

## **Key Statements for the 2025 International Chinese-speaking Conference**

**Chapters 5 through 8 of Romans can be called the kernel of the Bible, showing its entire theme in a concrete and detailed way; the words *life* and *death* form two contrasting lines through chapters 5—8, showing that man is in a triangular situation between God and Satan, life and death.**

**As we enjoy Christ in our sufferings, we are being saved in His life for accomplishing the organic goal of God's dynamic salvation, which is the producing and building up of the organic Body of Christ expressed in the local churches, where we enjoy the rich grace of the Lord and where the God of peace crushes Satan under our feet for His glorious expression and for the display of His victory.**

**After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life.**

**Romans 8 concerns the all-inclusive life-giving Spirit as the ultimate consummation of the Triune God; this Spirit will make us exactly the same as Christ in life, nature, and expression.**

**Outlines of the Messages  
for the International Chinese-speaking Conference  
February 14-16, 2025**

**GENERAL SUBJECT:  
CHAPTERS 5 THROUGH 8 OF ROMANS—  
THE KERNEL OF THE BIBLE**

Message One

**The Line of Life and the Line of Death  
in Chapters 5 through 8 of Romans**

Scripture Reading: Rom. 5:10, 12, 14, 17-18, 21; 6:4, 9, 16, 21-23;  
7:5, 10, 13, 24; 8:2, 6, 10-11, 38

**Rom. 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,

**Rom. 5:12**—Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—

**Rom. 5:14**—But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

**Rom. 5:17-18**—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. <sup>18</sup>So then as *it was* through one offense unto condemnation to all men, so also *it was* through one righteous act unto justification of life to all men.

**Rom. 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.

**Rom. 6:4**—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

**Rom. 6:9**—Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.

**Rom. 6:16**—Do you not know that to whom you present yourselves as slaves for obedience, *his* slaves you are whom you obey, whether of sin unto death or of obedience unto righteousness?

**Rom. 6:21-23**—What fruit then did you have at that time? Things of which you are now ashamed, for the end of those things is death. <sup>22</sup>But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life. <sup>23</sup>For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

**Rom. 7:5**—For when we were in the flesh, the passions for sins, which *acted* through the law, operated in our members to bear fruit to death.

**Rom. 7:10**—And the commandment, which was unto life, this very *commandment* was found to me to be unto death.

**Rom. 7:13**—Did then that which is good become death to me? Absolutely not! But sin *did*, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful.

**Rom. 7:24**—Wretched man that I am! Who will deliver me from the body of this death?

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**Rom. 8:10-11**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. <sup>11</sup>And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**Rom. 8:38**—For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

**I. Chapters 5 through 8 of Romans can be called the kernel of the Bible, showing its entire theme in a concrete and detailed way:**

- A. These two key words—*life* and *death*—are mentioned repeatedly in Romans 5 through 8; life (5:10, 17-18, 21; 6:4, 22-23; 7:10; 8:2, 6, 10-11, 38) and death (5:12, 14, 17, 21; 6:9, 16, 21, 23; 7:5, 10, 13, 24; 8:2, 6, 10-11, 38) form two contrasting lines through chapters 5—8, the line of life and the line of death, showing that man is in a triangular situation between God and Satan, life and death.

**Rom. 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,

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**Rom. 8:38**—For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

**Rom. 5:12**—Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—

**Rom. 5:14**—But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

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**Rom. 8:38**—For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

- B. The tree of life and the tree of knowledge (the tree of death) issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation; life begins with the tree of life (Gen. 2:9) and ends with the New Jerusalem as the city of water of life with the tree of life (Rev. 22:1-2), the light of life (21:23; 22:5), and the glory of life (21:10-11, 23); death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14).

**Gen. 2:9**—And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

**Rev. 22:1-2**—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. <sup>2</sup>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. 21:23**—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. 22:5**—And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

**Rev. 21:10-11**—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, <sup>11</sup>Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

**Rev. 21:23**—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.

**Gen. 2:17**—But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

**Rev. 20:10**—And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.

**Rev. 20:14**—And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

- C. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life (Gen. 2:9, 16; Rev. 2:7); the content of the

church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be.

**Gen. 2:9**—And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

**Gen. 2:16**—And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

**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.

- D. But to enjoy Christ requires us to love Him with the first love; if we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us—vv. 4-7.

**Rev. 2:4-7**—But I have *one thing* against you, that you have left your first love. <sup>5</sup>Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent. <sup>6</sup>But this you have, that you hate the works of the Nicolaitans, which I also hate. <sup>7</sup>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.

- E. To recover the first love is to consider the Lord Jesus as the first in everything; if we make Christ everything in our life, this means that we have overcome the loss of the first love—Col. 1:18b; John 14:21, 23; Psa. 90:1; 91:1; Phil. 3:13-14.

**Col. 1:18**—And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

**John 14:21**—He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.

**John 14:23**—Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

**Psa. 90:1**—O Lord, You have been our dwelling place In all generations.

**Psa. 91:1**—He who dwells in the secret place of the Most High Will abide in the shadow of the Almighty.

**Phil. 3:13-14**—Brothers, I do not account of myself to have laid hold; but one thing *I do*: Forgetting the things which are behind and stretching forward to the things which are before, <sup>14</sup>I pursue toward the goal for the prize to which God in Christ Jesus has called *me* upward.

- F. The Lord's speaking to the church in Ephesus can be summarized with four crucial words that begin with the letter *l*—*love, life, light, and lampstand*; we must give the Lord Jesus the preeminence in every way and in everything to recover the first love; then we will enjoy Him as the tree of life, and this life right away

becomes the light of life (John 8:12); then we will be shining in our daily life and corporately as the lampstand (Rev. 2:1-7).

**John 8:12**—Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

**Rev. 2:1-7**—To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands: <sup>2</sup>I know your works and your labor and your endurance and that you cannot bear evil men; and you have tried those who call themselves apostles and are not, and have found them to be false; <sup>3</sup>And you have endurance and have borne *all things* because of My name and have not grown weary. <sup>4</sup>But I have *one thing* against you, that you have left your first love. <sup>5</sup>Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent. <sup>6</sup>But this you have, that you hate the works of the Nicolaitans, which I also hate. <sup>7</sup>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.

- G. The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord (cf. Isa. 55:1-2, 6-7; 57:20-21); they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (Jer. 2:13).

