

**HWMR: CRYSTALLIZATION –STUDY OF 1 AND 2 KINGS, (Week 12)**

*Scripture Reading: Rom. 5:10, 17, 21; 14:17-18; Mark 4:26-29; Luke 17:21; Matt. 24:14*

**LIVING AN OVERCOMING LIFE BY REIGNING IN LIFE  
TO BECOME THE NEW JERUSALEM AS THE CITY OF 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 14:17	For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
Romans 14:18	For he who serves Christ in this is well pleasing to God and approved by men.
Mark 4:26	And He said, So is the kingdom of God: as if a man cast seed on the earth,
Mark 4:27	And sleeps and rises night and day, and the seed sprouts and lengthens — how, he does not know.
Mark 4:28	The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.
Mark 4:29	But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.
Luke 17:21	Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.
Matthew 24:14	And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

**Day 1**

- Revelation 1:6* - And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.
- 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. The genuine Christian life is the life of an **overcomer**, and all the overcomers in the New Testament should be kings who have received the abundance of grace and of the gift of righteousness to **reign in life**—Rom. 5:17:**

- A. As the God-ordained prophets and priests, we are **also** kings to allow God to rule in us and through us over all His enemies; the believers in the New Testament should be the fulfillment of the typology of the kings, priests, and prophets in God's economy:
1. In the New Testament all the believers are saved to be kings and priests; when the priests speak for God, they become God's spokesmen, God's mouthpiece, and these are the prophets—1 Pet. 2:5, 9; Rev. 1:6; 20:6; 22:3-5; 1 Cor. 14:12, 24-25, 31.
  2. **Prophesying (speaking Christ into people) makes us overcomers**; prophesying is the function of the overcomers—v. 4b; 1 Pet. 4:10-11; Acts 5:20 and footnote 2.

- B. If we have not reached the level of a king in our Christian life, we are **still** below the proper standard; we may say that we enjoy Christ, but to what degree, to what extent, do we enjoy Christ?
- C. Our enjoyment of Christ may be only “one-inch high,” but **Christ** is unlimited; our enjoyment of Christ should come up to the kingship level; **we need to receive** grace upon grace to such an extent that grace reigns in us so that we can be good stewards of the varied grace of God—Phil. 3:13; John 1:16; Rom. 5:21; 1 Pet. 4:10; Eph. 3:2.
- D. God’s complete salvation is for us to be saved in the life of Christ to **reign in this life** by the abundance of grace and of the gift of righteousness (Rom. 5:10, 17, 21); the gift of righteousness is God’s judicial redemption applied to us in a practical way; grace is **God Himself** as our all-sufficient supply for our organic salvation.

We **reign in life** to live the life of the new creation in our being grafted with Christ. This means that we become a new creation in Christ, **walking by the Spirit** according to the rule of being a new creation that we may put on the new man and experience the renewing of the new man.

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. (*The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life, chapter 4*)

When we live the grafted life, not living by our natural life but living by the Triune God, the result is that **Christ becomes our subjective righteousness**. When we enjoy the Triune God, Christ is constituted into us as God’s righteousness subjectively. Hence, the objective righteousness is for grace to come to us so that we may receive Christ as our subjective righteousness. Therefore, God’s righteousness is the subjective Christ, the Christ whom we enjoy and experience and who is constituted into us. (*The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life, chapter 4*)

## Day 2

*Revelation 2:7* - 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.

*Revelation 19:7* - 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.

**II. Revelation, the last book of the Bible, is a book concerning the **overcomers**; in chapters 2 and 3, the Lord gives a sevenfold call to us, His believers, the spiritual descendants of our great father Abraham to be His overcomers (2:7, 11, 17, 26; 3:5, 12, 21), those who conquer all the satanic chaos (cf. Col. 1:17b, 18b, 10) and triumph in the divine economy (Rom. 8:37; 2 Cor. 2:14):**

- A. From God's viewpoint there are four major races of people: the race of **Adam**, the race of **Abraham according to the flesh** (Gen. 13:16), the race of **Abraham according to the Spirit** (15:5; Gal. 3:7, 29), and the race of the **overcomers**; we should declare by exercising our spirit of faith that we belong to the race of the overcomers (2 Cor. 4:13).
- B. 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 the overcomers that they are His way; the **overcomers are the very way for Christ to come back** (Rev. 19:7-9; Psa. 45:13-14).
- C. Let God bless you to make you an overcomer today, living a life that is the life to reign; this unique blessing is the eternal blessing of the **Triune God dispensing Himself** into us for our enjoyment—Num. 6:22-27; 2 Cor. 13:14; Eph. 1:3; Gal. 3:14.

