

Doing the Will of the Father So That We May Enter into His Kingdom on "That Day," the Day of the Judgment Seat of Christ**Monday 4/13****Related Verses****Rev. 4:8, 9-11**

8 And the four living creatures, each one of them having six wings apiece, are full of eyes around and within; and they have no rest day and night, saying, Holy, holy, holy, Lord God the Almighty, who was and who is and who is coming.

9 And when the four living creatures give glory and honor and thanks to Him who sits upon the throne, to Him who lives forever and ever,

10 The twenty-four elders will fall before Him who sits upon the throne and worship Him who lives forever and ever; and they will cast their crowns before the throne, saying,

11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

Isa. 6:3

3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; The whole earth is filled with His glory.

Eph. 1:5, 9, 11

5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 3:9

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Related Reading

In Revelation 4:8-11 we see the worship of God...by the four living creatures representing all the creatures (vv. 8-9) and by the twenty-four elders representing all the angels (vv. 10-11). In this scene all the creatures are worshipping God. In verse 8 the living

creatures...mention...*holy* three times, as in Isaiah 6:3, [implying] that God is triune. Also, the mention of God's existence with three tenses implies that God is triune. The praises of both the four living creatures (Rev. 4:9) and the twenty-four elders (v. 11) are composed of three items, implying that both the living creatures and the elders are praising the Triune God. The first two items, glory and honor, are the same in both places...In the praises of the four living creatures, the last item is thanks, because they are redeemed and are grateful for the redemption of God's grace, whereas in the praises of the twenty-four elders, the last item is power, because, as the rulers of the universe and not the redeemed creatures, they appreciate the power of God, by which they rule. (*Life-study of Revelation*, p. 215)

God is a God of purpose, having a will of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. This book [of Revelation], which unveils God's universal administration, shows us the purpose of God.

As the ones who carry out God's administration in the universe, the twenty-four angelic elders speak out in their praises the will of God's creation. People can easily realize the creation of God, but they scarcely know the will, the purpose, of God's creation. The praise of the angelic elders is an introduction to the contents of this book, which unveil the will, the purpose, of God's creation—to have an eternal habitation for God's satisfaction and expression. This is the holy city, New Jerusalem. In the New Jerusalem, God's will in creation will be completely revealed and fulfilled. God will be fully satisfied and wholly expressed in and through the New Jerusalem. This is God's will in His creation, and it is the goal of the book of Revelation. (*Life-study of Revelation*, pp. 215-216)

God's will is God's wish, God's desire. God's will is what He wishes to do and wants to do. God's good pleasure is of God's will. Ephesians 1:5 speaks of "the good pleasure of His will." His good pleasure is embodied in His will, so His will comes first. God's will was hidden in God as a mystery, so Ephesians 1:9 speaks of "the mystery of His will." In eternity God planned a will. This will was hidden in Him; hence, it was a

mystery. God's will as a mystery hidden in God issues in God's economy, dispensation (3:9). From God's will issues God's economy through His purpose, good pleasure, and counsel. (*CWWL, 1991-1992*, vol. 1, "The Central Line of the Divine Revelation," p. 350)

Ephesians 1:9 says that God has made known to us the mystery of His will. To make known to us the mystery of His will is one item of God's wisdom and prudence. In eternity God planned a will. This will has been hidden in Him; hence, it was a mystery. In His wisdom and prudence He has made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension. It was the pleasure of God's heart to reveal to us the mystery of His will.

God's good pleasure is the desire of His heart, that is, to have the church, and God's revelation of His hidden will is according to this desire of His heart. This is according to His good pleasure. (*Life-study of Ephesians*, p. 62)

Further Reading: *Life-study of Revelation*, msg. 17**Tuesday 4/14****Related Verses****Col. 1:9, 15-18**

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,

15 Who is the image of the invisible God, the Firstborn of all creation,

16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.