**cf. Isa. 55:1-2**—Ho! Everyone who thirsts, come to the waters, And you who have no money; Come, buy and eat; Yes, come, buy wine and milk Without money and without price. <sup>2</sup>Why do you spend money for what is not bread, And the result of your labor for what does not satisfy? Hear Me attentively, and eat what is good, And let your soul delight itself in fatness.

**cf. Isa. 55:6-7**—Seek Jehovah while He may be found; Call upon Him while He is near. <sup>7</sup>Let the wicked forsake his way, And the evildoer, his thoughts; And let him return to Jehovah, and He will have compassion on him; And to our God, for He will pardon abundantly.

**cf. Isa. 57:20-21**—But the wicked are like the tossed sea, For it cannot be calm, And its waters toss up mire and mud. <sup>21</sup>There is no peace, says my God, for the wicked.

**Jer. 2:13**—For My people have committed two evils: They have forsaken Me, The fountain of living waters, To hew out for themselves cisterns, Broken cisterns, Which hold no water.

**II. Today the believer is a miniature garden of Eden—God as the tree of life is in his spirit, Satan as the tree of knowledge is in his flesh, and his mind is in between; we are either in the spirit or in the flesh; there is no third place for us to be; this is why we must set our mind on the spirit—Rom. 8:6:**

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

- A. Man's body was originally pure, but through man's fall Satan injected himself into man, and man's body has become the flesh—Gen. 3:6; Rom. 7:18a:

**Gen. 3:6**—And when the woman saw that the tree was good for food and that it was a delight to the eyes and *that* the tree was to be desired to make *oneself* wise, she took of its fruit and ate; and she also gave *some* to her husband with her, and he ate.

**Rom. 7:18**—For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

1. Our body is “the body of sin” (6:6) and “the body of this death” (7:24); the body of sin is very active and full of strength in sinning against God, but the body of this death is weak and powerless in acting to please God (v. 18).

**Rom. 6:6**—Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

**Rom. 7:24**—Wretched man that I am! Who will deliver me from the body of this death?

**Rom. 7:18**—For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

2. As long as we are still living, until the day of our redemption, the body of sin and death is always with us—cf. 8:23.

**cf. Rom. 8:23**—And not only *so*, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

3. The flesh is the “meeting hall” and the compound of sin, death, and Satan; the flesh is a hopeless case and can never be improved—7:17-18, 21; cf. John 17:15.

**Rom. 7:17-18**—Now then *it is* no longer I *that* work it out but sin that dwells in me.  
<sup>18</sup>For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

**Rom. 7:21**—I find then the law with me who wills to do the good, that is, the evil is present with me.

**cf. John 17:15**—I do not ask that You would take them out of the world, but that You would keep them out of *the hands of* the evil one.

- B. For the sake of His economy, God in His wisdom and sovereignty uses our sinful, ugly flesh to force us to turn to our spirit so that we may gain more of the Spirit for His building by the growth of God in us—Col. 2:19; Zech. 4:6:

**Col. 2:19**—And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

**Zech. 4:6**—And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

1. Judicially speaking, both Satan and our flesh were condemned once for all on the cross (Rom. 8:3; John 3:14; Heb. 2:14; 2 Cor. 5:21), but God allowed the flesh to remain with us to help us and force us to turn to Christ in our spirit and have no more confidence in the flesh (Phil. 3:3).



**Rom. 8:3**—For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

**John 3:14**—And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

**Heb. 2:14**—Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

**2 Cor. 5:21**—Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

**Phil. 3:3**—For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

2. Without the help rendered by the sinful, ugly flesh, we would not be as desperate to gain the Lord or to have Him wrought into us—Rom. 7:24-25; 8:2, 6, 13.

**Rom. 7:24-25**—Wretched man that I am! Who will deliver me from the body of this death? <sup>25</sup>Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**Rom. 8:13**—For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

3. Our goal may be holiness or spirituality or victory, but God's goal is to work Himself into us to make us glorious; often when we are in a difficult situation, we are more open to the Lord and more willing to turn to Him and allow Him to work Himself into us—vv. 28-29; Eph. 5:27.

**Rom. 8:28-29**—And we know that all things work together for good to those who love God, to those who are called according to *His* purpose. <sup>29</sup>Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

**Eph. 5:27**—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.

4. If we seek Him, even the sinful compound of the flesh will become a help to us in gaining the Lord; because we fail so often, we are desperate to turn to the spirit, and in this way we gain more of the Spirit—cf. Exo. 23:23, 29-30; Judg. 2:21—3:4.

**cf. Exo. 23:23**—For My Angel will go before you and bring you to the Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the Jebusites; and I will cut them off.

**cf. Exo. 23:29-30**—I will not drive them out from before you in one year, lest the land become desolate and the animals of the field multiply against you. <sup>30</sup>Little by little I will drive them out from before you, until you have become fruitful and inherit the land.

**cf. Judg. 2:21—3:4**—I for My part will no longer dispossess from before them any of the nations that Joshua left when he died, <sup>22</sup>In order to test Israel through them as to whether or not they will keep the way of Jehovah by walking in it, as their fathers kept [it.] <sup>23</sup>So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.

<sup>1</sup>And these are the nations that Jehovah left in order that through them He might test Israel (*that is*, all who had not known all the battles of Canaan), <sup>2</sup>But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known the battles: <sup>3</sup>The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath. <sup>4</sup>And they were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses.

5. Our hardships, defeats, failures, and disappointments force us to realize that there is no hope in the flesh; the flesh is good only to force us to turn to Christ in our spirit, to press us into the spirit, to make us desperate to get into the spirit, and to keep us watchful to stay in the spirit—Matt. 26:41; Eph. 6:17-18.

**Matt. 26:41**—Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.

**Eph. 6:17-18**—And receive the helmet of salvation and the sword of the Spirit, which *Spirit* is the word of God, <sup>18</sup>By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

6. The Lord does not care for whether or not we have a victory; the Lord cares for only one thing—that we gain Christ as the Spirit by setting our mind on the spirit—Phil. 3:8; 2 Cor. 3:17-18; Rom. 8:6.