The apostle Paul says that our outer man is being consumed, but our inner man is being renewed day by day. To be consumed means to be reduced, and to be renewed means to be increased. The old man is decaying, reducing, and the new man is increasing. Our inner man is being renewed with God. This means that **the very Triune God is working Himself into us**. If we are **willing** to receive His working, to say yes to His working, we will be the overcomers.

The overcomers enjoy God in them to be their grace for their enjoyment. The result, the coming out, is the Triune God **wrought into** and **mingled with** our tripartite being to make us one person, one entity. The New Jerusalem, which is the totality of all the overcomers, is a divine mingling of the processed Triune God with the redeemed and transformed tripartite man, a mingling of divinity with humanity, issuing in a universal, corporate, mysterious person. This is the conclusion of the entire Bible and of the history of God, first **with** man and second **within** man.

In the entire universe the crucial items are God plus man plus His divine revelation, which is the Bible. At the conclusion of the divine revelation all of God's chosen and redeemed people will be absolutely one in the Triune God. He is three, but He is uniquely one, so in the **Triune God**, the three-one God, **we all can be made one**. The conclusion of the divine revelation is the New Jerusalem, which is the processed, consummated Triune God wrought into our tripartite, God-created being, making the Triune God and us one entity. (*The Overcomers, chapter 6*)

### Day 3

*Mark 4:26-29* - *And He said, So is the kingdom of God: as if a man cast seed on the earth, And sleeps and rises night and day, and the seed sprouts and lengthens — how, he does not know. The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear. But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.*

### III. In order for us to **reign in life** to be the Lord's overcomers, we need to see that we have been **regenerated with a divine, spiritual, heavenly, kingly, and royal life**; the Lord said, "So is the kingdom of God: as if a man cast seed on the earth"—Mark 4:26; 1 John 3:9:

- A. This seed is the seed of the divine life (v. 9; 1 Pet. 1:23) sown into the believers, indicating that the kingdom of God, which is the issue and goal of the Lord'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 (1 Cor. 3:6-9; Rev. 14:4, 15-16).
- B. The kingdom of God is **Christ Himself** (Luke 17:21); as the Triune God in humanity (Col. 2:9), **He is the seed, "the gene," of the kingdom of God to be sown into God's chosen people** that He might grow in them, live in them, and be expressed from within them to develop into God's ruling realm (Mark 4:26-29; 1 Cor. 3:9).

- C. 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 develop within them into a kingdom; God's goal is the full development of the kingdom of God:
1. In the Gospels we have the **sowing of the seed**, the gene, of the kingdom—Mark 4:3,14; Matt. 9:35.
  2. In the Acts we have the **propagation and spreading** of this sowing by thousands of sowers who had received the seed, the gene, of the kingdom—6:7; 12:24; 19:20.
  3. In the Epistles we see the **growing of the seed**, the gene, of the kingdom—1 Cor. 3:6,9b; 2 Pet. 1:3, 11.
  4. The **harvest of this seed** is found in the book of Revelation with the reaping of the firstfruits and the harvest—14:4, 15-16; Mark 4:29; Matt. 13:39.
  5. The millennial kingdom will be the **uttermost development of the seed**, the gene, of the kingdom with the Son as the King and all the overcomers as His co-kings, the “kingdom-gene people”—Rev. 20:6.
  6. The New Jerusalem, God's eternal kingdom, is the **fullest development of the kingdomseed**, the gene, sown by Jesus the Nazarene in the four Gospels—Rev. 21:2; 22:1, 3, 5; 5:10; 3:12; 11:15; 19:6; 20:6; Psa. 146:10.
  7. **We need to be one with the Lord** to preach the gospel of the kingdom to the whole inhabited earth for the propagation and development of the seed, the gene, of the kingdom to consummate this age—Matt. 24:14.

We may use gardening as an illustration of the relationship between the church and the kingdom. In the yard of my home there is a little garden that we may call a kingdom—the kingdom of plants. This kingdom of plants illustrates the kingdom that was **sown as a seed** in the Gospels. In the Epistles this seed **grows and develops**, and, eventually, in the book of Revelation, there will be a harvest. Revelation 14 speaks of the firstfruit and then of the **reaping of the harvest**. That harvest will be the **full development** of the kingdom, and, according to 1 Corinthians 3:9, the field in which the harvest is growing is the church. Hence, using the illustration of my garden, we may say that the garden itself portrays the church, and the plants growing in the garden portray the kingdom. This illustration helps us to see how the kingdom is in the church. The Gospel of Matthew especially reveals that in the church today we have the reality of the kingdom.

