

Blending and the Reality of the Body of Christ**Monday 11/13****Related Verses****1 Cor. 12:24**

24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 John 1:7

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.

Acts 2:42

42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

1 John 1:3

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.

1 Cor. 1:9

9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Matt. 10:38

38 And he who does not take his cross and follow after Me is not worthy of Me.

Matt. 16:24

24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Related Reading

God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother's distinction may be quickness, and another's may be slowness. But in the Body life the slowness disappears, and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors. Who can make the blacks and the whites lose their distinctions? Only God can do this. A husband and a

wife can have harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 159-160)

All these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us. We should forget about whether we are slow or quick and just fellowship with others. We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord's work, we all have to learn not to do anything without fellowship.

Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. Blending means that we should always stop to fellowship with others. Then we will receive many benefits...We may not be used to it, but after we begin to practice blending a few times, we will acquire the taste for it. This is the most helpful thing in the keeping of the oneness of the universal Body of Christ. Today it is very convenient for us to blend with one another because of this modern age with its modern conveniences. When we blend together, we have the cross and the Spirit...In ourselves it is not easy to be crucified and to do all things by the Spirit...Blending requires us to be crossed out [and] to be by the Spirit to dispense Christ and to do everything for the sake of His Body.

To be blended means that you are touched by others and that you are touching others. But you should touch others in a blending way. Go through the cross, do things by the Spirit, and do everything to dispense Christ for His Body's sake. We should not come to a blending meeting to be silent. We have to prepare ourselves to say something for the Lord...We need to be tempered and crossed out, and we need to learn how to follow the Spirit to dispense Christ for His Body's sake.

Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of.

The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 160-162)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 6

Tuesday 11/14**Related Verses****1 Cor. 10:17**

17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

John 12:24

24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Eph. 5:30

30 Because we are members of His Body.

1 Cor. 12:12-13

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.

Blending and the Reality of the Body of Christ**Leviticus 2:4**

4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Eph. 2:14-16

14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

Related Reading

In the Old Testament there is a type of the blending for the fulfillment of God's economy...Paul's thought of the church being one bread [1 Cor. 10:17] was not his own invention; rather, it was taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil...That is blending. Paul tells us that the church is a bread, a cake, made of fine flour. This fine flour comes from wheat grains, and the wheat grains come from the one grain of wheat, which is Christ. John 12:24 says that Christ is the one grain of wheat who fell into the earth and died and grew up in resurrection to produce many grains, which are we, His believers. We are the many grains so that we may be ground into fine flour for making the cake, the bread, of the church. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 112)

Leviticus 2 reveals that we may enjoy the church life as a corporate meal offering. The meal offering could be in the form of fine flour mingled with oil (vv. 1-2) or in the form of a cake (v. 4). The former signifies the individual Christ and the individual Christian, whereas the latter signifies the corporate Christ, Christ with His Body, the church (1 Cor. 12:12). The church life is a corporate meal offering. It is a life of humanity mingled with the Holy Spirit and having the Holy Spirit poured upon it, a life that involves the cross (salt) and that has the fragrance of Christ in His resurrection (frankincense)

without any sin (leaven) or natural affection (honey)...If we eat and participate in Christ as the meal offering, we will become a corporate meal offering. Hence, we need to eat Christ as the individual meal offering in order to become the corporate meal offering as the corporate Christ—Christ the Head with His Body the church...The issue of our enjoyment of Christ as the meal offering is the church life as the enlarged meal offering, the enlarged Christ, in which Christ is the Head and we are His Body.

The church life is food to both God and man. Therefore, we should not take the way of organization but should feed the saints with the riches of Christ so that they may grow in life for the building up of the Body of Christ. We should trust not in organization but in the divine life.

The entire New Testament reveals the meal-offering life. Although the four Gospels unveil the Lord Jesus as the reality of all the Old Testament offerings (cf. John 7:15-18; 1:29; 3:15; 4:15-18), they mainly unveil the Lord as the reality of the meal offering composed of oil, fine flour, frankincense, and salt, yet without honey and leaven. The remaining books of the New Testament reveal that we need to live a meal-offering Christian life and a meal-offering church life. The church life is the totality of Christ's life and the Christian life of each individual believer. As each believer lives a Christian life that is a meal offering, the aggregate of these many meal-offering Christian lives is the church life as a corporate meal offering. The meal offering is food for God's satisfaction and our nourishment. We need to feed not only on Christ as the individual meal offering but also on the church life as the corporate meal offering.

