

## Being Diligent to Keep the Oneness - Week 1

### The Genuine One Accord

**Key Point:** The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit. The one accord is the heart, the kernel, the nucleus, of the oneness.

**Verses:**

*These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers (Acts 1:14).*

*And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart (Acts 2:46).*

*And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them (Acts 4:24).*

*It seemed good to us, having become of one accord, to choose men to send to you together with our beloved Barnabas and Paul (Acts 15:25).*

*Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ (Rom. 15:5-7).*

**Footnote:**

*Rom. 15:6, note 1 on "with"*

The Greek word means with the same mind, will, and purpose. This is to be one in our whole being and results in our being one in our outward speaking. Whenever we are in one accord, we speak the same thing; we speak with one mouth. This oneness is the reverse of Babel, where the division among mankind caused their language to become confused and divided into many different speakings (Gen. 11:7, 9). The only way to be with one accord and one mouth is to allow Christ the room to be everything in our heart and in our mouth that God may be glorified.

**Ministry Resources:** The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, ch. 1

**Study Question(s):** What is the distinction and relationship between oneness and one accord?

**Application:** Oneness is not for us to admire or even to keep theoretically. Oneness needs to be practiced, which is the one accord. Thus, for us to have the church life in one accord, each one of us must practice the oneness of the Body of Christ by allowing Christ the room in us and write "checks of oneness" which is in our mingled spirit.

**Key Point:** The essence of oneness is life and light. Light, life, and oneness go together and are a cycle: the more light, the more life; the more life, the more oneness; and the more oneness, the more light.

**Verses:**

*And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb (Rev. 21:23).*

*And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations (Rev. 22:1-2).*

**Footnotes:**

*Rev. 21:23 note 2 on "lamp"*

The Lamb as the lamp will shine with God as the light to illumine the city with the glory of God, the expression of the divine light. Since the holy city will be illumined by such a divine light, it will need no other light, whether created by God or made by man (22:5).

*Rev. 22:1 note 6 on "street"*

The street of the holy city is pure gold (21:21). Gold symbolizes the divine nature. That the river of water of life proceeds "in the middle of its street" signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. Where the divine life flows, there the divine nature is as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing. The divine life and the divine nature as the holy way always go together. Thus, God's river of water of life is available along this divine way, and we enjoy the river by walking in this way of life.

*Rev. 22:2 note 1 on "tree"*

That the one tree of life grows on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God's people to receive and enjoy. This tree fulfills for eternity what God intended from the beginning (Gen. 2:9). The tree of life was closed to man because of his fall (Gen. 3:22-24), but it was opened to the believers through the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers' common portion (John 6:35, 57). In the millennial kingdom the enjoyment of Christ as the tree of life will be a dispensational reward to the overcoming believers (2:7). Eventually, in the new heaven and new earth for eternity, the enjoyment of Christ as the tree of life will be the eternal portion of all God's redeemed (vv. 14, 19). Christ as the tree of life is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply of Christ is found. This is all in and with the divine nature as our holy way, signified by the street. This is the supply of the holy city, and this is the way the city is supplied.

**Ministry Resources:** The Genuine Ground of Oneness, ch. 2; 2007 Memorial Day Conference Outlines, msg. 3

**Study Question(s):** What is the essence of oneness and how is the oneness maintained in our experience?

**Application:** We should exercise our mingled spirit and obey the sense of life in our conversations and relationships. We should stay away from spreading death or receiving death in our contact with one another and maintain our oneness by living in life and light.

## Being Diligent to Keep the Oneness - Week 2

### The Blessing of Oneness

**Key Point:** Psalm 133 is equivalent to Ephesians 4; when we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the all-inclusive Spirit (vv. 3-6); the anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive compound Spirit (Exo. 30:23-25).

#### Verses:

*Behold, how good and how pleasant it is / For brothers to dwell in unity! / It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments; / Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever (Psa. 133:1-3).*

#### Footnotes:

*Psa. 133:1, note 2 on "how"*

In this psalm the believers' dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion.

*Psa. 133:1, note 3 on "unity"*

The unity spoken of here is a picture of the genuine oneness in the New Testament. This oneness is the processed and consummated Triune God mingled with the believers in Christ (John 17:21-23). Since the Body of Christ is such a mingling (Eph. 4:4-6), the Body itself is the oneness. According to the picture in this psalm, the genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity.

