

HWMR: AN OVERVIEW OF THE CENTRAL BURDEN AND PRESENT TRUTH OF THE LORD'S RECOVERY BEFORE HIS APPEARING, (Week 8)

Scripture Reading: Rom. 5:10, 17, 21; 12:5-7; 16:1-16, 20

Reigning in Life

- Romans 5:10 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,
- Romans 5:17 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.
- Romans 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- Romans 12:5 So we who are many are one Body in Christ, and individually members one of another.
- Romans 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
- Romans 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
- Romans 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
- Romans 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.
- Romans 16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,
- Romans 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
- Romans 16:5 And greet the church, which is in their house. Greet Epaphroditus, my beloved, who is the firstfruits of Asia unto Christ.
- Romans 16:6 Greet Mary, one who has labored much for you.
- Romans 16:7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
- Romans 16:8 Greet Ampliatus, my beloved in the Lord.
- Romans 16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
- Romans 16:10 Greet Apelles, approved in Christ. Greet those of the household of Aristobulus.
- Romans 16:11 Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.
- Romans 16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved sister, one who has labored much in the Lord.
- Romans 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.
- Romans 16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.
- Romans 16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints with them.
- Romans 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
- Romans 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

Day 1

Romans 5:10 - 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,

Romans 5:17 - 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.

I. God's complete salvation is for us to **reign in life** by the **abundance of grace** and of the **gift of righteousness**—Rom. 5:17, 21:

- A. Reigning in life is the **full experience** of the organic salvation of God—vv. 10, 17, 21.
- B. The **gift of righteousness** is for God's judicial redemption; **grace** is for us to experience God's organic salvation—1:17; 5:10:
 1. The gift of righteousness is God's judicial redemption **applied to us** in a practical way—3:24, 26.
 2. Grace is God Himself as our **all-sufficient supply** for our organic salvation— 1 Cor. 15:10; 2 Cor. 12:9.
- C. The highest attainment of pursuing Christ is to **reign with Christ** in His divine life through His abounding grace—Phil. 3:13-14; Rom. 5:17, 21:
 1. To reign in life is to **conquer, subdue, and rule over** Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances—8:2, 35-37.
 2. 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—cf. Matt. 8:9.

We have received the **abundance of grace** and the **abundance of the gift of righteousness** in order to **reign in life**. We have been crowned by God as kings in life. But it is not easy to know this experience. In Acts 3 Peter said to the lame man, "Silver and gold I do not possess, but what I have, this I give to you: In the name of Jesus Christ the Nazarene rise up and walk" (v. 6). We should learn of Peter. He did not have silver and gold, but he had the **name of Jesus**. Peter did not spend silver and gold; he spent the name of the Lord Jesus. In the matter of reigning in life, we should not exercise any kind of authority over our wife or husband. Rather, we should spend the divine life as Peter did. We have the divine life, and we are kings in the divine life to reign in life. When there is a time of turmoil or rebellion in the church life, we should just tell the turmoil or rebellion that we do not agree with it. This is to reign in life. (*To Be Saved in the Life of Christ as Revealed in Romans, chapter 1*)

Day 2

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.

Romans 5:21 - In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

II. We need to enter into the **experience** of reigning in life—Rom. 5:17, 21:

- A. We were regenerated with a **divine, spiritual, heavenly, kingly, and royal life**; this life enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10.

- B. In experience, to reign in life means to be **under the ruling** of the divine life— Matt. 8:9:
 1. **Christ** is a **pattern** of reigning in life by being under the ruling of the divine life of the Father—cf. vv. 5-13.
 2. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.
 3. When we reign in life by being under the ruling of the divine life, we are **delivered** from the authority of darkness—Col. 1:13a.
 4. When we are under the ruling of the divine life, we live in the kingdom of the Son of God’s love, where we are **ruled** and **restricted** in the **sweetness of love**—v. 13b.
- C. To reign in life is to **subdue all kinds of insubordination**—Rom. 5:17-18, 21:
 1. A reigning spirit must be **strong** and **living, active** and not passive, **positive** and not negative, **diligent** and not loose.
 2. One who has such a spirit not only keeps the position of order and submits to God’s authority but also has strong faith and exercises God’s authority consistently in the position of ascension—Matt. 28:18; Eph. 2:6.
- D. To reign in life is to have our hearts **directed by the Lord**—Prov. 21:1; 2 Thes. 3:5.
- E. Since we reign in life as God does, **we become God in life, nature, expression, and function but not in the Godhead**—Rom. 5:17, 21; Col. 3:4; 2 Pet. 1:4.

