

Dr. Gary Meadors, Knowing God's Will,

Session 6, Assessing What We Have Learned

© 2024 Gary Meadors and Ted Hildebrandt

Welcome back to these lectures on biblical theology for knowing God's will. I'm Gary Meadors, as you well know by now, and we're going to do a couple of things. First of all, I want you to just kind of review your table of contents, if you wouldn't mind.

This is your handout on the table of contents. We just finished the will of God in the New Testament piece. I wanted to mention to you, too. I forgot to do it, but I gave you a handout in that section that gives you all of the occurrences of the word will with a divine name in the New Testament.

There are only 50 or so. I also went to the explanatory column, put the word do in when the context was about doing God's will, and you'll see how that dominates. It's important for you to look through those texts.

I think I also had a Greek column. That's for those who might be able to use it, but don't worry about it. The Greek word is pretty consistent, and *selema* is used with this.

So, go back and take a look at that today. We're going to do GM six. This is sort of an assessment of where we've come from.

GM six, lecture six, assessing what we have learned. I want to just quickly bring a little bit of a review and a summary to it. And then we will move on.

And you'll see that after this lecture, we go to a new part. We've been in part one; discernment of God's will is based on scripture. And we've looked a lot at the theology, ethics, and biblical text.

In part two, we're going to look a little more specifically at what worldviews and values are. Now, because I gave you a summary presentation at the very beginning, there'll be a little bit of a *deja vu*. There'll be a little bit of repetition.

There's a saying in the United States called reading, writing, and arithmetic. It uses R's for each one and puns for that. Well, I take those three R's and give it a variation.

There's repetition, repetition, and repetition. We learn that way. Even the Bible does that.

Remember, look at the word remember in the Bible sometimes. All the way through the Bible that comes up even in Peter later on. And of course, in the narrative with Moses and others, reminding them of the things that had happened.

And there's also the three R's of read, read, read. You are what you read. If you're not a person who reads and studies, you can't advance yourself very well.

Just listening to me, I hope that it's enjoyable to some extent, but a talking head isn't that great. But that's why I've given you lots of notes so that you can advance yourself with your own study. And then research, research, research.

I've been doing this for a long time. And I feel like a child many times when I come to a subject because it's constant researching of Scripture. If that wasn't true, it wouldn't be God's book, would it? It's massive in its presentation and has been one of the most influential books in the Western world, at least.

So, Lecture 6, Assessing What We Have Learned, is what we're going to be looking at today. So, if you have your slides, there aren't any attendant notes this time, I don't think, but you have your slides, and we'll turn to those now. Discerning God's will requires summarizing and assessing what we've learned about God's will from the Bible.

Now, what are some of those things? First of all, the Old Testament and the New Testament present God's will as God's sovereignty. He is sovereign over his creation. Nothing takes God by surprise, and he has a plan, but that's the secret part.

We don't always know that. God's moral will, where his instructions are given, not only in codified things such as the law but also in the narratives and the way it teaches us about how God deals with people in the redemptive line. The New Testament follows the same patterns as the Old Testament.

There's God's sovereignty. There's God's moral will. Very clear.

We are never told to find God's will. We are always told to do it. That's what the Bible says.

Do God's will. To perform what God has taught. Now, obviously, because the Bible is a big book, and we're students of the word, and there are lots of challenges in terms of reading and interpreting scripture, we have to find what the Bible is saying.

But that's a different category. We find what he's saying and understand what he's saying, and we do what he says, and that's the performative nature of God's will. So, we're never told to find it.

God provided his revelation as the avenue to know his will. That's why the Bible is so important. Sometimes, in Christian culture, people get kind of tired and say that you're so interested in the Bible that that's bibliolatry.

Well, I suppose one could do that. But the fact is that that is the only legitimate, clear revelation that we have of God. Everything else is in a subjective domain and is open to question.

