

Pastor: Give Guidance in Finding God's Will

Stephen Kring

Stephen Kring was born and raised in Pennsylvania by Christian parents and came to know the Lord at age 5. He graduated from Toronto Baptist Seminary in 1977 and married Cheryl, the Lord's gracious provision, in 1978. Upon graduation, he was invited to begin serving as pastor of Bethesda Baptist Church in Delhi, a town in southern Ontario, where he continues to serve the Lord today. The church was founded in 1952 by Sam Dempster and has grown over the years in its love for the Lord and His Word, for the family of God, and for the task of spreading the gospel at home and abroad.

Stephen is the father of 2 boys and 3 girls and the grandfather of 1 girl. In his ministry, he particularly enjoys expository preaching and continues to be amazed and humbled by the depths and riches of the Word of God.

Stephen enjoys teaching students trumpet playing and chess at the public school as well as ministering as chaplain in the Delhi Long Term Care Centre. He, like many of us, is grateful for the many drops of God's mercy, but still longs for "showers of blessing"!

A Personal Pilgrimage

God saved me by His grace when I was five years old. He continued to teach me His ways and His Word through my early teen years. As I entered my late teens, I faced the kinds of questions that Christian young people typically face. After high school graduation, then what? I knew I wanted to pursue further education, but where? In what field? Should I go to Mansfield State College in Pennsylvania and major in mathematics? Should I attend a Bible school or seminary? If so, then which one? Should I become a missionary like Jim Elliot, whose life-story had so moved me?

What made these crucial decisions even more difficult was a deep conviction I had at that time. I must know and follow the "will of God" in these important matters.

This conviction, however, raised more problems than it solved! How was I to know what "God's will" was for me in these areas? I knew I needed to pray about it. I also gathered from some of the books I read that three guiding lights needed to line up and point in the same direction. #1 – the light of Scripture. #2 – the light of God's providence. #3 – the light of the

Holy Spirit's inner promptings. I drank in the advice of godly men such as F.B. Meyer, who assures us that "when the time comes for action, circumstances, like glow-worms, will sparkle along your path; and you will become so sure that you are right, when *God's three witnesses concur*, (emphasis mine) that you could not be surer though an angel beckoned you on."¹ I tried to claim the promise of Proverbs 3:5, 6 "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (KJV).

The problem I had with all of this advice and with texts such as this one, was that I was always left with nagging doubts as to whether I had read God's providence clearly, whether I understood the Spirit's promptings accurately and whether I might still be leaning a little bit on my own understanding and not surrendered to God enough.

Even after the decision to attend Toronto Baptist Seminary was behind me, I was not out of the woods yet. I then faced the question of whether or not it was God's will for me to enter the ministry.

¹ Meyer, *The Secret of Guidance*, 18.

Was I “called”? No one could clearly define for me from the Bible what that call exactly was. Like many others, I, with much heart-searching, tried to plug what was happening in my life into what I thought the “call” might be and hoped I was right and had properly read the mind of God on this matter.

Then came a preacher’s Saturday night agony. I truly felt that the messages I preached must come from the Lord. I didn’t want to be like the false prophets of Jeremiah’s day who spoke “visions of their minds, and not from the mouth of the Lord” (Jeremiah 23:16). I would labour over a particular text. Then, on Saturday afternoon or evening, I would often second guess myself and wonder, “Is it really God’s will that I preach from this text tomorrow?” At times, if I didn’t feel right about it, I would feel I must abandon that text for another and the late night scramble would be on to follow this new train of thought in hope of a message from the Lord.

I am convinced that my struggles in the above areas are not unique. Other areas include the choice of a marriage partner, where I should live, what church I should attend (or be the pastor/elder of), etc., etc.

But as time passed, I settled into a regular expository style ministry of God’s Word. I began to notice that the context of the phrase “will of God” often pointed in a different direction than what I had been accustomed to looking towards.