**Phil. 3:8**—But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count *them* as refuse that I may gain Christ

**2 Cor. 3:17-18**—And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. <sup>18</sup>But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**III. In Romans 5 we are in Adam, in Romans 6 we are in Christ, in Romans 7 we are in the flesh, and in Romans 8 we are in the spirit; the Adam in chapter**

**5 is experienced in the flesh in chapter 7, and the Christ in chapter 6 is experienced in the spirit in chapter 8:**

A. We believers in Christ have a factual and positional transfer out of Adam through Christ's death and into Christ through His resurrection—6:3-8:

**Rom. 6:3-8**—Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? <sup>4</sup>We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life. <sup>5</sup>For if we have grown together with *Him* in the likeness of His death, indeed we will also be *in the likeness* of His resurrection, <sup>6</sup>Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves; <sup>7</sup>For he who has died is justified from sin. <sup>8</sup>Now if we have died with Christ, we believe that we will also live with Him,

1. In Adam we inherited sin that constitutes us sinners (5:12a, 19a); we inherited death that, on the one hand, weakens us, disabling us to do things pleasing God, and that, on the other hand, reigns over us (vv. 12b, 14a, 17a); and we inherited condemnation under the law unto death (v. 16a).

**Rom. 5:12**—Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—

**Rom. 5:19**—For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.

**Rom. 5:12**—Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—

**Rom. 5:14**—But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

**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.

**Rom. 5:16**—And *it is not that* as through one who sinned, *so also* the free gift is; for the judgment was out of one *offense* unto condemnation, but the gracious gift is out of many offenses unto justification.

2. In Christ we have been gifted with righteousness, life, and justification under grace unto life, in which we reign with grace over all things—vv. 17b, 18b, 21.

**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.

**Rom. 5:18**—So then as *it was* through one offense unto condemnation to all men, so also *it was* through one righteous act unto justification of life to all men.

**Rom. 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.

- B. We believers in Christ have a practical and experiential transfer out of the flesh (the practical and experiential Adam) through our being crucified with Christ (6:6; Gal. 2:20) and into the Spirit (the practical and experiential Christ) through our organic union with Christ as the law of the Spirit of life (Rom. 8:2, 16a; 1 Cor. 6:17).

**Rom. 6:6**—Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

**Gal. 2:20**—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.

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 8:16**—The Spirit Himself witnesses with our spirit that we are children of God.

**1 Cor. 6:17**—But he who is joined to the Lord is one spirit.

- C. Christ Himself is the life of God, the eternal life (John 14:6a; 11:25; 1 John 1:2); He came that we may have life and may have it abundantly (John 10:10b); He died a life-releasing death and entered into a life-dispensing resurrection (12:24) to become the life-giving Spirit (1 Cor. 15:45b) as the law of the Spirit of life (Rom. 8:2), giving life to our spirit, our mind, and our mortal bodies so that we might be those who are swallowed up by life to minister life to others (vv. 10, 6, 11; 2 Cor. 5:4; 1 John 5:16a; John 6:63; Acts 5:20).

**John 14:6**—Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

**John 11:25**—Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

**1 John 1:2**—(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

**John 10:10**—The thief does not come except to steal and kill and destroy; I have come that they may have life and may have *it* abundantly.

**John 12:24**—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.

**1 Cor. 15:45**—So also it is written, “The first man, Adam, became a living soul”; the last Adam *became* a life-giving Spirit.

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 8:10**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**Rom. 8:11**—And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**2 Cor. 5:4**—For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

**1 John 5:16**—If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.

**John 6:63**—It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

**Acts 5:20**—Go and stand in the temple and speak to the people all the words of this life.

**IV. In order for us to stay on the line of life, we must take the way of enjoying Christ as the tree of life; see crucial fellowship from Brother Lee below:**

#### **TAKING THE WAY OF ENJOYING CHRIST AS THE TREE OF LIFE— CRUCIAL FELLOWSHIP FROM BROTHER LEE**

**“In May of 1943...I had contracted a serious case of tuberculosis...I saw the tree of life during the two and a half years of my illness. During those two and a half years I saw that in the Lord’s recovery and in His work we lacked life. Every kind of problem, regardless of what it may be, is the result of a shortage of life. When I saw this, I was extremely remorseful, I confessed much and had a thorough repentance before the Lord, and I also had many dealings before Him...The messages on the tree of life saved many saints and also released many of the brothers and sisters in Nanking. Because of the four years of turmoil in the church in Shanghai, the saints had been disheartened and depressed for years and were unable to do anything. These messages released their spirit and enlightened their heart...I thank the Lord that through the messages on the tree of life, the church in Shanghai was healed...The messages on the tree of life laid a foundation for the revival of the church in Shanghai”—*The History and Revelation of the Lord’s Recovery*, vol. 1, pp. 130, 133, 135, 138.**

**“If we want to take the way of enjoying God, we must have a change of concept...If we want to enter into the reality of the enjoyment of God, we must see a controlling vision...It was not until I was forty years of age that the Lord revealed to me the way of enjoying Him. I was disappointed that for twenty years most of my time and energy had been wasted. Most of my prayers were of no value, and the time that I had spent reading the Bible**

and other spiritual books was also of no value. This is when I realized that our way of working was wrong and that our way of spiritual pursuit was also wrong.

“Because I suffered a great loss from taking the wrong way, I do not want others to repeat the same mistake. I hope that others can take the way of enjoying God. I implore the saints to no longer take the wrong way. We should consider our former way of pursuit. We must have a drastic change of concept. We need to have a controlling vision”—*The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil*, p. 51.

## Message Two

### **The Result of Our Justification— the Full Enjoyment of God in Christ as Our Life**

Scripture Reading: Rom. 5:1-11

**Rom. 5:1-11**—Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ, <sup>2</sup>Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God. <sup>3</sup>And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance; <sup>4</sup>And endurance, approvedness; and approvedness, hope; <sup>5</sup>And hope does not put *us* to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us. <sup>6</sup>For while we were yet weak, in due time Christ died for the ungodly. <sup>7</sup>For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die. <sup>8</sup>But God commends His own love to us in that while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, having now been justified in His blood, we will be saved through Him from the wrath. <sup>10</sup>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, <sup>11</sup>And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

#### **I. Justification is God's action in approving us according to His standard of righteousness; the believers' righteousness is not a condition that they possess in themselves but a person to whom they are joined, the living Christ Himself:**

- A. When we believe into Christ, we receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26) by making Christ our righteousness and by clothing us with Christ as our robe of righteousness (Isa. 61:10; Luke 15:22; Jer. 23:6; Zech. 3:4).

