

One Revelation of the Will of God

The will of God is not focused on the needs, problems, and situations of believers; on the contrary, it is focused on God Himself and His eternal intention, for the will of God is the will of *God*. God's will is uniquely unveiled in Colossians, Romans, Ephesians, and Hebrews.

Colossians speaks of the will of God in relation to one person, Christ; to one way, the cross; and to one goal, the Body of Christ. The will of God involves the person of Christ, the cross of Christ, and the Body of Christ; that is, the will of God involves the all-inclusive Christ as our God-allotted portion, the cross of Christ by which God solves every problem and terminates every negative thing, and the Body of Christ, the church as the corporate expression of Christ for the delight and satisfaction of God. The will of God involves one person, the all-inclusive Christ, who is the allotted portion of the saints in the light. This all-inclusive person, who is the image of the invisible God and who has the first place in all things, dwells in our spirit to be our life, our person, and our hope of glory. The indwelling of Christ and the living out of Christ, consequently, manifest the church as the mystery of Christ, which is the Body of Christ. The will of God is also the cross. The principle of the cross is that God has dealt with every negative thing through the terminating death of Christ. Any believer who refuses to take this unique way of the cross cannot possibly live in the will of God. The building up of the church as the Body of Christ is the one goal of the will of God. The desire of God's heart is to have a dwelling place on earth constituted with Christ and according to Christ. Such a dwelling place is a matter of the Triune God as life being wrought into us so that we may become His corporate expression. God's building is the mingling of God with man; the principle of God's building is that God builds Himself into us and builds us into Himself, and this enables God to be expressed in a corporate and practical way through members who meet locally as one by growing in the divine life, suffering for the Body, caring for the peace of the Body, and being conscious of the Body.

The Epistles to the Romans and the Ephesians also speak of the will of God in relation to the Body of Christ by presenting a shared vision of God's determined intention to gain many sons in order to constitute them as the Body of Christ for His corporate expression. Whereas Romans begins with fallen humanity in need of God's salvation, Ephesians begins with our purposeful God in eternity

past. Both Epistles, however, converge with the Body of Christ that is composed of the glorified sons of God. And whereas Ephesians underscores the certainty of God's infinite resolve to work out His will, Romans emphasizes God's work to transform sinners into sons of God to be the members of the Body of Christ through His judicial redemption and organic salvation. God's judicial redemption rescues perishing humanity from His righteous wrath, and God's organic salvation brings redeemed humanity into participation in His divine life, nature, and glory. Christ's redemptive work not only serves as the sole and sufficient basis for our reconciliation to God; it also opens the way for us to enjoy His divine life. God's judicial redemption counteracts the effects of the fall and brings humanity back to God's eternal will. In both Ephesians and Romans, God's predestination according to His will is associated with sonship. The entire operation of God's economy of salvation is motivated not by God's sympathy for sin-plagued humanity but by a profound delight in His beloved Son. In eternity God so loved the Son that He desired and determined to reproduce His Son in many human beings, making Him the firstborn Son and them His many sons for an enlarged expression of Himself.

Although Romans and Ephesians unveil the content of God's will, the Epistle to the Hebrews is an exhortation to the believers to participate in the fulfillment of the eternal will of God. The focus of this Epistle is revealed in a simple proclamation from the Son: "Behold, I have come...to do Your will, O God" (10:7). The ultimate goal of the Lord's coming through incarnation and of His high priestly ministry in resurrection is the fulfillment of God's eternal will, which involves the corporate perfection of redeemed humanity to be an enlarged expression of the Triune God. This corporate perfection involves sanctification, and the expression of this sanctification will be an enlarged, corporate expression of the Triune God through the church in this age, the kingdom in the next, and the New Jerusalem in eternity. All these realities are brought into being through the perfecting operation of the divine life in redeemed humanity, which cannot be separated from the Triune God and which can only reproduce the processed Triune God in Christ. This is the will that Christ came to fulfill, and this is the will that the believers have been called to fulfill. [AC](#)

by the Editors