

#12 Living an Overcoming Life by Reigning in Life to
Become the New Jerusalem as the City of Life

Bird's-eye view 12/5-11

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](#) 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. 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. [Rev. 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. 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? 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; 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.

II Revelation, the last book of the Bible, is a book concerning the overcomers; in chapter 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, those who conquer all the satanic chaos and triumph in the divine economy: [Rev. 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. A From God's viewpoint there are four major races of people; the race of Adam, the race of Abraham according to the flesh, the race of Abraham according to the Spirit, and the race of the overcomers; we should declare by exercising our spirit of faith that we belong to the race of the overcomers. 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, 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](#) 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. 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.

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](#)). [Mark 4:27-29](#)

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.

B The kingdom of God is Christ Himself; as the Triune God in humanity, 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. 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: [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.

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. B Paul is an example of one who, in his life and ministry, was under the ruling of the divine life. 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.

V Deuteronomy reveals that a proper king first had to be instructed, governed, ruled, and controlled by the word of God; this principle should be the same with the elders in the churches and with all of us who aspire to reign in life: [Deut. 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. 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. **D** The word of God is one with the Spirit; 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.

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. **A** Joseph, a "master of dreams", dreamed that according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light... **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; his brothers vented their anger and indulged in their lust, but Joseph subdued his anger and conquered his lust, 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. **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. **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. **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. **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"; 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; what grace, and what an excellent spirit, he had! Gen. 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. 50:20 Even though you intended evil against me, God intended it for good... Rom. 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. **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.

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. **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; the Body builds itself up in love, 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. Eph. 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. **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. **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: **A** John 4:14b says, "The water that I will give him will become in him a fountain of water springing up into life." **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 by the goal of God's eternal economy—the New Jerusalem.

CP1 To prophesy (speak Christ into people), come out from the culture and fellowship in spirit and truthfulness

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 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. **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. Rev. 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. **2** Prophesying (speaking Christ into people) makes us overcomers; prophesying is the function of the overcomers.

God entrusted to the priests not only the speaking part of His deputy authority but also the ruling part. Thus, the priests were the speakers and also the kings. God, however, does not want a king to replace Him. He just wants His authority to be exercised. So at the beginning of Israel's history with the priests, there was no king, but they did have the Urim and the Thummim. The Urim and the Thummim were a deputy authority for both God's speaking and God's ruling. The prophets took care of God's oracle first. Based upon their oracle, they did exercise, to some extent, God's authority. A number of kings listened to the prophets... Thus, all the genuine prophets were overcomers. This is fulfilled in Revelation... [where] the Lord repeated the following word seven times: he who overcomes. These overcomers are the fulfillment of the typology of the prophets. Therefore, when the apostle Paul speaks of how the church should meet, he stresses and uplifts prophesying. Prophesying makes you an overcomer. Speaking Christ into people is prophesying.

Application to business persons, graduate students

The Lord's Recovery is learning from the mistakes of the divisions that resulted from too much attention to the doctrines of the Brethren. Recovery is not only about truth, but also about practice. After presenting the truth, brother Lee used to fellowship its application to the experience of life.

You need to get rid of your own religious concept,

which mainly pursue only doctrines. In Japanese culture, there is a concept of Honne, the honest opinion and Tatemae, the official opinion. This is where the action of "general agreement and partial disagreement" comes in. This means that you officially agree, but disagree actually. For example, due to public opinion and other factors, members of the Diet are in favor of reducing the number of members, but they oppose the actual reducing the number of members in their own regions. They are against it in their true intention, but they are afraid of public opinion and express their agreement on it. Japanese culture avoids imminent friction and hides the honest disagreement in an attempt to beautify surface, so the true discussion cannot be done. In this case, they hide their opposition to the essential theme that the current number of Diet members is too large compared to the rest of the G7 countries and that the number needs to be reduced in order to reduce the tax burden. You should not use this kind of "honest and official" approach to the Lord.

It is easier to pay attention only to doctrine, because applying truth requires training and paying the price. So, although the real intention is to pay attention only to the doctrine and not to carry out its application, you say amen to brother Lee's messages as a matter of course. These cultural influences have unconsciously and quite naturally make you to use "honest and official" method and distract you from fellowshiping with the Lord in spirit and in truthfulness. You need to come out of this cultural background. Otherwise, you will not be able to read, believe, and obey the Word of the Lord. As a result, you are unable to speak and practice the word of the Lord. If you cannot speak God's word boldly, you have lost the function of a prophet and cannot be an overcomer. The Lord's recovery is not to improve the general works of Christianity, but to produce overcomers. To be an overcomer, you need to come out of your cultural background and engage properly with the Word in order to restore your function as a prophet. To be a prophet, you must **1** read, pray, and enjoy God's Word, **2** believe God's Word, **3** obey God's Word, **4** speak God's Word, and **5** practice God's Word.

Prayer Oh, Lord Jesus, to have a true Christian life, the life of overcomers, it is necessary to fellowship with the Lord in spirit and in truthfulness. To do this, I need to come out of the Japanese culture that separates the honest from the official. Otherwise, when I read the word of the Lord, I cannot believe and obey it! Lord, save me from my religious concept and cultural background. To restore the function of the prophet, I enjoy, speak, and practice the Word of God.

CP2 Follow Joseph's pattern and practice forgiveness toward one another in the Lord

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. Gen. 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. 50:20 Even though you intended evil against me, God intended it for good... Rom. 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. **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, selffeeling, 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. **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"; 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; 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.

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

Application to young people, college students, new ones

Eph.4:31 Let all bitterness and anger and wrath and clamor and evil speaking be removed from you, with all malice.32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you. **FN tenderhearted** Only by enjoying Christ as grace and reality can we be tenderhearted and thus be able to forgive one another. **FN forgiving** Or, showed grace to.

Brother Witness Lee said that the lack of a forgiving spirit among us is the cause of the lack of increase. Japanese people are very detailed, so they tend to remember other people's trivial bad behavior toward them for a long time, and it is difficult for them to forgive others. But you, as a saved person, should follow Joseph's pattern in the Lord and practice forgiveness toward one another. **Testimony** During my two years of training in Taipei, I was able to see the wide hearts of the co-workers and the responsible brothers, and the patterns they set in practice of forgiving and accepting each other. It enlightened me how narrow-minded I was. And what I realized when I began to rely on the Lord's grace, forgiving and accepting each other during the full-time training, was that "by forgiving others, I myself am freed from the bondage of sin". I was the leader of a gospel team, and I received a lot of critiques from the members. Several of them said that they did not like the fact that the leader was Japanese, not Chinese or American. I realized it and was angry in my heart. But being angry won't solve any problems, so I went to the Lord. When I was in fellowship with the Lord, my inner sins, shortcomings, and weaknesses were enlightened. Then I confessed my enlightened sins one by one, asked the Lord for forgiveness, and was cleansed. Then I tried to forgive them and accept them. There were some things that did not work out immediately, but first of all, I found myself relieved. I also understood that my unforgiveness of others was actually being bound by sin. Furthermore, I was able to recover normal fellowship with the members of the group. **Prayer** Oh Lord Jesus, Joseph took the evil that his brothers had done to him as from God. He forgave and even comforted his brothers. It is because we are bound by Satan that we cannot easily forgive others because we keep remembering the little bad behavior of others toward us. Only by enjoying Christ as grace and reality can we forgive others. We follow Joseph's pattern in the Lord and practice forgiveness.