The life of the meal offering is composed of four elements: fine flour, signifying Christ's fine humanity; oil, signifying the Spirit of God; frankincense, signifying the fragrance of Christ's resurrection; and salt, signifying the cross of Christ. The life of the meal offering does not have leaven, signifying sin and every negative thing, or honey, signifying the natural life in its good aspects, including natural affection. We need to live a life that is composed of humanity mingled with divinity, that is under the death of Christ and in His resurrection, and that is without sin or natural affection. (CWWL, 1988, vol. 3, pp. 297-298)

Further Reading: The Conclusion of the New Testament, msg. 165

Wednesday 11/15

Related Verses**1 Cor. 1:2**

2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Cor. 12:27

27 Now you are the Body of Christ, and members individually.

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.

Matt. 16:18

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 4:16

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.

Eph. 5:27

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.

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.

Related Reading

God desires to build all [the] regenerated children of God together as one in Christ. Thus, these dear ones should not be individual, separated, and scattered, but

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should be gathered together in their localities to be the local churches (Rev. 1:11).

We may think that the local churches are the goal of God's economy. However, they are not the goal but the procedure God takes to reach the goal of His economy.

The purpose of the blending is to usher us all into the reality of the Body of Christ. I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 103-104)

The regular procedures of the church work in the Lord's recovery today consist of four steps: begetting, nourishing, teaching (perfecting), and building. Begetting is to have sinners saved and regenerated to become the members of Christ (1 Cor. 4:15b; Matt. 28:19); nourishing is to feed the new believers for their growth in the divine life (1 Thes. 2:7; John 21:15, 17); and teaching is to perfect the saints that they may mature to be built (Matt. 28:20a; Eph. 4:12-16). The steps of begetting, nourishing, and perfecting are all for another higher step, that is, for the building up of the Body of Christ (vv. 12b, 16) in the local churches (Rev. 1:4a, 11). However, we need to ask ourselves, "Where is such a building? Where is the Body of Christ today? Within and among the many local churches, where is the reality of the Body of Christ?"

You may argue that the church is the Body of Christ. Yes, it is; but to be in the reality of the Body of Christ is not just a matter of setting up local churches with the establishing of elders and the practice of the church life in a particular way...Even though our preaching of the gospel may be very good, there may not be much reality of the Body of Christ.

In the churches today we may have many saints in "elementary school," many in "junior high school," and many in "high school," but where is the "university" that

can educate people up to the standard of a "master's degree"...?...We should not pay so much attention to the mere establishing of the churches and the arranging of many outward things. These have nothing to do with the reality of the Body of Christ.

This does not mean that we should close the doors of all the local churches. That would make the situation worse. This would be like saying that, since there is no possibility for us to have universities, let us forget about high school, junior high, and elementary school. That would make us primitive and backward. The highest peak of the Lord's recovery that can really, practically, and actually carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism. We all have a physical body, but our body actually is not the reality of our being. My body is me, but it is not the reality of my being. Likewise, the churches set up around the globe are a physical frame, but among the churches there may be no reality of the Body of Christ. If we are honest with ourselves, we must admit that this is our situation today. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 111-112)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 1-2, 4-5

Thursday 11/16

Related Verses**Eph. 4:12-13, 20-21**

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

20 But you did not so learn Christ,

21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

2 Cor. 13:9, 11

9 For we rejoice whenever we are weak and you are powerful; this also we pray for, your perfecting.

11 Finally, brothers, rejoice, be perfected, be comforted, think the same thing, be at peace; and the God of love and peace will be with you.

1 John 4:17-18

17 In this has love been perfected with us, that we may have boldness in the day of the judgment because even as He is, so also are we in this world.

18 There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.

Eph. 2:21-22

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

Related Reading

In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men.

In regeneration a person is made a God-man, but he is not a matured God-man...We have been regenerated, but many of us are still like...little babes. We need to be nourished and perfected so that we can grow in life and become mature. The procedure in the church work is to beget, to nourish, and then to teach and perfect so that the saints may be mature to be built in the local churches for the building up of the Body of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 127-128)

That little Jesus in the manger was a God-man, but who could realize this? He lived not only a life of man but also a life of God. Thus, His life was a life of a God-man. He appeared to His disciples and to the people as a genuine man. Many who heard Him were astounded and said, "Where did this man get these things? And what is this wisdom given to this man, and how is it that such works of power take place through His hands? Is not this the carpenter, the son of Mary...?" (Mark 6:2-3). They wondered how a man could do these things, displaying the top virtues among mankind.

