

The Will of God - Week 6
Doing the Will of God in the Kingdom of God under the Government of God
for the Church as the Israel of God

Aug. 3- Aug. 9, 2020

Monday 8/3

Related Verses

1 John 2:15-17

15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;

16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

17 And the world is passing away, and its lust, but he who does the will of God abides forever.

1 John 3:7-9

7 Little children, let no one lead you astray; he who practices righteousness is righteous, even as He is righteous;

8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

9 Everyone who has been begotten of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been begotten of God.

2 Tim. 2:21-22

21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

2 Cor. 5:21

21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

1 Pet. 4:2

2 No longer to live the rest of the time in the flesh in the lusts of men, but in the will of God.

Suggested Reading

The world is the enemy of God, and its lust opposes the will of God; therefore, the world and its lust will pass away. God and His will are eternal; therefore, those who do His will also abide forever. Whatever we have of the world and its lust will pass away. Whatever we have of God and His will abides forever. Just as passing away is the punishment for loving the world and following its lust, abiding forever

is the reward for loving God and doing His will. (*CWWL, 1932-1949*, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 2," p. 455)

In 1 John 2:15 the world refers to the anti-God world system formed by Satan. Every thing, every one, and every matter have been systematized by the evil one, the adversary of God, and made a part of his world system.

In such a situation, where shall we go? The answer is that we need to go to the Triune God. Only the Triune God has not been systematized by Satan. Along with going to the Triune God, we also need to go to the Word of God. Therefore, since every thing, every one, and every matter have been systematized by Satan, we need to flee to the Triune God and His Word. God's Word is our refuge, our protection.

The contents of Satan's system is the lust of the flesh, the lust of the eyes, and the vainglory of this present life. We may use owning a car as an illustration of the difference between something used by Satan to form his system and the actual contents of this system. How can a car be utilized by the enemy of God to form his evil system? The car itself is not a problem and is not the content of Satan's system. The problem is with the lust of the flesh, the lust of the eyes, and, in particular, with the vainglory of the present life. If it were not for man's vainglory, a car would not become a problem. However, many people like to buy an expensive car in order to make a display. In their case, the car they drive is used for vainglory. In this country a car is a necessity. The problem, therefore, is not with the car itself; the problem is with the lust of the eyes and the pride of life. When you consider a certain kind of car, you may desire to have it. Some may think about a certain car day and night. The car is not wrong—the persons are wrong. The problem is not with the car they need; the problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life.

As further illustrations, we may also refer to our need for clothing and housing. A dwelling place is a necessity, and clothing also is a necessity. Once again, the problem is not with the house or the clothes; these are not the actual contents of the world system. The problem is with the lust of the flesh, the lust of the eyes, and the vainglory of life, for these are the contents of Satan's evil system.

According to the Bible, the world is against the Father (v. 15), the Devil is against the Son (3:8), and the flesh is against the Spirit (Gal. 5:17). On the one hand, we have the Divine Trinity—the Father, the Son, and the Spirit. On the other hand, we have an evil trinity—the world, Satan, and the flesh. If we enjoy the Divine Trinity, we shall have nothing to do with the evil trinity.

As the world is against God the Father, so the things in the world (1 John 2:15), which are its lust, are against the will of God. On the positive side, we have the Father and His will.

To practice the will of God is to do the will of God habitually and continually. (*Life-study of 1 John*, pp. 171, 175-176)

Further Reading: HWMR The Will of God - Week 6, Day 1

Corporate Reading of "The Overcoming Life" Chapter 9 – Sections: The Proper Daily Relationship With Christ; Growth Through Seeing The Truth And Receiving Grace (paragraphs 1-4)

Tuesday 8/4

Related Verses

Matt. 6:10

10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt. 7:21

See Lord'S Day

Matt. 12:50

50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

Rom. 12:2

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Col. 1:9

9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

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Col. 4:12

12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

Eph. 5:15-17

15 Look therefore carefully how you walk, not as unwise, but as wise,

16 Redeeming the time, because the days are evil.

17 Therefore do not be foolish, but understand what the will of the Lord is.

1 Thes. 2:12

12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

Suggested Reading

[Matthew 7:21] does not refer to the reality of the kingdom of the heavens today, but to the coming manifestation of the kingdom in the future. To enter into the kingdom of the heavens we need to do two things: call on the Lord and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Hence, "Not everyone who says...Lord, Lord, shall enter into the kingdom of the heavens," but those who call on the Lord and do the will of the heavenly Father.