**Acts 10:43**—To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.

**Rom. 3:24**—Being justified freely by His grace through the redemption which is in Christ Jesus;

**Rom. 3:26**—With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

**Isa. 61:10**—I will rejoice greatly in Jehovah, My soul will exult in my God; For He has clothed me with the garments of salvation, He has wrapped me with the robe of righteousness; *I am* like a bridegroom who wears the headdress of the priest, And like a bride who adorns herself with her jewels.

**Luke 15:22**—But the father said to his slaves, Bring out quickly the best robe and put *it* on him, and put a ring on his hand and sandals on his feet.

**Jer. 23:6**—In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called: Jehovah our righteousness.

**Zech. 3:4**—And He answered and spoke to those standing before Him, saying, Remove the filthy garments from him. Then He said to him, See, I *hereby* make your iniquity pass from you and clothe you with stately robes.

B. Life is the goal of God's salvation; thus, justification is "of life"; through justification we have come up to the standard of God's righteousness and correspond with it so that now He can impart His life into us—Rom. 5:18.

**Rom. 5:18**—So then as *it was* through one offense unto condemnation to all men, so also *it was* through one righteous act unto justification of life to all men.

## II. The result of our justification is the full enjoyment of God in Christ as our life—vv. 1-11:

**Rom. 5:1-11**—Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ, <sup>2</sup>Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God. <sup>3</sup>And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance; <sup>4</sup>And endurance, approvedness; and approvedness, hope; <sup>5</sup>And hope does not put *us* to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us. <sup>6</sup>For while we were yet weak, in due time Christ died for the ungodly. <sup>7</sup>For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die. <sup>8</sup>But God commends His own love to us in that while we were yet sinners, Christ died for us. <sup>9</sup>Much more then, having now been justified in His blood, we will be saved through Him from the wrath. <sup>10</sup>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, <sup>11</sup>And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

A. The result of our justification is embodied in six wonderful things—love (v. 5), grace (v. 2), peace (v. 1), hope (v. 2), life (v. 10), and glory (v. 2)—for our enjoyment; these verses also reveal the Triune God—the Holy Spirit (v. 5), Christ (v. 6), and God (v. 11)—for our enjoyment.

**Rom. 5:5**—And hope does not put *us* to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

**Rom. 5:2**—Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

**Rom. 5:1**—Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

**Rom. 5:2**—Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

**Rom. 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,

**Rom. 5:2**—Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

**Rom. 5:5**—And hope does not put *us* to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

**Rom. 5:6**—For while we were yet weak, in due time Christ died for the ungodly.

**Rom. 5:11**—And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.



- B. Through the redeeming death of Christ, God has justified us sinners and has reconciled us, His enemies, to Himself (vv. 1, 10-11); furthermore, “the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us” (v. 5):

**Rom. 5:1**—Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

**Rom. 5:10-11**—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, <sup>11</sup>And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

**Rom. 5:5**—And hope does not put *us* to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

1. Although we may be afflicted, poor, and depressed, we cannot deny the presence of God’s love within us; in order to stay on the line of life, which is Christ Himself (John 14:6a), we need to keep ourselves in the love of God (Jude 20-21), which is God Himself (1 John 4:8, 16).

**John 14:6**—Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

**Jude 20-21**—But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit, <sup>21</sup>Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

**1 John 4:8**—He who does not love has not known God, because God is love.

**1 John 4:16**—And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

2. We need to fan our God-given spirit of love into flame so that we can have a burning spirit of love to overcome the degradation of today’s church; to fan our spirit into flame is to build up the habit of exercising our spirit continually so that we may stay in contact with the Lord as the Spirit in our spirit—2 Tim. 1:6-7; 4:22.

**2 Tim. 1:6-7**—For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. <sup>7</sup>For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

**2 Tim. 4:22**—The Lord be with your spirit. Grace be with you.

- C. “We have obtained access by faith into this grace in which we stand” (Rom. 5:2); since we have been justified by faith and stand in the realm of grace, “we have peace toward God through our Lord Jesus Christ” (v. 1):

1. Having peace “toward” God means that our journey into God through our being justified out of faith has not yet been completed, and we are still on the way into God; according to Luke 7, the Lord Jesus told the sinful woman, who

“loved much” because she had been forgiven much (vv. 47-48) in order to be saved, to “go into peace” (v. 50, lit.).

**Luke 7:47-48**—For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little. <sup>48</sup>And He said to her, Your sins are forgiven.

**Luke 7:50**—But He said to the woman, Your faith has saved you. Go in peace.

2. Once we have passed through the gate of justification, we need to walk on the way of peace (Rom. 3:17); when we set our mind on the spirit—by caring for our spirit, using our spirit, paying attention to our spirit, contacting God by our spirit in communion with the Spirit of God, and walking and living in our spirit—our mind becomes peace to give us an inner feeling of rest, release, brightness, and comfort (8:6).

**Rom. 3:17**—And the way of peace they have not known.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

### **III. In the realm of grace, we have God as our boast and exultation for our enjoyment and rejoicing; to boast in God is also to “boast in our tribulations, knowing that tribulation produces endurance; and endurance, approvedness; and approvedness, hope”—5:3-4, 11:**

**Rom. 5:11**— And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

- A. Tribulation is actually the incarnation of grace and the sweet visitation of grace; to reject tribulation is to reject grace, which is God as our portion for our enjoyment; grace mainly visits us in the form of tribulation by which God causes all things (all persons, all matters, all situations, all circumstances, and all environments) to work together for good, which is our gaining more of Christ to have Him wrought into our being, so that we may be transformed metabolically and conformed to Christ’s image and so that we may be brought into the full sonship—2 Cor. 12:7-9; Rom. 8:28-29.

**2 Cor. 12:7-9**—And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up. <sup>8</sup>Concerning this I entreated the Lord three times that it might depart from me. <sup>9</sup>And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

**Rom. 8:28-29**—And we know that all things work together for good to those who love God, to those who are called according to *His* purpose. <sup>29</sup>Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

- B. Tribulation issues in endurance, and endurance produces approvedness, which is tested character and approved worth (Phil. 2:19-22); Paul says that he and his co-workers had been “approved by God to be entrusted with the gospel” (1 Thes.

2:4); God proved, examined, and tested their hearts continually so that their speaking of the gospel was not of themselves to please men but of God to please Him:

**Phil. 2:19-22**—But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you. <sup>20</sup>For I have no one like-souled who will genuinely care for what concerns you; <sup>21</sup>For all seek their own things, not the things of Christ Jesus. <sup>22</sup>But you know his approvedness, that as a child with a father he has served with me unto the gospel.

