

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (2) (Week 14)

Scripture Reading: Rom. 8:2, 31-39

**Christ as the Emancipator
and as the One Who Makes Us More Than Conquerors**

- 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 8:31 What then shall we say to these things? If God is for us, who can be against us?
- 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 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
- Rom 8:37 But in all these things we more than conquer through Him who loved us.
- 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 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

Day 1

- Romans 8:2* - For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Romans 8:16* - The Spirit Himself witnesses with our spirit that we are children of God.
- 1 Thessalonians 5:17* - Unceasingly pray,

I. We can experience, enjoy, and express Christ as our **Emancipator by the law of the Spirit of life—
Rom. 8:2:**

- A. The enjoyment of the **law of the Spirit of life** in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law **operates within us** as we live **in** the Body and **for** the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.
- B. Every life has a law and even is a law; **God's life** is the **highest life**, and the law of this life is the **highest law**—cf. John 1:4-5; 12:24; 14:6a; 10:10b; 1 Cor. 15:45b.
- C. The Triune God has been **processed** through incarnation, crucifixion, resurrection, and ascension **to become the law of the Spirit of life** installed in our spirit as a "scientific" law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God's economy—Rom. 8:2-3, 11, 34, 16.

- D. The law of the Spirit of life is the **spontaneous** power of the divine life; it is the natural characteristic and the innate, **automatic function** of the divine life—v. 2; Phil. 2:13; Ezek. 36:26-27; Prov. 30:18-19; Isa. 40:28-31; Heb. 12:2a; Phil. 4:13; Col. 1:28-29.
- E. While we **remain in the touch** with the Lord, **staying in contact** with the Lord, the law of the Spirit of life **works automatically, spontaneously, and effortlessly**:
 - 1. We need to **cease** from our own struggling and striving—Gal. 2:20a; Rom. 7:15-20:
 - a. If we have **not seen** that sin is a law and that our will can **never overcome** this law, we are trapped in Romans 7; we will never arrive at Romans 8.
 - b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to **make resolutions**—7:18.
 - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil”—“I find then the law, with me who wills to do the good, because the evil is present with me”—v. 21.
 - d. Instead of willing, we should **set our mind on the spirit** and **walk according to the spirit**—8:6, 4; Phil. 2:13.
 - 2. We need to **cooperate** with the indwelling, installed, automatic, and inner operating God by **prayer** and by having a **spirit of dependence**, thus maintaining our **fellowship** with the Lord of life and the Lord of work—1 Thes. 5:17; Eph. 6:17-18.
 - 3. We need to care for the **sense of life** in our spirit to remain in the fellowship of life, the flowing of the divine life, for the operation of the law of the Spirit of life—Rom. 8:6, 16; 1 John 1:2-3, 6-7.’

Romans 8:2 tells us that the law of the Spirit of life in Christ Jesus has freed us from the law of sin and of death. The Spirit and life are mentioned in this verse but only in connection with the working of this law. Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law that has freed us from the law of sin, which is of Satan, who dwells in the members of our fallen body (7:23, 17), is of this Spirit of life. It is this law, not God or the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements.

Both Satan and God, after entering into our being and dwelling in us, work within us not by outward, objective activities but by an inward, subjective law. The working of the law of the Spirit of life is the working of the processed Triune God in our spirit; this is also the working of the Triune God in us in His life.

The major function of the processed Triune God in indwelling our spirit as the law of the Spirit of life is to free us completely from Satan, who dwells in our fallen nature as the law of sin and of death (vv. 23-25). This freeing is not only for our subjective justification but even more for our dispositional sanctification. (*The Conclusion of the New Testament, msg. 301*)

Day 2

Romans 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;

Ephesians 4:16 - Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

- F. The whole key to our living and serving in the Body of Christ is the **law of the Spirit of life**, which operates within us:
1. The law of the Spirit of life **makes us God in life, nature, and expression but not in the Godhead**, shaping us into the image of the firstborn Son of God so that we may become His corporate expression—Rom. 8:2, 29.
 2. The law of the Spirit of life constitutes us the **members of the Body of Christ** with all kinds of functions—Eph. 4:11-12, 16.

