



## Volition

Volition is the act or power of willing or exerting choice. Volition is the decider of the soul and is located in the frontal lobe. Volition is the right to decide to be either dependent upon God or to act independently of Him. Each member of the human race has the personal authority to make their own decisions and the obligation to assume their own responsibilities resulting from their decisions. Acts 3:23.

*"And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people." (Acts 3:23, NASB)*

The Bible indicates the existence of human volition in every Greek third-class condition (a choice is given), in every subjunctive mood (probability) in the Greek, and in every alternative indicated in the Word of God. John 3:36.

*"He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." (John 3:36, NASB)*

## The Sovereignty of God

God is absolute infinite and eternal sovereignty with a self-determining personality. Psalms 135:6; Psalms 45:6; Luke 1:37.

*"Whatever the LORD pleases, He does, In heaven and in earth, in the seas and in all deeps." (Psalms 135:6, NASB)*

*"Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom." (Psalms 45:6, NASB)*

*"For nothing will be impossible with God." (Luke 1:37, NASB)*

God is the supreme being of the universe. 1 Chron. 29:11-12; Heb. 6:13.

*"Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all. Both riches and honor come from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone." (1 Chronicles 29:11-12, NASB)*

*"For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself," (Hebrews 6:13, NASB)*

God has absolute will and does whatever He pleases. God, in His sovereignty, was pleased to give angels and man free will. Although God does whatsoever He pleases, He cannot ignore His other perfect and absolute characteristics when doing so. God never operates outside of His perfect plan. 1 Sam. 2:6-8; Psalms 115:3.

*"The LORD kills and makes alive; He brings down to Sheol and raises up. The LORD makes poor and rich; He brings low, He also exalts. He raises the poor from the dust, He lifts the needy from the ash heap To make them sit with nobles, And inherit a seat of honor; For the pillars of the earth are the LORD'S, And He set the world on them." (1 Samuel 2:6-8, NASB)*

*"But our God is in the heavens; He does whatever He pleases." (Psalms 115:3, NASB)*



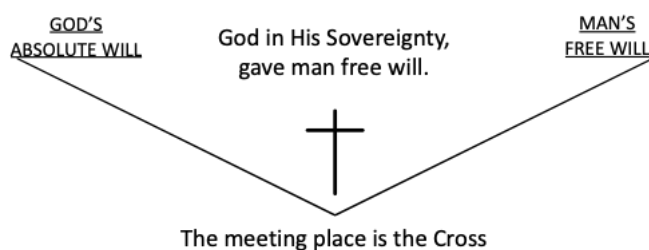
## Volition of Man vs. Sovereignty of God

Man was created in the “image of God” who also has volition and indicates the existence of human volition or free will. The very nature of the fall of man presents the fact of free will. The only way in which Adam could fall was from his volition by acting independently of God’s will. Any statement of the will of God not being followed indicates the free will of man. Man’s free will first meets the sovereign will of God at the Cross. Gen. 1:27; Gen. 9:6; 2 Peter 3:9.

*“God created man in His own image, in the image of God He created him; male and female He created them.” (Genesis 1:27, NASB)*

*“Whoever sheds man’s blood, By man his blood shall be shed, For in the image of God He made man.” (Genesis 9:6, NASB)*

*“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.” (2 Peter 3:9, NASB)*



Therefore, the issue in the human race is whether the free will of man will act in conjunction with the divine will of God or act independently of it. Volition operates in the realm of the soul for both the unbeliever and the believer.

As a believer, your volition also operates in the realm of the right lobe of the soul, where you learn and store believed or *epignosis* Bible doctrine as the building material for the edification complex. When the believer is filled with the Holy Spirit due to positive volition toward their sins by using 1 John 1:9, the Holy Spirit brings to mind for the believer, from the right lobe of their soul, the proper *epignosis* Bible doctrine to apply at the right time. Eph. 5:18.

*“If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9, NASB)*

*“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,” (Ephesians 5:18, NASB)*

The believer’s free will determines the time and extent of application of Bible doctrine to their life. Whenever the believer applies *epignosis* Bible doctrine while filled with the Holy Spirit, they are in compliance with the will of God.

## Jacob and Esau

The difference between Jacob and Esau is not good and evil, but Jacob became a believer by using his positive volition to believe in the Messiah to come (Jesus Christ), but Esau used his negative volition to reject Jesus Christ as his Messiah. Rom. 9:11-14.