*Psa. 133:2, note 1 on "oil"*

Referring to the holy anointing oil in Exo. 30:23-33 (see notes there), which signifies the all-inclusive, compound, anointing Spirit as the consummation of the processed Triune God (1 John 2:20, 27).

*Psa. 133:2, note 2 on "ran"*

Aaron typifies Christ as the High Priest (Heb. 5:4-5), and Aaron's garments typify the church, the Body of Christ, as the fullness, the expression, of Christ (Eph. 1:22-23; see notes 2<sup>1</sup> and 2<sup>2</sup> in Exo. 28). The oil running down from Aaron's head to the hem of his garments signifies that both the Head and the Body, both Christ and the church, are under the anointing of God's fine oil (Heb. 1:9; 2 Cor. 1:21). The anointing of the compound, all-inclusive, life-giving Spirit is the element of the genuine oneness (Eph. 4:3-4a and note 3<sup>2</sup>).

**Ministry Resources:** The Genuine Ground of Oneness, ch. 6; The Crystallization Study Outlines-the Psalms (2), message 10.

**Study Question(s):** How is the genuine oneness depicted in Psalm 133 related to the Spirit?

**Application:** We should daily live under the anointing of the Spirit, be properly related to Christ as the Head, and remain in the mingled spirit to enjoy the blessing of the Triune God.

**Key Point:** The dew of Hermon descending on the mountains of Zion signifies the descending, refreshing, watering, and saturating grace of life (3:7), the Triune God as our life supply for our enjoyment (2 Cor. 13:14).

**Verses:**

*Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever (Psa. 133:3).*

*But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me (1 Cor. 15:10).*

**Footnotes:**

*Psa. 133:3 note 1 on “dew”*

Signifying the fresh and refreshing grace of God, which comes to us through God’s fresh compassions (Lam. 3:22-23; cf. Prov. 19:12). This grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us. Hermon, a high mountain, signifies the heavens, the highest place, from which the dew descends. The anointing of the Spirit (v. 2) and the supply of grace make it possible for us to live in oneness. Cf. note 13<sup>2</sup> in Exo. 16.

*1 Cor. 15:10 note 1 on “grace”*

Grace, mentioned three times in this verse, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection. Thus, grace is the Triune God becoming life and everything to us. (See notes 17<sup>1</sup> in John 1 and 21<sup>1</sup> in Gal. 2.) It is by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles. His ministry and living by this grace are an undeniable testimony to Christ’s resurrection.

*1 Cor. 15:10 note 2 on “not I but the grace”*

Not I but the grace of God equals no longer I...but...Christ in Gal. 2:20. The grace that motivated the apostle and operated in him was not some matter or something but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything.

**Ministry Resources:** The Genuine Ground of Oneness, ch. 7; Crystallization Study Outlines-the Psalms (2), msg 10.

**Study Question(s):** What is grace? How is grace related to oneness?

**Application:** We need a grace-filled daily life, a life of enjoying Christ, so that by the grace we receive on the mountains of Zion, the local churches, we can live a life that is impossible for people in the world to live.

## Being Diligent to Keep the Oneness - Week 3

### The Practice of Oneness

**Key Point:** The one accord refers to the harmony in our inner being, in our mind and will. When we practice the one accord, we must learn to be in one spirit with one soul.

**Verses:**

*Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens (Matt. 18:19).*

*Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel (Phil. 1:27).*

*Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing (Phil. 2:2).*

*I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord (Phil. 4:2).*

**Footnotes:**

*Phil. 1:27 note 1 on "one"*

We need not only to stand firm in one spirit in order to experience Christ but also to strive together with one soul along with the faith of the gospel. To be of one soul for the gospel work is more difficult than to be in one spirit for the experience of Christ (see 2:20). To be of one soul requires that, after having been regenerated in our spirit, we go further and be transformed in our soul, especially in our mind, which is the main and leading part of our soul.

*Phil. 2:2 note 5 on "joined"*

This indicates that the dissension among the Philippians was due to their not being joined in soul, to their not thinking the one thing in their mind, the leading part of their soul. The Philippians' problem was not with their spirit but with their soul, that is, with their mind. They had Christ in their spirit through regeneration, but they did not have Christ in their soul through transformation. Only by having Christ saturate and occupy their entire soul could they be made one in soul.

