

International Training for Elders and Responsible Ones

September 2025

GENERAL SUBJECT: CRUCIAL ASPECTS OF MATTHEW 5 THROUGH 7

(Saturday—Evening Session)

Message Nine

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

RA Hymns: 947

Scripture Reading: Rev. 4:11; Matt. 7:21-23; Col. 1:9

- Rev 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.
- Matt 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.
- Matt 7:22 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?
- Matt 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.
- Col 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,

I. “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”—Rev. 4:11:

- A. God is a God of purpose, having a will according to His own pleasure:
1. He created all things for His will that He might accomplish and fulfill His purpose.
 2. The book of Revelation, which unveils God’s universal administration, shows us the purpose of God.
 3. In the twenty-four elders’ praise to God concerning His creation, His creation is related to His will.
- B. God’s will is God’s wish; it is what He wants to do—Eph. 1:9:
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
1. God’s good pleasure is of His will and is embodied in His will, so His will comes first—v. 5.
Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
 2. God has made the mystery of His will known to us through His revelation in Christ, that is, through Christ’s incarnation, crucifixion, resurrection, and ascension—v. 9; 3:9.
Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
Eph 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,

3. God works all things according to the counsel of His will.
 4. God's will is His intention, and His counsel is His consideration of the way to accomplish His will, or intention—1:11.
 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,
- C. The will of God is concentrated in Christ and is for Christ; Christ is everything in the will of God—Col. 1:9:
- Col 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,
1. In 1:9 God's will refers to Christ; the will of God is profound in relation to our knowing, experiencing, and living the all-inclusive, extensive Christ, who is God, man, and the reality of every positive thing in the universe—2:9, 16-17.
 Col 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,
 Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
 Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
 Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
 2. Christ is the preeminent One, the One who has the first place in everything—1:18.
 Col 1:18 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;
 3. The all-inclusive, extensive Christ is the centrality and universality, the center and circumference, of God's economy—vv. 15-17; Eph. 1:10:
 Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
 Col 1:16 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.
 Col 1:17 And He is before all things, and all things cohere in Him;
 Eph 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;
 - a. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all and in all—Matt. 17:5; Col. 3:10-11.
 Matt 17:5 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!
 Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 - b. God's intention in His economy is to work the wonderful, all-inclusive, extensive Christ into our being as our life and everything so that we may become the corporate expression of the Triune God—1:27; 3:4, 10-11.
 Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
4. The will of God is that the all-inclusive, extensive Christ would be our portion—1:9,

12.
 Col 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,
 Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
5. God's will is that we know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ as our person and our life—3:4, 11.
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
- D. God's will is to have the church as the Body of Christ—Eph. 1:9; Col. 1:18; 2:19; 3:15:
 Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
 Col 1:18 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;
 Col 2:19 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 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
1. 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; 4:16:
 Rom 12:2 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.
 Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
 Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
 Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
 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,
 Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
 Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
 Eph 4:16 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.
- a. To live the Body life is to “prove what the will of God is”—Rom. 12:2, 4-5.
 Rom 12:2 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.
 Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
 Rom 12:5 So we who are many are one body in Christ, and individually members one of another.
- b. If we are proper members of the Body, acting and functioning in the church life, we will be persons in the will of God—1 Cor. 1:1-2; Eph. 1:1; 5:17; Rom. 12:2, 4-5.
 1 Cor 1:1 Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother,
 1 Cor 1:2 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:

Eph 1:1 Paul, an apostle of Christ Jesus through the will of God, to the saints who are in Ephesus and are faithful in Christ Jesus:

Eph 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

Rom 12:2 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.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

2. The church is the Body of Christ, which is an entity constituted with the Triune God and His chosen and redeemed ones—Eph. 1:22-23; 4:4-6.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

Eph 4:6 One God and Father of all, who is over all and through all and in all.

3. Christ is the Head of the Body, and we are the members of His Body—Col. 1:18a; 2:19; Eph. 4:15-16:

Col 1:18a And He is the Head of the Body, the church; ...

Col 2:19 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.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:16 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.

- a. To live in the Body is to live corporately with the members under the Head—v. 15; Col. 2:19.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Col 2:19 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.

- b. To live the Body life, we must be under the Head and take the Head as our life, the principal object, and the center of our whole being—1:18a; 2:19.

Col 1:18a And He is the Head of the Body, the church; ...

Col 2:19 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.

4. The Body grows with the growth of God; the growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—v. 19; Eph. 4:16.

Col 2:19 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.

Eph 4:16 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.

- E. Whoever does the will of the Father is a relative of the Lord Jesus—Matt. 12:50:

Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and

- sister and mother.
1. Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything—11:28-30; 26:39.
 - Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
 - Matt 11:29 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.
 - Matt 11:30 For My yoke is easy and My burden is light.
 - Matt 26:39 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.
 2. 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.
- F. The kingdom is absolutely a matter of God's will and completely fulfills God's will; in fact, the kingdom is God's will—6:10:
- Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
1. The ultimate issue of the constitution of the kingdom of the heavens is the will of the heavenly Father—7:21.
 - Matt 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.
 2. As kingdom people, we are on the earth to do God's will—12:50.
 - Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
- G. The kingdom people need to pray for the Father's will to be done on earth as in heaven; this is to bring the kingdom of the heavens to the earth—6:10.
- Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

II. **“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”—7:21:**

- A. 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.
- Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."
- Rom 12:2 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.
- Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
- Eph 5:17 Therefore do not be foolish, but understand what the will of the Lord is.
- Col 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,
- B. Since entering into the kingdom of the heavens 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.
- John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
- John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
- C. The entrance into the kingdom of the heavens is gained through the living of the divine life—1:12-13; 3:5-6; Matt. 7:21; 12:50.
- John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
- John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- Matt 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.
- Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
- D. The Lord Jesus rebuked those who prophesied, cast out demons, and did many works of power in His name, because as “workers of lawlessness,” they did these things out of themselves, not out of obedience to God’s will—7:22-23:
- Matt 7:22 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?
- Matt 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.
1. There are two principles in the universe—the principle of God’s authority and the principle of Satan’s rebellion—Acts 1:7; Isa. 14:13-14.

Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.
 2. We cannot serve God on the one hand and take the way of rebellion on the other hand.
 3. We must turn away from the principle of lawlessness and reject the way of rebellion—Matt. 28:18; Jude 11.

Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Jude 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.
 4. Serving God is directly linked to His authority.
 5. If we do not settle the matter of authority, we will have problems in all the areas of our service.
- E. May the Lord preserve our service in the principle of submission to God’s authority and the Father’s will—Acts 1:7; Matt. 7:21; 12:50.
- Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.
- Matt 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.
- Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

Excerpts from the Ministry:

CONCERNING THE GROUND OF THE KINGDOM PEOPLE’S LIVING AND WORK

The Condition of Entering into the Kingdom of the Heavens

*Many Prophesying, Casting Out Demons,
and Doing Many Works of Power in the Lord’s Name
but Not according to the Heavenly Father’s Will*

Matthew 7:22 says, “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?” 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 Lord Not Approving Them
but Considering Them as Workers of Lawlessness***

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 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.

We see from the Lord’s word here that 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 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? Are you going to the campuses to do the will of the heavenly Father? 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.

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. 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. 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 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. If you transgress the lines as a runner in the heavenly race, you will be disqualified. 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.

Again I say that 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. Now we are running on this 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. You may wonder how we can know the Father’s will. We can know it 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. (*Life-study of Matthew*, pp. 285-288)