This is the Will of God

*“For this is **the will of God**, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honour, not in the passion of lust like the Gentiles who do not know God” (1 Thess. 4:3-5).*

and

*“Give thanks in all circumstances; for this is **the will of God** in Christ Jesus for you” (1 Thess. 5:18).*

and

*“Be subject for the Lord’s sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is **the will of God**, that by doing good you should put to silence the ignorance of foolish people” (1 Pet. 2:13-15).*

Clearly, this usage of the phrase, “will of God”, which is sometimes called His moral will or His revealed will, is the same for every believer (or, when the Scriptures are more specific, for every saved husband, every saved wife, child, parent, slave, master, etc.). It is not a mystery that must be discovered. It is that straightforward instruction on holy living found in the inspired Word of God.

Do you remember when Jesus’ earthly mother and brothers came looking for Him while He was ministering to the crowds? He made this arresting statement, “Whoever does **the will of God**, he is my brother and sister and mother” (Mk. 3:35). We are not left to wonder what Jesus means by “the will of God”. Luke’s parallel account reads, “My mother and my brothers are those who **hear the word of God and do it**” (Lu. 8:21). It is also clear from this text that not doing the will of God has serious ramifications. It is not simply a matter of missing out on God’s best and having to settle for second best because we didn’t discover the bull’s-eye at the centre of God’s will. No, if you don’t do the will of God, you are not part of the family of God!

Doing the will of God is an indispensable fruit of saving faith. If you hope to inherit eternal life, you must do God's will. As the apostle John reminds us, "And the world is passing away along with its desires, but whoever does *the will of God* abides forever" (1 Jo. 2:17).

It is therefore the delightful duty of every child of God to diligently seek to understand and obey from the heart this "will of God" found in the Word of God.

This also is the Will of God

*"In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to **the counsel of his will**" (Eph. 1:11).*

*"All the inhabitants of the earth are accounted as nothing, and he does **according to his will** among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"" (Dan. 4:35).*

*"For from him and through him and to him are **all things**. To him be glory forever. Amen" (Rom. 11:36).*

These verses, along with many others, establish the fact that God sovereignly determines the entire course of events throughout all time and eternity. This is referred to as His decretive will, or His secret will.

What is especially important for our consideration is that God's decreed will includes all of the details of each one of our lives. God already knows and has included in His decretive will if and whom we will marry, where we will live, if and how many children we will have and whether or not they will be saved, the details of our sicknesses, sins, and setbacks in life, the date and cause of our death, and

whether or not we will hit a sparrow on our way home today.

But, and this is a big "but", this "will of God" is not one that we are to seek to discover ahead of time.

There are only two ways of finding out what God's decreed will is. We can wait until it happens and then look back at it. We can also discover it in those few cases where God has revealed it ahead of time through the prophecies found in the Scriptures. Outside of those instances, God does not share with us the details of the future. While we are constantly urged to know and fulfill God's moral will, we are cautioned against prying into the secret will of God.

"The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law" (Deut. 29:29).

Being Content with God's Revealed Will

One of the key questions we must ask and answer is, "Am I content to live my life guided by the completed revelation of God found in the Bible?" Are the Scriptures sufficient for me?

Paul writes, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, *equipped for every good work*" (1 Tim. 3:16, 17). We don't need nor has God promised that He would give us any further guidance and direction in life outside of that which He has so adequately provided in His Word.

Do we want guidance for the path our feet are to travel? "*Your word* is a lamp to my feet and a light to my path" (Ps. 119:105). Not impressions, hunches, circumstances, dreams, visions or feel-

ings of inward peace, but God's Word is our lamp and light.

The world around us has never been content with God's revealed will. In Moses' day, as Israel prepared to enter the promised land, they were warned against the pagan practices of the nations they would encounter there. God commands Israel,

"There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a wizard or a necromancer, for whoever does these things is an abomination to the LORD. And because of these abominations the LORD your God is driving them out before you. You shall be blameless before the LORD your God, for these nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the LORD your God has not allowed you to do this. "The LORD your God will raise up for you a prophet like me from among you, from your brothers-it is to him you shall listen" (Deut. 18:10-15).