But the word of God is our main source of information concerning God and his will. So it's absolutely essential that we not only read God's word but we probe it. Reading it is great, but that can be very, very superficial because you end up reading out your own presuppositions and ideas and traditions rather than probing the text and comparing what other people say about that text.

And it's in that comparison that many times you begin to actually understand what you believe as well as what others believe. So, God provided that revelation as the norm. Now, there are terms grappling with terms that affirm God's ultimate control.

There are three major terms. We haven't talked about all these. For example, in the first one, there are three terms that depict God's relation to his creation.

The first one is decree. We talk about the decretive counsel of God. This is before he created anything.

This is in what we call the original meeting of the Trinity if you please. It also laid out the plan that God was going to pursue through us in the world. The decree part, we'll talk just a moment about that.

We've talked about sovereign a bit. Sovereign is actually a noun that tells us who God is. He works sovereignly, which are his actions, but providence is a term that's very important in relation to God's actions.

And we will talk more about that in another lecture. But nonetheless, those are the things we've mentioned. Let's talk for a minute about God's decree of will.

This is pretty important. There's a statement that I pulled out of an old confession. It happens to be a Baptist confession.

It could be that this Baptist confession was pinned off of the Westminster Confession and depended upon it a great deal. These are pretty common in the Western world, regardless of whose name is attached to them. But here's the statement.

And it has some old James English if you'll tolerate that. I'll try to translate it as I see it. God has decreed in himself from all eternity by the most wise and holy counsel of his own will, freely and unchangeably all things whatsoever come to pass.

Yet, so as thereby is God neither the author of sin, even though he's planned all things, he planned into it, not to be the causative agent of sin, nor has fellowship with any of sin therein, nor is valence offered to the will of the creature. Valence becomes part of the human arena. You'll say, well, God's still around, isn't he? Yes, but he does not always choose to intervene.

Not yet. Notice that word yet. I'm going to come back to that later.

Nor yet is the liberty. That means there is such a thing as free will. As we defined in the past, the traction of your will is in the direction of your nature.

So yet, the liberty or contingency of second causes has been taken away. We haven't talked about that. I'm going to mention something in a moment, but rather, he's established in which appears his wisdom in disposing, dealing with all things, and power and faithfulness in accomplishing his decree.

So there are lots of variations, of course, in church history on explaining God and God's actions. There is a movement called the Open Theism movement, which I don't know much about. I don't think that it's in the right direction, but it says that God really doesn't know things ahead of time, but he deals with it as it happens.

I'm sure that's simplistic, but I don't buy that idea. But I do want to notice that God, in decreeing what's going on in the world, has secluded a lot of things that are part of that. That is the human freedom aspect.

And that's got to be defined, but it's there. This thing of second causes, you don't hear very much about that. But let me illustrate what it's talking about.

For example, a husband comes home early in the day, and he finds his wife and lover, whom the husband was never aware of, in the bedroom. He walks in and shoots both of them dead. Who caused that murder? Well, the law makes it quite clear.

He killed them. But what about the causative aspect of the violation of the marriage vow and this interloper in his home? From a human standpoint, we ask those questions, but in the legal domains, those are not considered the cause; they are the individuals who actually pulled the trigger. Well, in God's creation, it's not quite that simple.

For example, does God cause drunks to run over babies to kill people? In their sinful actions of excess and drunkenness, going down the wrong lane of an interstate and

wiping out a family. There's a causative aspect there. God doesn't very often choose to intervene in the negative providence of such causation.

The question of secondary causes is a huge thing in theology that we will not be covering here. But he's established this freedom. He's established the issue of secondary causes.

However, we end up defining those from our standpoint, and his wisdom disposes with all these things. So, in other words, God's decree is not a simple sovereignty. It's not a simple predestination.

It is not a simple foreknowledge, but it is God dealing with creation and managing it in such a way that the human aspect is included in what he has designed. That's way above a lot of people's pay grades, probably above mine. I read all these things, but this is a very deep level of philosophical theology.