17 And He is before all things, and all things cohere in Him;

18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

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2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

9 For in Him dwells all the fullness of the Godhead bodily,

Col. 3:10-11

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Matt. 17:5

5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

Eph. 1:10

10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Related Reading

Colossians is a book concerning God's will...Wisdom is in our spirit for us to realize, sense, and perceive the spiritual things, and understanding is in our mind to interpret what we perceive [1:9]. We need all spiritual wisdom and understanding in order to have the full knowledge of the will of God...The will of God mentioned here is the eternal will of God, the great will of God. It is related not to the things in our daily life but to God's purpose, God's intention. To know this will requires that we have full knowledge and all spiritual wisdom and understanding. What is the will of God according to His desire, His intention, in the whole universe, in creation, in redemption, in the coming age, and in eternity?...If we read [Colossians], we will realize that the answer [to this question] is Christ Himself. The will of God is in Christ, concentrated in Christ, and for Christ. Christ is everything in the will of God. We must know this and realize this with spiritual wisdom and with our understanding in a clear, renewed mind. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in

the Light of Christ and the Church, Part 2—Romans through Philemon," p. 327)

In the first chapter [of Colossians] the apostle Paul and his co-workers prayed that the Colossians would know the will of God, and in the last chapter Epaphras as a slave of Christ struggled fervently in prayer on behalf of the church concerning the same thing [4:12]. Therefore, this is a book which reveals to us the eternal will of God in the universe.

Colossians speaks of the mystery of God in relation to the will of God. In order to speak about a person's will, we must know what is in his heart...God has a mystery, and He is a mystery. We know that God exists, but apparently it is difficult for anyone to know Him. Not only God Himself is a mystery, but what He desires and intends to do also is a mystery.

The term *the mystery of God* is found in Colossians 2:2...Here the apostle uses such spiritual terms as *all the riches, full assurance of understanding, and full knowledge*. The mystery of God is too mysterious, too profound, and too great. It needs all the riches of the full assurance of understanding...By ourselves we cannot thoroughly explain what God is and what God intends to do; the answer is in the book of Colossians. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 328)

The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ. In Colossians 1:9 Paul was not praying that the Colossians would know whom to marry, where to live, or what kind of job they should have. His heart was not occupied with such trivial things. In this verse God's will refers to Christ. It was not God's will for the Colossians to follow Judaistic observances, Gentile ordinances, or human philosophies. Furthermore, it was not God's will for them to practice asceticism, to treat the body severely in order to bridle the indulgence of the flesh. God's will for the Colossians was for them to know Christ, to experience Christ, to enjoy Christ, to live Christ, and to have Christ become their life and their person. God's will for us today is exactly the same.

If we know that God's will is for us to be saturated with Christ, then we have the proper knowledge of God's will. Whatever we do should be done in the will of God. We should marry in Christ, work in Christ, and move in Christ. Christ should be our life and our person. This is the will of God. (*Life-study of Colossians*, pp. 20-21)

Further Reading: *Life-study of Colossians*, msg. 3

Wednesday 4/15

Related Verses**Rom. 12:2, 4-5**

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.

4 For just as in one body we have many members, and all the members do not have the same function,

5 So we who are many are one Body in Christ, and individually members one of another.

Eph. 1:22-23

22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

23 Which is His Body, the fullness of the One who fills all in all.

Eph. 4:15-16

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, 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.

Col. 2:19

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Col. 3:15

15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

1 Cor. 1:1-2

1 Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother,

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2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

Related Reading

[A] great revelation in the New Testament is the Body of Christ (Eph. 1:22-23)...The first mentioning of the Body...is in Romans 12:5...We must present our physical bodies (v. 1) for the mystical Body of Christ (v. 5). When we present our bodies and are renewed in our mind, we see, discern, and prove by testing that the will of God is to obtain a Body for Christ to be His fullness and expression (v. 2). (*CWWL, 1991-1992*, vol. 1, "The Central Line of the Divine Revelation," p. 561)

[Romans 12:2] speaks of "the" will of God...God does not have many wills but only one will...Strictly speaking...God's will is nothing less than to have the church, that is, to have a Body for His Son. When we see this, we will sacrifice everything for it, because we will realize that this is the unique will...No matter how good we are or how many things we do, if we are not in the church, if we do not practice the church life and live for the church, we are not in the will of God.

