

**HWMR: BEING A VESSEL UNTO HONOR, A FULLY EQUIPPED MAN OF GOD, BY BEING EMPOWERED IN THE GRACE WHICH IS IN CHRIST JESUS TO FULLY ACCOMPLISH OUR MINISTRY IN THE UNIQUE MINISTRY OF GOD'S ECONOMY (Week 2)**

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

**God Calling Us according to His Own Purpose**

2 Timothy 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, which was given to us in Christ Jesus before the times of the ages
Romans 8:28	And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Romans 8:29	Because 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;
Ephesians 3:9	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,
Ephesians 3:10	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,
Ephesians 3:11	According to the eternal purpose which He made in Christ Jesus our Lord,
Colossians 1:9	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,
Revelation 4:11	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.
Matthew 7:21	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.

**Day 1**

<i>2 Timothy 1:9</i>	<i>- Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages</i>
<i>Ephesians 1:11</i>	<i>- 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,</i>

**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.

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.*” 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**. 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.

In his second Epistle Peter gives us a word regarding God’s calling, saying that God “has called us to His own glory and virtue” (2 Pet. 1:3). Glory is the expression of God, God expressed in splendor. Literally, the Greek word rendered “virtue” means excellency. Virtue denotes the energy of life to overcome all obstacles and to carry out all excellent attributes. Glory is the divine goal, and virtue is the energy and strength of life to reach the goal.

In 1 Peter 2:9 we are told that **God has called us out of darkness into His marvelous light**. Darkness is the expression and sphere of Satan in death; light is the expression and sphere of God in life. God has called us, delivered us, out of Satan’s death-realm of darkness into His life-realm of light. (*The Conclusion of the New Testament: God, Christ, and the Spirit, Volume 1, chapter 19*)

God’s calling is a holy calling as well as a heavenly calling. The believers were called with the heavenly calling to **possess, partake** of, and **enjoy** the **all-inclusive Christ**, who is the embodiment of the processed Triune God. Today He is our life and hope; in the future He will be our glory and inheritance. This Christ supplies us with His unsearchable riches and immeasurable dimensions that we may live in the church life and have a walk which is worthy of the heavenly calling. The **purpose** of God’s calling is that **we, the believers, may come out of darkness and enter into the marvelous light of God**, out of the death-realm of Satan’s darkness into the life-realm of God’s marvelous light, and be made holy unto God; that **we may enter into the fellowship of Christ** to enjoy Him as the eternal portion given by God to us; **that we may endure the suffering of Christ** to follow in His steps and live the life that He lived; **that we may enter into the peace of Christ** to allow Him to be the Arbitrator for the keeping of the oneness of His Body; **that we may obtain the glory of Christ** to express the Father in Christ in His fullness, **that we may enter into the eternal glory of God** to express the God of all grace; and **that we may enter into the kingdom of God** to reign in it and enjoy the eternal blessing of the eternal life of God to the uttermost. (*Truth Lessons, Level One, Vol. 3, chapter 28*)

## Day 2

*Ephesians 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,*

- 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.

We cannot separate the will of God from the desire of God's heart; neither can we separate the will of God from God Himself. If we depart from His heart's desire, we cannot know His will. Likewise, if we depart from God Himself, we cannot have His will. You may feel that you have understood and obeyed His will, **yet if you have not touched God Himself, He remains God, and you remain you**; there is no mingling whatsoever between you and Him, and you can be certain that what you have felt to be His will is not His will. A Christian should be like the Lord Jesus in obeying God's will. Not only must we be able to say in every matter that it is not my will but God's will; we must be able to say further that it is not I who work but God who works in me. It is not enough just to say that I know something to be God's will. **We must also be able to say that when I do this thing, it is God who does it in me.** We must ask two questions: "Whose undertaking is this, God's or my own?" and, "Who is doing it, God or myself?" If we can only ask the first question and not the second, the subject of His will remains doubtful. Anything that I do on my own is certainly not God's will; only what He does is His will.

For example, a brother may be planning to go to a certain place. If he can only say, "I am clear that it is God's will for me to go," this is not enough. **He still must ascertain whether God goes with him and mingles more with him.** As another example, when we offer money on the Lord's Day, we should not only ask, "Is this offering God's will?" but also, "Am I offering it myself, or is God offering it through me?" Therefore, in every matter, not only must we know what God's pleasure and desire are, but we must also definitely determine whether we have the **presence of God** and whether God mingles and works with us. It is not enough to say that we are doing the work of God. We should also be able to say that **it is God who mingles with us to do His work.** This is His will. (*The Experience of Life, chapter 8*)

### Day 3

- Ephesians 1:5* - Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Ephesians 1:10* - 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;
- Ephesians 1:22-23* - 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 fullness of the One who fills all in all.

- 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

*Colossians 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,*

- 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

*Matthew 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. Depart from Me, you workers of lawlessness.*

- 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

*Matthew 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.*

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.

When He came to earth, the Lord spoke the words in this verse to God. This shows that the **Lord did the will of God according to what was written in the Scriptures**. Consequently, we should realize that any practice of the will of God must be **according to the Word of God**, the Bible. The Bible reveals the entire will of God in all its aspects. Whatever He wants to complete in us, whatever He wants us to do, and how He wants us to do it are revealed, in principle, in the Bible. If we truly want to do the will of God, if we truly want to seek His will, **we must know the Bible and consider what the Word of God** says concerning every matter. We must find God's will, in principle, concerning every matter from the Bible. Those who want to do the will of God and act according to God's will cannot be sloppy with the Bible but must spend a considerable amount of time to read it carefully.

If we want to do the will of God, **we cannot simply do what we think** is the will of God. **We cannot simply pray a few times and say with certainty** that this or that is the will of God. Such a way is not reliable and is quite dangerous. We often are easily deceived by our **own opinions** and **captured by our own thoughts and views**. We must bring our opinions, thoughts, and views before the Bible and let them be judged by the Word of God. Whoever is not willing to let his "in my opinion," "I think," and "to my point of view" be conquered by the Word of God cannot do the will of God. **We must put our own things aside** in everything and see what the Word of God says and commands. In some things God tells us His will in detail; in others He reveals it only in principle. For example, the Word of God contains a great principle that believers should not be dissimilarly yoked with unbelievers. Consequently, we can know the will of God in many things related to this principle. In marriage, we know that a believing brother should not marry an unbelieving woman, and a believing sister should not be given in marriage to an unbelieving man. If we practice according to God's Word, we will be able to practice the will of God. (*Crucial Truths in the Holy Scriptures, Volume 2, chapter 26*)