Hebrews 8:10 says, “I will be God to them, and they will be a people to Me.” God is God to us according to the inner law, and we are the people of God according to this law. In the ancient times God was God to the people of Israel, and they were a people to Him, according to the Ten Commandments. Although David the king did many good things, he killed a man and took his wife. At that time God was not God to Him, and he was not a person of God, because he acted against the law of God. That was why he needed expiation and reconciliation to God. Without expiation it was not possible for him to be a person of God nor for God to be God to him. One had to be a person according to the law of God, and God was God to him according to His law. Today it is the same in principle. The living law within us gives us the sense to love our enemy, but we may not be willing to go along with it. Instead, we may try to do many good things for others. In this case we will not have a right relationship with God. We may say, “Others bring one person to the Lord in one year, but I have brought two persons just this month.” However, God may say, “I do not reckon that. I only reckon one thing—the inner law. I am God to you not according to all the good things you do but according to the inner law.” We have to be a people to God according to the inner law, and this inner law is the living God. (CWWL, 1964, vol. 4, *Practical Lessons on the Experience of Life*, Message 6)

Day 3

Romans 8:4-6 - That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit. For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

The Bible says, “By the Spirit you put to death the practices of the body.” The confirmation is in the next verse, which speaks of being led by the Spirit. We should not commit a kind of spiritual suicide to practice asceticism over our body. But we have to realize that a kind of salvation has been infused and transfused into our being, that is, the indwelling Spirit. The indwelling Spirit is our salvation. Whenever your body wants to practice something, you have to turn to your spirit and let the indwelling Spirit do something. The work of the indwelling Spirit will surely put that practice of your body to death. This is to be led by the Spirit.

In the last chapter we mentioned that there is a difference between walking according to the spirit and being led by the Spirit. The difference is this: to walk according to the spirit is somewhat general, but to be led by the Spirit is very specific. We have two things dwelling within us: one is sin, and one is the Holy Spirit. Our body energized by the indwelling sin is very diligent. It is altogether not lazy or idle or dormant. Our body is always active. However, the Bible does not ask us to deal with our body but rather with every activity of the body, every practice of the body, by the Spirit’s leading. When we deal with every practice of the body, every activity of the body, that is actually to be led by the Spirit. The Spirit leads us all the time to deal with our body’s practices. From morning to evening the indwelling Spirit always leads us to put to death the practices of our body. (CWWL, 1980, vol. 1, “Perfecting Training,” ch. 26)

Day 4

Romans 8:13-16 - 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. For as many as are led by the Spirit of God, these are sons of God. 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! The Spirit Himself witnesses with our spirit that we are children of God.

G. We can **cooperate** with the inner operating Triune God as the law of the Spirit of life by “switching on” this law in the following ways:

1. We need to **walk according to the spirit**—live in the spirit—Rom. 8:4, cf. Ps. 23:3:
 - a. The secret of experiencing Christ is to be in the One who empowers us to do all things, and the secret of being in Him is to **be in our spirit**—Phil. 4:12-13, 23.
 - b. The practicality of living in Christ is for us to live in our spirit; in the book of Romans the apostle Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit:
 - 1) In order to live in our spirit, we need to **take time to behold** the Lord, **praying to fellowship** with Jesus, to **bathe in His countenance**, to be **saturated** with His beauty, and to **radiate** His excellence—2 Cor. 3:16, 18; Ps. 27:4; cf. Matt. 6:6; 14:23; Exo. 33:11a; 34:4, footnote 2.
 - 2) In order to live in our spirit, we need to **pray without ceasing**—1 Thes. 5:17; cf. John 20:22; Lam. 3:55-56; Rom. 10:12-13.
 - 3) In order to live in our spirit, we need to **remain in the fellowship** of the divine life to walk in the divine light—1 John 1:2-3, 6-7.
2. We can **mind the things of the Spirit**—setting our mind on the spirit—Rom. 8:5-6:
 - a. We need to **take heed** to our spirit, paying attention to the sense of our spirit, in order to not grieve the Spirit and not quench the Spirit—Mal. 2:15-16; Eph. 4:30; 1 Thes. 5:19.
 - b. We can **set our mind on the spirit** by setting our mind on God’s words, which are spirit and life—John 6:63; Isa. 55:8-11.
 - c. To set our mind on the spirit, to mind the things of the Spirit, is also to be one with the Lord to care for the church with all the saints in the inward parts of Christ Jesus—Phil. 2:21; 1:8.