Haddon Robinson comments that 90% of the tablets that have been unearthed by archaeologists from the ancient world relate to how divination is to be performed...90%!²

Today we are in danger in our search for "the will of God for our lives" to resort to a kind of Christian divination that is very much akin to that of the Canaanites. We seek to interpret "omens". In-

stead of looking at the quiver of a liver, we imagine that we can read God's will in the changing circumstances of life. We imagine we see it in closed doors and open doors. But what does the practical wisdom of Ecclesiastes teach us?

*"He who observes the wind will not sow, and he who regards the clouds will not reap. As **you do not know** the way the spirit comes to the bones in the womb of a woman with child, so **you do not know** the work of God who makes everything. In the morning sow your seed, and at evening withhold not your hand, for **you do not know** which will prosper, this or that, or whether both alike will be good" (Eccl. 11:4-6).*

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This is excellent advice for farmers and churches and pastors. We are to preach the Word in season and out of season. "The

wind blows where it wishes, and you hear its sound, but **you do not know** where it comes from or where it goes. So it is with everyone who is born of the Spirit" (John 3:8). How many times have you thought you were sure it was God's will to save a certain person, but nothing ever happened? Then, out of the blue, He saved someone you were least expecting.

It is not our task to attempt to interpret providence but to obey God's Word. Do you think when Jonah "found a ship going to Tarshish" he said, "What providence"? Initially Jonah seems to be quite at peace about his decision, because while a mighty tempest is raging above, Jonah had gone below and "was fast asleep". But neither feelings of peace nor a particular arrangement of circumstance were intended to reveal God's will to Jonah.

² Robinson, *Decision Making by the Book*, 15.

God's will was revealed in His Word, "Arise, go to Nineveh..."

It is God's Word properly interpreted that reveals the will of God. Proper interpretation is key. Careful attention must be paid to the context, history, grammar, etc. if we are to know God's will. Bible promise boxes or flipping through the Bible and blindly pointing at verses do not qualify. You might end up like the apocryphal person who successively pointed to Mt. 27:5, Lu. 10:37 and Jn. 13:27.³

You may be jarred by its shock value, but Bruce Waltke has hit the nail on the head when he entitles his book, *Finding the Will of God – A Pagan Notion*. God is not interested in revealing more of our futures either individually or as churches than He has already revealed in His Word.

Haddon Robinson relates a telling incident in the life of Denver Seminary. He, along with 17 other board members, needed to make a tough decision with regard to moving the seminary to a new location. There were a number of pros and cons involved. For one week prior to this meeting, each board member was asked to spend 15 minutes per day in prayer about this possible move. They all agreed to do this. Some people might assume that on this basis God would surely reveal His "will" to these godly men. On the day of the vote, the results were 9 for and 9 against!⁴ Go figure!

The sufficiency of Scripture is the crucial issue at stake. Just as we would assert that we have no need for prophecy today, because the canon is complete, so also we would assert that we have no need for any revelation beyond the Scriptures when it comes to guidance in our lives as individuals or as churches. We have all we need.

³ "...and he went and hanged himself", "...you go and do likewise" "...what you are going to do, do quickly"

⁴ Robinson, *Decision Making by the Book*, p. 109.

There is no perfect—mystical blueprint, bull's-eye—“will of God” for my life!

The Bible does not speak of a third category "will of God" that somehow I can find, if only I am sufficiently surrendered, committed, prayerful and sensitive to His leading. If the path I should take is not specifically revealed in Scripture, then I am truly free and responsible to make the wisest decisions I can for God's glory.

Possible Objections...

But what about putting out a fleece?

It doesn't take long in any discussion on guidance and the will of God before someone is bound to suggest putting out a fleece, like Gideon did. Surely this Biblical example gives us a pattern to follow! Or does it?

To begin with, Gideon had a personal encounter with the angel of the LORD and was clearly told, "Go in this might of yours and save Israel from the hand of Midian; do not I send you?" (Jud. 6:14). The only decision he had to make was whether or not to obey the Lord. In response to Gideon's first request for a sign, the angel of the LORD touches Gideon's sacrifice with the tip of a staff; fire springs up from the rock and consumes the sacrifice.

Gideon is still scared to go to battle against the Midianites. This leads to his request for dew to be on a fleece and not on the ground and then vice-versa on the next day. If we were in God's position, this would have tried our patience beyond the breaking point, but God graciously grants Gideon his further plea for these two confirming miracles.

