



CALVARY

“Cross” or “Crossroad”

This is the junction where God meets man to deliver the opportunity to experience a redeemed and reconciled life.

LESSON 6

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CALVARY – *The Intersection of Divine Intent and Human Will*

Categorically, all the decisions Jesus made were in complete alliance with the Word of God; as Jesus stated, “My meat is to do the will of Him that sent me” (John 4:34).

- In the backdrop of this verse, the Samaritan woman Jesus met at the well had returned to her city to report on what had happened to her “Come see a Man...” (**John 4:28-34**)
- As the people from the city was coming out to meet Jesus, his disciples encouraged Him to eat (V 31) and He said something intriguing – “I have **food [meat – brōsis]** to eat of which you do not know.” (V 32)
- V 33 This statement baffled the disciples who wondered who had brought Him food
- “My **food [meat—brōma]** -- is to do the will of Him who sent Me, then Jesus said in V 34 and to finish His work
- Jesus here further explains what he said in V 32 – that His great object—the great design of His life—was to do the will of God.

CALVARY – *The Intersection of Divine Intent and Human Will*

- He came to that well weary and thirsty, and probably hungry; yet an opportunity of doing good presented itself, and He forgot His fatigue and hunger to offer comfort
- Seeking to save souls was the one great objective which absorbed all His powers, and made Him forget His weariness and His wants.
 - The mind that is so absorbed in doing the will of God will ever be able to rise above fatigue, and hardship
 - Job 23:12: “I have esteemed the words of his mouth more than my necessary food.”
- From this we learn that the main business of our lives is not to avoid fatigue or to seek the supply of our temporal wants, but to do the will of God.
- ***The will of him that sent me*** is in regard to the salvation of men (John. 6:38 “For I have come down from heaven, not to do My own will, but the will of Him who sent Me.)
- In John 4:34 Jesus said He came to “**To do**” the will (literally *in order that I do*) emphasizing the *end* and not the *process*.
- And not just to do but to *finish his work* -- To *complete* or fully to do the work which He has commanded in regard to the salvation of men.

CALVARY – *The Intersection of Divine Intent and Human Will*

- It is *His* work to provide salvation, and *His* to redeem, and *His* to apply the salvation to the heart.
- Jesus came to *do it* by His **teaching**, by His **example**, and by His **death**, as a means of making amends (expiation) for mankind's sin.
- And He shows us that, if *He* was so diligent for *our* welfare, if He bore fatigue and want to benefit *us*, then *we* should be diligent, also, in regard to our *own* salvation, and also in seeking the salvation of others.
- And He purposed to **Finish** (*accomplish*) the work, which indicates not merely bring to an end, but to *perfect completion* (**teleioō**)
 - **John 17:4** I have glorified thee on the earth: I have finished (**teleioō**) the work which thou gavest me to do.
 - **John 19:30** When Jesus therefore had received the vinegar, he said, It is finished: (**tetelestai** – an accounting term meaning paid in full) and he bowed his head, and gave up the ghost.

CALVARY – *The Intersection of Divine Intent and Human Will*

- When Jesus uttered those words, He was declaring the debt owed to His Father was wiped away completely and forever.
- It does not mean that Jesus wiped away any debt that *He* owed to the Father; rather, Jesus eliminated the **debt owed by mankind**—the debt of sin.

All good decisions should be measured through the filter of what is in line with God's will, which is found in God's Word.

As He made decisions in life, He did so with an underlying commitment to obey the directives of His Father.

We should have an attitude that we will always obey the directives and guidance of God in making a particular decision.

We need to study the Scriptures and seek God in prayer to discern His will, but we should not have to pray about doing what we already know God wants us to do.

CALVARY – *The Intersection of Divine Intent and Human Will*

“If doing the will of the Father is our “meat,” **How can we know God’s will for our lives? What does the Bible say about knowing God’s will?”**

Purposing to keep the teachings of Jesus, He said that His true relatives are those who know and do the Father’s will: “Whoever does God’s will is my brother and sister and mother” (Mark 3:35).

In the parable of the two sons, Jesus rebukes the chief priests and elders for failing to do the will of the Father; specifically, they “did not repent and believe

- Matt. 21:28-32 **Jesus said to his critics,** “Tell me what you think *of this parable*: “There once was a man with two sons. The father came to the first and said, ‘Son, I want you to go and work in the vineyard today.’ ²⁹The son replied, ‘I’d rather not.’ But afterward, he deeply regretted what he said to his father, changed his mind, and decided to go to the vineyard. ³⁰The father approached the second son and said the same thing to him. The son replied

CALVARY – *The Intersection of Divine Intent and Human Will*

‘Father, I will go and do as you said.’ But he never did—he didn’t go to the vineyard. ³¹Tell me now, which of these two sons did the will of his father?” They answered him, “The first one.” Jesus said, “You’re right. For many sinners, tax collectors, and prostitutes are going into God’s kingdom realm ahead of you! ³²John came to show you the path of righteousness, yet the despised and outcasts believed in him, but you did not. When you saw them turn, you **neither repented of your ways nor believed his words.**”