Suppose in my yard there was only the bare ground, the soil, without any plants growing. Would that bare ground be a garden? No, instead of being a garden, it would simply be a yard with soil. How, then, could such a yard become a garden? It becomes a garden only by having plants growing in it. The more plants grow in the yard, the more the yard becomes a garden. In a similar way, **the more the seed of the kingdom grows in the tilled ground, the farm, of the church, the more the church is the reality of the kingdom.**

In the church life today, many “plants” are growing. If we had not been regenerated but were merely worldly people, we would simply be a yard of bare ground. But because **we have been regenerated**, we all are plants growing on God's farm. Hence, we are God's field, His garden. Then what is the kingdom? The kingdom is actually the reality of the many plants growing on God's farm. The more we grow in life, the more the reality of the kingdom is present with us. (*Life-Study of Mark, chapter 16*)

#### Day 4

*Deuteronomy 17:18* - 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.

*Deuteronomy 17:20* - 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.

#### IV. In experience, to **reign in life** means to be under the **ruling of the divine life**:

- A. **Christ** is a pattern of reigning in life by being **under the ruling of the divine life** of the Father—cf. 8:5-13.
- B. **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.
- C. 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; a life under the kingdom's rule is a life of righteousness, peace, and joy in the Holy Spirit; to live in this way is to serve Christ as a slave, and such a life is well pleasing to God and approved by men—Rom. 14:17-18; cf. 1 Cor. 12:3.

#### V. Deuteronomy reveals that a proper king first had to be **instructed, governed, ruled, and controlled** by the word of God (17:14-15, 18-20); this principle should be the same with the elders in the churches and with all of us who aspire to reign in life (2 Tim. 3:14-17):

- A. In order to administrate, to manage, the church, the elders **must be reconstituted** with the word of God (1 Tim. 3:2; 5:17); as a result, they will be under God's government, under God's rule and control.
- B. 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.
- C. Under the leadership of Ezra and Nehemiah, the returned people of Israel were collectively reconstituted by and with God through His word to be a nation as God's testimony; 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—Neh. 8:1-18.
- D. 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.

**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 chapter 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.

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 glorified through the sealing of the indwelling Spirit throughout our entire life. When we are **reigning in life**, we more than **conquer** the environmental hardships and sufferings, even being faithful to Christ and to God unto death. We also gain the righteousness of God, which is the subjective Christ, and we enjoy the riches of God. It is when we receive the abundance of grace and of the gift of righteousness to reign in life that we call on the Lord in a proper way. When we are **reigning in life**, **we live a grafted life with Christ**. If we do not reign in life, we cannot participate in these processes, but if we reign in life, we can be in all these things, and we can be constituted Christ's overcoming bride for His satisfaction, pleasure, and delight. (*Crystallization-study of the Complete Salvation of God in Romans, chapter 4*)

## Day 5

- Genesis 45:5* - And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you *to preserve life*.
- Genesis 50:20* - 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.
- Romans 8:28* - And we know that all things work together for good to those who love God, to those who are called according to His purpose.

**VI. In order to reign in life, we also need to be under the rulership 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 mature saint; it is a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God's kingdom, and it is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18; 1 Cor. 2:15-16; 2 Cor. 2:13-14; 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:

- A. Joseph, a “master of dreams” (Gen. 37:19), dreamed that according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11); Joseph's two dreams (vv. 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.
- B. Joseph's dreams controlled his life and directed his behavior; he behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams (cf. Acts 26:19); his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph **subdued** his anger and **conquered** his lust (39:7-23), behaving as a sheaf full of life and **conducting himself** like a heavenly star shining in the darkness.
- C. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be **subdued**, and our lust must be **conquered** (5:21-32).
- D. As the representative of the reigning aspect of the mature life, Joseph **enjoyed** the presence of the Lord and with it the Lord's authority, prosperity, and blessing—Gen. 39:2-5, 21, 23; Acts 7:9.
- E. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he **denied** himself and placed himself absolutely under God's sovereign leading, **conducting** himself wholly for the interest of God and His people—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.
- F. 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; Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.
- G. Joseph's realization was that **it was God who sent him to Egypt**; in Genesis 50:20 he said to his brothers, “Even though you intended evil against me, God intended it for good” (45:5, 7; 50:19-21; cf. 41:51-52); this is the reality of Paul's word in Romans 8:28-29; Joseph received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

- H. We have to use the “divine telescope” to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full of light; the **more** mature in life we become, the **less** we will speak negatively concerning the saints or the church—cf. 38:27-30; Matt. 7:1-5; 1 Pet. 3:8-9.