*Phil. 4:2 note 1 on "think"*

This indicates that the two sisters were dissenting from each other; they were not of the same mind. Hence, there was the exhortation in this book to strive together with one soul along with the personified gospel (1:27), to be joined in soul, thinking the one thing (2:2), and to have the same mind to pursue Christ (3:14-15).

**Ministry Resources:** [Life-Study of Philippians](#), chs. 15-16

**Study Question(s):** How do we practice the oneness to have the one accord?

**Application:** Our mind is the main reason that we cannot have the one accord. To practice the oneness requires that our soul be transformed and that our mind, the leading part of our soul, be renewed to think the one thing of pursuing Christ. When our mind begins to reason, judge, or question certain matters, it means it's time to set our mind on the spirit (Rom. 8:6) and be renewed in the spirit of our mind (Eph. 4:23).

**Key Point:** The harmony in our inner being includes having the same love and the same care for one another.

**Verses:**

*But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked, that there would be no division in the body, but that the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it (1 Cor. 12:24-26).*

*And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them (Jer. 32:39).*

*You shall not have in your bag differing weights, one heavy and one light. You shall not have in your house differing measures, one large and one small (Deut. 25:13-14).*

**Footnotes:**

*1 Cor. 12:24 note 1 on “blended”*

Implying to be mutually adjusted. God has blended all the different members of Christ together into one Body. For this we need much transformation (Rom. 12:2); that is, we need to be transformed from the natural life to the spiritual by the same Spirit for the practical Body life.

*Jer. 32:39 note 1 on “one”*

We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God that we may be His expression—and one way—the Triune God Himself as the inner law of life with its divine capacity (31:33-34; John 14:6a). This one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6). Divisions result from having a heart for something other than Christ and taking a way other than Christ.

*Deut. 25:13 note 1 on “differing”*

The dishonest practice of having differing weights and measures is a lie and is surely from Satan (John 8:44). In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, i.e., different scales—one scale for measuring others and a different scale for measuring ourselves. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone. If we have only one scale, we will be fair, righteous, and just, even as God is, and we will keep the oneness and one accord in the church. Cf. Matt. 7:1-5 and notes.

**Ministry Resources:** Life-Study of Jeremiah and Lamentations, ch. 27; Life-Study of Philippians, ch. 9; Crystallization-Study Outlines—Acts, msg 2.

**Study Question(s):** How is our heart related to the practice of oneness and the one accord?

**Application:** We should not allow any differences to be a cause of stumbling or division. We should also beware of only being related to those who are “like us” (ethnicity, culture, etc.) or those who agree with our feelings about matters (e.g. children, politics, health matters, etc.), and learn to take Christ as our person and way.

## Being Diligent to Keep the Oneness - Week 4

### Practicing the Body Life in Romans (1)

**Key Point:** To practice the church life and keep the oneness of the Spirit for the building up of the Body of Christ, we need a transformed humanity.

**Verses:**

*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 (Romans 12:2).*

*With all lowliness and meekness, with long-suffering, bearing one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace (Ephesians 4:2-3).*

**Footnotes:**

*Romans 12:2 note 4 on “renewing”*

After presenting our body, we need to have our mind renewed. The renewing of the mind, which results from setting the mind on the spirit (8:6), is the base for the transformation of our soul. Our mind is the leading part of our soul, and as it is renewed, our will and emotion automatically follow to be renewed also. To be renewed means that a new element is wrought into our being. This produces an inward metabolic transformation, making us suitable for the building up of the Body of Christ, which is the practice of the church life. All the virtues and the overcoming in chs. 12 — 16 also are the results of this transformation.

*Ephesians 4:2, note 1 on “lowliness”*

To be lowly is to remain in a low estate, and to be meek is to not fight for oneself. We should exercise these two virtues in dealing with ourselves. To be long-suffering is to endure mistreatment. We should exercise this virtue in dealing with others. By these virtues we bear (not just tolerate) one another; that is, we do not forsake the troublesome ones but bear them in love. This is the expression of life.

These virtues are not found in our natural humanity but are in the humanity of Jesus. The fact that the virtues are mentioned here, before the oneness of the Spirit in v. 3, indicates that we must have these virtues in order to keep the oneness of the Spirit. This implies that in the uniting Spirit there is the transformed humanity, the humanity transformed by the resurrection life of Christ.