- **V 28** speaks to the practicality of true religion – it is a “bringing forth fruit unto God.”
- **V 29 -- He answered and said, I will not**— Richard Chenevix Trench, Irish Anglican Bishop, noted the *rudeness of this answer*, and the total absence of any attempt to excuse such disobedience, both characteristic; **representing careless, reckless sinners resisting God to His face.**
- **V 30 And he came to the second, and said likewise. And he answered and said, I go, sir**—The emphatic “I,” here, denotes the **self-righteous complacency** which says, “God, I thank thee that *I* am not as other men” (Luke 18:11)

CALVARY – *The Intersection of Divine Intent and Human Will*

- He said he would go, **but he went not**—and He did not “afterward repent,” for there was here no *intention* to go. He is part of that group which “say and do not” (Matt 23:3)—**a falseness more abominable to God than any other**
- **V 31** Jesus asked which one did the will of the Father and **consensus was the First**
- Jesus concurred, comparing the sons actions to the publicans and the harlots who were now obeying God, while the Pharisees and leaders were holding back.
- The early life of the Publicans and harlots was a flagrant refusal to do what they were commanded; it was continued rebellion against the authority of God.
- The chief priests and the elders were the second son, who said, I go, sir, but went not.
- They were called early, and all their lives professed obedience to God, but never rendered it; **their life was one of continued disobedience.**
- **The people doing not believe Noah nor the baptizer—In fact,** they “were willing for a season to rejoice in his light” (John 5:35); but would not receive his testimony.

CALVARY – *The Intersection of Divine Intent and Human Will*

- **V 32.** Jesus then inserts a reference to the Baptizer, who came in the way of righteousness—i.e., calling people to repentance; as Noah “a preacher of righteousness” called people to flee from the wrath which was to come (II Pet. 2:5)
- **But the publicans and the harlots believed him**—Of the publicans this is twice expressly recorded, Luke 3:12; 7:29. Of the harlots, then, the same may be taken for granted, though the fact is not expressly recorded.
- These outcasts gladly believed the testimony of John to the coming Savior, and so hastened to Jesus when He came (Luke 7:37; 15:1)
- **“...and ye, when ye had seen it, repented not afterward, that ye might believe him**—instead of being “provoked to jealousy” by their example, they were unmoved

At its most basic, the will of God is for us to repent of our sin and trust in Christ; and if we **have not taken that first step**, then we have not yet accepted God’s will.

CALVARY – *The Intersection of Divine Intent and Human Will*

Once we receive Christ by faith, we are made **God's children** (John 1:12), and He desires to lead us in **His way**.

- **Psalm 143:10** Teach me to do Your will, For You *are* my God; Your Spirit is good. Lead me in the land of uprightness.
 - *I just want to obey all you ask of me. So teach me, Lord, for you are my God. Your gracious Spirit is all I need, so lead me on good paths that are pleasing to you, my one and only God! (TPT)*
- God is not trying to hide His will from us; He wants to reveal it.
- In fact, He has already given us many, thought the many directions in His Word.
 - We are to “**give thanks**” in all circumstances; for this is God’s will for you” (1 Thess. 5:18)
 - We are to **do good works** (1 Peter 2:15).
 - And “it is God’s will that you should be sanctified—avoiding sexual immorality” (1 Thess. 4:3)

CALVARY – *The Intersection of Divine Intent and Human Will*

God's will is **knowable** and **provable** – Rom. 12:2 “Do not conform (**syschēmatizo**) any longer to the pattern of this world, but be **transformed (metamorphoō – to change through process)** by the renewing of your mind. Then you will be able to test and approve (**dokimazō—to test for approval**) what God's will is—His good, pleasing and perfect will.”

- This passage gives us an important sequence: the child of God refuses to be conformed to the world and instead allows himself to be transformed by the Spirit.
- As his mind is renewed according to the things of God, *then* he can know God's perfect will

As we seek God's will, we should make sure what we are considering is not something the Bible forbids.

- For example, the Bible forbids stealing; since God has clearly spoken on the issue, we know it is *not* His will for us to be bank robbers—we don't even need to pray about it.

CALVARY – *The Intersection of Divine Intent and Human Will*

- Also, we should make sure what we are considering will **glorify God** and **help us** and others grow spiritually

Knowing God's will is sometimes difficult because it **requires patience**; so it is natural to want to know all of God's will at once, but that's not how He usually works.

He reveals to us a step at a time—each move a step of faith—and allows us to continue to trust Him.

The important thing is that, as we wait for further direction, we are busy doing the good that we know to do

- **James 4:13-17** Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; ¹⁴ whereas you do not know what *will happen* tomorrow. For what *is* your life? It is even a vapor that appears for a little time and then vanishes away. ¹⁵ Instead you *ought* to say, "If the Lord wills, we shall live and do this or that." ¹⁶ But now you boast in your arrogance. All such boasting is evil. ¹⁷ ***Therefore, to him who knows to do good and does not do it, to him it is sin.***

CALVARY – *The Intersection of Divine Intent and Human Will*

- Here James offers common Jewish and Stoic wisdom to which few readers would theoretically object, although many were undoubtedly not heeding it.
- “If God wills” was a conventional Greek expression but fit Jewish piety well; it appears elsewhere in the NT (Acts 18:21; 1 Cor. 16:7).