If we were to follow the example of Gideon, we would need to have before us a clearly revealed command of God that we were afraid to obey. Then we would need to ask God to encourage us in the

path of obedience by performing not one or two, but three miracles, events that clearly supersede all the known laws of nature. If God did that for us, then we would obey Him. Anything short of this would not be putting out a fleece à la Gideon. I have yet to hear of anyone today that could legitimately claim to have followed this pattern.

But what about Genesis 24 and God's guidance in finding a wife for Isaac?

You know the story well. Aging Abraham sends his most trusted servant to the city of Nahor to find a wife for Isaac. The servant prays, "Let the young woman to whom I shall say, "Please let down your jar that I may drink," and who shall say, "Drink, and I will water your camels" – let her be the one whom you have appointed for your servant Isaac" (Gen. 24:14). Before he even finishes praying, Rebekah appears and does exactly that.

Several factors make this event unique in the history of redemption. Isaac has no choice. He must marry and have descendants in order for God's covenant promises to Abraham to reach fulfillment in Christ. He must not marry a Canaanite woman. Also, Abraham assures his servant that "The LORD...will send his angel before you, and you shall take a wife for my son from there" (Gen. 24:7). While God has promised to "supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19), he has not promised to

supply it in the same manner in which He did for Isaac on this occasion. Genesis 24 is where it is, not to give us a pattern for guidance, but to show us how God faithfully fulfills his covenant to Abraham in providing a seed which leads to our salvation!

But what about God's guidance of Paul on his missionary journeys?

"And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, "Come over to Macedonia and help us, And

when Paul had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them" (Acts 16:9, 10).

This vision and voice were unmistakably sent by God to guide Paul. But like other phenomena in the book of Acts, we must realize that many are descriptive and not prescriptive. At this stage in the founding of the church, God acted in certain ways that are not repeated through-

out the entire church age.

This vision was not sought after by Paul. He was not idly standing around afraid to move ahead until God showed him where to go. Nor was it the normal way in which Paul made his decisions. Notice the following statements: "Therefore, when we could stand it no longer, we thought it best to be left by ourselves in Athens" (1 Th. 3:1). "I wanted to visit you on my way to Macedonia, and

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to come back to you from Macedonia and have you send me on my way to Judea. Was I vacillating when I wanted to do this? Do I make my plans according to the flesh, ready to say “Yes, yes” and “No, no” at the same time?” (2 Cor. 1:16, 17). Paul readily acknowledged that all of his plans were subject to the secret will of God (cf. Rom. 15:32), but that did not paralyse him and prevent him from making plans that he could sometimes carry out and at other times couldn’t.

God is a God of amazing and miraculous providence.

He supplies the needs of His children, protects them, brings people and events into their lives, chastens them in love, uses them and blesses them in marvellous ways that often defy human comprehension. We must defend this individual and corporate involvement of God with His own until our dying day. But, to insist on God’s providential working is not the same as claiming that we can discover an “individual will of God” for our lives ahead of time.

Elevating Your Decisions by Making them God’s

One very common spin-off of an unbiblical view of guidance is that people will often describe their decisions or desires in language that is only appropriate to divine revelation. How frequently (even in Reformed Baptist Churches!) a statement is prefaced by, “The Lord told me...” or “I was led of the Lord to...” or “I knew it was God’s will for me to...” or “God showed me that I should...”

These same people would strongly oppose the charismatic movement with its claim to further revelation, but in the realm of decision-making they fall into exactly the same error.

By doing this, several dangers immediately present themselves. One is that

this approach places a person’s decision or action above criticism by anyone else, including themselves. How can you second-guess God? If God told you that you should enter the ministry, who is the church to question that? If the Lord led you to propose to Miss X, who is she to refuse? If a wife has prayed about it and knows that it is God’s will for her to engage in a particular venture, how can her husband question the wisdom of it?