The church has grappled with it on many occasions. But his decretive will is established, and we bring that into the domain of talking about God's sovereign will. So we got decrees, sovereignty.

Let's look at this for a moment. God's decree relates to God's eternal counsel. You'll read that in theology books.

What he foreordained for his world. Foreordaining is not just knowing something ahead of time. Foreordaining is purposeful.

God foreordained the world as it is, including those other items that we've mentioned and probably more within the plan, which gives humanity culpableness. That means guilt for their actions because he allowed them the freedom to do those actions, and they're going to be responsible for it. So, it's a very complicated web.

Sovereignty and providence relate to God's management of his world. Much of it we see, some of it after the fact, and some of it is predicted in terms of how ethics and our moral behavior will lead us in the world. Sovereign is a characteristic of God. That is, it's God's status.

He is our sovereign. Providence is God's action. That's God's activity.

We often kind of merge those terms. I hear people never use the word providence and talk about sovereignty all the time. But we need to know the status and activity.

There are a couple of texts that I think would be good for us to look at. Romans 8, 28 to 30, for example. There are some things about this particular text that need to be

unpacked, but we're not going to do all that here because it's a very commonly quoted text in Romans 8:28.

You all know this one, probably. And we know that for those who love God, all things work together for good. Well, you may be in a country where you're being persecuted, and you wonder what's good about that.

This type of thing has to be explained and unpacked, doesn't it? Work together for good, for those who are called according to his purpose. Being burned at the stake, being beheaded, all of the martyrdom that's been going on over the last number of decades. Some say there have been more martyrs in the Christian world over the last 50 years than there were in previous times.

Africa, certain countries in the Middle East, and so forth, there's been a great deal of persecution of Christianity. And one has to wonder, how is that working out for my good? Well, I'm not going to stop and go into that at the moment, but that is something that you obviously are going to have to think about. Now watch this, 29.

For those whom he foreknew, he also predestined. Now, once again, there are different ways to read the word foreknow. Foreknow could be taken and is taken by some theologies as God knows what you're going to do.

Therefore, he includes it in his decree that you will do it. Or some would say that foreknow is a term of actually God's purpose that he knows ahead of time how it's going to go. That's very simplistic, but foreknow is more than just knowledge ahead of time.

It has to do with purpose, action, and God's volition. But he is also predestined to be conformed to the image of his son. Notice the emphasis there.

The image of his son is an ethical image. It's not a physical representation. It's an ethical image, just like being in the image of God.

It's not a physical representation, but it is a reputation of God's ways. Conformed to the image of son in order that he might be the firstborn among many brothers. For those he predestined, he also called.

Here's this chain of God's salvation. He predestined, he called. Those he called, he justified.

And those whom he justified, he also glorified, which, of course, is a future issue. So, we see here God's decretive sovereignty has set certain things in motion that he will fulfill them. We see most of this after the fact.

Also, in Romans in chapter 11, we have another statement. 9 to 11 is a huge treatment of Israel before you get to chapter 12. But in chapter 11, verse 33, O the depths and riches and wisdom and knowledge of God! How unsearchable are his judgments! How inscrutable his ways! He's revealed a lot of things to us, but we still sit sometimes in wonder and sometimes puzzled.

Job was baffled to fight better. How would you like to have to go through Job? Maybe some of you are even in the midst of that. For who has known the mind of the Lord? Or who has been his counselor? Or who has given a gift to him that he might be repaid? For from him and through him and to him are all things.

To him be glory forever. Who has known the mind of the Lord? We don't know the mind of the Lord, except we have the mind of God that's been transmitted to us through his word. That is our guide, our lamp to our feet, and leads us through life.

So God has set up creation and set up the world, and he has dictated certain operations. And yet, in the midst of those operations, he has planned into it certain aspects of human freedom, certain aspects of causality. And that becomes extremely, extremely delicate to be able to describe and cause for a theological analysis that's beyond us at the moment.