**Ministry Resources:** [Life-Study of Romans](#), msg. 28; [A Timely Word](#), ch. 1

**Study Question(s):** How can we obtain the transformed humanity necessary to practice the church life and keep the oneness of the Spirit?

**Application:** We should daily open to the Lord to work out his renewing, transforming work within us. This will allow the humanity of Jesus with its uplifted virtues, which are all in the Spirit in our spirit, to be worked into our soul so that we can keep the oneness and practice the church life.

**Key Point:** To practice the Body as revealed in Romans 12, we need to learn to receive all genuine believers as described in Romans 14.

**Verses:**

*Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations. One believes that he may eat all things, but he who is weak eats vegetables. He who eats, let him not despise him who does not eat; and he who does not eat, let him not judge him who eats, for God has received him.... One judges one day above another; another judges every day alike. Let each be fully persuaded in his own mind. He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God. For none of us lives to himself, and none dies to himself for whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's. For Christ died and lived again for this, that He might be Lord both of the dead and of the living (Romans 14:1-9).*

*Therefore receive one another, as Christ also received you to the glory of God (Romans 15:7).*

**Footnote:**

*Romans 14:1 note 2 on "receive"*

To practice the Body life revealed in ch. 12, we must learn the practical lessons of receiving the believers, as revealed particularly in 14:1 — 15:13, that the church life may be all-inclusive, able to include all kinds of genuine Christians. Such receiving requires the transformation mentioned in ch. 12; if we remain natural, we will be unable to receive those whose views are different from ours in doctrine or in practice.

*Romans 14:3 note 1 on "not"*

Concerning the receiving of the believers, Paul used eating (vv. 2-3) and the keeping of days (vv. 5-6) as examples. God's receiving has nothing to do with what we eat or with our keeping of certain days. These are minor, secondary matters that have nothing to do with our salvation and basic faith. Therefore, we should not despise or judge others in these things.

*Romans 14:3 note 2 on "God"*

The basis on which we receive the believers is that God has received them. God receives people according to His Son. When a person receives God's Son, our Lord Jesus Christ, as his Savior, God receives that person immediately and ushers him into the enjoyment of the Triune God and of all He has prepared and accomplished in Christ for us. We should receive people in the same way and should not be more narrow than God. Regardless of how much they differ from us in doctrinal concepts or religious practices, we must receive them. When we receive people according to God and not according to doctrine or practice, we demonstrate and maintain the oneness of the Body of Christ.

*Romans 15:7 note 1 on "Christ"*

Verse 3 of ch. 14 says that we should receive people according to God's receiving, but here we are told that we should receive people according to Christ's receiving. Christ's receiving is God's receiving. What Christ has received, God has received. Those whom God and Christ have received we must receive, regardless of how they differ from us in doctrine or practice. This will be to the glory of God.

**Ministry Resources:** [The Speciality, Generality, and Practicality of the Church Life, ch. 3; Life-Study of Romans](#), msg. 59

**Study Question(s):** How should genuine believers handle differences with one another about matters that are not central to the fundamental faith of the New Testament?

**Application:** Apart from the matters of the faith that is common to all believers, we should not make issues about practices, doctrines, or other matters, but rather receive one another in our heart as God and Christ receive them.

## Being Diligent to Keep the Oneness - Week 5

### Practicing the Body Life in Romans (2)

**Key Point:** Our walk and living in the church life should be according to God as love.

**Verses:**

*Therefore let us judge one another no longer, but rather judge this: not to put a stumbling block or cause of falling before your brother. I know and am persuaded in the Lord Jesus that there is nothing unclean of itself, except to him who considers something to be unclean; to that man it is unclean. For if because of food your brother is wounded, you no longer walk according to love. Do not destroy by your food that man for whom Christ died (Romans 14:13-15).*

*And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor (Ephesians 5:2).*

*Peace to the brothers and love with faith from God the Father and the Lord Jesus Christ. Grace be with all those who love our Lord Jesus Christ in incorruptibility (Ephesians 6:23-24).*

**Footnotes:**

*Ephesians 5:2 note 1 on "love"*

God is love and God is light (1 John 4:8; 1:5). When God is expressed and revealed in the Lord Jesus, His love becomes grace and His light becomes truth. Love and light are deeper than grace and truth. Hence, the apostle first took grace and truth as the basic elements for his exhortation, and then love and light. This implies that he wanted our daily walk to grow deeper, to progress from the outward elements to the inward. Love is the inner substance of God, whereas light is the expressed element of God. The inward love of God is sensible, and the outward light of God is visible. Our walk in love should be constituted of both the loving substance and the shining element of God. These should be the inner source of our walk. They are deeper than grace and truth.