*“for though the twins were not yet born and had not done anything good or bad, so that God’s purpose according to His choice would stand, not because of works but because of Him who calls, it was said to*



*her, "THE OLDER WILL SERVE THE YOUNGER." Just as it is written, "JACOB I LOVED, BUT ESAU I HATED." What shall we say then? There is no injustice with God, is there? May it never be!" (Romans 9:11-14, NASB)*

The alternatives of volition toward the work of Jesus Christ are given in John 3:36.

*"He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him." (John 3:36, NASB)*

The Lord Jesus Christ died for both Esau and Jacob. If Jesus Christ did exactly the same thing for both Esau and Jacob on the Cross as He did for you and I, then the difference between them was their own decision. They both had free will as does every human being ever born. 1 John 2:2.

*"and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world." (1 John 2:2, NASB)*

The sovereignty of God expresses itself through His absolute perfect righteousness (+R) and justice in judgment. Therefore when God judges, His judgment is perfect. Psalms 18:30.

*"As for God, His way is blameless; The word of the LORD is tried; He is a shield to all who take refuge in Him." (Psalms 18:30, NASB)*

Esau was the recipient of the expression of God's sovereignty through His righteousness and justice because he exercised negative volition with regard to the Cross, where God the Father's perfect righteousness and justice were satisfied.

The sovereignty of God also expresses itself through love and eternal life. This is God's grace. Jacob was the recipient of God's grace because he exercised positive volition with regard to the work of our Lord Jesus Christ on the Cross. The sovereignty of God expresses itself to Jacob, a believer, in love and eternal life and is declared in terms of "Jacob I loved" in Romans 9:13. The sovereignty of God also expressed itself toward Esau, an unbeliever, in terms of judgment and is declared in terms of "but Esau I hated."

*"Just as it is written, "JACOB I LOVED, BUT ESAU I HATED." (Romans 9:13, NASB)*

God's sovereignty chose to deal with Jacob in love and with Esau in judgment, because of the choice that each of them made with regard to the Cross. These were their free will choices. God in His omniscience knew billions of years ago that Esau would remain an unbeliever and that Jacob would become a believer. Therefore, He simply expresses the direction of His sovereignty. God is free to save all who believe in Christ. God is free to judge all who reject Christ.

In Romans 9:11, "God's purpose according to His choice" refers to the doctrines of Election and the Divine Decrees. This was God's plan of salvation and grace to be extended to the human race. Jesus Christ was elected and believers share His election. 2 Peter 3:9. See categories on [Election](#) and the [Divine Decrees](#).

*"for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls," (Romans 9:11, NASB)*

*"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance." (2 Peter 3:9, NASB)*

## **Moses and Pharaoh**



God is Sovereign and He has the right to deal with man in His perfect justice and in His perfect absolute righteousness. God also has the right to deal with man in grace (love and eternal life). It all depends upon what man decides toward the work of Jesus Christ on the Cross - positive or negative volition, acceptance or rejection.

Moses requested to see the glory of God in Exodus 33:19. God answered in Romans 9:15. This was the basis on which Moses saw the glory of God. He didn't earn it or deserve it. He was going to see the glory of God because of who and what God is, not who and what Moses was. Moses is used as an illustration that God deals with the believer in grace. Moses changed to positive volition, so God was free to deal with him in grace.

*"And He said, 'I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.'" (Exodus 33:19, NASB)*

*"For He says to Moses, 'I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.'" (Romans 9:15, NASB)*

Pharaoh is used as an illustration that God deals with the unbeliever in wrath. Pharaoh decided to exercise his free will with negative volition toward God, so God's sovereignty must now express itself in His perfect absolute righteousness (+R) and His perfect justice. Through the negative volition of Pharaoh, the whole known world was evangelized through the plagues.

Romans 9:18 illustrates God's grace in action. God had mercy on the entire earth. The natural course of negative volition is scar tissue buildup on the soul. There just isn't any other avenue open except to change to positive volition.

*"So then He has mercy on whom He desires, and He hardens whom He desires." (Romans 9:18, NASB)*

God revealed Himself first in love to Pharaoh. God's motivation for the miracles was love. He rejected love. God then revealed Himself in wrath to Pharaoh with the ten plagues. Pharaoh rejected God's revelation through wrath. People respond positively in two ways to the Gospel - love of the Gospel and fear of the alternative. Pharaoh had negative volition under both conditions, so he received God's wrath or judgment. Rom. 9:22.