I hope that will stimulate some of your curiosity and encourage you to pursue it in other ways. Furthermore, key observations that we've seen. God is in control.

The question is how? We could even ask the question when? Because we see such horrible physical evil in the world, whether it would be the hurricanes in Florida, the floods in Western Carolina, the United States, or the tsunamis in the Philippines, Indonesia, and many other places. We see horrible destruction from what we call physical evil. That is, nature comes in.

It doesn't take God by surprise, but God hasn't chosen many times to intervene in those horrible kinds of circumstances. And, of course, some are going to push against the idea of an eternal God that we worship as a result of not meeting their expectations. So, defining God's control is very much of a creative construct.

Remember, direct teaching, implied teaching, creative construct. Constructs always include direct and implied in some way. But the fact is, is that God's control of the world is given to us in some ways, but much of it is not.

As he said in Deuteronomy, the secret things belong to the Lord. The things that are revealed belong to us. Now note how the statement on decreed will explain that word yet.

That was back here, as I mentioned to you earlier in slide 5. Yet is the liberty or contingency of secondary causes. It's not taken away, but it's established. That's a huge issue in your theological reflections to think about.

I'll give you more to think about, and then I'll answer your questions. All right. Furthermore, God's moral will, his ethics, God's revealed will contained in scripture.

We've seen this through the Old Testament and the New Testament. The 1 Corinthians 2 solution that we'll see in a moment in the chart below. Maybe I'll just go ahead and go to that.

This is *deja vu*. We've seen this several times. God existed in eternity past and created the world.

Adam and Eve in the garden failed. It pushed the world into sin, and God has been working in redemptive history ever since then. We try to see God, but we're looking through so much distortion that that's the answer to a lot of our diversity, even under the umbrella of the church, to say nothing about others and religions.

But the Bible comes 1 Corinthians 2:6-10. We're going to look at this a number of times, but I just want to take you to that passage now. I hope that you're reading these passages.

Maybe if you look at our slides ahead of time and read the text when it comes to the lectures, you'll be ready. But in 1 Corinthians chapters 1-4, Paul is presenting his apology. Apology is a term that means his defense, his rationale for why the gospel that he was preaching is the gospel that the Corinthians need to hear and need to obey.

And what Paul's going to tell us, and this is kind of the crescendo of 1-4, he's going to tell us that the gospel that he preaches, the truth that he brings to the church, is not just his bright idea, but it is something that God has revealed. Notice how he says this in verse 6. Yet among the mature, we do not impart wisdom, although it is not the wisdom of this age or the rulers of this age who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory.

None of the rulers of this age understood this. If they would have understood it, they wouldn't have crucified the Lord of Glory as it is written. Now, notice this.

No eye has seen, nor ear heard, nor the heart of man imagined what God has prepared for those who love him. People read that and think that's a verse about heaven. This has absolutely nothing to do with heaven.

This verse has to do with epistemology. Notice it. It says the rulers of this world, the intelligentsia of the world, the most intelligent people of the world, didn't know God.

Because their eyes have not been seen, their senses, remember the sources of epistemology deal with senses, eyes, ear, the heart is the mind, the rationale. They didn't reason with God; they turned against God, and they didn't see what God had prepared for them in that redemptive history.

Now, this text is huge. I've eventually given you a bibliography. There's an article by Walter Kaiser, the name you may recognize in the Westminster Journal, in which he unpacks this text in detail in an article that is about God giving a scripture.

1 Corinthians 2:6 to 16 is probably one of the most unused, but one of the most key passages in the Bible about the communication of the Bible to us. God revealed. In fact, look at verse 10, which I didn't read.

I guess I did read. God has revealed to us through the Spirit. Now, this isn't to me.

God has revealed to us. The us is the apostolic community. If you look at the pronouns before 2, 6 and after 2, 16, they're I, you, I, you, I, you, but with chapter 2:6 to 16, they're the first person plural.

