

Week Two

God Calling Us according to His Own Purpose

Hymns: 971

Scripture Reading: 2 Tim. 1:9; Rom. 8:28-29; Eph. 3:9-11; Col. 1:9; Rev. 4:11; Matt. 7:21

§ Day 1

I. In 2 Timothy 1:9 Paul says that God “has saved us and called us with a holy calling, not according to our works but according to His own purpose”:

A. God has not only saved us to enjoy His blessing but also called us with a holy calling, a calling for a particular cause, to fulfill His purpose—v. 9; Rom. 8:28.

B. To be called by God is to be separated unto His purpose—Eph. 1:11; 3:11; 2 Tim. 1:9; 3:10.

C. The purpose in 2 Timothy 1:9 is God’s plan according to His will to place us into Christ, making us one with Him to share His life and position so that we may be His testimony.

D. God saved us and called us according to His own purpose, and now His purpose should become our purpose—Rom. 8:28; 2 Tim. 1:9; 3:10.

E. We need to view salvation from God’s perspective; the purpose of God’s salvation is for His created and redeemed ones to have the sonship, that

is, to have the life of the Son and be conformed to the image of His Son so that the Son would be the Firstborn among many brothers—1 John 5:11-12; Rom. 8:29.

F. Salvation involves our being saved from a human life that is meaningless:

1. The gospel saves us out of the human life that is without meaning into the meaning of the universe—Rev. 4:11.
2. God created a man who had great meaning and purpose (Gen. 1:26-28), but man fell, and the meaning of human life was lost.
3. With His salvation, God rescues us and brings us back to our original purpose, which is the meaning of the universe—Rom. 8:28; 2 Tim. 1:9.

§ Day 2

II. God's eternal purpose is to dispense Himself into His chosen and redeemed people to make them the same as He is in life and nature but not in the Godhead for His enlarged and expanded expression—Eph. 1:5, 9, 22-23; 3:9-11:

A. The book of Job leaves us with a twofold question concerning the purpose of God in creating man and in dealing with His chosen people—1:1; 10:13; 13:3-4:

1. The answer to this question is the economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they may become the same as He is for His fullness, His expression—Gen. 1:26; 1 Tim. 1:3-4; Eph. 1:22-23; 3:9, 19.
2. God's purpose in dealing with His lovers, even in the way of loss, is that they may gain Him to the fullest extent, in order that He might be expressed through them for the fullness of His eternal purpose in His creation of man—Rom. 8:28-29; 2 Cor. 4:16; cf. Jer. 48:11.

B. God's intention in the creation of all things, including man, was that man would be mingled with God to produce the church as the Body of Christ to consummate the New Jerusalem for His glorious expression—Zech. 12:1; Rev. 4:11; 19:7; 21:2.

C. God's eternal purpose, according to the desire of His heart, is to have the church to be the organic Body of Christ for the manifestation of His multifarious wisdom—Eph. 1:9-11, 22-23; 3:9-11.

§ Day 3

D. The church as the Body of Christ is the unique means used by God to fulfill His purpose and settle all His problems—cf. Gen. 1:26:

1. The church is for the expression, the glory, of God the Father in the divine sonship with the Father's life and nature—Eph. 1:4-5; John 17:22-24.
2. The church is God's greatest boast in making known to the angelic rulers and authorities His multifarious wisdom for the shame and defeat of the enemy to bring in His kingdom—Eph. 3:10; Rom. 16:20.
3. The church is for the heading up of all things in Christ through the working of Himself into us as life and light—Eph. 1:10, 22-23.

III. In order to live a life for the fulfillment of God's eternal purpose, we must know and do the will of God—Col. 1:9; Matt. 7:21:

A. God is a God of purpose, having a will of His own pleasure, and He created all things for His will so that He might accomplish and fulfill His purpose—Rev. 4:11; Eph. 3:9-11; Col. 1:9:

1. God's will is His heart's desire, His mingling with man, and the fulfillment of His eternal purpose—Eph. 1:5, 9, 22; 5:17.

2. The will of God is to obtain a Body for Christ to be His fullness, His expression—Rom. 12:2, 5; Eph. 1:5, 9, 11, 22-23.

