

Text SD 4: Submission to God's Will is True Freedom

God's will is love for us - and our love for God leads us to love His will. A paradoxical truth is that we can become free only when we fully submit our will to God's will.

"Our Creator is harmony. God's goodness and grace bring tranquility and peace to man's mind if he is open to it, that is, receptive to it. This is the divine-spiritual tone which attunes spiritual beings to God the Creator" (Weidner 2008b:115). "If we love God's will, we will find it, and His pleasure in all things will be ours as well" (Merton 1954:79).

In the words of Catholic priest and Trappist monk Thomas Merton, "'Here is what God has willed for me.' In this I find his love, and by willingly accepting it, I can return his love and with it give myself to him, to grow according to his will into the contemplation which is eternal life'. By joyfully submitting to his will and joyfully fulfilling it, I have his love in my heart, because my will is now the same as his love and I am on the way to becoming what he is, who is love" (Merton 1954:17).

Sura 4:79 states, "Whatever good befalls you comes from God, whatever bad befalls you comes from yourself" (quoted from Gramlich 1998:67). Therefore, one of the most important stages in the path to God in Sufi mysticism is tawakkul, that is, complete trust in God and unconditional self-submission to His will (cf. Schimmel 1975:117).

Submission to the will of God has - in a positive sense - to do with humility: The further a person is in his spiritual development, "the more humility gains objective, scope and dominance in his spirit. Its cultivation is always pure, bright and clear, recognizable to the reasonable and wise, and voluntary submission ensures compliance with the laws and makes rich in inner joys. Humility illuminates the seemingly dark lot, destiny or karma of many a man, ennobling his life and radiating tranquility, peacefulness, harmony of conscience and contentment" (Weidner 1986:68). In this regard, humility is "the cornerstone to every virtue, the basic virtue of the sensible and wise on the way to God" (Weidner 1986:69).

"Humility consists in being exactly the person you are before God, and since no two people are exactly alike, provided you are humble enough, you will be yourself, not like anyone else in the world" (Merton 1954:69). However, you "can never be quite sure ... whether you are really being true to yourself or merely assuming to draw an enclosure around the false personality which is the creature of your hunger for validity. The greatest humility can come precisely from the effort to maintain your balance in such a situation, to continue unswervingly to be yourself without stiffening to it and without pitting your false self against the false selves of others" (Merton 1954:71).

"The right-thinking man modestly beats his breast and knows that he is nothing against his Father. He says: 'Father, never my will be done, but always yours! Be, therefore, please, merciful to all my transgressions, and give me strength that I may pass thy trials with success!' For when he asks and goes fully out of himself, as far as he is able, and uses his strength, the Father sees that he wants to work and also sends him help so that he does not fall short" (Weidner 1987:162).

Self-subordination to the will of God means the abandonment of one's own selfish will: "Nothing ... makes one a true man than the abandonment of the will. Truly, without giving up the will in all things we accomplish nothing at all before God" (Eckehart 1979:69).

"And what is more strengthening than to let the will of God rest upon one, to live with the will of God, and to work in the will of God? There is nothing more strengthening! For the will of God is the most convincing, the most powerful thing there is on earth and in all spheres and realms" (Weidner 2006b:175 and Weidner 2008a:178).

"Our response to Christ's humility can only be, 'My God, I will persevere with you. I have understood thee. Accept my frail humility. I will renounce exercising any power except the power of humility'" (Boros 1978:69).

The personal, human will is valuable and good for the individual development only if it fits into the "all-harmony will" of God (cf. Weidner 1992:74). And: "It is important for you ... first of all to push your development, to arrange your will into the will of God and so to resonate in the all-harmony will, so that you can be promoted by God, by Christ, by the spirit world of God!" (Weidner 1992:76).

"You make your decisions only supposedly with your free will. And still this is not yet that free will which God wants from you. He asks you for it, but he expresses it differently. The basic idea here is: To place yourself under the free will of God, and to do so voluntarily. This expression means: that I trust in God and that I trust in Christ, because he leads me to the Father. So when I surrender my free will, I am trusting in God. Then I trust in Christ, because I know: He leads me to the Father, and the will of the Creator is the best for me!" (Weidner 2003b:105/106).

"The spirit-divine love can only become active if I 1. voluntarily submit to the will of the Father, 2. conform to the will of the Father, 3. if I realize that my will does not correspond to the love laws of the Father" (Weidner 2003b:106).

The Christ-Spirit works in the crown of the head (cf. Weidner 1992:117). In the sense of John 4:34, "Father your will be done on me and through me!" (cf. Weidner 1998a:43).