This approach can also bring God’s wisdom into question. Decisions are initially ascribed to God by individual believers, by pastors, by churches and by seminaries that later appear rather foolish. And when events don’t work out as planned or hoped, then “God” has to “change” His original leading to plan B and life goes on. This approach to guidance is akin to secular crystal ball gazing. When it seems to work, everyone hears about it. When it doesn’t, then you hope no one remembers that God “led” you to do it.

Why has this approach become so popular?

If it is not biblical, then how did it become the almost unopposed view for the last several generations of Christians? There are several contributors to the widespread acceptance of the mystical blueprint view of guidance and the will of God.

First of all, it fits quite well into the mindset of the *Pentecostal /Charismatic /Vineyard movement* and its acceptance of and emphasis on ongoing revelation. No one among them would question you if you prefaced a decision with “The Lord told me...”

Secondly, this approach receives strong support from the *Keswick teaching* of “let go and let God”. There is an unbiblical quietism that lays at the root of this view of guidance and that permeates

so much of the popular Christian books on sanctification and the Christian life. You must not make your own decisions. That would be to proceed in “the energy of the flesh”. Let God make them for you. As long as you are fully surrendered and abide in Christ, the path you should take will light up step by step. We can see this in some of the older hymns:

Take time to be holy,

Let Him be thy guide,

And run not before Him,

Whatever betide.

Thirdly, *hyper-Calvinism* opens a person up to this view of guidance. They both share a de-emphasis on human responsibility. If God is sovereign over my life, then the best path through life is one where I just wait to see what God will do. Medical wisdom may suggest that it would be good to have a colonoscopy at 50, but since my life is in the hands of a sovereign God, and since I can't die before His time for me, then it really doesn't matter if I get one or not. There is a real danger in hyper-Calvinism if we begin to think that our decisions really don't make any difference. The Bible repeatedly asserts that our decisions do affect our lives. Remember Mordecai's words to Esther? “For if you keep silent at this time, relief and deliverance will rise for the Jews from another place, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?” (Esth. 4:14). Yes, God is sovereign over all things, but in His sovereignty He may permit you to reap the consequences of failing to make important and tough decisions when they need to be made.

Fourthly, this approach to guidance often thrives when *Biblical Theolo-*

gy is neglected. As we illustrated with Isaac in Genesis 24, God's progressive revelation of His plan of salvation takes a back seat, while “how this verse speaks to me today”, regardless of its context, now sits behind the wheel. With no New Testament warrant, Israel's experience of never making a move in the wilderness until the cloudy/fiery pillar moves is made the pattern for believers today never taking a step until they are sure that the Lord is leading them to do something or go somewhere. The book of Acts likewise suffers interpretively when its apostolic age context is forgotten.

Fifthly, *shoddy exegesis* has allowed this position to take much deeper root than it otherwise might have. This is true in Proverbs 3:5, 6 which is about wise, godly living and not about guidance for the future. Tim LaHaye, in *Finding the Will of God in a Crazy Mixed Up World*, suggests that Romans 12:2 is describing three levels to God's will: good, acceptable, and perfect. God's "perfect" will (frequently referred to as the “centre of God's will”) is the ideal place to be. If we fail to discover that and get off-track, we may end up with God's "acceptable" will. However, if we strike out on that one, we might be left with simply God's "good" will for the rest of our days. Need I say more? If you repeat something loud enough and long enough, many will think it's true, especially if those repeating it are pastors, seminary professors and missionaries.

Sixthly, waiting for God to reveal His perfect will *naturally appeals to those of us who find decision making difficult*. It can be a daunting task at any age. But, our teens and young adults especially feel the pressure. So many life-affecting decisions are crying out to be made at a time in one's life when youthful inexperience makes it that much more difficult. You are afraid of making a mistake. You don't want to live with Mom and Pop all your

life (and they probably don't want that either!) If only God would lay it all out for you. This view tells you He will. I bought into that as a teen. But, because it isn't biblical, I suffered like many others with the constant frustration of never being sure of what God was "telling" me.

Seventhly, *our western world is very individualistically oriented*. We do not ask, "What is God's plan for the life of the church and how do I fit into that?" We want to know, "What is God's plan for *my* life?" The thought that God's will is revealed in His Word and is the same for all believers everywhere doesn't cater nearly as much to a "me" generation.