**1 Thes. 2:4**—But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.

1. First Peter 1:7 says that the proving of our faith is “much more precious than of gold which perishes though it is proved by fire,” the fire of trials and sufferings; when gold that is raw suffers the burning of the purifying fire, it acquires a quality that is easily approved by everyone—Mal. 3:3.

**1 Pet. 1:7**—So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;

**Mal. 3:3**—And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

2. The Lord wants us to pay the price to gain Him as the golden faith through the fiery trials so that we may participate in the real gold, which is Christ Himself as the divine life with the divine nature for the building up of His Body; thus, we can become a pure golden lampstand for the building of the golden New Jerusalem—Rev. 3:18; 1:20; 21:18, 23; 2 Pet. 1:4.

**Rev. 3:18**—I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and *that* the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

**Rev. 1:20**—The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

**Rev. 21:18**—And the building work of its wall was jasper; and the city was pure gold, like clear glass.

**Rev. 21:23**—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.

**2 Pet. 1:4**—Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

3. Some of the saints who love the Lord think that they are suitable to work for the Lord because they have a certain amount of life and light, but they are raw and lack the quality of approvedness, an approved quality resulting from

the endurance of tribulation and testing; this quality makes the people who are being ministered to feel happy, sweet, and comfortable.

4. We all must pray, “Lord, grant me approvedness”; the Lord will then raise up the circumstances that will produce approvedness for us; although we are the slaves of Christ, we lack approvedness; this troubles God, damages us, and also bothers the saints and the household of God; by our light and our gift we help the saints, but by our lack of approvedness we hurt them—Matt. 24:45-51.

**Matt. 24:45-51**—Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time? <sup>46</sup>Blessed is that slave whom his master, when he comes, will find so doing. <sup>47</sup>Truly I say to you that he will set him over all his possessions. <sup>48</sup>But if that evil slave says in his heart, My master delays, <sup>49</sup>And begins to beat his fellow slaves and eats and drinks with the drunken, <sup>50</sup>The master of that slave will come on a day when he does not expect *him* and at an hour which he does not know, <sup>51</sup>And will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth.

- C. Along with approvedness, we have hope (Rom. 5:4), and we boast because of the hope of the glory of God (v. 2):

**Rom. 5:4**—And endurance, approvedness; and approvedness, hope;

**Rom. 5:2**—Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

1. Although we stand in grace and walk in peace, we are not yet fully in glory, which is God Himself expressed; “our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory”—2 Cor. 4:17.

**2 Cor. 4:17**—For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2. The God of all grace has called us into His eternal glory in Christ Jesus; here and now we are enjoying Christ, who dwells in our spirit, as our hope of glory—1 Pet. 5:10; 1 Thes. 2:12; Col. 1:27; Phil. 3:21.

**1 Pet. 5:10**—But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, *and* ground you.

**1 Thes. 2:12**—So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

**Col. 1:27**—To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

**Phil. 3:21**—Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

3. The Lord is leading us, His many sons, into glory by daily sanctifying us (Heb. 2:10-11), and we are daily being transformed from one degree of glory to another by keeping our hearts turned to the Lord to behold the glory of God in the face of Jesus Christ (2 Cor. 3:16-18; 4:6b).

**Heb. 2:10-11**—For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. <sup>14</sup>For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

**2 Cor. 3:16-18**—But whenever *their heart* turns to the Lord, the veil is taken away. <sup>17</sup>And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. <sup>18</sup>But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

**2 Cor. 4:6**—Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

- D. As we enjoy Christ in our sufferings, we are being saved in His life for accomplishing the organic goal of God's dynamic salvation, which is the producing and building up of the organic Body of Christ expressed in the local churches, where we enjoy the rich grace of the Lord and where the God of peace crushes Satan under our feet for His glorious expression and for the display of His victory—Rom. 5:10; 12:5; 16:1, 4-5, 16, 20.

**Rom. 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,

**Rom. 12:5**—So we who are many are one Body in Christ, and individually members one of another.

**Rom. 16:1**—I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

**Rom. 16:4-5**—Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles; <sup>5</sup>And *greet* the church, which is in their house. Greet Epaphroditus, my beloved, who is the firstfruits of Asia unto Christ.

**Rom. 16:16**—Greet one another with a holy kiss. All the churches of Christ greet you.

**Rom. 16:20**—Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

## Message Three

### The Likeness of the Death and Resurrection of Christ

Scripture Reading: Rom. 6:3-5; 5:17; Gal. 3:27

**Rom. 6:3-5**—Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death? <sup>4</sup>We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life. <sup>5</sup>For if we have grown together with *Him* in the likeness of His death, indeed we will also be *in the likeness* of His resurrection,

**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.

**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.

#### I. “All of us who have been baptized into Christ Jesus have been baptized into His death”—Rom. 6:3:

A. Baptism is not a form or a ritual; it signifies our identification with Christ—v. 3.  
**Rom. 6:3**—Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

B. Through baptism we are immersed into Christ, taking Him as our realm, that we may be united with Him as one in His death and resurrection.

C. We were born in the sphere of Adam, the first man (1 Cor. 15:45, 47), but through baptism we have been transferred into the sphere of Christ (1:30; Gal. 3:27), the second man (1 Cor. 15:47).

**1 Cor. 15:45**—So also it is written, “The first man, Adam, became a living soul”; the last Adam *became* a life-giving Spirit.

**1 Cor. 15:47**—The first man is out of the earth, earthy; the second man *is* out of heaven.

**1 Cor. 1:30**—But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.

**1 Cor. 15:47**—The first man is out of the earth, earthy; the second man *is* out of heaven.

D. When we are baptized into Christ, we are baptized into His death—Rom. 6:3.

**Rom. 6:3**—Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

E. His death has separated us from the world and the satanic power of darkness and has terminated our natural life, our old nature, our self, our flesh, and even our entire history.

