

Living an Overcoming Life by Reigning in Life to Become the New Jerusalem as the City of Life**Monday 12/19****Related Verses****Rev. 1:6**

6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

Rom. 5:10, 17, 21

10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Eph. 3:2

2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Phil. 3:13

13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

1 Pet. 2:5, 9

5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

Related Reading

In the type of Israel there is a great part concerning the kings. The kings are the representatives of Israel and the top ones...[The Israelites] had everything of their living from the source of the good land,...[and the kings] were enjoying the good land on the top level...These kings are types of the New Testament believers because all the New Testament believers were saved by God to be

kings [and priests] (1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12). (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” p. 181)

God entrusted to the priests not only the speaking part of His deputy authority but also the ruling part. Thus, the priests were the speakers and also the kings. God, however, does not want a king to replace Him. He just wants His authority to be exercised. So at the beginning of Israel’s history with the priests, there was no king, but they did have the Urim and the Thummim. The Urim and the Thummim were a deputy authority for both God’s speaking and God’s ruling (Exo. 28:30; Lev. 8:8).

In the New Testament all the believers were saved to be...kings, priests, and prophets.

We can be such kings...by being men regenerated with God and transformed with God as the element...We were God’s created people who became fallen. Now we are God’s redeemed people based upon His choosing of us, and we are also God’s regenerated and transformed people who have been transformed with God’s element to make us God-men. Now we are here in resurrection. To be in resurrection means to deny everything old to become something new and live by the element of newness, which is the divine life, God Himself.

In resurrection we have become God’s new creation (2 Cor. 5:17; Gal. 6:15). This new creation is God’s re-created, regenerated, transformed people. This is also the church in localities and the Body of Christ universally.

In the age of typology, the overcomers were the prophets. The prophets took care of God’s oracle first. Based upon their oracle, they did exercise, to some extent, God’s authority. A number of kings listened to the prophets...Thus, all the genuine prophets were overcomers.

This is fulfilled in Revelation...[where] the Lord repeated the following word seven times: he who overcomes...(2:7, 11, 17, 26; 3:5, 12, 21).

These overcomers are the fulfillment of the typology of the prophets. Therefore, when the apostle Paul speaks of how the church should meet, he stresses and uplifts prophesying (1 Cor. 14:1, 3-6, 24, 31, 39). Prophesying

makes you an overcomer. Speaking Christ into people is prophesying. Prophesying is the function of the overcomers.

All the overcomers of the New Testament are kings who have received the abundance of grace and of the gift of righteousness to reign in life [Rom. 5:17]. (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” pp. 181-183, 175, 177)

God’s complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God’s judicial redemption applied to us in a practical way). (CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” p. 445)

Further Reading: CWWL, 1994-1997, vol. 5, “The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life,” chs. 4-5

Corporate Reading: *The Economy of God and the Mystery of the Transmission of the Divine Trinity*, chapter 2, section(s): Concerning the Economy of God

Tuesday 12/20**Related Verses****Rev. 2:7**

7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 19:7

7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Gal. 3:7, 29

7 Know then that they who are of faith, these are sons of Abraham.

29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

John 14:6

6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

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24 Jehovah bless you and keep you;

25 Jehovah make His face shine upon you and be gracious to you;

26 Jehovah lift up His countenance upon you and give you peace.

27 So shall they put My name upon the children of Israel, that I Myself may bless them.

2 Cor. 13:14

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Related Reading

The Bible is a book concerning God with man. In between God and man there is a third party, Satan. Satan always makes trouble, and all the trouble is the chaos. The Lord needs a [particular] group of people, the overcomers, who will be one with Him to conquer all the destructive chaos and triumph in His unique constructive economy. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” p. 245)

In the first ten and a half chapters of Genesis, God was dealing with man as the Adamic race. But after these chapters of the Bible, God shifted to another group of people...composed of the descendants of one father, Abraham. God shifted from the Adamic race to the Abrahamic race...The Old Testament covers the race of Adam and the physical descendants of Abraham.

