

Reigning in Life**Monday 12/11****Related Verses****Rom. 5:10, 17**

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.

Rom. 8:2

2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

1 Cor. 15:10

10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor. 12:9

9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

Rom. 8:35-37

35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?

36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."

37 But in all these things we more than conquer through Him who loved us.

Phil. 3:14

14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Related Reading

We were redeemed, justified, and reconciled to God through the death of Christ. This is on the judicial side. However, Romans shows that God's salvation has not only the judicial aspect but also the organic aspect. The organic salvation is referred to in Romans 5:10...Today

we are passing through the processes of God's organic salvation in order that we may be saved in His life.

How much we are saved in God's organic salvation determines how much our reigning in life is manifested. Our reigning in life is proof of our experience of God's organic salvation. (*CWWL, 1994-1997*, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," p. 491)

[In Romans 5:17] the abundance of the gift of righteousness refers to judicial redemption, and the abundance of grace is the processed Triune God.

The life that we have received...enables us to reign over all things...We have received righteousness objectively, but we still need to receive continually the abundance of grace (the processed Triune God as the consummated Spirit) that we may reign in life subjectively. (*CWWL, 1994-1997*, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 491-492)

We need to come to the very God who is grace and receive grace again and again until we are filled with grace...When grace is allowed to fill us, it abounds in us and then reigns in us. The reigning grace always follows the abounding grace.

If we are short of grace, grace cannot reign within us. Only when grace fills us up to the brim and then overflows from us can we experience the reigning of grace. When grace reigns, sin, death, and Satan are subdued and are under our feet, and we become kings in grace. As grace reigns in us, we reign in life.

Do not consider that the experience of reigning in life by grace is an impossibility...Whenever we are filled with grace, grace overflows and reigns. Then by grace we reign in life over sin, death, and Satan...The principle of reigning in life is revealed in chapter 5, but the experience of reigning in life is in chapter 8. Reigning in life is greater and higher than being saved in the life of Christ.

Doctrine, teaching, and exhortation are of no avail. In a sense, not even our prayer is effectual in enabling us to reign in life by grace. The only thing that works is to

come to the divine source and open ourselves from the depths of our being to be filled with God as grace. In order to be filled, we must ask the Lord to remove all insulation and frustration. We need to pray, "Lord, I am willing for every hindrance to be removed. I want to keep myself directly open to You. Lord, fill me completely with Yourself as grace." Wherever you are, at work, at school, or in your car, stay open to the Lord to be filled with Him as grace...As you receive grace in this way, you will be filled with grace and eventually grace will overflow from within you. Then you will reign in life by grace over sin, death, and Satan. In your experience these three enemies will be utterly subdued.

Sin, death, and Satan are still working within us. But if we come to the heavenly source and open ourselves thoroughly to be filled with grace, we shall reign over them in life. This is our need today in the church life. (*Life-study of Romans*, pp. 509-510)

Further Reading: *CWWL, 1990*, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," ch. 1; *CWWL, 1970*, vol. 3, pp. 21, 24-25

Tuesday 12/12**Related Verses****John 3:5**

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.

Rom. 5:21

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.

John 1:12-13

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,

13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Rev. 5:10

10 And have made them a kingdom and priests to our God; and they will reign on the earth.

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

Eph. 2:6

6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

2 Pet. 1:4

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

Related Reading

By reigning in the divine life of Christ, we are saved from all kinds of insubordination. To be saved in life causes us to reign as kings. According to Romans 5:17, those who receive the abundance of grace and the abundance of the gift of righteousness, those who are justified, will reign in life. A justified person should reign because he has the divine life, a kingly life, with which to reign. Without the kingly life, no one can reign. When we were redeemed by Christ, forgiven of our sins, and washed by the blood of Christ, we were justified. In addition, we were regenerated with a divine, spiritual, heavenly, kingly, and royal life. Thus, we are now able to reign in life as kings. (*CWWL, 1990*, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," p. 301)

Paul tells us that we were saved with a life that is not only divine but also royal and kingly. It is a life that is able to reign (Rom. 5:17). We have received a life that not only gives us the ability to be spiritual, heavenly, and divine but also gives us the ability to reign. In this life we reign over all the negative things...Reigning in the divine life of Christ saves us from all kinds of insubordination (v. 17). It saves us from many kinds of negative things. We reign over sin, the world, Satan, the natural man, self, and individualism for the accomplishing of the building up of the organic Body of Christ in fulfilling the New Testament economy of God.