Therefore, to prove what the will of God is, is to practice the church life. If we are proper members of the Body, acting and functioning in the church life, then we will have everything else. We will be persons in the will of God. (*CWWL, 1964*, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," pp. 241-242)

Strictly speaking, according to the revelation of the New Testament, a person who truly touches God's heart and is an overcomer in the eyes of God is one who is living in the Body and practicing the Body life. He is not spiritual individually and is not overcoming individually. Rather, he understands clearly that he is a member in the Body.

No member can live apart from the Body, yet almost all of us live an abnormal life. We may think that as long as we do not love the world or lust after sin, we are all right. But in fact this is not enough. The most important thing is whether or not we are living in the Body. Is our

loving of the Lord and being spiritual, sanctified, and overcoming something in ourselves or something in the Body? If it is in ourselves, it is not worth much...From the view of God's eternal economy, unless we are in the Body, whether or not we are spiritual and whether or not we sin are not worth much. God is not after a group of spiritual and sinless people. Rather, He is after a Body. Only our being in the Body will have eternal value in the eyes of God.

To live in the Body is to live corporately with the members under the Head (Col. 1:18). To live the Body life, first we must be under the Head and take the Head as the life, the principal object, and the center (Eph. 4:15-16)...To have the Body life, whatever we think or do has to be under the control of Christ the Head; we have to take Him as the center of our whole being. Second, we have to coordinate with all the members to live a life that expresses the Head (Rom. 12:5). We have to learn to live in the Body and submit to the Head all the time, to care for the feeling of the Body, and to live together with all the members. We should not take our own spirituality, holiness, or victory as the center. This will make us particular and individualistic and will cause us to condemn others and make demands on them. Neither should we try to keep some regulations and conform ourselves to others. Rather, we should live in the Spirit to express Christ in an organic and coordinated way. (*CWWL, 1990*, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 92-93)

Further Reading: *CWWL, 1990*, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," ch. 3

Thursday 4/16

Related Verses**Matt. 12:49-50**

49 And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers!

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

Matt. 11:28-30

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.

30 For My yoke is easy and My burden is light.

Matt. 6:10

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

Matt. 7:21

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.

Rom. 11:20, 22, 24

20 Rightly said: they were broken off because of unbelief, and you stand by faith. Do not be high-minded, but fear;

22 Behold then the kindness and severity of God: on those who fell, severity; but on you, the kindness of God, if you continue in His kindness; otherwise you also will be cut off.

24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

Related Reading

As the Lord Jesus was speaking to the crowds, His mother and His brothers stood outside, seeking to speak to Him, and someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You" (Matt. 12:46-47)...The Lord said, "Who is My mother, and who are My brothers?" (v. 48). And stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers! For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother" (vv. 49-50). This indicates that the heavenly King forsook His relationship in the flesh with the Jews. In this chapter the Jews' rejection of Christ, having reached its climax, caused Christ to forsake them fully. At this point, the break between them and Christ began, and they were severed from Christ (Rom. 11:17, 19-20). After breaking with the Jews, Christ turned to the Gentiles. Thenceforth, His relationship with His followers was not in the flesh but in the spirit. Whoever does the will of His Father is a brother who helps Him, a sister who sympathizes with

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Him, and a mother who tenderly loves Him. (*Life-study of Matthew*, p. 405)

In Matthew 12:46-50 we see a great turn, even a dispensational turn. From this point onward, Jesus' relationship with people was not based upon the natural birth but upon the spiritual birth. Whoever does the will of the Father who is in the heavens is a relative of Jesus. In other words, at the end of chapter 12, the Lord indicated strongly that He had given up the entire race of Israel. After that, His relationship with people was to be based upon something spiritual. All those who do the will of the Father are His relatives. Hallelujah, we are not only Christ's relatives but His members! We are His members not by our natural blood or natural birth but by our spiritual birth in our spirit. He who is joined to the Lord is one spirit (1 Cor. 6:17). Now we are not only His brothers and sisters; we are one spirit with Him, one Body in Him, and one new man in Him.