In the New Testament economy, God had a serious, vital shift to another group of people. He shifted from Abraham’s descendants according to the flesh to Abraham’s descendants according to the Spirit...All the believers in Christ, regardless of their race, are the spiritual descendants of Abraham (Gal. 3:7, 29). Regretfully, however, most of the spiritual descendants of Abraham also fail God. Then to whom can God go in order to carry out His purpose?

At the beginning of the last book of the Bible, the Lord Jesus as the High Priest walking among the golden lampstands gives a call to another group of people, the overcomers,...“to him who overcomes”...(Rev. 2:7, 11,

17, 26; 3:5, 12, 21). This is a sevenfold call to us, His believers, the spiritual descendants of our great father, Abraham...The overcomers are the fourth race.

The New Testament age is approaching two thousand years of history...There have been two thousand years for the Adamic race, two thousand years for the Abrahamic race according to the flesh, and almost two thousand years for the Abrahamic race according to the Spirit. What the Lord needs is the race of overcomers to conquer all the satanic chaos and triumph in the divine economy.

The book of Revelation is a book on the overcomers...The overcoming race brings in the success to God for His economy. We need to consider where we are today...We may say that we are in the New Testament, but this in itself is not adequate. We must be in the last nineteen chapters of the Bible, from Revelation 4 through 22, from the throne to the New Jerusalem,...those who belong to the overcoming race.

According to God’s economy, there are only four races on this earth—the race of Adam, the race of Abraham according to the flesh, the race of Abraham according to the Spirit, and the race of the overcomers. We should declare by faith that we belong to the race of the overcomers.

The book of Revelation shows us that without the overcomers Christ has no way to come back. We know that Christ is our way (John 14:6a). But from deep within His heart, Christ would tell us that the overcomers are His way. Without Christ we do not have a way, but today without the overcomers Christ has no way. The overcomers are the very way for Christ to come back. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” pp. 245-247, 254)

Further Reading: CWWL, 1990, vol. 2, “Salvation in Life in the Book of Romans,” ch. 7; CWWL, 1991-1992, vol. 4, “The Overcomers,” chs. 1, 6

Corporate Reading: *The Economy of God and the Mystery of the Transmission of the Divine Trinity*, chapter 2, section(s): The Definition of the Word Economy

Wednesday 12/21

Related Verses**Mark 4:26-29**

26 And He said, So is the kingdom of God: as if a man cast seed on the earth,

27 And sleeps and rises night and day, and the seed sprouts and lengthens -- how, he does not know.

28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.

29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

Luke 17:21

21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

1 Cor. 3:6-7

6 I planted, Apollos watered, but God caused the growth.

7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

Rev. 14:4b-5

4b These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

5 And in their mouth no lie was found; they are without blemish.

Related Reading

The seed of the divine life (1 John 3:9; 1 Pet. 1:23) sown into the Slave-Savior’s believers indicates that the kingdom of God, which is the issue and goal of the Slave-Savior’s gospel, and the church in this age (Rom. 14:17) are a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest. (Mark 4:26, footnote 3)

The kingdom of God is actually God Himself sown into human beings and developing in them into a kingdom.

We need to be impressed with the fact that the kingdom of God is not a matter of teaching, activity, or organization. On the contrary, the kingdom of God is the Triune God in His incarnation sown into His chosen people to grow and develop in them into a kingdom. (*Life-study of Mark*, pp. 133-134)

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The intrinsic element of the entire teaching of the New Testament...[is] that the Triune God has been incarnated in order to be sown into His chosen people and then develop within them into a kingdom.

The four Gospels reveal the Triune God incarnated. This God-man eventually came forth to sow Himself into God's chosen people by preaching and teaching. When those who had been chosen by God heard His word and received it, they received the seed, the gene, of the kingdom. This seed, this gene, is the incarnated God, the Triune God in humanity. In the Gospels we have the sowing of this seed of the kingdom.

In the Acts we have the propagation and spreading of this sowing...In Acts hundreds and even thousands of sowers were raised up. All these sowers were those who received the seed, the gene. By receiving the seed they became those who could then sow it into others. In this way we have the propagation of the sowing and of the seed.