We must learn to exercise our kingship...We must learn not to say any word that expresses anything of

rebellion. This means that we are learning to reign. Many times something of sin or of the world rises up within us. When this happens, often the best way to reign over this thing is to say to sin or the world, "Stop! Don't go any further."...Today, when I feel my temper rising, I say, "Stop! Temper, you are not the king. I am the king. Don't try to overcome or overrun me. I am ruling over you. Don't go any further." To speak a word of command to your temper really works.

To reign in life over so many rebellious things, we must first be obedient and submissive to the Lord. If we are not submissive to the Lord, who is our Master and our God, no one will be submissive to us. If we are going to reign, we must first be under someone. When we are submissive to the Lord, taking the position of one who is submissive to the Lord, immediately we have the deep sensation of grace within us...When we have this sense of abundant grace, this is a sign that we are submissive to the Lord. At such a time, we reign in life.

In Numbers 16 when Korah, Dathan, and Abiram rose up against Moses and Aaron, Moses fell on his face (v. 4). In falling upon his face, Moses submitted himself to Jehovah. Because of his submission, Jehovah was able to come in to deal with the situation (vv. 23-24, 31-35). It seemed that Moses was ruling and reigning. Actually, Jehovah was reigning. Jehovah's reigning came out of Moses' submission. Surely Moses enjoyed the abundance of grace, in figure, when he submitted himself to God. The abundance of grace is just the fullness of the enjoyment of Christ. Our submission to our Master will cause the Master to come in to rule over the rebellious ones. To the rebellious ones, it is a kind of ruling, but to the submissive ones, it is the enjoyment of the abundance of grace.

Your rising temper is actually a "rebel." As you submit to the Lord, all the "rebels" are subdued. You should tell the Lord, "Lord, I am submissive to You. I don't agree with my rising temper, which is just a rebel. I am submissive to You." In this way you rule over your temper. (*CWWL, 1990*, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," pp. 301-304)

Further Reading: *CWWL, 1990*, vol. 2, "Salvation in Life in the Book of Romans," ch. 7

Wednesday 12/13

Related Verses**Rom. 8:37-39**

37 But in all these things we more than conquer through Him who loved us.

38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Eph. 4:23

23 And that you be renewed in the spirit of your mind

2 Cor. 3:18

18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Phil. 3:9

9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Rom. 11:17

17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Related Reading

When we are reigning in life, we are in all the matters presented in Romans 6 through 16. When we are reigning in life, we are being soaked and saturated with the holy nature of God for sanctification in our disposition, and our mingled spirit spreads into our mind to renew our mind. When we are reigning in life, we can be conformed to the image of God's firstborn Son and

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glorified through the sealing of the indwelling Spirit throughout our entire life...We also gain the righteousness of God, which is the subjective Christ, and we enjoy the riches of God...We can be in all these things, and we can be constituted Christ's overcoming bride for His satisfaction, pleasure, and delight. (*CWWL, 1994-1997*, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 439)

We reign in life in being sanctified in the Spirit (Rom. 6:19, 22; 15:16),...in being renewed by the mingled spirit in our mind (12:2b; Eph. 4:23),...in being transformed to the image of Christ from glory to glory by the Lord Spirit (Rom. 12:2b; 2 Cor. 3:18)...We reign in life in being conformed to the image of God's firstborn Son through the Spirit's interceding that all things may work together for the conformation of those who love God (Rom. 8:26-29)...We reign in life in being glorified (v. 30) to be redeemed in our body (v. 23c) to participate in our divine sonship ultimately (v. 23b) through the sealing of the indwelling Spirit (Eph. 4:30).

When we reign in life, we more than conquer the environmental hardships and sufferings by having God being for us, who did not spare His own Son, who gives us freely all things with Him, and who has chosen us and justified us (Rom. 8:31-33); by having Christ who died for us, who was raised, and who is sitting at the right hand of God interceding for us (v. 34); by being captivated by the love of Christ and by the love of God in Christ from which we are inseparable (vv. 35-39); and by being faithful to Christ and God unto death (v. 38).