*"What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction?" (Romans 9:22, NASB)*

God is absolute sovereignty and has absolute will. He does whatsoever He pleases. He was pleased to give man free will. He will not (sovereign decision) and cannot (immutability) coerce that free will. God in His absolute righteousness and perfect justice has absolute right and authority over His creatures because He created them all. God has absolute right to dispose of His works as it may please Him. The potter has power over the clay. Psalms 135:6; Rom. 9:21.

*"Whatever the LORD pleases, He does, In heaven and in earth, in the seas and in all deeps." (Psalms 135:6, NASB)*

*"Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?" (Romans 9:21, NASB)*

Regeneration and condemnation are the doing of God. He makes the vessel unto honor or dishonor, but this doing of God is done only upon the exercise of the individual's volition, either negative or positive. The believer is a vessel of honor because of who and what God is, what Jesus Christ did on the Cross,



and what the Holy Spirit did for all believers at the moment of salvation. The unbeliever is a vessel of dishonor because they superimpose their volition over God's will that none should perish. Therefore, the individual chooses positive or negative and in either case God does the doing. 2 Peter 3:9.

*"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance." (2 Peter 3:9, NASB)*

In Romans 9:19, Paul anticipated the question the heretics would present. Why did God find fault with Pharaoh? Why did God keep on judging him? How can God blame Pharaoh for what happened when God is sovereign? The answer is the application of divine essence: His perfect and absolute righteousness and justice.

*"You will say to me then, 'Why does He still find fault? For who resists His will?'" (Romans 9:19, NASB)*

### **Volitional Responsibility in the Book of Galatians**

The Galatians were held responsible for their departure from grace. Gal. 1. Peter was held responsible for his departure from the grace practice. The Church Age believer is responsible to obey the moral law, but no longer responsible to the Mosaic Law in its intended function.

The believer is responsible for growth to spiritual maturity. It is not the responsibility of the Law to bring salvation. Responsibility is seen consistently in the authority chain of command: (father, tutor, governor, child).

The communicator, the Apostle Paul, assumed responsibility for the Galatians as his sheep. The doctrine of the liberty of the believer does not eliminate or neutralize the responsibility of the believer. Liberty is not irresponsibility. Gal. 5:13.

*"For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another." (Galatians 5:13, NASB)*

Responsibility is enjoined upon the believer to volitionally respond to the Word in content, rather than the old sin nature in content, resulting in the fruit of the Spirit rather than the lusts of the flesh. Believers in fellowship and preferably in spiritual maturity are responsible to communicate divine viewpoint to believers out of fellowship or in reversionism that can correct their situation.

Believers are enjoined to share the burdens and trials of others. This is not an option. It is a responsibility. Too often this is one of the reasons that believers do not want to get too close to a work, or a pastor, or a family. To get close, one begins to feel the pressure, the obligations, and the vision. With these come the responsibility to assist based on what that knowledge and relationship brings to you.

All believers have the responsibility to keep their own lives straight before the Lord as their number one priority. This includes a correct evaluation of yourself and a proving of your own spiritual production. All believers have the responsibility to contribute finances for the care and sustenance of those who minister to them.

Responsibility for divine good production is directly proportional to the opportunity and maturity of the believer. As God promotes and gives opportunity, the believer assumes then the privilege of the task and the responsibility that goes with it.

The believer in their divine good production is not responsible for the increase. They are only





responsible to carry out the task. Only God gives the increase. The believer must be faithful to obey the command in the Word of God and trust God for the results. The believer in carrying out their responsibilities in growth, maturity, and production will have much undeserved suffering that will be visible to all.

### **Volition Approached Textually**

In Psalms 27:12, “desire” is נפש (nephesh) and refers to the subversive will of enemies, plotting against you and verbally falsifying information concerning you. David prayed concerning the desire of the wicked to pick his bones. In Psalms 41:2, a person’s safety is in the Lord and the Lord cannot be conquered. In Ezekiel 16:27, divine discipline can be expressed by handing one over unto the hands of the enemy for chastening.