Since entering into the kingdom of the heavens also requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life. (*Life-study of Matthew*, p. 302)

In [Matthew 7:21] the Lord does not say "your Father," but "My Father." Here the Lord seems to be saying, "I, the Son of Man and the Son of God, have been doing the will of My Father. You also are sons of God and My brothers. Therefore, you must be My companions and take the same way that I take. Now you are not to do the will of your Father, but the will of My Father. You are My brothers, My companions, and My partners. You and I are walking the same way and doing the same will. You are living with Me according to the will of My Father." In this last section

of the constitution, it is no longer a negative matter of dealing with our temper, lust, self, flesh, and anxiety. It is absolutely a positive matter of doing the will of the Father who is in heaven. The kingdom people are not for anything other than doing the will of the Father. We are not here merely to overcome our temper, our lusts, our self, and our flesh, and to be kind and sympathetic to others. We are here for the accomplishment of the will of the heavenly Father. In order to do the will of the Father, we need to walk in the constricted way. In the teachings of the worldly philosophers, there is neither the divine life and divine nature nor the divine way. But here the ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father. This means that we have a heavenly Father and that we are the Father's sons. However, in the last section of the constitution it is not only a matter of life, but also a matter of the will of the Father. Our Father has a will to accomplish, but we can accomplish it only by His life. We need to live in the life of the heavenly Father and also by that life. This kind of living is for the doing of the Father's will.

In the constitution of the kingdom of the heavens we cannot see what the will of the Father actually is. However, it is clearly revealed in chapter sixteen. The Father's will is to build the church upon the Son as the rock. This is fully revealed in the Acts, the Epistles, and the book of Revelation. The New Testament reveals that God's divine, eternal will is to build up the church.

We can know [the Father's will] by the Father's life and nature within us. The Father's nature will always tell us "yes" or "no." If you are running according to the divine nature and within the constricted lines, the divine nature will indicate, "Yes, you are right; go on." But if you are not running according to the divine nature or if you step outside the lines, the divine nature will say, "Don't go this way." There is no need for anyone to tell you what to do, for the regulating, constricting, divine nature is within you. This nature tells you where you are. (*Life-study of Matthew*, p. 303, 306)

Further Reading: *HWMR The Will of God - Week 6, Day 2*

Corporate Reading of "The Overcoming Life"
Chapter 9 – Sections: Growth Through Seeing The Truth And Receiving Grace (paragraphs 5-13)

Wednesday 8/5

Related Verses

Matt. 7:13-14

13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Matt. 16:18

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 26:39

39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

Eph. 2:21-22

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

Eph. 4:12, 16

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Suggested Reading

Those who enter the narrow gate [Matt. 7:13] must be poor in spirit, mourning, meek, hungry and thirsty for righteousness, merciful, pure in heart, making peace with all men, willing to be persecuted for the sake of righteousness, and willing to be reproached for Christ. Only those with such a nature can enter through the narrow gate.

This way is constricted, limited, on every side. The gate is narrow and the way is constricted because the new law of the kingdom is stricter and the demand of the kingdom is higher than that of the old covenant. It deals not only with outward conduct, but also with inward

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motive. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded. Only that which corresponds to God's will can enter in.....To enter the gate is simply to begin walking on the way, a way which is lifelong. (*Life-study of Matthew*, pp. 297-298)

As one in the Lord's recovery, are you walking on the constricted way?...We are constricted on every side. Those in Christianity can use rock music or other worldly methods in their services, but we cannot, because our way is constricted....When the young people graduate from high school, they are like caged birds wanting to be free. However, many are so free that they have no constriction, no restriction. We in the Lord's recovery, on the contrary, are taking a constricted way. We must even have some restriction in the practice of pray-reading. In our pray-reading we should not be like worldly people at a ball game who have no restrictions. We in the Lord's recovery must walk in our spirit. Living in spirit and walking in spirit restrict us. Even when we are loving, rejoicing, and happy, we must be under restriction. We must not be like those who throw off all restraint in their excitement. Rather, we must be excited within the limit of the spirit. This must even be true in the meetings. Although we may fully release our spirit, we should be restricted as far as physical activity is concerned. In everything, we need to take the constricted way, not the broad way.

We must take the constricted way in our fellowship with the brothers. Do you intend to praise a brother? You must praise him in a constricted way. Are you about to rebuke a brother? You must rebuke him in a constricted way. Are you having fellowship with some brothers? This is excellent, but you must fellowship with them in a constricted way. Sometimes when you are having fellowship, you forget all limitation. You go on hour after hour without taking care of the need for food or rest. Furthermore, in your fellowship you talk about everything from the archangel Michael, to Martin Luther, to all the brothers and sisters in the church. You fellowship about everyone without any restriction. Praise the Lord that we are truly free. Nevertheless, we still have the limitations, restrictions, and constrictions.