§ Day 4

B. We need to be filled with the full knowledge of God's will—Col. 1:9:

1. God's will in Colossians is His will regarding His eternal purpose, regarding His economy concerning Christ—Eph. 1:5, 9, 11.
2. To have the full knowledge of God's will is to have the revelation of God's plan so that we may know what God plans to do in the universe—Rev. 4:11:
 - a. God's plan is to make Christ everything in the divine economy—Matt. 17:5; Col. 1:15-18; 3:10-11.
 - b. The revelation of God's plan opens the way for us to have more experience of Christ—2:16-17; 3:4, 15-16.
3. The will of God for us is that we know the all-inclusive Christ, experience Him, and live Him as our life—1:9, 15-18; 3:4.
4. Walking worthily of the Lord issues from having the full knowledge of God's will; such a walk is a walk in which we live Christ—1:10; Phil. 1:19-21a.

C. If we would enter into the manifestation of the kingdom of the heavens in the coming age, we must do the will of our Father in this age—Matt. 7:21-22; 6:10; 12:50; Rev. 4:11; Rom. 12:2; Eph. 1:5, 9, 11; 5:17; Col. 1:9; 4:12.

§ Day 5

D. "Not everyone 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"—Matt. 7:21:

1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.
2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering the kingdom of God through regeneration—John 3:3, 5:
 - a. The entrance into the kingdom of God is through being born of the divine life—1:12-13; 3:5-6.
 - b. The entrance into the kingdom of the heavens is through the living of the divine life—Matt. 7:21; 12:50.
3. The Lord Jesus rebuked those who prophesied, cast out demons, and did works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of the obedience to God’s will—7:23.

§ Day 6

4. In order to do the will of the Father, we need to enter in through the narrow gate and walk on the constricted way—vv. 13-14:
 - a. The narrow gate excludes the old man, the self, the flesh, the human concept, and the world with all its glory; only that which corresponds with God’s will can enter in.
 - b. As we walk on the constricted way, we are restricted by a mysterious, invisible, inward control, and we live under this control.
5. Whoever does the will of the Father is a relative of the Lord Jesus—12:50:
 - a. Christ, the heavenly King, always submitted to the Father’s will, taking the Father’s will as His portion and not resisting anything—11:28-30; 26:39.
 - b. Whoever does the will of the Father is a brother who helps the Lord Jesus, a sister who sympathizes with Him, and a mother who tenderly loves Him.

6. The kingdom people need to pray for the Father's will to be done on earth as in the heavens; this is to bring the kingdom of the heavens to the earth—6:10.

WEEK 2 — DAY 1

Morning Nourishment

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace...

Eph. 1:11 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.

God has not only saved us to enjoy His blessing, but also called us with a holy calling, a calling for a particular cause, to fulfill His purpose [2 Tim. 1:9]. The purpose here is God's plan according to His will to place us into Christ, making us one with Him to share His life and position so that we may be His testimony. (The Conclusion of the New Testament, p. 198)

Today's Reading

This universe was created by God and has a meaning that is related to the gospel...The gospel unveils the meaning of the universe. The gospel is not simply that the Lord Jesus was crucified to shed His blood and die for us. The entire Bible, from Genesis 1 through Revelation 22,...is a gospel message.

The gospel of God saves us out of a human life that is without meaning into the meaning of the universe. Salvation involves being saved from a human life that otherwise would be meaningless...God created a man who had great meaning and purpose. Regrettably, man fell, and the meaning of his life was lost. This means that man lost his original purpose. With His salvation, God rescues us and brings us back to our original purpose. When man fell, he lost the meaning of his existence, but now that we are saved by God, we have been brought back to our purpose, which is the meaning of the universe.

We can find the meaning of the universe in the following verses. Ephesians 1:4-5 says, "Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will." Genesis 1:26-28 says, "God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...And God created man in His own image; in the image of God He created him; male and female He created them. And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion..." Next, Romans 8:29-30 says, "Those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified."

Before the creation of heaven and earth and even before time began, God had a good pleasure. According to this good pleasure, this delight, God designed a plan. God planned the universe with the heavens, the earth, and a large variety and number of organisms. Not only so, God also planned to create man. God's purpose in creating man was for man to express God and represent Him, that is, for man to be His expression and His representation. Hence, God created man in His image and according to His likeness. The heavens and the earth and all the things in the universe were created according to God's will.

