

Don Hargrove  
Faith Bible Church  
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<http://www.fbcweb.org/doctrines.html>

**Personal Study of the Bible-85**  
**Galatians 4:6—God’s Spirit and our 1<sup>st</sup>-2<sup>nd</sup> Order Wills**

Galatians 4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"

Galatians 4:6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον· ἀββα ὁ πατήρ.

This verse attests to the ministry of the Holy Spirit in every Church Age believer’s life. Note that the Holy Spirit is said to be in our hearts (*kardias, καρδίας*). The dominant feature of the heart is the will, which also exercises the final assent of the 2<sup>nd</sup> act of the mind (judgment). We all take in information by our senses from which intellect penetrates and abstracts essences, from which we make judgments about their relation to reality. It is in the last part of the judgment that the will comes into play as it either assents to or dissents for accepting the judgment as corresponding to reality; what is accepted forms the basis of the heart. For example, an unbeliever may hear believers talking about some doctrine, say the Incarnation. What he hears forms a phantasm from which his immaterial mind penetrates and abstracts the metaphysics of meaning, the form. Once his intellect has abstracted the form, a second part of judgment takes place to give or deny assent to the reality of the content of information. The unbeliever does not have the Holy Spirit to enable him to see the Incarnation as corresponding to reality, and so he will reject it outright.

However, because the Christian does have the Holy Spirit, he has divine illumination to accept the Incarnation as corresponding to reality. Again, whatever is accepted or rejected forms the content, attitude, and reality in the heart. Not only does the Holy Spirit give us the capacity to see spiritual truth as corresponding to reality, the Holy Spirit works in the life of every believer according to his 2<sup>nd</sup> order higher will (global order). This is what sanctification is all about. As long as the believer has a healthy 2<sup>nd</sup> order will, then God can change his 1<sup>st</sup> order will and volition. Furthermore, any believer who has a 2<sup>nd</sup> order volition will make 1<sup>st</sup> order decisions to habitually live in fellowship with God. The unbeliever has no 2<sup>nd</sup> order global will for God, so it is literally impossible for the unbeliever to receive progressive sanctification. The unbeliever must be regenerated at which time he will gain a global 2<sup>nd</sup> higher order for God after which God can work *in cooperation* with that 2<sup>nd</sup> order will and volition to bring about an experiential change in his life in his 1<sup>st</sup> order will. Note the **cooperative activity** in progressive sanctification in the believer:

Philippians 2:12 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, **work out your salvation** with fear and trembling; 13 for it is **God who is at work in you**, both to will and to work for His good pleasure.

Salvation-sanctification is totally the work of God (Eph. 2:8-10), accomplished in an instant. However, progressive-sanctification is a cooperative effort, which takes a lifetime and is never complete until we are face-to-face with the Lord. In progressive sanctification God works/changes the 1<sup>st</sup> order will according to the believer's second order desires. However, if the believer loses his second order desire for God, God will harden his heart (cf., the hardening of believers in Isaiah, Jeremiah, Ezekiel). Negative 2<sup>nd</sup> order will is always judged by hardening of the heart; the punishment fits the crime. One of the most frightening things in the world for any believer is to recognize that God hardens the hearts of not only unbelievers, but also believers whose hearts have become corrupt by dominant activity in the first order will (carnality, reversionism), which can destroy 2<sup>nd</sup> order higher will for God.

Consider David. David was a man after God's own heart (Acts 13:22, "who will do My will" = 2<sup>nd</sup> order volition, which is the effective 2<sup>nd</sup> order desire on a 1<sup>st</sup> order volition), which means that he had a healthy 2<sup>nd</sup> order global will for God. However, when he saw naked Bathsheba (he should have been with his men in battle; he was out of the geographical will of God), his first order will was tempted, and instead of turning away, he committed mental and then physical adultery (1<sup>st</sup> order - volition). At this point David is a fragmented believer. He still has a global 2<sup>nd</sup> order will for God; however, his 1<sup>st</sup> order will has fragmented his former wholeheartedness (inner integration). Instead of confessing his sin and turning from it, David lived in denial for about a year, where he experienced the fragmentation and misery as recorded in Psalm 51 and 32. David well-recognized his crucial need for the Holy Spirit to strengthen (Psa. 51:10) his first order will and making his first order will truly free (51:12) from the otherwise overpowering influence of sin:

Psalm 51:10 Create in me a clean heart [prayer from 2<sup>nd</sup> order will], O God, And renew a steadfast spirit within me [give me a strong 1<sup>st</sup> order will]. 11 Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me [power for sanctification]. 12 Restore to me the joy of Thy salvation, And sustain me with a willing spirit [a free and healthy 1<sup>st</sup> order will].

David knew very well that without the Holy Spirit there was no hope for his defective, vagrant, and evil will. Without the Holy Spirit, his 1<sup>st</sup> order will and volition would continue crave (desire) and do (volition) evil instead seeking God. Likewise, without the Holy Spirit our 1<sup>st</sup> order wills will never change—we will never change regarding the sins and evils we love in our 1<sup>st</sup> order. Only God can change our 1<sup>st</sup> order will and character. But He cannot even do it unless there is a second order will for Him to work with. If God changed us without a desire from our 2<sup>nd</sup> order will, He would actually be violating us and making us into something we do not even desire. I will spend more time on this in the next Bible class when I cover the foregoing passage.

Galatians 4:6 not only teaches the *objective fact* that the Holy Spirit is given to every believer, but that there is a *subjective element* to His ministry. Because of the Holy Spirit we can live in intimate conscious reality of our relationship with our Heavenly Father. The phrase "Abba, Father" is an Aramaic word for "father," a term of endearment. It is impossible for this to be a reality without the Holy Spirit. Our conscious reality (our minds conforming to Reality) of our relationship with God is only possible because of the indwelling Holy Spirit. Because of the

Holy Spirit, genuine sons and daughters of God can cry out to their Father. He is always there loving us. There never has been a time when He did not love us and seek to be closer to us. If the closeness is not there, the problem is always with us, and ultimately our desires. All it takes is our 2<sup>nd</sup> order desire, what we really think is Good. Grace teaches us that God does not accept us because of who and what we are. He accepts us because of Jesus Christ. We can live in the reality of this eternally secure relationship by living in the Spirit, who will always strengthen and free our will and thus transform our character experientially. *Quo Vadis?*

Truth matters!

In 'Ehyeh,

Pastor Don