Consider the example of the Lord Jesus in John chapter seven. When His brothers proposed that He go into Judea and make Himself known to the public, the Lord said, "My

time has not yet come, but your time is always ready" (John 7:6). The Lord's word indicates that He was limited, that He was walking a constricted way. As the kingdom people, we also must walk on a constricted way. Our way is full of limitations, restrictions, and constrictions. But do not consider any limitation a frustration. Rather, the limitations will speed us on our way. If we refuse to be constricted, our progress will be slowed down. However, if we are willing to be limited and constricted, our speed will increase. (*Life-study of Matthew*, pp. 298-299)

Further Reading: *HWMR The Will of God - Week 6, Day 3*

Corporate Reading of "The Overcoming Life"
Chapter 10 – Sections: The Tone Of Victory; The Difference Between Victory And Boasting In Victory

Thursday 8/6

Related Verses

1 Peter 1:17

17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear,

1 Peter 2:21, 24

21 For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps;

24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 Peter 3:15-16

15 But sanctify Christ as Lord in your hearts, being always ready for a defense to everyone who asks of you an account concerning the hope which is in you,

16 Yet with meekness and fear, having a good conscience, so that in the matter in which you are spoken against, those who revile your good manner of life in Christ may be put to shame.

1 Peter 4:17, 19

17 For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?

19 So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

1 Peter 5:10

10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

Matt. 28:18-19

18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Suggested Reading

In his two Epistles Peter is on the subject of God's universal government....As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical....A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. On the one hand, to some extent, God tolerated them in doing certain things that served His purpose, such as Hitler's slaughtering of the Jews, which caused the Jews to be one. Nevertheless, God judged them. (*Life-study of 1 Peter*, pp. 8-9)

We should not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 1 Peter 4:17, God's governing judgment begins from His own household: "Because it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?" This is God's government.

God judges in order to clear up His universe. The universe was created by God for a positive purpose, but Satan came in to defile it. Now God is cleansing the

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universe through judgment. He is doing a thorough work of cleaning the entire universe. Eventually, the universe will be new. Do you know the significance of the new heavens and the new earth mentioned in 2 Peter 3? The significance is that it indicates the newness of God's universe.

God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First He purifies us, His household. We are now the center of His cleaning work. Do you not sometimes say to yourself, "Why is it that the more I love the Lord Jesus, the more difficulties I have? My relatives are flourishing; they are doing very well. But my situation seems to get worse and worse." Some saints have problems with their health; others are disappointed with their children. The reason we have difficulties is that God's judgment begins from His own household. You and I are under God's judgment.

[In 1 Peter 5:10] Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them....Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God's government. The exercise of God's government is first upon His own children.

[In 1 Peter 1:17] Peter "is not speaking of the final judgment of the soul. In that sense 'the Father does not judge anyone, but He has given all judgment to the Son' (John 5:22). The thing spoken of here is the daily judgment of God's government in this world, exercised with regard to His children. Accordingly it says, 'the time of your sojourning' here" (Darby). This is God's judgment on His own household (1 Pet. 4:17).

Today all of us are under God's judgment. God is not only gracing us, giving us grace. He is also judging us. This is the reason we have many sufferings. We have sufferings because God is judging us. On the one hand, God is gracing us to live a life that suits His righteousness under His government. On the other hand, He judges anything that does not match His government. Therefore, in this age we the believers are under the daily judgment of God. (*Life-study of 1 Peter*, pp. 10-11, 269-270)

Further Reading: *HWMR The Will of God - Week 6, Day 4*

Corporate Reading of "The Overcoming Life" Chapter 10 – Sections: The Boasting Of King Jehoshaphat

Friday 8/7

Related Verses

1 Peter 1:2

2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

1 Peter 5:5-9

5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

7 Casting all your anxiety on Him because it matters to Him concerning you.

8 Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

9 Him withstand, being firm in your faith, knowing that the same sufferings are being accomplished among your brotherhood in the world.

Isa. 57:15

15 For thus says the high and exalted One, Who inhabits eternity, whose name is Holy: I will dwell in the high and holy place, And with the contrite and lowly of spirit, To revive the spirit of the lowly And to revive the heart of the contrite.