When we receive the abundance of grace and of the gift of righteousness to reign in life, we gain the righteousness of God, which is the subjective Christ (9:18-33; Phil. 3:9; 1 Cor. 1:30). This righteousness is gained out of faith to faith (Rom. 1:17a) according to His mercy in order to make known the riches of His glory upon vessels of mercy (9:18-23).

When we reign in life, we enjoy the riches of God (10:12-15) by calling on the name of the Lord (v. 13), by believing in the Lord's word (v. 14), and by announcing the glad tidings (v. 15).

We reign in life in living a grafted life (11:17-24; Gal. 2:20a)...We are branches of the wild olive tree (Rom. 11:17, 24) that were grafted into Christ, the cultivated olive tree, who is one with Israel (v. 24; Psa. 80:15-17; Matt. 2:15). We stand by faith to partake of the root (which bears us, Rom. 11:18) of fatness of the olive tree (vv. 20, 17). Furthermore, we, as the grafted branches, and Christ, as the cultivated olive tree, live together one mingled life in one mingled living.

Reigning in life is the full experience of the organic salvation of God. God's complete salvation is through our receiving grace and righteousness, and this complete salvation issues in our reigning in life as the goal of His complete salvation. Reigning in life in Romans 5 is the key to open up the rest of the book. We need to see everything in Romans 6 through 16 in this light. This is altogether a new way to interpret the book of Romans. (*CWWL, 1994-1997*, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," pp. 437-439)

Further Reading: *CWWL, 1994-1997*, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," chs. 4-6

Thursday 12/14

Related Verses

Rom. 12:1-2, 3-5, 11, 15, 18

1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

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.

3 For I say, through the grace given to me, to every one who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

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

5 So we who are many are one Body in Christ, and individually members one of another.

11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

15 Rejoice with those who rejoice; weep with those who weep.

18 If possible, as far as it depends on you, live in peace with all men.

Related Reading

All the items mentioned in Romans 12 through 13 are for the living of the Body life. Each item requires us to be ruled by the divine life. All these items are small things, yet they can be done by us only when we are ruled by the divine life.

To present our bodies a living sacrifice (12:1) is a matter of reigning in life. Without reigning in life, no one can present his body a living sacrifice. When we reign in life, we are not being fashioned according to this age but are being transformed by the renewing of the mind, proving what the will of God is (v. 2).

When we are controlled by the divine life, we surely will think so as to be sober-minded, as God has apportioned to each a measure of faith (v. 3b). Our thinking about ourselves is like a wild horse. But by reigning in life, our thinking is bridled. (*CWWL, 1994-1997*, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 444)

When [the deacons or deaconesses] are ruled by the divine life, they will serve faithfully in their particular service (Rom. 12:7a). As we are under the ruling of the divine life, we are able to teach, exhort, give in simplicity, lead in diligence, and show mercy in cheerfulness (vv. 7b-8). Likewise, when we are under the ruling of the divine life, we will take the lead in showing honor one to another (v. 10b).

Romans 12:9-21 is a section on living a life of the highest virtues for the Body life...We can have such a living for the Body life [not in ourselves but] only by reigning in life...Our natural life cannot make it; but by living a life under the ruling of the divine life, we are able to live the Body life with these virtues. To see the Body life built up as a practical reality, we must reign in life, and to reign in life in practice is to be under the ruling of the divine life.

God's will is to have the Body life. Romans 13 presents some additional aspects of the life of one who is living in the Body life...Only by living under the ruling of the divine life can we be this kind of people. We must be subject to all authorities, realizing that they have been established under the sovereign arrangement of God. Furthermore, we must owe nothing to anyone except to love one another, loving our neighbor as ourselves. Finally, we must live a watchful life "in the day" (v. 13). One effect of our reigning in life is that we are awakened, made alert, made watchful, and not lulled to sleep by this age. We must be those who make no provision for the flesh to fulfill its lusts but rather are awake as in the day, putting on the Lord Jesus Christ as our second garment (Psa. 45:13-14) to live Him as our subjective righteousness and to magnify Him.