*Ephesians 6:23 note 2 on "love"*

The reason the apostle inserted love between peace and grace is that the only way we can be kept in a situation of peace is by continually enjoying the Lord in love. Paul realized that love is crucial. He spoke of love in relation to peace and grace, indicating thereby that love is needed to preserve us in a condition of peace.

*Ephesians 6:24 note 3 on "incorruptibility"*

For the proper church life we need to love the Lord in incorruptibility, that is, in and according to all the crucial things revealed and taught in the six chapters of this book, such as the church as the Body of Christ, the new man, the economy of God's mystery, the oneness of the Spirit, reality and grace, light and love, and the items of God's armor, all of which are incorruptible. For the sake of the church, our love toward the Lord must be in these incorruptible things.

**Ministry Resources:** The Vital Groups, ch. 8; The Crystallization-study Outlines-Ephesians, Msg. 9

**Study Question(s):** What does it mean to walk according to love?

**Application:** Our interactions with one another should be governed by our experience of God as love—we should exercise to care for one another, covering one another, and expressing the love we have received to one another.

**Key Point:** Our receiving the believers relates to our living in the reality of the kingdom in the church life today, with righteousness, peace, and joy in the Holy Spirit.

**Verses:**

*Therefore do not let your good be slandered; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in this is well pleasing to God and approved by men. So then let us pursue the things of peace and the things for building up one another. Do not break down the work of God for the sake of food. All things indeed are clean, but it is evil for a man to eat while stumbling others. It is good not to eat meat nor drink wine nor to do anything by which your brother stumbles. The faith which you have, have to yourself before God. Blessed is he who does not judge himself in what he approves; but he who doubts is condemned if he eats, because it is not out of faith; for all that is not out of faith is sin (Romans 14:16-23).*

**Footnotes:**

*Romans 14:17 note 2 on "righteousness"*

The kingdom of God is the sphere in which God exercises His authority so that He may express His glory for the fulfillment of His purpose. In such a kingdom, what matters is not eating and drinking but righteousness, peace, and joy in the Holy Spirit. Righteousness denotes that which is right and proper. Those who live in the kingdom of God should be right and proper toward others, toward things, and toward God; with them there should be nothing erroneous, improper, crooked, slanted, or biased. This requires that they be strict in dealing with themselves. Peace is the fruit of righteousness (Heb. 12:11 and note). It characterizes the relationship that those who live in the kingdom of God should have with others and with God. If we are righteous, right, and proper toward others, toward things, and toward God, we will have a peaceful relationship with others and with God. Thus, we will have joy in the Holy Spirit and, in particular, before God. In this way we will be filled with joy and with the Holy Spirit (Acts 13:52) and will live out righteousness, peace, and joy in the Holy Spirit, which are the reality of the kingdom of God.

According to the context of this chapter, this verse was written for our receiving of the believers. If we receive the believers according to the apostle's instruction in this chapter, we will be right and proper toward those whom we receive and will have peace with them; thus, we will have joy in the Holy Spirit, proving that we are living in the reality of God's kingdom and are under God's rule. Otherwise, we will not be right or proper toward those whom we do not receive and will not have peace with them; thus, we will not have joy in the Holy Spirit before God, proving that we are not subject to God's authority in the kingdom of God.

*Romans 14:20 note 1 on "work"*

In all saved persons there is a measure of God's work. If we cause any one of the believers to stumble because of our doctrinal concepts, we break down, destroy, God's work of grace in him.

**Ministry Resources:** [Life-Study of Romans](#), msg. 29

**Study Question:** How does our receiving the believers relate to living in the kingdom, under God's rule?

**Application:** We need to exercise to be right and at peace with one another by receiving one another according to God's standard. Taking any other standard will cause us to be improper in our living with others, resulting in discord and the loss of peace and joy.

**Note:** Verses and footnotes from the [Holy Bible -Recovery Version](#) published by Living Stream Ministry, Anaheim, CA