In the Epistles we see the growing of the seed, the gene, of the kingdom...In 1 Corinthians 3:9b Paul says, "You are God's cultivated land." Elsewhere in the same chapter Paul says, "I planted, Apollos watered, but God caused the growth" (v. 6). Here in this chapter we have the growth, the development, of the seed.

The harvest of this seed is found in the last book of the New Testament, the book of Revelation. According to Revelation 14, we first have the firstfruits and then the harvest. Revelation 14:4 speaks of those who "were purchased from among men as firstfruits to God and to the Lamb." Then in verse 15 we see that the "harvest of the earth is ripe."

Those who are the firstfruits spoken of in Revelation 14 will be among those who will be co-kings with Christ in the millennium. The millennium, the thousand years, will be the full development of the gene of the kingdom. During the millennium many of those who have received the kingdom gene will be co-kings with Christ.

In the new heaven and the new earth God will have an eternal kingdom with the New Jerusalem as the capital. The New Jerusalem will be a composition of

kings, and these kings will rule over the fully restored nations. Then God will have an eternal kingdom as the full development of the gene sown in the Gospels by Jesus the Nazarene, who was the Triune God in humanity.

How wonderful is the kingdom gene that was sown in the Gospels! Eventually this gene will develop into the millennial kingdom spoken of in Revelation 20 and into God's eternal kingdom in Revelation 21 and 22. Praise the Lord for this picture of the kingdom gene and its development! (*Life-study of Mark*, pp. 134-137)

Further Reading: *Life-study of Mark*, msgs. 14-16

Corporate Reading: *The Economy of God and the Mystery of the Transmission of the Divine Trinity*, chapter 2, section(s): God's Economy Being God's Household Administration

Thursday 12/22

Related Verses**Deut. 17:18, 20**

18 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book, out of that which is before the Levitical priests.

20 So that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may extend their days over their kingdom in the midst of Israel.

John 15:9-11

9 As the Father has loved Me, I also have loved you; abide in My love.

10 If you keep My commandments, you will abide in My love; even as I have kept My Father's commandments and abide in His love.

11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

Eph. 5:25-27

25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

26 That He might sanctify her, cleansing her by the washing of the water in the word,

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Related Reading

To reign in life is to be under the ruling of the divine life...The Lord Jesus as the God-man in His humanity on the earth...was absolutely under the ruling of the divine life of the Father. Everything He did was under the Father's ruling. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of His heavenly Father. By practically being under the ruling of the divine life of the Father, He was reigning in life. This is the pattern that we should follow.

We must reign in life to live the church life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 450)

Paul set up a pattern of living the church life for the living of the Body life (Rom. 15:14—16:27)...When we are under the ruling of the divine life, we will spontaneously preach the gospel...Paul first preached the gospel to the Gentiles (15:14-24) and then brought them into the fellowship of the Body of Christ with the Jewish churches through their giving in love to provide for the necessities of the saints in Jerusalem (vv. 25-33). This was to bring the two into the fellowship of the one Body.

By his recommendations and greetings in 16:1-24, Paul was blending together many saints and many churches under his ministry for the practical living of the Body of Christ in the universal fellowship of the Body...Today there is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 451)

The king was to write out for himself a copy of the law in a book, out of that which was before the Levitical priests (Deut. 17:18). The law here refers to the Pentateuch...A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God.

The principle should be the same with the elders in the churches today...In order to administrate, to manage,

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the church, the elders must be reconstituted with the holy word of God. As a result, they will be under God's government, under God's rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy. (*Life-study of Deuteronomy*, p. 121)

God's intention with Israel was to have on earth a divinely constituted people to be His testimony...In order to be reconstituted, they needed to come back to God by coming back to His law, that is, His word. Under Ezra and Nehemiah the returned people of Israel were collectively constituted by and with God through His word to be a nation as God's testimony.