We is talking about the apostolic community. What Paul was saying at 2, 6 to 16 is the reason that the gospel that I preach is so authoritative and so important is because what verse 10 says, God has revealed to us, to us, the apostolic community, to those who give us the scripture through the Spirit. That was the Spirit's work in inscription.

This is not a general text for us. This is not a text about what some people call illumination that God's going to reveal through his Spirit to me. No, no, no.

This is to the community that God chose to convey to us an authoritative scripture. God has revealed these things to us, the apostolic community, so that we can share it with you. We have the Bible from them.

We don't produce the Bible. We don't produce those things. Now that's another big subject, isn't it? So God's solution to that dilemma we've seen is the fact that he gave us a revelation that may be challenging but is adequate for us in relation to how we deal with our lives.

I think I need to back up now. So, God's revealed will is contained in scripture, as we've said over and over. Furthermore, it provides order for human ethics.

The Judeo-Christian values set in motion a lot of things in the Western world, where the Bible was particularly dominant, and the Eastern world, to some extent, Eastern Orthodoxy, Western Orthodoxy. That's a matter for church history to parse out. But God's revealed word is contained in scripture, and it alters our human ethics.

Much of America, until recent days, has been tied to Judeo-Christian ethics. Even atheists and agnostics followed those ethics to a great extent. But that's all been changing as we become more secular in American culture.

The burden is on believers to understand God's revealed will. The church, the people sitting in the pews, not just the preacher in the pulpit, but those who are in the pews must learn not only to listen but to learn on their own by reading some research. Obviously, their circumstances are different in terms of time, family, and work, but they still have an obligation to learn about God so they can be good Christians.

The domain of the believer's obedience is God's moral will. That's what you're responsible for. You're not responsible for the secrets.

You're not responsible to figure out the future. You're responsible to do what God has told you to do now. Now, the personal will question.

This is what stimulates a lot of Will of God literature and discussion. What's God's personal will for me? Well, when I hand you the Bible, I've handed you God's personal will for you and for me, for anyone who will probe that. God's revealed will is for us, and in that sense, it's personal.

I put the word corporal there because the word of God is to the church. The church is made up of individuals. The text must be appropriately interpreted.

Now, we've talked about the three ways: the direct, implied, and creative constructs. There's a lot of diversity in the Christian world about the meaning of text, and that's an interesting thing that's part of God's will. That diversity is part of his will because he didn't choose to order life in a way to get rid of it.

So, he is fulfilling something that sometimes we don't really get about why such diversity exists among people who are competent to make decisions about the interpretation of the text. That's, however, a creating reality. Furthermore, there are no texts that promote finding God's will ahead of time in order to make a decision.

Nowhere in Scripture does it tell you to find it out ahead of time in order to make a decision. There is one time with David in the Old Testament when he asked God what was going to happen, and God told him. But I want you to notice the text in the New Testament in Acts chapter 21, where Paul has been talking to the Ephesian

elders, and there's a very interesting statement that Paul makes here in relation to God's will for him and what they perceived God's will to be in relation to him.

In 1 Corinthians chapter, excuse me, in Acts chapter 21 verse 7. So, when Paul had finished the voyage from Tyre, he arrived at Ptolemais, and we greeted the brothers, that is, Paul and his entourage. Paul uses the word we a lot because he doesn't view himself as a loner. The brothers stayed with them for one day.

On the next day, we departed and went to Caesarea. We entered the house of Philip, the evangelist, who was one of seven, and stayed with him. He had four unmarried daughters who prophesied.

Well, I guess women do have a role in the church, don't they? While we were staying for many days, a prophet named Agabus came down from Judea and came to us; he took Paul's belt and bound his own feet and hands. The prophets are always sort of pictures of what's going to happen. And he said, here's a true prophet telling the future.

Thus says the Holy Spirit. This is how the Jews at Jerusalem will bind the man who owns this belt and deliver him into the hands of the Gentiles. In other words, he says, if you go to Jerusalem as you plan, you're going to be incarcerated.

