the epistles of the New Testament.

4. Before the completion of the New Testament Canon, God’s sovereign-will was revealed through direct communication from God in dreams, visions, trances, dialogues, angelic teaching, in discipline, and in that part of the Canon which then existed.

5. Every divine mandate in the epistles dealing with the Filling of the Spirit, perception, metabolization, application of Bible doctrine, and spiritual growth are major factors of God expressing His will for your life.

6. Also, God’s sovereignty is made known to us through divine punishment. Divine discipline and human disaster as a classification of guidance from God is limited to the negative aspect of God’s will. Divine discipline is a warning signal from God that the believer is not in the will of God. Through discipline and disaster, God is saying in effect, “No, you are not in My will and therefore, I will attempt to guide you back via discipline.”

7. The sovereignty of God and the free will of man coexist in human history to resolve the prehistoric angelic conflict. Since they coexist in history, God intends for us to know and do His will.

8. The volition of the believer can respond or react to the will of God. Positive volition results in the believer executing the Protocol Plan of God. Negative volition results in the believer’s failure to fulfill the plan to glorify God.

9. Divine guidance is the doctrine of determining the will of God for your life. Most people want to run to someone else and get counseling. If you are not learning doctrine daily, all the counseling in the world will not help you determine God’s will for your life. Divine guidance and the

execution of the will of God should always be a private matter between you and God.

### **Categories under the Directive Will of God:**

1. The viewpoint will of God is what God wants you to think.
2. The operational will of God is what God wants you to do.
3. The geographical will of God is where God wants you to be.
4. You can know the viewpoint, operational, and geographical will of God for your life only by having maximum doctrine in your soul. Only in this way, will the Christian be properly guided.

### **Mechanics of the Will of God, Acts 11:**

1. Guidance through prayer as in verse 5, "I [Peter explaining to Christian Jews in Jerusalem what had happened in Caesarea] was in the city of Joppa praying [we do not know the content of his prayer]; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me,"
2. Guidance through objective thinking of Bible doctrine, verse 6 "and when I had fixed my gaze on it and was observing it, I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air."
3. Guidance through perception and recall of doctrine, verses 7-10, "I also heard a voice saying to me, 'Get up, Peter; kill and eat,' (8) but I said, 'By no means, Lord, for nothing unholy or unclean has ever entered my mouth,' (9) but a voice from heaven answered a second time, 'What God has cleansed, no longer consider unholy.' (10) This happened three times, and everything was drawn back up into the sky."

4. Guidance through providential circumstances, for example the people we meet, verse 11, “And behold, at that moment three men appeared at the house in which we were staying, having been sent to me from Caesarea.”

5. Guidance through the Filling of the Holy Spirit and humility, verse 12, “The Spirit told me to go with them without misgivings. These six brethren also went with me and we entered the man's house.”

6. Guidance through fellowship and comparison of spiritual data, verses 13-15, “And he [Cornelius] reported to us how he had seen the angel standing in his house, and saying, ‘Send to Joppa and have Simon, who is also called Peter, brought here [about 40 miles away]; (14) and he [Peter] will speak words to you by which you will be saved, you and your entire household. (15) And as I [Peter] began to speak [the presentation of the gospel to which Cornelius and his household responded by believing in Christ], the Holy Spirit fell upon them [the Indwelling and the Filling of the Holy Spirit] just as he did upon us at the beginning [of the Church Age at the Feast of Pentecost in Jerusalem].”

7. Guidance through recalling of doctrine, verse 16, "And I remembered the word of the Lord, how He used to say, ‘John baptized with water, but you will be baptized with the Holy Spirit [baptized into union with Christ].”

### **Documentation:**

A promise of guidance: Isaiah 58:11, “The Lord will guide you always [the advancing believer]; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail.”

Ephesians 5:17, “Therefore, stop becoming fools [Either the believer refuses to learn or refuses to apply what he has learned. So, he has neither wisdom nor common sense nor the ability to be guided by the Word.], but

keep on understanding what is the will [plan, purpose; the Greek word *thelema* (θέλημα)] of the Lord.” A few points of clarification regarding Ephesians 5:17:

1. The Christian must learn the Word before he can execute the Word.
2. Without knowledge of God’s Word there cannot be any application of the Word.
3. Without knowledge of the Word, there cannot be truth in the soul.
4. Without truth in the soul, there cannot be common sense since common sense is a form of applied truth.
5. Without knowledge of God’s truth in the soul, there cannot be wisdom.
6. Without knowledge, common sense, and wisdom, the Christian cannot be guided by the Lord

In Romans 8:14 we are introduced to the Holy Spirit as the major factor in divine guidance. “For all who are being led by the Spirit of God, these are sons of God.” There is no divine guidance apart from knowing the Word of God and being controlled by the ministry of God the Holy Spirit.

Romans 12:1, “I urge you therefore, brethren, by the mercies of God [the grace blessings from the integrity of God] that you place your bodies under orders [obeying God is to be guided by God] as a living, set-apart sacrifice. This is well pleasing to our God - your rational and spiritual worship.” [“That you place your bodies under orders as a living set-apart sacrifice” means to place one’s self at God’s disposal. We are on this earth to serve God, not for God to serve us. Why the body? Why not the brain? Why not the soul? The body of the believer is the temple of the Holy

Spirit. It is also the residence of the old sin nature. These two are resident and mutually antagonistic as explained in Galatians 5:16.]