*Blending and the Reality of the Body of Christ***Friday 11/17**

Who is He? He is God becoming a man...Yet this man would not live by Himself, by His own human life. Rather, He rejected His human life. He denied Himself. He lived as a man by another life, by the life of God. He told us that whatever He did and whatever He spoke were not of Himself but of the Father who sent Him (John 14:10, 24). He was a real man living there, yet He was dying to His natural life...That dying to His natural life is the cross, and His living by the divine life is in resurrection.

Jesus...was a genuine man, but He lived not by man's life but by God's life...The crucifixion mentioned in the New Testament transpired on the wooden cross on Mount Calvary. But you have to realize that before Christ was there in the physical crucifixion, He was being crucified every day for thirty-three and a half years. Was not Jesus a human being, a genuine man? Yes. But He did not live by that genuine man. Instead, He kept that genuine man on the cross. Then, in the sense of resurrection, He lived God's life. God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their virtues.

To be perfected...is to be matured by continually exercising to reject the self and live by another life...Paul lived by dying to live [Gal. 2:20]. He was dying to his natural man and living by his new man with the divine life. So he said that by the bountiful supply of the Spirit of Jesus Christ, he lived and magnified Christ (Phil. 1:19-21a). (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 128-129)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-4

*Related Verses***Phil. 3:10**

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

John 11:25

25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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.

2 Tim. 2:11-12a

11 Faithful is the word: For if we died with Him, we will also live with Him;

12a If we endure, we will also reign with Him;

Col. 3:1

1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

Gal. 5:24-25

24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

25 If we live by the Spirit, let us also walk by the Spirit.

Related Reading

Only that which is lived out of a God-man living is the Body of Christ. Otherwise, it is just a religious activity in society, which is no different from the moral teachings of Confucius; it belongs to the tree of the knowledge of good and evil instead of the tree of life.

This God-man living is...a living of being conformed to the death of Christ through the cross. This conformation to the death of Christ is through the power of Christ's resurrection (Phil. 3:10). We must be those who live a crucified life continually by taking Christ's death as the mold of our life. It is only by living this kind of life that we can have the reality of the Body of Christ...Only such a living is the God-man living, and only such a living can live out the reality of the Body of

Christ. (CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia," p. 514)

We should not live by ourselves. According to God's design in His economy, we were already put on the cross...I have been crucified...I am finished. I am through. But there is a new man with me. That is the resurrected God-created man uplifted with God's divinity in him. That man is actually God Himself. Now I live by that man. But if I do not practice to keep my old man on the cross, I can never live the new man. This is why in the first chapter of Philippians, Paul tells us he lived such a life by the bountiful supply of the Spirit of Jesus Christ.

The death of Christ is a mold, and Paul put himself into that death-mold to be conformed there...by the power of Christ's resurrection. The power of resurrection strengthened him to live the life of a God-man. The Lord expects that many of us would be such ones.

I do believe that among us there should be some like this, maybe not constantly but at least instantly like this...Many times when I was trying to talk to my wife, something within said, "This is not from your spirit. This is from your old man." Right away I stopped. Sometimes I would go to her, and then right away I returned. This is because my going was by my natural man. While I was doing that, something within turned me. That was the very life-giving Spirit, the pneumatic Christ. The processed Triune God turned me, and that was in resurrection. Such a corporate living is the reality of the Body of Christ, dear saints. This is a corporate living of the conformity to the death of Christ through the power of the resurrection of Christ.

The reality of the Body of Christ...is the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ. This Triune God is the very pneumatic Christ as the embodiment of the processed and consummated Triune God, who is the all-inclusive Spirit as the reality of the pneumatic Christ and as the consummation of the processed Triune God. Such a mingling living is in the resurrection of Christ, and the

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reality of this resurrection is the Spirit. This resurrection imparts the consummated God and releases the death-overcoming life into the believers.

Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 129-130)

Further Reading: CWWL, 1994-1997, vol. 1, "A General Outline of God's Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia," chs. 3-5

Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Related Reading

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6). (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 138)

The many believers who were not perfected and matured in the church age will be perfected and matured in the kingdom age by God's disciplinary dealing...In the thousand years of the kingdom age, God will exercise His sovereignty to discipline these dear ones, to deal with them in many ways, in order that He could perfect them to make them mature. At the end of the thousand years they will be ready to join the ones who were matured earlier in participating in the New Jerusalem.