And, of course, we know the rest of the story. Incarcerated, a contract's out on his life. He goes off to Rome eventually.

And when we, that is, the elders that Paul had been teaching, heard this, we and the people there urged him not to go to Jerusalem. Now, here's a unique situation. The future has been revealed.

Paul goes to Jerusalem, and he goes to jail. He's going to be incarcerated. His freedom is going to be taken away.

Okay. Now, many of us say, well, we sure would like to know about the future. I'm not so sure about that always.

But we say we would surely like to know the future because if we know the future, we will make different decisions. Well, wait a minute. Would you? Should you? If you make different decisions because you know the future, maybe you're not making the right decisions now.

Then Paul answered and said, what are you doing in verse 15? Weeping and breaking my heart, for I am ready not only to be in prison but even to die in Jerusalem in the name of the Lord Jesus. And since he would not be persuaded, they ceased and said,

let the will of the Lord be done. Now, for Paul, it was, in a sense, God's plan for his life.

It was in a sense of moral will to fulfill God and be obedient to God's call for him to go to the Gentiles. And yet God's sovereignty was going to perform this act to him. Knowing the future, Paul refused to do what the future indicated but continued with his commitment to the gospel.

So, if we think that knowing the future will change all of our decisions in life, then we're on the wrong track to begin with. If it would change your decisions, you're not making the right decisions now. That's something to think about.

So, Paul in Acts 2:7 to 14 had advanced knowledge, and advanced knowledge is not a criterion for decision-making. It is trumped by other aspects of decision-making, and values, worldview, and our purpose in life. So wipe out that idea that if you just knew the future, you'd have it made.

No, you wouldn't. You'd be more stressed than you are now. I'd be more stressed than I am now.

So, God's personal will is wrapped up in God's sovereignty. God's personal will is wrapped up in obedience to his word, but we are never told to figure that out in order to act. We act on other grounds.

God's revealed will, the next slide, slide 10, God's revealed will is for us, and in that sentence, it is personal. If someone says, what's God's personal will for you? Just push the Bible toward them because that's it. It's personal.

It's corporal. We are all under omission from God. Texts must be appropriately interpreted, as we've mentioned.

There are no texts that promote finding God's will ahead of time in order to make a decision, and we've read that passage. So, transformation is a rational process based on biblical teaching. The product of a transformed mind is our worldview and our values.

Now, this is going to sound déjà vu. As I mentioned, we have repetition planned in these lectures so that by the end of the lectures, you're going to start thinking the way I want you to see. What do we have? Well, we have a somewhat happier stick person this time, but we have data that goes through our worldviews and values, and it brings out meaning on the other side.

The transformed mind is the key to decision-making as a Christian. Now, let's move on. Slide number 13.

We will discover that many questions about life have no biblical text that directly answers our concerns. That's the direct teaching of the Bible. Cultures change, times change, and circumstances change, but that doesn't leave us alone.

The Bible is not antiquated. It's just as relevant as ever, but it's relevant in ways that we have to unpack, not in some superficial proof text manner. So, there are lots of questions that we need to deal with, and we deal with those questions through a worldview and values complex, not spiritual expediency, not what do I think the wise thing is, but you deal with these things through a disciplined search within scriptures for information about the question that you have.

Furthermore, so how do we proceed? Well, we discern life's issues by applying a biblical worldview and values model to the issues that confront us. We develop our lines of reason from text to our issue. Let me emphasize that.

I should highlight that. Lines of reason from A to Z, from Alpha to Omega. We have lines of reason that take us from point A to the end, and when we are making decisions, that's the way we should be thinking.

There are lines of reason. Wisdom is skillful living, skillful use of God's Word to interpret the issues that we confront in this world, and we should be able to explain that. Now, our explanations may not always be really sophisticated, but the fact is that we are not shooting in the dark, but we are in the light, in the light of God's revelation, and it gives us guidance if we will just search for it.