"Let everything you think and do be in God's hand, for from Him comes all life, all strength, and your toil and striving is then blessed if it is in the will of God!" (Weidner 2008a:181).

The following questions can help align with God's will:

- "1. If I do what I intend to do now, is it absolutely necessary for my material life here on earth?
2. Does it bring me something for my eternal life, for my spiritual path, to reach my goal?
3. Does it bring something in the sense of charity, can I help my brother or sister with it to also develop further?" (Weidner 2002c:291).

If we live "in conformity with the will of Christ and thus also with the will of God" (Weidner 2002b:19), no one can harm us spiritually (cf. Weidner 2002b:19). "He who lives in God knows

no hardships, for with God there is only fullness and pure truth in the being of life" (Weidner 2004:18).

The Creator-and only He-bears absolute freedom within Himself (cf. Weidner 2005b:66). "Spirit beings evolving to perfection, when they live and work in the will and lawful course of the Creator, when they fully fulfill the Creator's law, have an assured freedom in themselves" (Weidner 2005b:66).

"God's will is in fact, in truth, and in reality law-form and law-object. His will is law to us all, and without these laws, that is, without the will of God, we cannot exist! Seen in this way, dear brothers and sisters, the laws are authoritative for us and for our existence for the realization of the possibility of existence, also on this earth...!" (Weidner 1982a:63).

"God, shining on an absolute level, recognizes the helplessness of man and gives and gives, and loves and loves" (Weidner 1988:72).

"What does God want from you? He wants you to take that development which he has put into the Higher I-Consciousness and which leads to perfection in the Superego-Consciousness, so that you fully understand all that you cannot yet bear and grasp! But when you will have reached the super-ego-consciousness of perfection, then you will not only understand the laws of God, but also live in God to a certain degree! ... And the more spiritual, the more perfect you will become and the closer you will come to God, the more you will have that rejuvenating, spiritualizing, ennobling tendency - you say 'transfigured body!' -, that transfigured basic spiritual vibration, which you love so much in Christ: the so-called resurrection body!" (Weidner 1982a:175).

"Radiate God's will, pass it on over this earth, say: 'Father, your will may be done around our whole earth, so that our earth may be freed from dark powers by your will.' Beloved Father, may your will be done everywhere, also with our rulers. Please help them that they also govern our countries with your will.' Then many things can still be changed, then the earth can still receive much light, much fatherly love" (Weidner 2003b:164/165).

People of good will exhibit the following characteristics:

- "a) The realization that he has committed errors against the law of God.
- b) That out of this realization he wants to make amends for the mistakes.
- c) That, however, the faults cannot be removed by doing nothing, but only by hard work on oneself and one's fellow men.
- d) The good will is the willingness to take upon oneself even hard things and thereby begin the return to the law.
- e) Man can only be considered a being of good will if he makes an effort to break the fetters and to take upon himself free, unconstrained work in order to thereby come into higher vibrations so that he can improve his own lot and that of his brothers and sisters" (Weidner 1987:99/100).

According to Weidner (1987:100-102), a person of good will acts as follows:

- He seeks protection and help in prayer.
- In conflicts with others, he seeks reconciliation, harmony, kindness and love.
- He demonstrates his good will so that others can learn from him.

- He puts others' faults in the background, does not mention them and at most gives them clarification about them later and in peace.
- He continuously tries to think, talk and do well.
- He unselfishly gives his knowledge of spiritual things to others, if that is possible.
- He is ready to make sacrifices, for example, for other people.
- He helps others and tries to remove traps from the neighbor's way.
- He tries to bring others closer to God and Christ through prayer and day.
- He is joyful.
- He avoids quarrels with other people.
- He always seeks to tell the truth, even if it is difficult (no white lies!).
- He does not worry and trusts in God.
- He always tries to strengthen his good will.

"Learn to live godly! See, ... this circle of knowledge clearly connects to humility. To live God-willingly on this earth means nothing else than to recognize why I am bound on this earth, what I have to erase, what I have resolved to fulfill. Therefore, humility is the preliminary stage to living God-willingly. A God-willed life also includes that I acquire that level of consciousness which God expects from me, because for this purpose he has given me my earth life. But to live God-willingly means much more: It means to apply the purpose of what has been made available to me in a God-willing way" (Weidner 2010:171).

God as an all-loving Father wants only our best. Therefore, it is in our very best interest to submit our will to the will of God. We should always try to find out what corresponds to the divine will - and act accordingly.

Source references and bibliographic information at:

<http://www.geistige-entwicklung.ch/angefuehrte-literatur---cited-literature.html>

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