Matt. 11:28-29

28 Come to Me all who toil and are burdened, and I will give you rest.

29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

James 4:7

7 Be subject therefore to God; but withstand the devil, and he will flee from you.

Suggested Reading

The words "be humbled" in 1 Peter 5:6 are passive voice, indicating to be made humble by God, mostly through the sufferings of persecutions (v. 10). This, however, needs our cooperation with God's operation. We must be willing to be made humble, lowly, under the mighty hand of God. Hence, *be* humbled. We may say that

"humbled" is passive, but "be" is active. While God is acting to operate on us, we need to take the initiative to be operated on by Him. To take the initiative is active; to be operated on is passive. This is our willingness to be under the hand of God, which is mighty to do everything for us. (*Life-study of 1 Peter*, p. 299)

Persecution may be used by God to humble us. Actually, any kind of suffering may be used by God for this purpose. When good things happen to us, we may become proud. But suffering or persecution may help us to be humble. For example, a brother may be humbled as a result of losing his job. A student may be humbled by receiving a lower grade than he expected. If this student receives a high grade, he may be somewhat uplifted. But if he receives a lower grade, he may be humbled.

We may also experience being humbled in our family life. If the children of a certain brother and sister are outstanding, the parents may become proud. But if the children cause them problems or difficulty, this will make the parents lowly. Likewise, if a young brother's father has a very high position in his work, this brother may be proud. Suppose his father is the president of a corporation or the chancellor of a great university. Surely this brother would be proud of his father's position. But suppose his father were a janitor with a very limited education. Knowing that his father had such a lowly position may cause this young brother to be lowly. He is humbled by the fact that his father does not have a high position.

The word *casting* in 1 Peter 5:7 means "throwing upon", that is, committing to, giving up to. The verb denotes a once-for-all act. The words "all your anxiety" indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on the Lord. We need to learn how to throw the burden of our anxiety upon God. It may now be on our own shoulder, but we should cast it from our shoulder to God.

Although the verb "casting" indicates a once-for-all act, because we are weak, we may need to cast our anxieties upon God again and again. Sometimes we cast our anxieties upon Him only to secretly take them back a while later. This has been my experience. I may cast my anxiety upon the Lord. But a few days later I may realize that I have taken this anxiety back upon myself, and therefore I need to pray, "O Lord, forgive me for taking this anxiety

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back from You. Once again, I would cast my anxieties upon You.”

Sometimes I have said to the Lord, “Lord, I cast not only today’s anxiety upon You, but all the anxieties I expect to have in the future. Lord, I anticipate that much anxiety will be coming. All this coming anxiety I will now give to You.”

The Greek word for “anxiety” also means worry or care. In persecution the believers’ sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them.

The reason we may cast all our anxiety on the Lord is that “it matters to Him” concerning us. The words “it matters to Him concerning you” may also be rendered, “He cares for you.” The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He cares for them faithfully. They can cast their care upon Him, especially in their persecution. (*Life-study of 1 Peter*, pp. 299-302)

Further Reading: *HWMR The Will of God - Week 6, Day 5*

Corporate Reading of “The Overcoming Life”
Chapter 10 – Sections: *Two Praises And Thanksgivings; Maintaining One’s Victory In Joy And Rejoicing*

Saturday 8/8

Related Verses

Gal. 3:7-9, 14, 26, 29

7 Know then that they who are of faith, these are sons of Abraham.

8 And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: “In you shall all the nations be blessed.”

9 So then they who are of faith are blessed with believing Abraham.

14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

26 For you are all sons of God through faith in Christ Jesus.

29 And if you are of Christ, then you are Abraham’s seed, heirs according to promise.

Gal. 6:15-16

15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

Phil. 3:3

3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Rev. 12:10-11

10 And I heard a loud voice in heaven saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Suggested Reading

If we live a new creation, we shall be the real Israel of God. According to the book of Genesis, Jacob, a heel-holder, a supplanter, was transformed into Israel, a prince of God and a victor. As a prince and a victor, he could overcome all negative things. Today we need to be such an Israel, a prince to execute God’s government on earth. If we have...an orderly walk according to God’s eternal purpose, we shall become a new creation in a very practical way, and we shall also be the Israel of God, representing God, exercising His authority, and carrying out His administration on earth for the fulfillment of His purpose. Ultimately, this Israel of God will become the New Jerusalem. The new Israel of God must be a new creation. For this we need God Himself to be wrought into us, to saturate us, and to make us one with Him. Then we need to live such a mingled life. By living the mingled life of the new creation, we shall be the Israel of God on earth today, His princes and victors executing His authority and representing His government. Today’s Israel of God is a miniature of the coming New Jerusalem, which will be the ultimate consummation of the new creation and of the

Israel of God. May we all see this and walk according to it! (*Life-study of Galatians*, pp. 377-378)

As sons of God, we are His folks, members of His household. But God’s New Testament economy is not only to make us His sons, but also to make us the Israel of God [Gal. 3:26; 6:16].