#### II. “We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life”—v. 4:

- A. Our old man has been crucified with Christ (v. 6), and it has been buried with Him through baptism into death.  
**Rom. 6:6**—Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- B. In the natural realm, a person first dies and then is buried, but Paul’s word indicates that in the spiritual realm, we are first buried and then die.
- C. We do not die directly; we enter into Christ’s death through baptism.
- D. Christ and His death are one.
- E. Apart from Christ we could never be baptized into His death, for the element of His effective death is found only in Him, the resurrected, all-inclusive One—cf. John 5:29; 11:24-25; Acts 1:22; 2:31.  
**cf. John 5:29**—And will come forth: those who have done good, to the resurrection of life; and those who have practiced evil, to the resurrection of judgment.  
**cf. John 11:24-25**—Martha said to Him, I know that he will rise again in the resurrection in the last day. <sup>25</sup>Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
**cf. Acts 1:22**—Beginning from the baptism of John until the day on which He was taken up from us, one of these should become a witness of His resurrection with us.  
**cf. Acts 2:31**—He, seeing *this* beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.
- F. *The glory of the Father* in Romans 6:4 refers to the manifestation of divinity.  
**Rom. 6:4**—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- G. After baptism we become a new person in resurrection—Phil. 3:10.  
**Phil. 3:10**—To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- H. Resurrection is not only a future state; it is also a present process.
- I. To walk in newness of life means to live today in the realm of resurrection and to reign in life—Rom. 6:4; 5:17.  
**Rom. 6:4**—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of 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.
- J. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ—12:2; 8:29.  
**Rom. 12:2**—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.

**Rom. 8:29**—Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

**III. “If we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection”—6:5:**

A. *Grown together with Him* denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other—v. 5a.

**Rom. 6:5**—For if we have grown together with *Him* in the likeness of His death, indeed we will also be *in the likeness* of His resurrection,

B. In the organic union with Christ, whatever Christ passed through has become our history.

C. His death and resurrection are now ours because we are in Him and are organically joined to Him; this is grafting—11:24.

**Rom. 11:24**—For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural *branches* be grafted into their own olive tree!

D. Such a grafting discharges all our negative elements, resurrects our God-created faculties, uplifts our faculties, enriches our faculties, and saturates our entire being to transform us.

E. The likeness of Christ’s death is the baptism mentioned in Romans 6:4; the likeness of Christ’s resurrection is the newness of life mentioned in verse 4.

**Rom. 6:4**—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

F. *In the likeness of His resurrection* (v. 5) does not refer to a future, objective resurrection but to the present process of growth.

**Rom. 6:5**—For if we have grown together with *Him* in the likeness of His death, indeed we will also be *in the likeness* of His resurrection,

G. When we were baptized, we grew together with Christ in the likeness of His death; now, through His death we are growing into His resurrection.

H. Just as the element of Christ’s death is found only in Him, so the element of Christ’s resurrection is found only in Christ Himself; He Himself is resurrection—John 11:25.

**John 11:25**—Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

I. After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life—Rom. 6:4.

**Rom. 6:4**—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

**IV. “Many...were baptized into Christ”—Gal. 3:27:**



- A. There are four aspects of baptism: baptized into the name of the Father, Son, and Spirit (Matt. 28:19), baptized into Christ (Gal. 3:27), baptized into the death of Christ (Rom. 6:3), and baptized into the Body of Christ (1 Cor. 12:13).  
**Matt. 28:19**—Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,  
**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.  
**Rom. 6:3**—Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?  
**1 Cor. 12:13**—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.
- B. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ and in Christ—Rom. 8:2, 10.  
**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.  
**Rom. 8:10**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- C. Baptism has two aspects—the visible aspect and the invisible aspect:
1. The visible aspect is by water, and the invisible aspect is by the Holy Spirit—Acts 2:38, 41; 10:44-48.  
**Acts 2:38**—And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.  
**Acts 2:41**—Those then who received his word were baptized, and there were added on that day about three thousand souls.  
**Acts 10:44-48**—While Peter was still speaking these words, the Holy Spirit fell upon all those hearing the word. <sup>45</sup>And the believers *who were* of the circumcision, as many as had accompanied Peter, were amazed, because on the Gentiles also the gift of the Holy Spirit had been poured out; <sup>46</sup>For they heard them speaking in tongues and magnifying God. Then Peter answered, <sup>47</sup>Can anyone forbid the water so that these would not be baptized, who have received the Holy Spirit even as we? <sup>48</sup>And he charged them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.
  2. Without the invisible aspect by the Spirit, the visible aspect by water is vain, and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical; both are needed.
- D. To be baptized into the Triune God is to be baptized into Christ—Gal. 3:27:  
**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.
1. We are sons of God because we are in Christ, and we are in Christ because we have been baptized into Christ—Rom. 8:10, 14; Gal. 3:26; 4:7.  
**Rom. 8:10**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

**Rom. 8:14**—For as many as are led by the Spirit of God, these are sons of God.

**Gal. 3:26**—For you are all sons of God through faith in Christ Jesus.

**Gal. 4:7**—So then you are no longer a slave but a son; and if a son, an heir also through God.

2. To be baptized into Christ is the way to be in Christ—3:27.  
**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.
3. Because we have been baptized into Christ, we now enjoy an organic union with Him, which is able to transform our whole being—Rom. 12:2.  
**Rom. 12:2**—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.
4. It is significant that at the end of chapter 3 of Galatians Paul concludes with a word about being baptized into Christ and putting on Christ—v. 27.  
**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.
5. The fact that Paul concludes with a word about baptism indicates that what is covered in this chapter can be experienced only if we have been baptized into Christ and have put on Christ—v. 27.  
**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.
6. As many as were baptized into Christ have put on Christ—v. 27.  
**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.
7. We have been baptized into Christ, and now we have Christ covering us.
8. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ.
9. Many of us can testify strongly that we have been baptized into Christ and that we are wearing Him as our clothing, our covering—v. 27.  
**Gal. 3:27**—For as many of you as were baptized into Christ have put on Christ.

## Message Four

### The New Husband

Scripture Reading: Rom. 7:2-6

**Rom. 7:2-6**—For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband. <sup>3</sup>So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. <sup>4</sup>So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God. <sup>5</sup>For when we were in the flesh, the passions for sins, which *acted* through the law, operated in our members to bear fruit to death. <sup>6</sup>But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

#### I. Christ is the new Husband—Rom. 7:2-6:

**Rom. 7:2-6**—For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband. <sup>3</sup>So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. <sup>4</sup>So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God. <sup>5</sup>For when we were in the flesh, the passions for sins, which *acted* through the law, operated in our members to bear fruit to death. <sup>6</sup>But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

- A. As regenerated beings, both male and female believers have Christ as their Husband and are a part of His wife.
- B. All genuine Christians have Christ as their Husband, yet it is pitiful that many do not know Him as their Husband.

