

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

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.
- 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).
- 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.
- 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.
- 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.
- 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).
- 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).

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:

- 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:
 - 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).
 - 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.
 - 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.
- 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:
 - 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).
 - 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.
 - 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.
 - 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.
 - 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.
 - 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.

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:
 - 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).
 - 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.
- 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).

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).

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

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

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

Message Three

The Likeness of the Death and Resurrection of Christ

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

- 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.
 - 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).
 - D. When we are baptized into Christ, we are baptized into His death—Rom. 6:3.
 - 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.
 - 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.
 - F. *The glory of the Father* in Romans 6:4 refers to the manifestation of divinity.
 - G. After baptism we become a new person in resurrection—Phil. 3:10.
 - 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.
 - 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.

- 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.
 - 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.

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

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).
- 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.
- 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.
 - 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:
 - 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.
 - 2. To be baptized into Christ is the way to be in Christ—3:27.
 - 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.
 - 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.
 - 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.
 - 6. As many as were baptized into Christ have put on Christ—v. 27.
 - 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.

Message Four

The New Husband

Scripture Reading: Rom. 7:2-6

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

- 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:
 - 1. The first husband, the old husband, is the old man mentioned in 6:6, who has been crucified with Christ.
 - 2. The second husband, the new husband, mentioned in 7:2-4, is Christ.
- 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.
 - 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:

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

- 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:

- 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:

- A. The law portrays God and defines Him—Lev. 19:2.
- 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.
- C. In this way man is both exposed and subdued by the law—3:19.

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

- 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:
 - 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.
 - 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:
 - 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

- 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.**
- 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).
 - 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).
- 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 to 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).
 - 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.
 - F. God, the Spirit, and Christ are all mentioned in verse 9.
 - 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.

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.
 - 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.
- 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.
- 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:
 - 1. This righteousness results in life—5:18, 21.
 - 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.