Astronomers say that the distance from the earth to the center of our galaxy is at least sixty-four million times farther than the distance between the earth and the moon. The vastness of the universe cannot be fully comprehended by the human mind. God is too great. The things that He created are too vast and too numerous to count. Nevertheless, the Bible clearly tells us that the meaning of the universe is related to God's desire to gain a group of people to be His expression and representation. (CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," pp. 137-139)

Further Reading: The Conclusion of the New Testament, msgs. 19, 189; Life-study of 2 Timothy, msg. 1

WEEK 2 — DAY 2

Morning Nourishment

Eph. 3:9-11 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, in order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

The book of Job leaves us with a crucial twofold question concerning God's intention in His creation of man and in His dealing with His chosen people...The answer to this question...is found not in the Old Testament but only in the New Testament. This answer, given by God in His revelation, is altogether concerned with the Triune God Himself.

The New Testament unveils to us that God's intention in His creation of the universe and of billions of items including man is to work Himself into man. God wants to enter into man to be man's content and to be man's life, nature, life supply, and element. (Life-study of Job, p. 91)

Today's Reading

The Bible is not written according to human logic but according to God's move. Although God did many things in the Old Testament, He did not move. Rather, from Adam to Christ, God remained in His divinity and stayed in eternity...But one day...God came out of eternity and entered with His divinity into time, entering into the womb of a human virgin to join Himself to humanity. This was the first step of God's move. The second step was His being born of that human virgin to be the God-man. After staying in the womb of a human virgin for nine months, He came out of that womb, not only with divinity but also with humanity, to be a human being by the name of Jesus.

This dear One, this God-man who is both divine and human, Jesus Christ the Son of God, lived a genuine human life on earth...At the end of His life on earth,

the Lord Jesus went to the cross, and He died there.

After Christ finished His work on the cross, He went to sleep and rested (although He did a number of things between His death and resurrection). Then He rose up from the dead; He resurrected. Through His resurrection He brought His humanity into divinity (Rom. 1:3-4). He was also born to be the firstborn Son of God to be the leading One of the many sons of God. In His resurrection He also became a life-giving Spirit (1 Cor. 15:45b)... Furthermore, in the resurrection of Christ, all those who were chosen by God were regenerated to be the many sons of God (1 Pet. 1:3)...[who] have become the members of Christ to constitute His Body, which is the church of God (Eph. 1:22b-23). This Body is the new man in the new creation, and Christ is every member of this new man (Col. 3:10-11). This Body, this new man...eventually... will be enlarged and consummated to be the New Jerusalem as the fullness, the corporate expression, of God for eternity.

The Spirit [is] the consummation of the Triune God...We Christians should just deal with this Spirit. Since we have life and live by Him, we also should walk by Him (Gal. 5:25; Rom. 8:4)...We should pray by the Spirit, read the Bible by the Spirit, love others by the Spirit, and preach the gospel by the Spirit.

Galatians 6:18 indicates that the Spirit as the all-inclusive grace is with our spirit...Thus, we need to take care of our spirit, doing everything by exercising our spirit. Then we will experience the divine Spirit living in us, making His home in us, and transforming us. The divine Spirit lives in us to pray, to read the Bible, to speak God's word, to love our spouse, and to visit sinners for the preaching of the gospel. Such a living is the mingling of the processed Triune God with the regenerated tripartite man. This is the divine revelation in the New Testament as the answer to the sufferings of Job and to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people. (Life-study of Job, pp. 91-95)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 28; CWWL, 1953, vol. 3, "The Experience of Life," ch. 8

WEEK 2 — DAY 3

Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

10 Unto the economy of the fullness of the times, to head up all things in Christ...

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body...

The church is the means and the vessel God uses today to fulfill His purpose and solve all His problems. The preaching in Christianity tells people, “We are poor, sinful persons who will perish, so we need God’s mercy and grace. God is merciful and full of grace to us, so He sent His Son to save us from hell. Now we are the beloved ones, and when God puts us together, we are the church.”... According to the revelation of the Word, however, the church is much deeper and higher than this.

God’s purpose and intention in creating the many human beings is to make these men a Body as a vessel to contain Him that He may dwell in them and manifest Himself through them by mingling Himself with them. This is God’s purpose on the positive side. However, because one day Satan came in, God now has a problem, and He has an enemy. Then death followed Satan, and where death is, there is darkness. Following darkness there is confusion...If there were no light, we could still do things, but we would do them in confusion. Where there is light, however, we do things under the control of the light. (CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” pp. 51-52)

Today's Reading

The entire creation is subjected to vanity and is under the slavery of corruption. This corruption in the whole of creation came from darkness, darkness came from death, and death came from Satan. This is clearly revealed in the Scriptures. By this we can see that God has a purpose to fulfill, and He has an enemy and many problems—death, darkness, confusion, corruption, slavery, and vanity in His creation. Now God must do something for His creatures, because Satan has damaged them.