Perhaps we can understand the difference between the sons of God and the Israel of God if we consider as an illustration how a son in a royal family is trained to be king. On the one hand, such a son grows up as a member of the royal family, the son of the king and queen. On the other hand, he must be trained in order to become king in the future. Thus, he must have two kinds of living: the first, as a son in the royal family; the second, as a king-to-be. If he has the first kind of living without the second, he will not become equipped or qualified to be king. A boy is not trained to be a king overnight. Nor does he become qualified to be a king simply by developing certain virtues. If he is joyful, loving, meek, faithful, and self-controlled, he will be a very good boy. But these virtues in themselves do not qualify him to be a king. As a king-to-be, he must be trained to live and act in a kingly way. The way he sits in a chair or converses with others must be kingly. As one with a dual status—that of a son in the royal family and that of a king-to-be—he must have two kinds of living....May our eyes be opened to see that we are kings in the royal family! Our destiny is not only to be sons of God; it is to be kings reigning in the kingdom of God.

If you live in [a kingly] way, you will be kingly even when you laugh. If we see that Paul’s word about the Israel of God implies that we need a kingly walk, the aspiration to live in a kingly way will be stirred up within us. We may even want to pray, “Lord, cause me to live and walk in a kingly way so that I may be qualified to be part of today’s Israel of God.”

In a sense, the nation of Israel is the Israel of God and a testimony of God, even though many Israelites are rebellious and very sinful. However, the real Israel, the spiritual Israel, is the church. But because both the nation of Israel and the church are in a low condition, there is the need for the Lord to recover the real Israel of God. For such a recovery, we need two kinds of living, two kinds of walk. In the first walk we shall have such virtues as love, joy, peace, meekness, and longsuffering, all of which are

the expression of the Christ who lives in us. We also need the second kind of walk so that we may be the Israel of God bearing God's kingship, representing Him with His authority, and executing His governmental administration. (*Life-study of Galatians*, pp. 380-382)

Further Reading: *HWMR The Will of God - Week 6, Day 6*

Hymns, #887

- 1 The name of Jesus is our stand,
It is our victory;
Not on ourselves do we rely,
But, mighty Lord, on Thee.
Our weapons are not arms of flesh,
But ours the Spirit's sword,
And God's whole armor putting on,
We battle in the Lord.

- 2 Behold, the foe doth meet and plot,
Stand firm in one accord!
Though war be fierce and darkness thick,
Resist him in the Lord!
If one thru fear should backward turn,
He undermines the rest.
Oh, do not let your brothers down,
Nor by you be distressed.

- 3 The devil knows his time is short,
He is the more enraged,
And by his wiles would weaken us
Before the battle's waged.
The trials now more numerous are,
The suff'ring e'en more sore,
The force of hell opposing us
More dreadful than before.

- 4 What should our posture be today
In such a desperate hour?
Should we our ease and pleasure seek
And let the foe devour?
Or with increasing conflict strong,
Courageous to endure?
'Tis here that life or death is won!
Who will God's praise secure?

- 5 For Christ the Lord we then would stand,
He is the Conqueror!
For Him we would endure the pain
Until the fight is o'er.
The hour of triumph soon we'll see-
The Lord will come again;
If now we suffer for His sake,
Then we with Him shall reign.

Life-Study of Galatians, msg. 30

Lord's Day 8/9

Related Verses

- Matt. 7:7-8, 21-29**
- 7 Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
 - 8 For every one who asks receives, and he who seeks finds, and to him who knocks it shall be opened.
 - 21 Not every one who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.
 - 22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?
 - 23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.
 - 24 Every one therefore who hears these words of Mine and does them shall be likened to a prudent man who built his house upon the rock.
 - 25 And the rain descended, and the rivers came, and the winds blew, and they beat against that house; and it did not fall, for it was founded on the rock.
 - 26 And every one who hears these words of Mine and does not do them shall be likened to a foolish man who built his house upon the sand.
 - 27 And the rain descended, and the rivers came, and the winds blew, and they dashed against that house; and it fell, and its fall was great.
 - 28 And when Jesus finished these words, the crowds were astounded at His teaching,
 - 29 For He taught them as One having authority and not like their scribes.

Further Reading

- Life-Study of 1 John*, msg. 20
- Life-Study of Matthew*, msg. 24
- Life-Study of 1 Peter*, msg. 1, 5, 7, 33