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth...the entire New Jerusalem will become Zion...Zion is the very spot where God is, that is, the Holy of Holies. In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (v. 16)...The Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

All the God-redeemed people will [by then] be transformed, not only to be the same as God in life and nature but also to be the same in God's appearance [i.e., jasper (Rev. 4:3; 21:11)]...God's redeemed people have become absolutely the very God in life, in nature, and in appearance but not in His Godhead.

We all have to endeavor to reach this high peak. If you think it is too hard to reach this high peak and that the price to pay is too high, be prepared. In the next age the price will be higher...All of God's redeemed people will eventually become gods as the very God in life, in nature, and in appearance but not in the Godhead. The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. The holy city will be a mingling to be God's increase and expression for eternity. We will enjoy and participate in this divine mingling for eternity.

We surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did. We should not have the attitude that we are safe in the Lord because we have sacrificed our future and do not love the world. That is not adequate. You must know the intrinsic scene of all the spiritual things. God's intention is to make Himself man that man may become Him. Then He and man will be united and mingled together to live a corporate life. Eventually, this holy city, Jerusalem, is the aggregate of all the visions and revelations. It is a constitution of the Triune God with the tripartite man. This constitution, the New Jerusalem, will be a pair of lovers in eternity. This pair of lovers are men and God as well. They have become a kind of mutual abode in divinity and humanity. In this humanity, the glory of God will be expressed, manifested, to the uttermost, full of brightness, full of splendor, and full of glory. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

Further Reading: CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," ch. 2; Life-study of 1 & 2 Chronicles, msgs. 2, 4, 11, 13

Saturday 11/18

Related Verses**Rev. 21:10-11**

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Rev 4:2-3

2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;

3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

Psa. 24:7-10

7 Lift up your heads, O gates; And be lifted up, O long enduring doors; And the King of glory will come in.

8 Who is the King of glory? Jehovah strong and mighty! Jehovah mighty in battle!

9 Lift up your heads, O gates; And lift up, O long enduring doors; And the King of glory will come in.

10 Who is this King of glory? Jehovah of hosts - He is the King of glory!

Rev. 12:11

11 And they overcame him because of the blood of the

Blending and the Reality of the Body of Christ**Lord's Day 11/19****Related Verses****Eph. 4:3-6, 11-13, 15-16**

3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

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

5 One Lord, one faith, one baptism;

6 One God and Father of all, who is over all and through all and in all.

11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

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.

Churchwide Truth Pursuit of Romans**Level 1—Romans Sequential Study**

Scripture: Rom. 13:1-7

Assigned Reading: *Life-study of Romans*, msgs. 58-59

Level 2—Romans Topical Study

Crucial Point: Receiving the Believers as God has Received Them

Scripture: Rom. 14:1-15:7

Assigned Reading: *Life-study of Romans*, msg. 28; *The Experience of God's Organic Salvation Equaling*

Reigning in Christ's Life, ch. 5

Supplemental Reading: None

Hymn: 860

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

Further Reading:

Further Reading: *Conclusion of the New Testament*, msg. 165

Hymns, #279

1 First the blood, and then the ointment,
Cleansing, then anointing comes;

If we pass not thru Golgotha,
Ne'er to Pentecost we'll come.

If the blood has never cleansed us,
Ne'er the Spirit's pow'r we'll know,

If for Christ we'd truly witness,
Self-life to the Cross must go.

Through the Cross, O Lord, I pray,
Put my soul-life all away;
Make me any price to pay,
Full anointing to receive.

2 Christ, the Rock, must first be smitten,
That the living water flow;
Without death the Spirit's fulness
Ne'er could dwell in man below.
If with Christ we die completely,
Willing thus our all to lose,
He will clothe us with His power
And to win the world will use.

3 First the altar, then the fire,
If no loss, there'll be no gain;
If our all has not been offered,
To the throne we'll ne'er attain.
If to sacrifice we're willing,
All forsaking, God t'obey,
He to us will be committed
And thru us His pow'r display.

4 First we must prepare the vessels
That the Oil they may contain;
Dig the valley full of ditches
That they may be filled with Rain.
First we must go thru the Jordan
Ere anointed from above;
First in death we must be baptized,
Then experience the Dove.

5 When we see the ripened harvest
Of the golden countryside,
We may know that many seeds have
Fallen to the earth and died.
Ere the fruit of life may blossom,
We must surely suffer death;
If with Christ we've not been buried,
We'll not feel the Spirit's breath.

6 Since it must be thus, I pray, Lord,
Help me go the narrow way;
Deal with pride and make me willing
Thus to suffer, Thee t'obey.
I for greater power pray not,
Deeper death is what I need;
All the meaning of the Cross, Lord,
Work in me—for this I plead.