But can we reign? Death is more than qualified to reign. We who are the kings **do not know how** to be kings. We are like the last Chinese emperor Pu-ye of the Ching dynasty, who became emperor at the age of three. Although he was a king, he did not know how to be a king. He needed a protector to help him to be king. We who have been saved and who are justified are indeed kings, but we do not know how to be kings. Hence, through the One, **Jesus Christ, who has put life in us, we are able to be kings.** On the one hand, it is through this One. On the other hand, it is by reigning in life.

You have to learn to study the Bible in this way. Find out who the two kings are in Romans 5:17. The name of the first king is **death**. The name of the second king is **your name. We are all kings today!** The reason we are kings is that **we are saved and have been justified.** We are not only saved, but we have also received a great gift, the **gift of righteousness.** The grace that we have received is not a little grace but **abounding grace.** It is like the abounding ocean. It is not like a cup of tea, which is gone after two sips. Grace is like an ocean. In this endless grace God has given us a gift—abounding righteousness. Righteousness is God giving Himself to us in Christ. Furthermore, God wants us to reign. He wants to help us through the one man, Jesus Christ, with His life to reign in life. (*Salvation in Life in the Book of Romans, chapter 7*)

Day 3

Romans 8:37-39 - But in all these things we more than conquer through Him who loved us. For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers 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.

III. Reigning in life in Romans 5 is the key to everything in Romans 6—16:

- A. We need to see everything in chapters 6 through 16 in this light.
- B. Reigning in life is defined in chapters 6 through 16; all the matters expounded in these chapters are the issue not of our endeavoring but of our **receiving the abundance of grace**—5:21.
- C. If we reign in life, we are in all the matters presented in chapters 6 through 16.

There is a further revelation concerning our being saved in life—it is for us not only to be saved in God's organic salvation but also to **reign in Christ's 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**. It means nothing for someone to claim that he is healthy. He needs to take a blood test, and if his red blood cells, white blood cells, cholesterol, and so forth, test normal, then this is proof that he is truly healthy. To know whether we are truly experiencing God's organic salvation, we must see if we are reigning in Christ's life.

The life that we have received not only saves us from certain things but also enables us to **reign over all things**. Such reigning far surpasses our being saved in life. 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. Romans 6—16 unveils the meaning of reigning in life. **Our dying with Adam and living with Christ, our being overcoming in all circumstances, and our living a grafted life with Christ**—all these matters show the meaning of reigning. However, none of them is by our striving but by our receiving the abundance of grace. (*The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, chapter 4*)

Day 4

Romans 12:1-2 - 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. 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.

IV. The issue of our reigning in life, under the **ruling of the divine life**, is the real and practical Body life expressed in the church life—5:17, 21; 12:5-8:

- A. Each item of the living of the Body life in Romans 12—13 **requires us** to be ruled by the divine life to live to the Lord—cf. 2 Cor. 5:14-15:
 1. We must present our bodies as a **living sacrifice**—Rom. 12:1b.
 2. We should not be fashioned according to this age, but we should be **transformed** by the **renewing of the mind**—v. 2.
 3. We should not think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has **apportioned to each a measure of faith**—v. 3.
 4. We should consider that in the Body of Christ we have **many members**, and all the members **do not have the same function**—vv. 4-5.
- B. We need to **live a life of the highest virtues** for the Body life by reigning in life:
 1. We should love **without hypocrisy** and love one another warmly in **brotherly love**—vv. 9a, 10a.
 2. We should **not be slothful in zeal**, but we should be **burning in spirit**, serving the Lord—v. 11.
 3. We should **endure** in tribulation—v. 12b.
 4. We should **rejoice** with those who rejoice, and we should weep with those who weep—v. 15.
 5. If possible, as far as it depends on us, we should **live in peace with all men**—v. 18.

Our natural life needs to be terminated with Adam in our co-death with Christ. We were created by God in His image and according to His likeness. However, due to Adam's fall our life became the natural life of the old creation in Adam.

There are two main elements in our natural life of the old creation. The first element is **sin**, and the second is **death**. Romans 5—7 shows that in Adam there are only sin and death. Through one man, Adam, sin entered into the world, and through sin, death. Thus, sin reigned in us through death, and death reigned over us through the offense of the one, Adam. Therefore, **in Adam we did not reign in life**; rather, we were under the ruling of sin and death. However, as the **last Adam**, Christ died **an all-inclusive death** on the cross, and through such a death He brought everything of the adamic life to the cross and had a great ending there.

How can we be delivered out of the reigning of sin and death? It is not by our struggling and striving; rather, it is through the **all-inclusive death of Christ** that we allow the life of Christ to reign in us instead of sin and death. Thus, it is no longer sin and death that reign in us; rather, it is grace and life that reign in us. (*The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, chapter 4*)

Day 5

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

1 Corinthians 10:16 - 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 Corinthians 12:13 - 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.

