

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2021**

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**GENERAL SUBJECT:  
CHAPTERS FIVE THROUGH EIGHT OF ROMANS—  
THE KERNEL OF THE BIBLE**

Message Sixteen

**Reigning in Life to Bring the Local Churches  
into the Fellowship of the Body of Christ  
and into the Blending Life of the Entire Body of Christ**

Scripture Reading: Rom. 5:17; 16:1-16

**I. We need to reign in life in imitating the apostle Paul to bring the local churches into the fellowship of the Body of Christ—Rom. 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. Just as there is the circulation of blood in the human body, so there is a circulation in the Body of Christ—a circulation that the New Testament calls fellowship—1 John 1:3, 7:
  - 1. Fellowship is a common participation, a joint participation; thus, to have fellowship is to have a corporate participation in something—Phil. 4:14; 2:1.
  - 2. Because the divine life is organic, rich, moving, and active, it has an issue, a certain kind of outcome; the issue, the outcome, of the divine life is the fellowship of life—1 John 1:1-3.
  - 3. In order to have the unique fellowship, we must live by and behave in the divine life, not in our natural life—Rom. 8:2, 6, 10-11.
- C. The fellowship among the churches is the fellowship of the Body of Christ—1 Cor. 10:16:
  - 1. The Lord's recovery is based upon 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, the current, 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. A local church is a part of the unique Body of Christ, and the fellowship of the Body is universally one; in fellowship there is no separation—Rev. 1:11; 2:7a.
  - 5. Whenever we come to the Lord's table, we come to practice the fellowship of the Body—1 Cor. 10:16-17:
    - a. The Lord's table is a testimony that we who belong to Christ are one.
    - b. If we isolate ourselves from the fellowship of the Body, we are not qualified to partake of the Lord's body, because the loaf on the table in the Lord's supper signifies the entire Body of Christ.
  - 6. The divine fellowship is the reality of living in the Body of Christ—1:9; 12:12-13, 27.
- D. It is by the churches' fellowship in the Body that the God of peace will crush Satan under our feet—Rom. 16:20.

**II. We need to reign in life in following the footsteps of the apostle Paul to bring all the saints into the blending life of the entire Body of Christ—vv. 1-16:**

- A. God has blended the Body together (1 Cor. 12:24); the word *blended* means “adjusted,” “harmonized,” “tempered,” and “mingled,” implying the losing of distinctions:

1. In order to be blended for the reality of the Body of Christ, we have to go through the cross and be by the Spirit to dispense Christ to others for the building up of the Body of Christ.
  2. Blending means that we should always stop in order to fellowship with others; we should not do anything without fellowshipping with the other saints who are coordinating with us, because fellowship adjusts us, harmonizes us, tempers us, and mingles us.
  3. To be blended means that we are touched by others and that we are touching others by going through the cross, doing things by the Spirit, and doing everything to dispense Christ for His Body's sake.
- B. In order to keep the unique oneness of the universal Body of Christ, we need to be blended together—v. 24:
1. 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.
  2. Such a blending is not social but the blending of the Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of—Eph. 3:8, 17; Col. 3:4.
  3. This 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).
- C. "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread"—1 Cor. 10:17:
1. As the one grain of wheat, Christ fell into the ground and died and grew up in resurrection to bring forth many believers as the many grains, which are broken, ground, and blended to form one loaf, the Body of Christ; we should not remain as whole grains but should be broken and ground into fine flour so that we can be blended with others for making one loaf, one bread—12:24.
  2. We are one Body because we all partake of the one bread; our joint partaking of Christ makes us His one Body—1:9; 10:3-4, 17.
  3. The one bread signifies not only our participation in the life of Christ but also the fellowship of the Body of Christ—vv. 16-17.
  4. Paul's thought of the church being blended into one bread, into one Body, was taken from the type of the meal offering in Leviticus 2:1-16:
    - a. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering—vv. 1-2, 4; 1 Cor. 12:12.
    - b. In the divine fellowship and reality of the Body of Christ, we have the reality of all the elements of the meal offering: the fine flour (the humanity of Christ), mingled with oil (the Spirit of Christ), with frankincense (the resurrection of Christ), and with salt (the cross of Christ), having no leaven and no honey (no sin or any negative thing)—Lev. 2:1, 4-5, 11, 13.
  5. The purpose of the blending is to usher us all into the reality of the Body of Christ—Eph. 1:22-23; Rom. 12:5.
- D. 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:
1. 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.
  2. Paul's recommendations and greetings express both the mutual concern among the saints and the mutual fellowship among the churches.