God is working Himself into us and mingling Himself with us so that we may be holy, absolutely sanctified by Him, in Him, and with Him. Every bit of our human nature will be mingled with the divine nature. In the Old Testament type, every part of the boards of the tabernacle was overlaid with gold. In the fulfillment of the type, God mingles Himself with the church so that we may be brought into full sonship.

According to the teaching of the New Testament, sonship first means that we are born of God to have God as our life and nature. Second, it means that we grow up with God and in God, and third, it means that we are absolutely mingled with God; every part of our being will be permeated, saturated, overlaid, and absolutely mingled with God. Fourth, we are qualified to inherit all that God is, all that God has, and all that God has purposed. Fifth, we eventually are absolutely sanctified, holy, and divine. This is the proper meaning of sonship. Son-ship implies a birthright, qualifying us to enjoy God by being mingled with Him. By being mingled with Him we are absolutely, thoroughly sanctified by Him, with Him, and in Him; within and without we are made holy and divine. God's purpose is to have the church sanctified to such an extent. This is the first item of God's purpose concerning the church.

The second aspect of God's purpose is to subdue and defeat His enemy by displaying His multifarious wisdom through the church (Eph. 3:10-11). The more trouble the enemy causes, the more God will display His wisdom to him. The third aspect of God's purpose is that He will head up all things in Christ through the church [1:10] . (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 52-53)

Further Reading: CWWL, 1965, vol. 2, pp. 11-16

WEEK 2 — DAY 4

Morning Nourishment

Col. 1:9-10 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, to walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God.

To be filled with the full knowledge of God's will simply means to have the revelation of God's plan so that through this revelation we know what God plans to do in this universe. The revelation of God's plan opens the way for us to have more experience of Christ...Thus, we need to spend more time to learn about Christ in the plan of God. This is one of the most important reasons why we have to read the Scriptures. We read the Scriptures not to receive doctrine or teachings but to receive the revelation of Christ and the full knowledge of God's eternal plan. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," pp. 129-130)

Today's Reading

The Bible opens the universal curtain, the universal veil, to show what is in the mind of God and what it is that God plans to do in this universe. This plan is to make His Son everything. God's desire, plan, and mind is to make Christ everything. This is the content of the entire Scriptures. Thus, we need to spend more time to read the Scriptures with such a view and expectation—not expecting to learn more doctrines and teachings but expecting to know Christ more and to receive more of the full knowledge of God's eternal plan.

First we receive the knowledge of God's plan and then, based on that knowledge, we "walk worthily of the Lord" [Col. 1:10]...Knowing the will of God and the eternal plan of God enable us to walk worthily of the Lord. Our revelation directs our walking. Our walk is under the control of the revelation

that we have. (CWWL, 1961-1962, vol. 4, "The Mystery of God and the Mystery of Christ," p. 130)

The entire book of Colossians tells us clearly about the will of God. According to God's will, He caused all His fullness to dwell in Christ, giving Christ the first place in all things and causing Christ to be in us as our life and our all. We need to realize the fact that we are dead, buried, and raised with Christ and that we have put off the old man, Adam, and put on the new man, Christ. We also need to exercise to apply His death to the members of our body, let His peace arbitrate and govern in our hearts, and let His word dwell in us so that we express Him. In brief, the will of God is nothing other than Christ, who is all and in all. We must be clear that the will of God is for Christ to be everything to us. We need to possess Christ, experience Him, and apply Him in all things.

I would ask you all to make a decision that by the grace of the Lord, you would pray every day for three things. First, pray for yourself: "Lord, day by day remind me to walk in You, experience You, and apply You to everything in my daily life."...We need to experience Christ and apply Him in such a way in our daily life...Second, we need to pray for the saints, not only for those who are with us but also for those who are far away. Remember them and pray for them and for the whole church. Third, pray that the Lord would recover the knowledge and experience of His will among all His children...Pray for yourself, for the churches, and for the recovery of His will concerning the all-inclusive Christ and His genuine expression. This is according to the Lord's mind...The eternal will of God is that we would have Christ as everything to us. Then we will know God's will, know what we are pursuing, and know how to pray for the whole church. Moreover, we will know that God will recover the knowledge and experience of His eternal purpose, plan, and will in this age. We look to the Lord to burden us every day to pray for ourselves, for the saints, and for the recovery of this matter in these last days. (CWWL, 1961-1962, vol. 4, pp. 489-490)

Further Reading: CWWL, 1961-1962, vol. 4, pp. 485-490; CWWN, vol. 34, "The Glorious Church," ch. 1

WEEK 2 — DAY 5

Morning Nourishment

Matt. 7:21-23 Not everyone 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. 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? And then I will declare to them: I never knew you...