*"Do not deliver me over to the desire of my adversaries, For false witnesses have risen against me, And such as breathe out violence." (Psalms 27:12, NASB)*

*"The LORD will protect him and keep him alive, And he shall be called blessed upon the earth; And do not give him over to the desire of his enemies." (Psalms 41:2, NASB)*

*""Behold now, I have stretched out My hand against you and diminished your rations. And I delivered you up to the desire of those who hate you, the daughters of the Philistines, who are ashamed of your lewd conduct." (Ezekiel 16:27, NASB)*

In Daniel 4:35, “will” is צבא (tsebâ') and means to wish, to will. The stability of God’s will is security for a believer. If God be for us, who can be against us?

*""All the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And among the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What have You done?'" (Daniel 4:35, NASB)*

In Ezra 7:18, “will” is רעו (reu) and means good please, desire, will. It is the responsibility of man to follow the will of God.

*""Whatever seems good to you and to your brothers to do with the rest of the silver and gold, you may do according to the will of your God." (Ezra 7:18, NASB)*

In Leviticus 1:3, “may be accepted” is רצון (râtsôn) and means good pleasure. The application of Bible doctrine does not constitute coercion. Genesis 49:6 indicates the potential of man to express negative volition.

*""If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the LORD." (Leviticus 1:3, NASB)*

*""Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they slew men, And in their self-will they lamed oxen." (Genesis 49:6, NASB)*

In John 1:12-13, “will” is θέλημα (thelēma) and means will or a wish. This indicates that the human will by itself cannot respond to God unless subject to the ministry of the Holy Spirit, which God provides for all mankind. All of mankind have the natural revelation which, upon a positive volition response, the Gospel will be made clear by the ministry of the Holy Spirit. Salvation is not by self-will, though it is by positive volition to understandable information. Free will or volition must have understandable information to act upon.

*"But as many as received Him, to them He gave the right to become children of God, even to those who*



*believe in His name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God." (John 1:12-13, NASB)*

If a believer is positive to the Truth while filled with the Holy Spirit, they will know that a doctrine is of God, from the Word, or if it is not. This verse indicates that first, God will make the doctrine known to you and secondly that you will know beyond the shadow of a doubt that it is true or not. John 7:17.

*"If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself." (John 7:17, NASB)*

In Hebrews 2:4, “will” is θέλησις (thelēsis) and means will, wish, inclination. In the will of God, there is confirmation of His ministry in the midst of the Angelic Conflict.

*"God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will." (Hebrews 2:4, NASB)*

In 2 Peter 3:9 and 1 Timothy 5:14, “wishing” and “want” respectively, is βούλομαι (boulomai) and means to wish, to will, to want. This word expresses the endurance and patience of the will.

*"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance." (2 Peter 3:9, NASB)*

*"Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach;" (1 Timothy 5:14, NASB)*

In Philemon 1:14, “free will” is ἐκούσιον (hekousion) and means voluntarily willing. This is contrasted to “compulsion” which is ἀναγκή (anagkē) and means by force or constraint. The root word is necessity.

*"but without your consent I did not want to do anything, so that your goodness would not be, in effect, by compulsion but of your own free will." (Philemon 1:14, NASB)*

Soul hardening of volitional beings at God consciousness occurs when negative volition is expressed. The hardening process is continued by going negative to the Gospel. A good example was Pharaoh. The hardening process is developed by bringing the person face to face with responsibility to respond. Rom. 1; Exodus 4:21.

*"The LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go." (Exodus 4:21, NASB)*

The hardening process brings the person under the law of hardness. John 12. The hardening process climaxes with inability to respond. Examples include Esau in Hebrews 12:6-7, Pharaoh in Exodus, the Jews in John 12:40, Hebrews 3:7-8, and Matthew 13:14-15, the Antichrist in 2 Thessalonians 2:8, believers in Ephesians 4:17, and believers and unbelievers in Proverbs 29:1.

*"FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES." It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?" (Hebrews 12:6-7, NASB)*

*""HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM."" (John 12:40, NASB)*

*"Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN*



*YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS," (Hebrews 3:7-8, NASB)*

*"In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' " (Matthew 13:14-15, NASB)*

*"Then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;" (2 Thessalonians 2:8, NASB)*

*"So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind," (Ephesians 4:17, NASB)*

*"A man who hardens his neck after much reproof Will suddenly be broken beyond remedy." (Proverbs 29:1, NASB)*