In the Lord’s recovery we have people from different backgrounds with different dispositions and concepts. Because of all these differences, we need to be **restricted**. If we are not restricted but express our emotion freely, we shall cause damage. We may regret later what we have done, but it may be too late. You may say, “I have the right to express my feelings like this.” Yes, you have the right to do so, but you damage others. Do you want a proper church life? If you do, then **you need to be under God’s restriction**. Consider again the picture of Joseph. He could bring in the kingdom only by being a person who **denied** himself. If he had acted according to his feelings and not according to God’s guidance, everything would have been spoiled. But Joseph was a person wholly **under God’s restriction**. Therefore, the kingdom of God could be brought in through him. In order for the kingdom to be realized in a practical way, there had to be a person who lived under restriction and who denied himself.

It is the same with us today. Do you want to have a pleasant church life? **Then you must be under restriction and deny yourself**. We all need to learn this. Suppose Joseph had not been a self-denying person. In such a case it would have been impossible for the kingdom of God to be brought in and realized in a practical way. 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, chapter 119*)

#### Day 6

- Ephesians 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.*
- John 4:14* - *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 springing up into eternal life.*

### VII. We need to see and arrive at the goal of **reigning in life**; when we are reigning in life, **living under the ruling of the divine life**, the issue is the real and practical **Body life** expressed in the church life—Rom. 12:1-4, 9-12, 15-18; 14:1-9; 15:1-13:

- A. As those who have believed into Christ, we have been transferred into the kingdom of the Son of God’s love, and in the church life, love prevails (Col. 1:12-13); the Body builds itself up in love (1 Cor. 8:1; Eph. 1:4; 3:17; 4:2, 15-16; 5:2), and **love is the most excellent** way for us to be anything and do anything for the building up of the church as the organic Body of Christ (1 Cor. 12:31b; 13:4-8a).
- B. If we do not have Christ as love, all our speaking is like “sounding brass” and a “clanging cymbal,” which give sounds without life—v. 1.
- C. The church life is not a police station or a law court but a **loving home** to raise up spiritual children, a hospital to heal and recover the sick ones, and a school to teach others in love—Matt. 9:12; 2 Cor. 11:29a; John 8:7, 10-11; 1 Cor. 9:22; Luke 15:1-7.

**VIII. When we are **reigning in life**, we are **allowing** the indwelling Christ as grace to reign within us “unto eternal life”; this is the consummation of reigning in life— Heb. 4:16; Rom. 5:17, 21:**

- A. John 4:14b says, “The water that I will give him will become in him a fountain of water springing up into eternal life.”
- B. *Into* (*unto* in Romans 5:21) speaks of destination; the eternal life is the destination of the flowing **Triune God**; *into* also means “to become” or “to be.”
- C. By enjoying the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—we are receiving the abundance of grace to become the New Jerusalem as the totality of the life of God, the city of life; thus, the issue and consummation of our reigning in life should be uniquely and ultimately the goal of God’s eternal economy—the New Jerusalem.

In the church today we lack the kind of people who desire to reign. Therefore, many situations that should not exist often arise. For example, some of the fellowship and breaking of bread meetings are weak and confused. Some of the brothers and sisters should have prayed, but they did not; some should have spoken, but they withheld from speaking. On the contrary, many unnecessary prayers and meaningless testimonies were released. The meetings thus are disturbed, and the brothers and sisters are not edified and lose heart toward the meetings. This condition is mainly caused by those who should have reigned but did not reign. They have just behaved like bystanders, allowing others to act in the meetings in whatever manner they chose. They even regard such a way as being very spiritual, not by man’s doing but by the Spirit’s move. As a result, they cause the church to suffer great loss.

We often say that certain meetings are very dead and depressed. This kind of depression comes from Satan, because Satan is the devil, who has the authority of death. Therefore, whenever a meeting is dead and depressed, it means that Satan is reigning there as king. At that time someone should rise up to reign for God, either by a word, a hymn, or a prayer to control the meeting, change the atmosphere, and release the life of God, thereby swallowing up Satan’s death.

Therefore, with regard to the goal of God’s salvation, we need to reign for Him. With regard to our growth in life, we also need to reach the stage of reigning. With regard to Satan’s unlawfulness, we need even more to rise and reign. In view of this we ought to take heed to learn this lesson well. This experience is considerably high and deep, yet we already have some beginning in the second and third stages. If we continue to seek diligently, the Lord will bring us into the realm of reigning. May the Lord be gracious to us! (*The Experience of Life, chapter 17*)