In the text of James 4:13-17, he gives a warning against arrogant self-confidence, pride, criticism and self-confidence which all seem to go together.

- Humble people pray for God to help disobedient Christians, and they try to love them back to fellowship with Christ.
- The humble know how to say “If the Lord wills” as they make their plans day by day.
- But these believers were boasting of their plans and anticipated success.
- The Spirit warns them that this carnal boasting and self-confidence is dangerous.
- To begin with, we know nothing about tomorrow; only God knows; and the person who boasts about tomorrow is claiming to be God!
- Furthermore, life itself is uncertain—like a cloud that quickly comes and goes (Job 7:7; Psl. 102:3).

CALVARY – *The Intersection of Divine Intent and Human Will*

- We do not even know when life will end, so how can we be so confident?
- We ought to say, “If the Lord wills, we shall live ...” Every believer needs to keep before his or her eyes an awareness of the brevity of life.
- Psl. 90:12 “So teach us to number our days, that we may apply our hearts unto wisdom”
- Boasting about an unknown future is sin, yet so many people make their plans without praying or seeking the mind of God.
- They live like the worldly sinner who thinks he has security for the future, but discovers he has lost everything (Luke 12:15–21).
- V.17 sums up the chapter and points out that we can **sin by neglect** as well as by **deliberate action**.
- It is not simply what we do, but also what we do not do, that is sinful.
- This is why the Puritans used to talk about “sins of commission” and “sins of omission.”
- Life is so brief that we cannot afford to waste it. We must make our lives count for Christ before He returns

CALVARY – *The Intersection of Divine Intent and Human Will*

Often, in seeking the will of God, we want God to give us specifics—where to work, where to live, whom to marry, what car to buy, etc.

But God allows us to make choices, and, if we are yielded to Him, He has ways of preventing wrong choices.

- **Acts 16:6-7** Now when they had gone through Phrygia and the region of Galatia, they were forbidden by the Holy Spirit to preach the word in Asia. ⁷ After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.

The execution of the will of someone is closely connected to our relationship with that personage; and the better we get to know a person, the more acquainted we become with his or her desires.

For example, a child may look across a busy street at the ball that bounced away, but he doesn't run after it, because he knows "my dad wouldn't want me to do that." se he knows his father.

CALVARY – *The Intersection of Divine Intent and Human Will*

He doesn't have to ask his father for advice on every particular situation; he knows what his father would say

The same is true in our relationship to God. As we walk with the Lord, obeying His Word and relying on His Spirit, we find that we are given the mind of Christ (1 Cor. 2:16).

- We know Him, and that helps us to know His will.

- Prov. 11:5 “The righteousness of the blameless makes their paths straight, but the wicked are brought down by their own wickedness”

If we are walking closely with the Lord and truly desiring His will for our lives, God will place His desires in our hearts.

The key is wanting God's will, not our own. “Delight yourself in the LORD and He will give you the desires of your heart” (Psalm 37:4).

CALVARY – *The Intersection of Divine Intent and Human Will*

The writer of the book Hebrews declares (10:5-10) “Therefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:⁶ In burnt offerings and sacrifices for sin thou hast had no pleasure. ⁷ Then said I, Lo, I come (in the volume of the book it is written of me,) **to do thy will, O God.** ⁸ Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; ⁹ Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. ¹⁰ By the which will we are sanctified through the offering of the body of Jesus Christ once for all.”

- **V 7 aligns itself with the heart of this lesson – “I come” —rather, “I am come.”**
- Here we have the creed, as it were, of Jesus:
 - (a) *‘I am come to fulfil the law,’* Mt 5:17
 - (b) *I am come that I may preach,* Mark 1:38

CALVARY – *The Intersection of Divine Intent and Human Will*

- (c) to **call sinners** to repentance, Luke 5:32
- (d) to **send a sword** and to **set men at variance**, Mt 10:34, 35
- (e) I came down from heaven to **do the will of Him that sent me**, John 6:38, 39 (Psl. 40:7, 8)
- (f) I am sent **to the lost sheep** of the house of Israel, Matt 15:24
- (g) I am come into this world **for judgment**, John 9:39
- (h) I am come that they **might have life**, and might have it more abundantly, John 10:10
- (i) *I am come to save* what had been lost, Matt 18:11; Luke 19:10: I Tim 1:1
- (k) *I am come to save men's lives*, Luke 9:56
- (l) *I am come to send fire on the earth*, Luke 12:49
- (m) *I am come to minister*, Matt 20:28; as “the Light,” John 12:46
- (n) *I am come to bear witness unto the truth*, John 18:37.

The Man Jesus decided to obey the will and wishes of God the Father and suffice it to say He hit every target He aimed at

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- Like the Priest's hand on the Azazel the *hand* of God *determined* all that was done to Christ
- Besides the covenant of God with man through Christ's blood, there was another covenant made by the Father with the Son from eternity.
 - Oblation, intercession, and benediction, are bound in His three priestly offices

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