Romans 6:13, “And stop placing your members as weapons of wrongdoing [sin, good & evil] under orders to the sin nature but put yourself under orders to God [use the Recovery Procedure and expose yourself to daily teaching] as those who are alive out from deaths [We are identified with Christ’s substitutionary death as well as his physical death.], and your members as weapons of righteousness to the God [execute experiential righteousness].” We must be in fellowship with God to be guided by God. Submission involves many decisions throughout the course of our Christian life. We do not decide what the will of God is for us; rather, He decides. He will lead us step by step when we are in fellowship as per the story of Joseph.

Maximum perception of doctrine, techniques, and promises results in the ability to be guided by God. To settle questions and problems not specified in the Bible, the believer must go from the known to the unknown. The known factors regarding guidance are all found in the Scripture. For example, a known factor regarding marriage is found in 2 Corinthians 6:14, where you are told: “Do not be bound together with unbelievers.”

Marriage requires the highest possible spiritual life as per Ephesians 5:22-25. That is the known and answers two questions when should you get married and whom you should marry. So, you should not get married before having the spiritual capacity namely occupation with Christ as per this passage. Then, you must find a mate who also has such capacity. In this way, this passage in Ephesians guides you regarding the subject of marriage. You must marry a Christian with spiritual capacity if you want a successful marriage from the start.

2 Peter 3:18a, “But grow in the grace and knowledge of our Lord and Savior Jesus Christ.” ‘Grace’ is the sum total of the plan of God. If you are in the will of God, you are in the plan of God. When you are in the

plan of God, you should do the will of God. A full knowledge of and compliance with the will of God cannot be acquired apart from the stability of spiritual growth and maturity. Divine guidance involves one step at a time. Each step must be growth and advance in the spiritual life. Actually, the three mandates of guidance cannot be separated, for each is dependent upon the others. We must submit to the will of God through the Filling of the Spirit; we must know the will of God through the Word; and we must have spiritual maturity in order to do the will of God to the maximum. Failure to accomplish these three mandates through carnality, ignorance, and lack of spiritual growth prevents us from doing the will of God for our lives.

The question of the will of God for each individual believer falls into three categories: What does He want me to think? What does He want me to do? Where does He want me to go? Obviously, He wants me to think divine viewpoint. In order to understand the viewpoint will of God we must store up doctrine in the right lobe so that it guides all our decisions.

**The Operational Will of God:** What does God want me to do? The Operational Will of God involves everything that a Christian should and should not do to glorify God. The list of dos and don'ts guide the believer regarding the will of God. So, the requirements for doing the will of God are to learn and apply the Word and to advance to spiritual maturity.

**The Geographical Will of God,** namely where does God want me to be? This category has to do with location. The geographical will of God, however, is never considered apart from the Operational Will of God. If believers are doing what God wants them to do, then they will eventually wind up in the place where God wants them to be. For example, we all understand that crossing an ocean or going to a foreign country does not make one a missionary. The Operational Will of God must come first. Christians prepare to become missionaries by first witnessing in their own locale, in their own circumstances. A believer who will not witness at home will never witness in another country where conditions are much more difficult. So, the Christian who is obedient to the Viewpoint Will of

God, and the Operational Will of God will also be in the Geographical Will of God.

There are many illustrations regarding the Geographical Will of God coupled with divine guidance. An excellent illustration of God's geographical will is contained in the Book of Jonah. The will of God for Jonah was to go to Nineveh, where he was to declare the Gospel to the Assyrians, the hated enemy of the Jews, but instead of going to Nineveh, he took a ship going in the opposite direction. He was finally thrown overboard, swallowed by a great fish, and vomited onto dry land. Then, he reluctantly proceeded to Nineveh. Jonah's problem was his hatred of the Assyrians, which created an unwillingness to execute the known geographical will of God. Another dilemma regarding the geographical will of God was faced by Jacob when he was to go down to Egypt for Jacob thought it was wrong for him to leave the Land, so God said, in effect, "Do not be afraid, Jacob. It is my will for you to go to Egypt at this time, but your family will come back again"

This story is found in Genesis 46:1–4, "So Israel [formerly called Jacob] set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac. (2) God spoke to Israel in visions of the night and said, " Jacob, Jacob." And he said, "Here I am." (3) He [the Lord] said, " I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there. (4) I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes [you will die in Egypt]."

Paul, in Acts 16, longed to go to Bithynia; but God restrained him because He wanted Paul in Philippi and Peter in Bithynia as per Acts 16:7, "and after they came to Mysia, they [Paul and his team] were trying to go into Bithynia, and the Spirit of Jesus did not permit them;"

David Livingston, the great missionary explorer of the nineteenth century, planned to go to China but was hindered by the war between England and China. Since it was God's will for David Livingston to be in Africa, not China, the war in China made it impossible for him to be in that country. The geographical will of God for him was accomplished through this providential circumstance. Adoniram Judson started out for India, but officials would not let him land in Bombay. You see, God wanted him in Burma. What appeared to be a problem of immigration was actually a question of the geographical will of God.

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Based on the scholarly work of R.B. Thieme Jr.

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