In order to reconstitute the people of God, there is the need to educate them with the word that comes out of the mouth of God and which expresses God. To reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the word. The word of God is one with the Spirit (John 6:63; Eph. 6:17). Through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being, causing us to be constituted with God. (Neh. 8:1, footnote 1)

Further Reading: *Life-study of Deuteronomy*, msg. 17; *CWWL, 1994-1997*, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," ch. 4

Corporate Reading: *The Economy of God and the Mystery of the Transmission of the Divine Trinity*, chapter 2, section(s): The Content of God's Economy

Friday 12/23

Related Verses**Gen. 45:5**

5 And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life.

Gen. 50:20

20 Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people.

Rom. 8:28-29

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.

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;

1 Pet. 3:8-9

8 And finally be all of the same mind, sympathetic, loving the brothers, tenderhearted, humble-minded;

9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another, because you were called to this, that you might inherit blessing.

Phil. 4:4-5

4 Rejoice in the Lord always; again I will say, rejoice.

5 Let your forbearance be known to all men. The Lord is near.

Rom. 14:17-18

17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

18 For he who serves Christ in this is well pleasing to God and approved by men.

Related Reading

The rulership of the Spirit is the topstone, the capstone, of the structure of the teaching of the Spirit. The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a matured saint. (*Life-study of Genesis*, pp. 1469-1470)

Joseph did not need to forgive his brothers, because he did not blame them (cf. Gen. 45:28, footnote 1). He received as from God all that his brothers had done to him, and he comforted those who had offended him (vv. 5-8; 50:15-21). What grace, and what an excellent spirit, he had! (Gen. 45:5, footnote 1)

Joseph's two dreams (Gen. 37:7-9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth. According to their fallen nature, God's people are evil and unclean, but in God's eternal view, His people are sheaves of wheat full of life and heavenly bodies full of

light (cf. Num. 23:21; 1 Kings 19:18; Rev. 12:1 and footnote). The reigning aspect of the mature life never condemns God's people. Rather, it shepherds and appreciates them. Joseph's dreams controlled and directed his behavior (cf. Acts 26:19). (Gen. 37:5, footnote 1)

The life manifested in the story of Joseph...is the resurrection life, the life of God. Although Joseph was in an exciting situation, he did not display any looseness. This is life. With Joseph we see not only life but also the way of life, which is to keep ourselves under control. Never think that Joseph was not human. He was full of human feelings and sentiments, but he kept himself with all his feelings under the rulership of the Spirit. Therefore, in Joseph we see not only the mature life but a reigning life and the way of this reigning life. We all, especially the young people, need such a life and such a way that is the reigning aspect of a mature person. This life is not easily excited, and it does not reveal its glory. Instead, in the midst of excitement it remains calm, controls itself, and conceals its glory.

Joseph was a person who denied himself...I do not know of any other person who was offended to the degree Joseph was, yet who had not the slightest desire for revenge.

Often when Christians forgive someone, they say, "Yes, I forgive you, but I also want to remind you of the seriousness of what you have done." This kind of forgiveness does not mean anything, for actually it is not forgiveness at all. When Joseph forgave his brothers, he comforted them and told them not to be angry with themselves, but to forget what they had done to him. He said that their selling him into slavery was God's doing to preserve life. Joseph did not blame his brothers for what they had done; rather, he regarded them as God's helpers. They had helped God to get him to Egypt.

How sweet is the record of Joseph's life! Because Joseph was fully under God's guidance, there was no need for him to regret anything he did. Joseph is a living illustration of what is revealed in the New Testament. He was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal. Everything was for God and for God's people.

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Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life. Thank God for Joseph's self-denying life. Through such a life God's purpose was fulfilled, and the kingdom was brought in, realized, and practiced. Through this fulfillment, the children of Israel shared in the enjoyment of the kingdom. (*Life-study of Genesis*, pp. 1479, 1514, 1518, 1520)

Further Reading: *Life-study of Genesis*, msgs. 112-116, 118-120

Corporate Reading: *The Economy of God and the Mystery of the Transmission of the Divine Trinity*, chapter 2, section(s): The Way God Carries Out His Economy; The Divine Dispensing of the Divine Trinity

Saturday 12/24

Related Verses**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.

John 4:14

14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water gushing up into eternal life.