#### II. Our old man, the old husband, has been crucified:

- A. Verses 2 through 4a show two husbands:

**Rom. 7:2-4**—For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband. <sup>3</sup>So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. <sup>4</sup>So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

- 1. The first husband, the old husband, is the old man mentioned in 6:6, who has been crucified with Christ.

**Rom. 6:6**—Knowing this, that our old man has been crucified with *Him* in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

- 2. The second husband, the new husband, mentioned in 7:2-4, is Christ.

**Rom. 7:2-4**—For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the

husband. <sup>3</sup>So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. <sup>4</sup>So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

B. Since our old man, who was the old husband, has been crucified with Christ, we are freed from his law and are joined to the new Husband, Christ, the ever-living One.

C. As believers, we have two statuses:

1. The first is our old status as the fallen old man, who left the original position of a wife dependent on God and took the self-assuming position of a husband and head, independent of God.
2. The second is our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God, depending on Him and taking Him as our Head—Isa. 54:5; 1 Cor. 11:3.

**Isa. 54:5**—For your Maker is your Husband; Jehovah of hosts is His name. And the Holy One of Israel is your Redeemer; He is called the God of all the earth.

**1 Cor. 11:3**—But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

3. We no longer have the status of the old husband, for we have been crucified.
4. We now have only the new status of a proper wife, in which we take Christ as our Husband, and we should no longer live according to the old man, that is, no longer take the old man as our husband.

D. Since the law was intended for and given to the old husband, the old man, the death of the old man also made us dead to the law through the body of Christ.

### **III. Our old man has been crucified to the law through the body of Christ so that we might marry another husband, Christ, who has been raised from the dead—Rom. 7:4a:**

**Rom. 7:4**—So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

A. This joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection; now we are married to Christ, our new Husband—2 Cor. 11:2.

**2 Cor. 11:2**—For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present *you* as a pure virgin to Christ.

B. Since Christ is our Husband, we must depend on Him and take Him as our Head—Eph. 5:23:

**Eph. 5:23**—For a husband is head of the wife as also Christ is Head of the church, He Himself *being* the Savior of the Body.

1. To take Christ as our Husband means to terminate all that we are, have, and do and to trust in Him for everything.

2. Taking Christ as our Husband also means that we believe into Christ.
  3. No longer should we live by ourselves but by Christ; we must let Christ live for us.
  4. We are no longer the husband; we, as the old man, have been crucified, and Christ is now our Husband.
- C. Christ is not only our Head—He is also our person and our life—Col. 3:4.  
**Col. 3:4**—When Christ our life is manifested, then you also will be manifested with Him in glory.
- D. When a person believes and is baptized into the Triune God, he becomes involved with another person; that is, he marries another person, Christ.

**IV. As a wife, we bear fruit to God—Rom. 7:4b:**

**Rom. 7:4**—So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

- A. When we are in resurrection and live to God, we bear fruit to God.
- B. As a regenerated person, as the wife, we bear fruit to God; this means that everything we do is now related to God.
- C. Here we have a vivid contrast between death and God.
- D. The phrase *bear fruit to God* means that God is brought forth as fruit:
  1. Thus, all we are and do must be the living God.
  2. We must bring forth God as an overflow of God; in this way we have the living God as our fruit, and we bear fruit to God.

**V. We have died to the law in which we were held so that we might be discharged from it; we, as the wife and the new man, are no longer under law—v. 6:**

**Rom. 7:6**—But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

- A. The law portrays God and defines Him—Lev. 19:2.  
**Lev. 19:2**—Speak to all the assembly of the children of Israel, and say to them, You shall be holy, for I, Jehovah your God, am holy.
- B. Accordingly, it places many demands and requirements on fallen man, and in so doing, it identifies sins and leads man to the knowledge of sin—Rom. 3:20; 4:15; 5:20.  
**Rom. 3:20**—Because out of the works of the law no flesh shall be justified before Him; for through the law is the clear knowledge of sin.  
**Rom. 4:15**—For the law works out wrath; but where there is no law, neither is there transgression.  
**Rom. 5:20**—And the law entered in alongside that the offense might abound; but where sin abounded, grace has superabounded,
- C. In this way man is both exposed and subdued by the law—3:19.

**Rom. 3:19**—Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be stopped and all the world may fall under the judgment of God;

**VI. As the wife, we should also serve the Lord in newness of spirit, not in oldness of letter—7:6:**

**Rom. 7:6**—But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

A. In 6:4 we have the newness of life for our living, and in 7:6 we have the newness of spirit for our service:

**Rom. 6:4**—We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

**Rom. 7:6**—But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

1. Newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life.
2. Newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God.
3. Both newness of spirit and newness of life are results of the crucifixion of the old man.

B. Both newness of life and newness of spirit are related to the Spirit:

1. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit—1 Cor. 15:45b.

**1 Cor. 15:45**—So also it is written, "The first man, Adam, became a living soul"; the last Adam *became* a life-giving Spirit.

2. The spirit in the phrase *newness of spirit* refers to our regenerated human spirit, in which the Lord as the Spirit dwells—2 Tim. 4:22:

**2 Tim. 4:22**—The Lord be with your spirit. Grace be with you.

- a. We may serve in newness of spirit because God has renewed our spirit.
- b. Everything that is related to our regenerated spirit is new.
- c. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there.
- d. Everything in our regenerated spirit is new; in our regenerated spirit there is nothing but newness.

C. We need to realize that we, as the new man, are freed from the old man's law and have been married to our new Husband, the resurrected Christ, that we might bear fruit to God and serve the Lord in newness of spirit.