3. We can **put to death by the Spirit the practices of our body**—Rom. 8:13; Zech. 4:6; Gal. 5:16:
 - a. We must **allow** the Spirit to inhabit and reside in our inward being—Rom. 8:9, 11.
 - b. We need to **remain in the church life**, where the God of peace crushes Satan under our feet—16:20; 12:1-2, 11.
4. We can **be led by the Spirit** as the sons of God—8:14:
 - a. To be led by the Spirit is to **take care of the inner anointing**, the moving and working of the indwelling compound Spirit—1 John 2:20, 27.
 - b. To be led by the Spirit is to **care for the rest in our spirit**, being led as a captive in Christ's triumphal procession—2 Cor. 2:12-14; 7:5-6.
5. We can **cry to the Father in the spirit of sonship**—Rom. 8:15; Gal. 4:6:
 - a. When we cry "Abba, Father!" (Rom. 8:15), "the Spirit Himself witnesses with our spirit that we are children of God" (v. 16).
 - b. To cry "Abba, Father!" **expresses** the sweetness of our **intimate relationship** with our God—cf. Matt. 18:3.
6. We can **groan in the interceding Spirit** for our full sonship, which is the redemption of our body—Rom. 8:23, 26-27:
 - a. In our groaning the **Spirit** groans also, **interceding** for us.
 - b. The interceding **Spirit prays** for us so that we may be conformed to the image of Christ as the firstborn Son of God—vv. 28-29.

Romans 8 uses this term the law of the Spirit of life to describe how the Triune God, after having been processed and having been installed into us, has become a law in us. He becomes something automatic. He becomes not only something organic but also something automatic. Whatever this processed and installed and indwelling God does in us, with us, and on us is the function of the law. Our God is no more an objective worker, working by activities outside of us and beyond us. Our God today has become a subjective law working all the time within us not by activities but by law. This working is altogether scientific. The law always works in a scientific way. If you work by duty, that is not scientific; if you work by law, that is scientific. How wonderful that our God today has become a law within us—an automatic principle! (CWWL, 1980, vol. 1, "Perfecting Training," chapter. 33)

Day 5

Romans 8:31-32 - *What then shall we say to these things? If God is for us, who can be against us? 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?*

Romans 8:34 - *Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.*

II. We can **experience, enjoy, and express** Christ as the One who makes us more than conquerors—v. 37:

- A. We can **love** God and be constrained, restricted, motivated, compelled, impelled, and propelled by the love of Christ to more than conquer in all things—vv. 31-39:
 1. By loving God, we **participate** in all the riches contained in God—1 Cor. 2:9-10; cf. 2 Tim. 3:2-4.
 2. We need to be **constrained** by the love of Christ to love God and the saints with Christ as our love—2 Cor. 5:14.

- B. “If **God is for us**, who can be against us?”—Rom. 8:31; Jer. 31:31-34; Heb. 8:8-10:
1. “I will make an **eternal covenant** with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me. And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul”—Jer. 32:40-41.
 2. This eternal covenant is the **new covenant**; it is by this covenant that God will not turn away from us and will plant us in Christ, our good land, and Christ in all His aspects will be bought by us, that is, gained by us through our paying the price to forget the things that are behind and pursue Christ—vv. 40-44; Phil. 3:8-14.
- C. **God freely gives us all things with Christ**; everything, every person, and every situation are ours, the ones who love Him, for our perfecting—Rom. 8:28, 32; 1 Cor. 3:21-22.
- D. Christ, having **died for us** and having been **raised**, is **interceding** for us at the right hand of God—Rom. 8:34:
1. In **verse 34** Christ is at the **right hand of God**, yet in **verse 10** Christ is **now in us**, in our spirit—2 Tim. 4:22; cf. John 1:51; Gen. 28:11-22.
 2. In **Romans 8:34** it is **Christ who intercedes** for us, yet in **verse 26** it is the **Spirit who intercedes** for us:
 - a. These are not two Intercessors but **one**, the Lord Spirit—2 Cor. 3:18.
 - b. He is interceding for us at two ends: at one end it is the Spirit in us, probably initiating the intercession for us; at the other end it is the Lord Christ at the right hand of God, probably completing the intercession for us, which must be mainly that we will be conformed to His image and brought into His glory.