Eph. 1:3-5

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

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

Eph. 3:17-21

17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Related Reading

When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life. (*CWWL, 1994-1997*, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 445)

The Body of Christ builds itself up in love (Eph. 4:16). The phrase *in love* is used repeatedly in the book of Ephesians (1:4; 3:17; 4:2, 15-16; 5:2). God predestinated us unto sonship before the foundation of the world in love, and the Body of Christ builds itself up in love. The growth in life is in love. In the last few years we have appreciated the Lord's showing us the high peak of the divine revelation. My concern is that although we may talk about the truths of the high peak, love is absent among us. If this is the case, we are puffed up, not built up. (*CWWL, 1994-1997*, vol. 5, "The Vital Groups," p. 124)

When the fountain springs up, that is the fountain emerging [John 4:14b]. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is "into eternal life" [v. 14b]. The Greek preposition translated as "into" is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God...The New Jerusalem is the totality of the divine, eternal life...Thus, *into eternal life* means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the

Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem...The New Jerusalem is the totality of God joined with man and man mingled with God.

Eventually, the Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4. Jacob's well in John 4 is physical, but Jacob's dream is divine and mystical. In this divine, mystical realm there is a real fountain. This fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem. The first four chapters of John present the Triune God as the flowing water. In chapters 6 and 7 there are two feasts. These two feasts are the issue of the flowing. We fallen men become hungry and thirsty. At the feast we have something to eat to satisfy our hunger and something to drink to quench our thirst. The food is Christ, and the water is also Christ.

We need to see that the Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us...This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition *into* also means "to become." *Into the New Jerusalem* means "to become the New Jerusalem."...We have to be the New Jerusalem; then we can be in the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation. (*CWWL, 1994-1997*, vol. 4, "Crystallization-study of the Gospel of John," pp. 455-457)

Further Reading: *CWWL, 1994-1997*, vol. 5, "The Vital Groups," ch. 8; *CWWL, 1953*, vol. 3, "The Experience of Life," ch. 17

*Living an Overcoming Life by Reigning in Life to Become the New Jerusalem as the City of Life***Lord's Day 12/25****Related Verses****1 Cor. 12:31**

31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

1 Cor. 13:1-8, 13

1 If I speak in the tongues of men and of angels but do not have love, I have become sounding brass or a clanging cymbal.

2 And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but do not have love, I am nothing.

3 And if I dole out all my possessions to feed others, and if I deliver up my body that I may boast, but do not have love, I profit nothing.

4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

6 It does not rejoice because of unrighteousness, but rejoices with the truth;

7 It covers all things, believes all things, hopes all things, endures all things.

8 Love never falls away. But whether prophecies, they will be rendered useless; or tongues, they will cease; or knowledge, it will be rendered useless.

13 Now there abide faith, hope, love, these three; and the greatest of these is love.

Further Reading:

CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life,"
chs. 4-5

Hymns, #941

1 God's kingdom is God's reigning,

His glory to maintain;

It is His sovereign ruling,

His order to sustain.

He exercises fully

His own authority

Within His kingdom ever

And to eternity.

2 Upon the throne, the center

Of government divine,

God reigns, and with His purpose

Brings everything in line.

God's headship and His lordship

He only can maintain

As King within His kingdom,

O'er everything to reign.

3 By reigning in His kingdom

God worketh all His will,

And under His dominion

His purpose doth fulfill.

'Tis only in God's kingdom

His blessing we may know;

'Tis from His throne almighty

The stream of life doth flow.

4 Submitted to God's ruling,

All virtue thus will win;

Rebellion to His Headship

Is but the root of sin.

The evil aim of Satan-

God's throne to overthrow;

Our aim and goal is ever

His rule to fully know.

5 Within God's sovereign kingdom

His Christ is magnified;

When Christ in life is reigning,

The Father's glorified.

When God is in dominion,

All things are truly blessed;

When Christ for God is reigning.

God's glory is expressed.

6 In fulness of the seasons

God's Christ will head up all.

Then all will own His reigning

And worship, great and small.

Such reign in life and glory

The Church e'en now foretastes

And to His rule submitting

Unto His kingdom hastes.