## Message Five

### The Indwelling Christ

Scripture Reading: Rom. 8:9-11, 28-29

**Rom. 8:9-11**—But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. <sup>10</sup>But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. <sup>11</sup>And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**Rom. 8:28-29**—And we know that all things work together for good to those who love God, to those who are called according to *His* purpose. <sup>29</sup>Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

- I. **Romans 8 may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe.**
- II. **Romans 8 is not a doctrinal chapter but an experiential chapter; it speaks not about the doctrine of the Trinity but about the Trinity in the experience of the Christian life.**
- III. **Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living—vv. 2, 6, 10-11, 26-29.**

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**Rom. 8:10-11**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. <sup>11</sup>And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**Rom. 8:26-29**—Moreover, in like manner the Spirit also joins in to help *us* in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for *us* with groanings which cannot be uttered. <sup>27</sup>But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God. <sup>28</sup>And we know that all things work together for good to those who love God, to those who are called according to *His* purpose. <sup>29</sup>Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

- IV. **Romans 8 concerns the all-inclusive life-giving Spirit as the ultimate consummation of the Triune God; this Spirit will make us exactly the same as Christ in life, nature, and expression; this is Romans 8.**
- V. **“You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you”—v. 9a:**

- A. This chapter unveils to us how the Triune God—the Father (v. 15), the Son (vv. 3, 29, 32), and the Spirit (vv. 9, 11, 13-14, 16, 23, 26)—dispenses Himself as life (vv. 2, 6, 10, 11) into us, the tripartite men—spirit, soul, and body—to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5).

**Rom. 8:15**—For you have not received a spirit of slavery *bringing you* into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

**Rom. 8:3**—For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

**Rom. 8:29**—Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

**Rom. 8:32**—Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?

**Rom. 8:9**—But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

**Rom. 8:11**—And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**Rom. 8:13-14**—For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live. <sup>14</sup>For as many as are led by the Spirit of God, these are sons of God.

**Rom. 8:16**—The Spirit Himself witnesses with our spirit that we are children of God.

**Rom. 8:23**—And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

**Rom. 8:26**—Moreover, in like manner the Spirit also joins in to help *us* in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for *us* with groanings which cannot be uttered.

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**Rom. 8:10**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

**Rom. 8:11**—And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**Rom. 8:14-15**—For as many as are led by the Spirit of God, these are sons of God. <sup>15</sup>For you have not received a spirit of slavery *bringing you* into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!



**Rom. 8:19**—For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

**Rom. 8:23**—And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

**Rom. 8:29**—Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;

**Rom. 8:17**—And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with *Him* that we may also be glorified with *Him*.

**Rom. 12:4-5**—For just as in one body we have many members, and all the members do not have the same function, <sup>5</sup>So we who are many are one Body in Christ, and individually members one of another.

- B. If we allow the Spirit of the Triune God to make His home in us, then in our experience we are in the spirit and are no longer in the flesh.
- C. If we are so, the Triune God as the Spirit will be able to spread from our spirit (8:10) into our soul, represented by our mind (v. 6), and eventually He will even give life to our mortal body (v. 11).

**Rom. 8:10**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

**Rom. 8:6**—For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**Rom. 8:11**—And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

## **VI. “Yet if anyone does not have the Spirit of Christ, he is not of Him”—v. 9b:**

- A. This shows that our being of Christ depends on His Spirit.
- B. If there were no Spirit of Christ, or if Christ were not the Spirit, there would be no way for us to be joined to Him and to belong in Him.
- C. However, Christ is the Spirit (2 Cor. 3:17), and He is in our spirit (2 Tim. 4:22) and is one spirit with us (1 Cor. 6:17).

**2 Cor. 3:17**—And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

**2 Tim. 4:22**—The Lord be with your spirit. Grace be with you.

**1 Cor. 6:17**—But he who is joined to the Lord is one spirit.

- D. The Spirit of God and the Spirit of Christ are not two Spirits but one.
- E. Paul uses these titles interchangeably, indicating that the indwelling Spirit of life in verse 2 of Romans 8 is the all-inclusive life-giving Spirit of the entire Triune God.

**Rom. 8:2**—For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

- F. God, the Spirit, and Christ are all mentioned in verse 9.  
**Rom. 8:9**—But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- G. There are not three in us; there is only one, the triune Spirit of the Triune God—  
 John 4:24; 2 Cor. 3:17; Rom. 8:11.  
**John 4:24**—God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- 2 Cor. 3:17**—And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- Rom. 8:11**—And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

**VII. “But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness”—v. 10:**

- A. “Christ...in you” is the crucial point in the book of Romans:
1. In chapter 3 Christ is on the cross, shedding His blood for our redemption.
  2. In chapter 4 Christ is in resurrection.
  3. In chapter 6 we are in Christ.
  4. In chapter 8 Christ is the Spirit in us.
- B. Before we believed in the Lord, our spirit within was dead and our body without was alive.
- C. Now that we have Christ in us, though our body without is dead because of sin, our spirit within is life because of righteousness.
- D. Christ’s coming into us as life exposes the death situation of our body.
- E. In our spirit is Christ the Spirit as righteousness, resulting in life; but in our flesh is Satan as sin, resulting in death.
- F. Through the fall of man, sin, bringing death with it, entered the human body, causing it to become dead and impotent in the things of God:
1. Although God condemned sin in the flesh (v. 3), this sin has not been uprooted or eradicated from man’s fallen body.  
**Rom. 8:3**—For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
  2. Hence, our body is still dead.
- G. The spirit in Romans 8:10 is the regenerated human spirit, in contrast to the fallen human body.  
**Rom. 8:10**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- H. The spirit’s being life because of righteousness refers to our human spirit, not to the Spirit of God.
- I. Our spirit has not only been regenerated and made living; it has become life:

1. When we believed in Christ, He as the divine Spirit of life came into our spirit and mingled Himself with it.
  2. The two spirits thereby have become one spirit—1 Cor. 6:17.  
**1 Cor. 6:17**—But he who is joined to the Lord is one spirit.
- J. In God's justification we have received righteousness, which is the Triune God Himself entering into our being, into our spirit—Rom. 8:10:  
**Rom. 8:10**—But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
1. This righteousness results in life—5:18, 21.  
**Rom. 5:18**—So then as *it was* through one offense unto condemnation to all men, so also *it was* through one righteous act unto justification of life to all men.  
**Rom. 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.
  2. Now our spirit is not merely living but is life.

**VIII. “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you”—8:11:**

- A. In this verse we have the entire Triune God—“the One who raised Jesus from the dead,” “Christ,” and “His Spirit who indwells you.”
- B. Christ is dispensing Himself into the believers, as shown by the words *give life to your mortal bodies*, which indicate that the dispensing not only occurs at the center of our being but also reaches to the circumference, to our whole being.
- C. *Give life* does not refer to divine healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.
- D. In this way He gives His life to our mortal, dying body, not merely to heal it but also that it may be enlivened to carry out His will.