The purpose of the Holy Spirit’s intercession with groanings. God the Father knows the purpose of the Spirit’s groaning and thus He causes all things to work together (v. 28). Following verses 26 and 27 which speak of the Spirit’s intercession, we have verse 28 which says, “And we know that God causes all things to work together for good to those who love God, to those who are called according to the purpose.” The Holy Spirit groans within us, interceding for us, and God the Father answers this intercession by causing all things to work together for good. In Greek the word translated “all things” means all matters, all persons, all things, all in all. God the Father is sovereign, and He arranges everything. He knows how many hairs you need (Matt. 10:30) and how many children you should have. Do not complain about your children, for God will not give you more or less than you need. He is sovereign. He knows. He knows whether you need obedient children or naughty children. He knows whether you need boys or girls. Again and again I say that He knows. He causes all things, all matters, and all persons to work together for your good. It seems that God sacrifices everyone for you. To the wife her husband is a sacrifice, and to the husband his wife is a sacrifice. To the children the parents are a sacrifice, and to the parents the children are a sacrifice. Who can do such a work? Only God. I have told the Lord, “Lord, why do You sacrifice everyone just for me?” I have the inward sensation that all the brothers with whom I coordinate and even all the churches are sacrifices for me. Nevertheless, when you suffer, I suffer more. When the wife suffers loss, the husband suffers more, and when the children suffer, the parents suffer more. Praise the Lord that God causes all things, all matters, and all persons to work together for good to those who love Him and who have been called by Him to the end that He may fulfill His purpose.

God has determined our destiny beforehand, and this destiny can never be fulfilled without the divine arrangement that causes all things to work together for us. Our destiny is to be conformed to the image of the firstborn Son of God. We are not yet fully in the image of the firstborn Son of God, but God the Father is planning, molding, and performing by causing all things to work together for good. Praise the Lord! While we are growing, He is molding.

We all should be comforted. If you have a nice wife, praise the Lord for your nice wife. If you have a difficult wife, praise the Lord even more for your difficult wife. Whether you have a nice wife or a difficult wife, a nice husband or a difficult husband, obedient children or naughty children—whatever you have, you should be comforted. You should tell the Lord, “Lord, I can make and I have made many mistakes, but You can never be mistaken. Even my mistakes are in Your hands. If You do not allow me to make a mistake, You just move Your little finger and change the situation and I will not make one. Everything is in Your hands.” Therefore, we all must be comforted. (*Life Study of Romans, Message 21*)

Day 6

Romans 8:37-39 - But in all these things we more than conquer through Him who loved us. For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

- E. **No suffering**, including tribulation, anguish, persecution, famine, nakedness, peril, and sword, shall separate us from the love of Christ—Rom. 8:35.
- F. In all the sufferings **we more than conquer** through **Christ who loved us**—v. 37:
 - 1. Because of **God's unchanging love** for us and the fact that Christ has accomplished everything on our behalf, neither tribulation nor persecution can suppress or defeat us; rather, in all these things **we more than conquer through Him who loved us**.
 - 2. The **love of God** is the source of His eternal salvation; this love, from which nothing can separate us, is in Christ and has been **poured out in our hearts** through the Holy Spirit— vv. 38-39; 5:5; Jer. 31:3.
 - 3. In God's salvation the **love of God** has become the **love of Christ**, which does many marvelous things for us through the grace of Christ until God's complete salvation is accomplished in us—Rom. 8:35; Hosea 11:4.
 - 4. These marvelous things provoke God's enemy to attack us with all kinds of calamities, but because of our response to the love of God in Christ, these attacks have become benefits to us; hence, **we more than conquer in all our afflictions and calamities**—Rom. 8:35-37, 28.

However, do not be so spiritual that you go to an extreme and pray the Father to give you suffering. Do not pray for sufferings. Instead, you should pray, "Father, deliver me from temptation. Deliver me from all manner of sufferings. Keep me away from every kind of disturbance." Although you pray in this way, some hardships and afflictions will visit you. When they come, do not complain and do not be troubled, but say, "Father, thank You for this. Father, if it is possible, take this cup away from me. Nevertheless, Father, not my will but Thine be done." This is the proper attitude. Never pray that sufferings come, but pray the Father to keep sufferings away from you. However, when the sufferings come, do not be disappointed; accept them and continue to pray, "Father, if possible take this away. Keep me in Your presence, away from every trouble and distraction." On one hand, we must pray in this way; on the other hand, we must be happy with all that the Father gives us, because we know that everything is in His hands and comes our way that we may be conformed to the image of His firstborn Son. This conformation is the preparation for our glorification. (*Life Study of Romans, Message 21*)