At the end of Matthew 12 the Lord Jesus made a clear declaration to the whole universe that He was through with Israel according to the natural blood. Thus, Romans 11 says that Israel was cut off. This cutting off took place at the end of Matthew 12. Romans 11 also says that the Gentiles have been grafted in. This also took place at the end of Matthew 12.

In Matthew 7:21 the Lord did not say "your Father" but "My Father." Here the Lord seemed 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 the heavens...In order to do the will of the Father, we need to walk on 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...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. (*Life-study of Matthew*, pp. 405-406, 284-285)

Further Reading: *Life-study of Matthew*, msg. 34

Friday 4/17

Related Verses

Matt. 7:21-22

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?

Eph. 5:17

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

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,

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.

1 John 2:17

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

Matt. 28:18

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

Acts 1:7

7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

Related 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," will enter into the kingdom of the heavens; but those who call on the Lord and do the will of the heavenly Father will enter in.

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 through regeneration (John 3:3, 5). This latter entrance is gained through being born of the divine life; the former, through the living of that life. (*Life-study of Matthew*, p. 284)

[In] Matthew 7:22...the words *that day* refer to the day of the judgment seat of Christ (1 Cor. 3:13; 4:5; 2 Cor. 5:10). On the day of judgment, when all the believers will stand before the judgment seat of Christ, many will say to the Lord that they prophesied, cast out demons, and did works of power in His name, but they will be rejected by the Lord.

Matthew 7:23 says, "Then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness." Here the word *knew* means "approved." The same Greek word in Romans 7:15 is translated "acknowledge." In this verse Paul says, "What I work out, I do not acknowledge." The Lord never approved those who, in His name, prophesied, cast out demons, and did many works of power, but did those things not according to the will of the heavenly Father (Matt. 7:21). The Lord did not deny that they did those things, but He considered those things lawlessness because they were not done in line with the will of the heavenly Father. They were not done in the line of the divine will. The Lord seemed to be saying, "You prophesied in My name, you cast out demons in My name, and you did many works of power in My name, but I never allowed you to do them. I never approved you, because you did all those

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things in a lawless way. You did them in yourself, in your own desire, and according to your own intention, not according to the will of My Father." Thus, those who do such things, even in the Lord's name, will not enter into the kingdom of the heavens but will depart from the Lord, that is, be excluded from the manifestation of the kingdom in the coming age.

Certain works may be done in the Lord's name and yet not be done according to the will of God...We have talked a great deal about going to the campuses, but are we going there to do a certain work or to do the will of our heavenly Father? Young brothers and sisters, how would you answer this question?...We must have the assurance in whatever we do that we are doing the will of the heavenly Father. Otherwise, the Lord Jesus will say to us, "Workers of lawlessness." Even prophesying in the Lord's name, but not according to the will of the Father, is a type of lawlessness. Moreover, casting out demons in the Lord's name and doing works of power in the name of the Lord, but not according to the will of God, are also considered in the eyes of the heavenly King as lawlessness.

Although you may run faster than others, your running will not be recognized if you run outside the lines of your lane. Rather, that type of running will be considered lawlessness. You must run the race between the lines; that is, you must run in a constricted way. (*Life-study of Matthew*, pp. 285-287)

Further Reading: *Life-study of Matthew*, msg. 24

Saturday 4/18

Related Verses**Matt. 7:23**

23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

1 John 3:4-9

4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

5 And you know that He was manifested that He might take away sins; and sin is not in Him.

6 Everyone who abides in Him does not sin; everyone who sins has not seen Him or known Him.

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.