So, what's the goal of our study? Well, here's some repetition. My goal for you, and I think God's goal for you from the way he has presented his will, is to produce you a person who, with self-conscious deliberation, notices now how much meaning these words are taking on. Self-conscious deliberation.

You know what you're doing. It's not just a leap into the dark. You can say critically.

In other words, it's not simplistic. You do have to work at it. You do have to stretch yourself.

You do have to read. You do have to research. You do have to compare answers.

You do have to look at the larger church for these issues that the Bible doesn't directly address because there are different answers. But you have to do that work, and you'll say, I'm sorry, I didn't sign up for that. Well, I'm sorry.

When you became God's child, you signed up for it. It's not like the military. You signed up, and that's the role you're going to have to hold.

That's a farmer's metaphor if you please. Think critically about life's decisions in a manner consistent with the biblical worldview and value system. This process provides our paths.

It's not a path of just praying and waiting for some voice to come into your head. That's not the way God has presented this. That may have happened in redemptive history during the time when God was doing direct revelation, but that's not happening now.

You can pray, but you've got that Bible opened in front of you, and you have tools to be able to find information that's relevant to the decision that you're making. Now, you'll say, man, that's over me. I work 50 hours a week.

I'm just worn out. I can't sustain that. Well, I understand that.

But somewhere in life, you've got to cut out a place where you may be slowly, step by step, grow in the grace and knowledge of our Lord Jesus and understanding God's will as it's presented in Scripture so that you can make good decisions for you and for your family. And of course, the other piece of that is you go to church. Your church should have qualified individuals who can unpack Scripture in appropriate, thorough ways according to this statement.

Don't call pastors who are uneducated. You'll say, well, but they've been ordained by the pierced hand, as one person in history said. Well, that's nice.

And I know that they'll have a great impact on individuals but in a limited way. People will be saved. People will love God.

People will pray. People will read their Bibles, and they won't have a diddly-squat understanding of what the Bible says. They'll get the general truths moralized every Sunday, and there's a piece of that that keeps us on track.

But the fact is if you're going to please God, if you're going to do God's will, you're going to have to rise above the mediocre. I have seen in recent years more churches, good churches, that have tickling ears. They just like to hear things a certain way.

If you push and question, they don't like it. Why? Because they want to be comfortable with their own way of thinking, which they've always enjoyed. I feel like Socrates a lot of times.

You know, they killed Socrates because he asked too many questions. I got a lot of questions, and I'm still living, at least. Biblical worldview and value system.

This process provides our path. Now, I've said this enough, and I've taken you through all kinds of avenues to come back to it. They ought to start making some sense to you.

Okay, so that is our assessment. That relates to GM 6, and we're going to be coming back in the next lecture for GM 7. What's going to happen if you look at your table of contents? We'll just review this. We move into part two.

Notice my statement on the table of contents. We have viewed the Bible's testimony about knowing God's will. We have discovered that many of our questions about life have no biblical text that addresses that concern directly.

Therefore, we need to learn another aspect of how the Bible guides us. We need to engage. I've said worldview and values so many times that you're tired of it.

And maybe you're saying, well, please tell me what it is. Well, we're about to do that. Well, we do have a specific appropriate text.

We must discern our issues in terms of a biblical and worldview values model. Part two is discernment, which requires this worldview and values model. Here's where we come to how the Bible fits into our decision-making process.

And I'm going to explain it to you. There'll be some deja vu because we've talked about a number of things, but we'll be going deeper and more explanatory in the next several lectures. Lectures 7 and 8, 9 and 10.

And then we'll get to what you're really going to have fun with. And that is what we call the subjective challenges in lectures 11 to 14. So, thank you for hanging in this long, and I hope that you're benefiting and growing in the grace and the knowledge of our Lord Jesus.

Pray that you have a great day and that you find in your life those pockets where you can focus on learning God's Word.