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). 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," pp. 444-445)

When Paul began to speak about the church life, he implored the believers to present their bodies because as human beings nothing is more real and practical than our body. If your body is not in the church life, please do not say how much you yourself are for the church life...We are in our bodies. Where our bodies are, we are. (*Life-study of Romans*, p. 298)

Further Reading: *CWWL, 1994-1997*, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," chs. 2, 4-6

Friday 12/15

Related Verses

Rom. 16:16

16 Greet one another with a holy kiss. All the churches of Christ greet you.

1 Cor. 10:16

16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

1 Cor. 12:13

13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Eph. 1:22-23

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

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

Eph. 4:4

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

Rev. 1:11

11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

1 John 1:3, 7

3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

Related Reading

We see how Paul set up a pattern of living the church life for the living of the Body life (Rom. 15:14—16:27). The first item in the pattern of one who is reigning in life is the preaching of the gospel. 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).

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 one Body, the one universal church, comprises all the local churches. There may be thousands of local churches, but together they constitute one universal church.

In Ephesians 4:4 Paul says, "One Body and one Spirit." The Body is mentioned before the Spirit because the oneness among us is related to the Body and is for the Body. Furthermore, this verse not only reveals the uniqueness of the Body; it also shows that the one Body is determined by the one Spirit. Because there is one Spirit, there is one Body...We must keep the unique oneness of the Body because the Body and the Spirit are one.

The Spirit is the essence of the one Body. Without the Spirit, the Body is empty and has no life. The Body in Ephesians 4:4 is the Body of Christ, and the essence of the Body of Christ is the Spirit. Hence, the Body and the essence of the Body are one.

Because there is one Spirit, there is only one Body. Moreover, there is only one circulation, one fellowship, of life in the Body. This circulation is the fellowship of the Body of Christ.

Among all the churches that compose the one universal Body of Christ, there is no organization, but there is the fellowship of the Body of Christ...If all the churches stay in this circulation, in the fellowship of the Body, they will be healthy. However, the natural human thought is either to have organization or to have nothing to do with others. On the one hand, we should not have any organization among the churches; on the other hand, we should be open to have fellowship with all the churches. However, the church in a certain locality or the

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churches in a particular region may not be willing to have fellowship with other churches. This attitude is absolutely wrong. (*The Conclusion of the New Testament*, pp. 2185-2186)

The divine fellowship is the reality of living in the Body of Christ. The Lord has been frustrated throughout the centuries because of the lack of fellowship. In Revelation 22:20 the Lord Jesus said, "I come quickly," but it has been nearly two thousand years, and the Lord is still not back. The reason is that the believers are individualistic, independent, opinionated, and divisive. The Roman Catholic Church controlled people by its organization, but those who broke away from Catholicism brought in division after division...Actually, the divine fellowship should control the believers.

We are restricted in this fellowship. By being restricted in this fellowship, the Body of Christ is kept in oneness, and the work of the ministry continues to go on. (*CWWL*, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," p. 357)

Further Reading: *The Conclusion of the New Testament*, msg. 298

Saturday 12/16

Related Verses**Rom. 16:1, 3-4, 20**

1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
 3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
 4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
 20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

Eph. 5:2

2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

Rom. 12:1

1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Phil. 2:17

17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

Phil. 4:18

18 But I have received in full all things and abound; I have been filled, receiving from Epaphroditus the things from you, a sweet-smelling savor, an acceptable sacrifice, well-pleasing to God.

Related Reading

Romans 16 gives us an excellent pattern of the apostle in bringing all the saints into the blending life of the entire Body of Christ. It is in such a life that we can truly reign in life.

We must follow in the footsteps of the apostle. He brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and we may enjoy the rich grace of Christ (vv. 1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names...Moreover, he greeted the saints generally. This shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy the rich grace of Christ. (*CWWL*, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," pp. 515-516)

Paul initiated the fellowship of concern [Rom. 16:1-19, 21-23]. He was concerned for the saints, the Lord's servants, and for the churches. He was a brother who was altogether immersed in the fellowship of concern. All of the particular greetings recorded in Romans 16 are an evidence of his far-reaching concern. I like this chapter because it reveals that included in this fellowship of concern are the churches. This fellowship of concern was among the saints within the churches and between the churches.