V. We need to reign in life in imitating the apostle Paul to bring the local churches into the **fellowship of the Body of Christ—16:1-16:**

- A. 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—Phil. 1:5.
- B. The fellowship among the churches is the fellowship of the Body of Christ—1 Cor. 10:16:
 1. The Lord's recovery is based on the truth that Christ has only **one Body**, which is expressed in many localities as the local churches—Eph. 1:22-23; 4:4; Rev. 1:11.
 2. Because there is **one Spirit**, there is only **one Body**, and there is only **one circulation** of life in the Body; this circulation is the fellowship of the Body of Christ—Eph. 4:4; 1 John 1:3, 7.
 3. The fellowship of the Body of Christ is the circulation of the Spirit; when the Spirit is circulating within the Body of Christ, divinity, humanity, Christ's person, Christ's death, and Christ's resurrection are all **circulating**.
 4. The divine fellowship is the **reality** of living in the Body of Christ—1 Cor. 1:9; 12:12-13, 27.
- C. It is by the **churches' fellowship** in the Body of Christ that the God of peace will crush Satan under our feet—Rom. 16:20.

When we reign in life, we are **all-transcending in Christ's victory in all circumstances**. How can we be transcendent? According to the book of Ephesians, we are **joined with Christ in His resurrection and ascension** so that we have transcended to the heavenlies. This is to be transcendent over all things. Ephesians 1 tells us that since we have resurrected and ascended with Christ, we are transcendent with Him not only above all that is under the earth but also above all that is on the earth, in the air, in the heavens, and even in the heaven that is above the heavens. We are also far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come.

Christ's resurrection was His victory, which will accomplish the ultimate and complete victory in resurrection for us who believe in Him and participate in His resurrection. Through resurrection Christ was victorious over Satan, God's enemy, over the world, over sin, and over death. We who believe in Christ will enjoy the consummation of resurrection through the redemption and salvation in Christ. This resurrection begins with the **enlivening** of our dead spirit and is completed with the **transfiguration** of our corruptible body. Between these two ends is the **process in which our fallen soul is metabolically transformed by Christ Jesus as the life-giving Spirit**, who is the reality of resurrection.

Christ's victory should not only be an accomplished fact for us to receive; it should also become our **daily experience** in life through the union of the resurrected Christ as the life-giving Spirit with our spirit as one spirit that we may be all-transcending in our overcoming with Christ. Hence, we should **live by and walk according to this mingled spirit**. (*The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, chapter 4*)

Day 6

Romans 16:1 - I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Romans 16:3-4 - Greet Prisca and Aquila, my fellow workers in Christ Jesus, Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;

Romans 16:20 - Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

VI. Romans 16 gives us an excellent pattern of the apostle Paul 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—5:17:**

- A. Paul greeted the saints one by one, mentioning at least twenty-seven names; this shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them—16:1-16.
- B. Paul's recommendations and greetings express both the **mutual concern** among the saints and the **mutual fellowship** among the churches—cf. Col. 4:15-16.

We reign in life not only to live the life of the new creation but also to reign in eternity in our being **grafted with Christ**.

The process by which Christ became a piece of wood was not simple, and His becoming a piece of wood did not by itself mean that He could be grafted with us. A grafter knows that in order to have a successful grafting, **both of the grafting parts need to be cut and to die**. First, the part to be grafted has to die, and second, the part to be grafted into has to die also. Only when both sides die can the grafting be accomplished. **On Christ's side**, one day, as the branch of David, **He died on the cross**; however, although He died in the flesh, He was **resurrected in the Spirit**. Through death and resurrection He became the life-giving Spirit. By becoming such a Spirit, Christ was ready for the grafting. **On our side, as sinners**, we **need to repent and receive the Lord**. Once we repent and receive Him, He as the life-giving Spirit enters into our spirit and puts the divine life in us. This life is a life of death and resurrection. Hence, He brings the key to death and resurrection into us who have believed in Him and have died and resurrected with Him. Thus, in this **death and resurrection** we are grafted together with Christ.

After we have been grafted together with Christ, we should no longer live by ourselves; rather, we should **allow the pneumatic Christ to live in us**. Furthermore, we should no longer live by our flesh or our natural being; rather, we should **live by our mingled spirit**, a spirit grafted with Christ. Thus, first, we are united with Him; this is a union. Then we are mingled with Him; this is a mingling. Eventually, we are incorporated with Him into an incorporation. This incorporation is the New Jerusalem, the great universal incorporation of the mingling of God and man for us to reign in eternity. (*The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, chapter 4*)