Jude 11, 20-21

11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,

21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

Related Reading

In Matthew 7:21-23 the Lord rebuked those who prophesied, cast out demons, and did works of power in His name. Why were they rebuked when they were doing these things in the Lord's name? They were rebuked because they were doing these things out of themselves, not out of obedience to God's will. This is the reason the Lord said that only "he who does the will of My Father who is in the heavens" can enter the kingdom of the heavens [v. 21]. The present age is full of lawlessness and rebellion...Sin is lawlessness and rebellion [1 John 3:4]. Being lawless is being without the law, and being without the law is sin. Satan sinned by trespassing against authority. Man breaks the law when the law is present and acts irresponsibly when no law is present. In either case he sins; that is, he does not come under authority...Breaking the law is a matter of conduct, and it is sin. Being lawless is a matter of motive, and it is sin as well. In lawlessness one not only rebels against authority but acts as if there is no law. In the end times the presence of the lawless one will result in fallen man overturning all forms of authority. He will act according to his self-will and lawlessness will reign...From the time of Satan's fall, throughout man's history of transgression to the end of this age, Satan is continually fighting against God's authority. Man is also standing against God's authority. God establishes authority, but man rebels against it. Rebellion constitutes the underlying principle of this world. In order to serve God, we have to experience authority. We have to free ourselves from

these two worldly principles—lawlessness and rebellion. (*CWWN*, vol. 59, pp. 106-107)

We must realize that there are two principles in this universe. One is the principle of God's authority, and the other is the principle of Satan's rebellion. We cannot serve God on the one hand and take the way of rebellion on the other hand...A rebellious man can give a message, but Satan will laugh at such a man because he is operating under Satan's principle. Service is directly linked to authority. If we do not settle the matter of authority, we will have problems in all areas of our service and living. We have to ask ourselves if we are under God's authority. As servants of God we have to have a fundamental revelation, a revelation of His authority. We have to face our pathway accurately and squarely. We have to know that any kind of rebellion is from Satan. Those who have not seen authority are destroying their own work...Unless we touch authority and its underlying root, God will not be able to have any work in China, in other places, and in the entire world. If we do not remove the root of rebellion, we will have no future and no work. May the Lord be merciful to us and grant us a real touch with authority. May we turn away from the principle of rebellion and reject the way of rebellion. May the Lord preserve our service in the principle of submission. (*CWWN*, vol. 59, pp. 107-108)

We should not care for prophesying, for casting out demons, or for works of power. Instead, we should care only for doing the will of our heavenly Father. You may wonder how we can know the Father's will. We can know it by the Father's life and nature within us...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*, pp. 287-288)

Further Reading: *CWWN*, vol. 59, ch. 12

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Lord's Day 4/19

Related Verses**2 Cor. 5:1-4, 9-15**

1 For we know that if our earthly tabernacle dwelling is taken down, we have a building from God, a dwelling not made with hands, eternal, in the heavens.

2 For also in this we groan, longing to be clothed upon with our dwelling place from heaven,

3 If indeed, being clothed, we will not be found naked.

4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

9 Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.

10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest to God; yet I hope that we are made manifest also in your consciences.

12 We are not again commending ourselves to you, but so speak in order to give you an opportunity to boast on our behalf, that you may have an answer for those who are boasting in outward appearance and not in heart.

13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.

14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Further Reading:

Further reading: <i>Life-study of Matthew</i> , msg. 24

Hymn: #383

1 My stubborn will at last hath yielded;
I would be Thine, and Thine alone,
And this the prayer my lips are bringing,
"Lord, let in me Thy will be done."

Sweet will of God, still fold me closer,
Till I am wholly lost in Thee;
Sweet will of God, still fold me closer,
Till I am wholly lost in Thee.

2 I'm tired of sin, footsore and weary,
The darksome path hath dreary grown,
But now a light has ris'n to cheer me;
I find in Thee my Star, my Sun.

3 Thy precious will, O conqu'ring Savior,
Doth now embrace and compass me;
All discords hushed, my peace a river,
My soul a prisoned bird set free.

4 Shut in with Thee, O Lord, forever,
My wayward feet no more to roam;
What pow'r from Thee my soul can sever?
The center of God's will my home.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 46

Assigned Reading: *Life-study of Genesis*, msg(s). 111-112

Level 2—Topical Study

Crucial Point: Jacob's Life of Maturity Issuing in Blessing

Scripture: Gen. 47-50

Assigned Reading: *Life-study of Genesis*, msg(s). 93-95, 97

Supplemental Reading: N/A

Study Questions: See the church website at

churchinnyc.org/bible-study