In 16:1 Paul says, "I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea." Phoebe was a deaconess, that is, a serving one. Paul held her in such high esteem that in the following verse he said that "she herself has also been the patroness of many, of myself as well." The term patroness in Greek is a word of dignity, denoting one who helps, sustains, and supplies...Paul's use of this word with reference to Phoebe discloses how much she was appreciated and regarded. Phoebe was a sister who served others at any price and at any cost. If we mean business with the Lord in the church life, we also need to serve the church and care for it regardless of the cost. If we lack the heart to care for the church, we are unworthy of the practice of the church life. The first requirement for the practice of the church life is that we serve the church...[Like Phoebe] we all must be the serving ones in the church life.

Second, Paul indicates that we need to risk our necks for the church. Speaking of Prisca and Aquila, Paul says in 16:4 that they "risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles." We need to risk our lives for the church life. Prisca and Aquila did not count their own lives as dear to them; they were willing to care for the churches at the cost of their own lives. Therefore, all the churches of the nations, of the Gentile world, were grateful to them. Do not think that Paul spoke about Prisca and Aquila in a light way. He wrote with a definite purpose, indicating that if we truly love the Lord's church, we need to risk our lives for it. We must be willing to pay this cost not only for one church but also for the churches. Some dear saints only care for the church in their locality. This is absolutely wrong. Prisca and Aquila were for all the churches. Although it is right to be located by the Lord in a specific place, our heart should be wide and broad enough to embrace all the churches. (*Life-study of Romans*, pp. 360-362)

Further Reading: *Life-study of Romans*, msgs. 25-27, 30, 46-49

Lord's Day 12/17**Related Verses****1 Cor. 12:12-14, 18-20, 25-27****12** For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.**13** For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.**14** For the body is not one member but many.**18** But now God has placed the members, each one of them, in the body, even as He willed.**19** And if all were one member, where would the body be?**20** But now the members are many, but the body one.**25** That there would be no division in the body, but that the members would have the same care for one another.**26** And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.**27** Now you are the Body of Christ, and members individually.**Further Reading:**Further Reading: *Salvation in Life in the Book of Romans*, ch. 7**Hymn#947****1** God's Kingdom today is a real exercise,
But when Christ comes to reign it will be a great prize;
It is wisdom divine that we now may be trained
That His plan be fulfilled and His justice maintained.**2** God's children, we're born to be kings with His Son,
And we need to be trained that we may overcome
And to know how to rule in His kingdom as kings,
That His kingship thru us be expressed o'er all things.**3** Today we must learn to submit to His throne,
How to have a strict life and His government own;
His authority then we'll be able to share,
O'er the nations to rule with God's Son as the heir.**4** With a life strict to self we must righteousness hold,
Kind to others in peace, and with God joyful, bold;
In the Kingdom's reality e'er to remain,
For its manifestation prepared thus to reign.**5** Then Christ when He comes with the kingdom from God
Will to us grant His kingship to share as reward;
Thus the Lord will His righteousness thru us maintain
And His wisdom to heavenly powers make plain.**6** For this the Apostle pressed on at all cost,
For the Kingdom assured that he would not be lost;
'Tis for this he charged others, Be true to the Lord.
That the Kingdom might be unto them a reward.**7** O Lord, give us grace for Thy Kingdom to live,
To be trained that Thou may the reward to us give;
Make the Kingdom's reality our exercise,
That its manifestation may be our great prize.**Churchwide Truth Pursuit of Romans****Level 1—Romans Sequential Study**

Scripture: Rom. 15:1-33

Assigned Reading: *Life-study of Romans*, msgs. 66-67**Level 2—Romans Topical Study**

Crucial Point: Greetings in the Body Life

Scripture: Rom. 16:1-27

Assigned Reading: *The Practical Points Concerning Blending*, chs. 1-5

Supplemental Reading: None

Hymn: 1232

For study questions and additional materials, please visit the church website at churchinnyc.org/bible-study