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, 2nd ed., p. 284)

Today's Reading

In this last section of the [kingdom] 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. 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 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. 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...The Father's will is to build the church upon the Son as the rock. This is fully developed in Acts, the Epistles, and the book of Revelation. The New Testament reveals that God's divine, eternal will is to build up the church.

[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.

The word knew [in Matthew 7:23] 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...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. (Life-study of Matthew, 2nd ed., pp. 285-286)

Further Reading: Life-study of Matthew, msg. 24; CWWN, vol. 46, pp. 1181-1188

WEEK 2 — DAY 6

Morning Nourishment

Matt. 7:13-14 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. Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Certain works may be done in the Lord's name and yet not be done according to the will of God. Are you doing this kind of work, or are you doing God's will?...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. (Life-study of Matthew, 2nd ed., pp. 286-287)

Today's Reading

The runners in any race must run in the proper lanes. Although you may run faster than others, your running will not be recognized if you run outside the lines of your lane...Today the work of many Christian workers is not restricted by the heavenly lines. In their own eyes they have done a great deal in the Lord's name and for the Lord. In the eyes of the Lord, however, their work is a kind of transgression, a violation of the heavenly lines. Hence, their work is lawlessness. The Lord's word in Matthew 7:21-23 is a strong word of warning to us all that we should not care only for prophesying, for casting out demons, or for works of power. We must take care of the heavenly lines...There are constricting lines in the Lord's recovery, and we must be constricted in our running. If we run between the lines, not outside of them, we will be approved by the Lord.

The consummation of the constitution of the kingdom of the heavens is to usher us in through the narrow gate and onto the constricted way...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...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. Because a runner in a race can see the lines, he needs no one to tell him whether or not he is inside the boundaries. Likewise, we have the constricting lines within us, the lines of the divine life and the divine nature, and we can tell where we are. According to the divine nature within us, we cannot use rock music in our meetings. Although you may try various worldly methods, the divine nature would disagree with them all and indicate that you are transgressing the lines. All those who are the kingdom people, all those who have been regenerated by the Father, have His life and nature within them. The Father's life and nature indicate whether or not we are on the constricted way. Let us all run the race according to the Father's nature.

In verse 24 the King said, "Everyone therefore who hears these words of Mine and does them shall be likened to a prudent man who built his house upon the rock." Rock here does not refer to Christ but to His wise word, the word that reveals the will of His Father who is in the heavens. The living and work of the kingdom people must be founded on the word of the new King for the accomplishing of the will of the heavenly Father. This is to enter in through the narrow gate and walk on the constricted way that leads to life. (Life-study of Matthew, 2nd ed., pp. 287-288)

Further Reading: CWWL, 1932-1949, vol. 3, "Crucial Truths in the Holy Scriptures, Volume 2," ch. 26

WEEK 2 — HYMN

God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971

The musical score is written in treble clef with a key signature of three sharps (F#, C#, G#) and a common time signature (C). It consists of four staves of music. The lyrics are written below the notes. Chord symbols are placed above the notes. The lyrics are: 1. God's e - ter - nal pur - pose Is to join with man, Caus - ing man, His ves - sel, To be born a - gain, His own life im - part - ing, Fill - ing to the brim; Man may thus ex - press Him, And be one with Him.

1. God in His own image
Hath created man,
That he may be able
To fulfill His plan;
That he may receive Him
As the tree of life
To become His fulness
As to man the wife.
2. In His life's rich flowing
Man will be transformed
Into precious substance
And to Him conformed.
Thus will man be builded
As His counterpart,
Thus to be His dwelling,
Satisfy His heart.
3. 'Tis the holy city,
New Jerusalem;
With His saints God mingles,
Makes His home with them.
He becomes their content,
His expression they;
They shall share His glory,
One with Him for aye.
4. He's the very center,
Ruling on the throne;
By His life the power,
Saints are kept in one.
By His light of glory,
They are kept in light,
Harmony enjoying
In divine delight.
5. He's their living water,
And their food supply;
All their thirst and hunger
He doth satisfy.
He's for them the temple,
In Himself they live,
In His constant presence
Worship ever give.
6. Man may thus ex - press Him,
And be one with Him.