Finally, it is attractive because it gives the appearance of having *a close, daily, intimate relationship* with God. We speak to Him in prayer. He speaks to us, nudges us, whispers to us "This is the way, walk in it" (Isaiah 30:21). Life is good. Success marks our path because we are living our lives in step with the Spirit.

There is a better way

Then, Pastor, what can you tell me about making decisions biblically?

The process is actually very liberating when properly understood. **We start with God's revealed will**. It is the living Word of the living God! There are so many clear directions in the Scriptures to shed light on our path. Even today it is crucial that we make decisions about our walk with God, about our sins that need to be dealt with, about our relationships with others, about our families and churches, realizing that the decisions we make today will affect us tomorrow and the next day and even for all eternity!

The more we know and take delight in God's Word, the easier it is to make those decisions. We must seek to understand not only the commands of our Saviour, but also the principles found in the Bible. Pity the unsaved who lack the compass we have.

We fill our lives with **prayer**. We do seek to have a close, daily, intimate relationship with God. We spend each day before him, with all of our problems, sins, opportunities, responsibilities, and, yes, decisions that need to be made. We come to Him worshipfully, thankfully, humbly and with confident childlike trust. We ask for wisdom. We ask that He would bring into our lives whatever would give Him most glory and result in spiritual good in our lives and the lives of those

around us, our earthly families, our brothers and sisters in Christ, the lost.

Then, if decisions need to be made, we make them, confident that where God has not told us what to do in His Word, that there we have freedom to choose what

we think is best. If the decision is a major one, then the advice and counsel of others wiser and more experienced than we are can be helpful. We do well to consider the circumstances that God in His providence has surrounded us with. They may indeed affect our decisions. We need to know ourselves, having a realistic view of our gifts and abilities, our strengths and weaknesses, our likes and dislikes, our limitations. A good dose of common sense comes in very handy, and so does a wife who is a gift from God (if you are so blessed).

Should we ever follow a hunch, an unexplainable impression, a feeling we

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have about a situation or a person? Why not? Live dangerously once in awhile. Just remember, as Friesen wisely and profoundly says, “**Impressions are impressions**”!⁵ You can’t be sure where they come from. They may be from a memory you have, from a fleeting conversation with someone, Satan trying to confuse you, the Lord bringing something to mind, or the result of a greasy angus burger for supper last night. Just make sure that hunches are not the backbone of how you make decisions in life.

If you are filled with a love for the Lord and the truths of His Word, then you are in a very safe position to do whatever you want! It is similar to what Jesus says in John 15:7, “If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.” It is safe to say that, because what you really want is that all may be done to the glory of God.

If it is important that a particular decision be made by a certain time, then **don’t procrastinate**. Make it. Haddon Robinson gives the following illustration:

Former President Ronald Reagan said he learned the importance of decision-making early in life. An aunt had taken him to a cobbler to have a pair of shoes made for him. The shoemaker asked young Ronald Reagan, “Do you want a square toe or a round toe?”

⁵ Friesen, *Decision Making and the Will of God*, 89.

Reagan hemmed and hawed. So the cobbler said, “Come back in a day or two and let me know what you want.”

A few days later the shoemaker saw Reagan on the street and asked what he had decided about the shoes. “I still haven’t made up my mind,” the boy answered. “Very well,” said the cobbler.

When Reagan received the shoes he was shocked to see that one shoe had a square toe and the other a round toe.

“Looking at those shoes every day taught me a lesson,” said Reagan, years later. “If you don’t make your own decisions, somebody else will make them for you!”⁶

We will make some wise decisions and also our share of foolish ones. That’s life! But over all of life our sovereign God sits enthroned, working “all things together for good for those who love Him and are called according to His purpose” (Romans 8:28).

So, how then should we live? **Joyfully obey God’s revealed will. Confidently trust His decreed will. Then, prayerfully make the thousands of decisions that are a normal part of every believer’s life.**

⁶ Robinson, *Decision Making by the Book*, 150.

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Also highly recommended and free: Roger Fellows' updated edition of his F.R.P.S. paper from March 12, 1990 that is now available on the SGF website.