

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.

**HWMR: CHAPTERS 5 THROUGH 8 OF ROMANS—
THE KERNEL OF THE BIBLE (Week 2)**

Scripture Reading: Rom. 5:1-11

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

- Romans 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
Romans 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.
Romans 5:3 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance;
Romans 5:4 And endurance, approvedness; and approvedness, hope;
Romans 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.
Romans 5:6 For while we were yet weak, in due time Christ died for the ungodly.
Romans 5:7 For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die.
Romans 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.
Romans 5:9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.
Romans 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
Romans 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Day 1

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

- 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).

What is the **righteousness of God**? We may say that the righteousness of God is **what God is with respect to justice and rightness** (Rom. 3:21-22 ; 1:17 ; 10:3 ; Phil. 3:9). God is just and right. Whatever God is in His justice and rightness constitutes His righteousness. Furthermore, all that God is in His justice and rightness is actually **Himself**. Therefore, the righteousness of God is God Himself. The righteousness of God is a **Person**, not merely a divine attribute.

Many Christians say incorrectly that they have the righteousness of Christ. We should not say this. Our righteousness is not the righteousness of Christ; it is **Christ Himself**. Christ Himself as a Person, not His attribute of righteousness, has been made the righteousness of God to us (1 Cor. 1:30). Do not say that the righteousness of Christ has become your righteousness. Instead you should say, “Christ is my righteousness. My righteousness before God is the living Person of Christ, not an attribute. The righteous Christ is mine.” God has made Christ, who is the very embodiment of God Himself, our righteousness.

Second Corinthians 5:21 says that the believers are made the righteousness of God in Christ. Paul does not say that the believers are made righteous; he says that **they are made righteousness**. We have been made the righteousness of God in Christ. This is a deep matter. How can we become the righteousness of God? **By having Christ wrought into us**. We have seen that Christ is the embodiment of God, and that God, as a living Person, is righteousness. Therefore, righteousness, God, and Christ are one. The righteousness of God is God Himself. Since this God is embodied in Christ, Christ is the righteousness of God. Christ has been wrought into us, and we have been put into Christ. We have been mingled together with Christ as one. Thus, **we become the righteousness of God**. Paul declares, “For to me to live is Christ” (Phil. 1:21). As Christ has been wrought into us, we can say with Paul, “For to me to live is Christ.” Suppose we have a glass of water. Once tea has been blended with it, it no longer is plain water; it is tea. Likewise, once Christ has been wrought into us, **we become one with Him**.

The righteousness of God is not only God Himself in His justice and rightness, and it is not only the living Person of Christ; it is also we who have been made one with Christ. The living Person of Christ as God’s righteousness has been wrought into us, and we have been put into Him. Therefore, **we have been made the righteousness of God**. We must proclaim, “I am the righteousness of God. I have been justified. God is righteousness, and I am too. I am the righteousness of God in Christ. I am what God is. I’m fully justified. God and I have been identified. I approve God, and He approves me. We mutually approve each other.” This is justification by faith. (*Life Study of Romans, Message 5*)

Day 2

Romans 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.*

Romans 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. 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):

In the section on justification, Paul is concerned with our outward position before God. Originally, we were full of sin and needed the redemption of Christ as a base upon which God can justify us. **God’s justification has changed our position**. Formerly, our position was under God’s condemnation; **now our position is under God’s justification**. As a result of justification, we have love, grace, peace, hope, life, glory, God, Christ, and the Holy Spirit. Although we may enjoy these six significant items and three wonderful Persons, they are mainly outward and objective. Nevertheless, in the section on justification Paul does give some hints to indicate that he will proceed to deal with our inward disposition.

The first hint is found in Romans 4:24-25, where Paul speaks of the resurrected Christ. The crucified Christ can never enter our being, but the **resurrected Christ is able to come into us**. Our Christ is not only the Christ who was crucified for our redemption; He is also the Christ who was resurrected that He may impart life into us. Therefore, Romans 4:24-25 intimates that Christ will come into the justified ones and live in them a life of justification.

We see another hint in Romans 5:10, which says that we shall be saved in His life. The words “shall be” imply experiences in the future. Prior to Romans 5:10 we were told that we have already been saved, because we have been redeemed, justified, and reconciled. Why does this verse suddenly say that we shall be saved? Although we have been saved by Christ’s death for redemption, justification, and reconciliation, we have not yet been saved for sanctification, transformation, and conformation. Redemption, justification, and reconciliation all require the death of Christ in which His blood was shed, while **sanctification, transformation, and conformation require the inward working of His life**. Christ’s death on the cross saved us in an objective way, and His life will save us in a subjective way. The crucified Christ saved us objectively on the cross; the resurrected Christ within us saves us subjectively. His life must enter into us. Eventually, in Romans 8, the conclusion of the section that deals with our disposition, we see that Christ is in us (8:10). Before chapter five Christ was crucified on the cross, but was not yet in us. In chapter eight Christ is no longer on the cross—He is in us. This indwelling Christ is the life that will save us subjectively after we have been saved objectively. **We need to be saved more and more**. We have been saved from hell and from God’s condemnation: this is positional salvation. Now we need to be saved from our disposition, such as our old man, our self, our natural life, etc.: this is dispositional salvation. (*Life Study of Romans, Message 10*)

Day 3

- Romans 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.*
- Romans 5:1-2** - *Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ, 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 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).

In the realm of grace the first thing we enjoy is the love of God. "*The love of God has been poured out in our hearts through the Holy Spirit Who has been given to us*" (5:5). Many times in our Christian life we need **encouragement** and **confirmation**. As we pass through periods of suffering, we may have questions and doubts. Perhaps you say, "Why are there so many troubles in my Christian life? Why are there so many trials and tests?" We may have such questions and doubts about our circumstances. Although these doubts arise, **we cannot deny that the love of God is within us**. From the day we first called on the Lord Jesus, the love of God has been poured out into our hearts through the Holy Spirit. This means that the Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, "Don't doubt. God loves you. You don't understand why you must suffer now, but one day you will say, 'Father, I thank You for the troubles and trials which I passed through.'" When you enter the gate of eternity, you will say, "Praise the Lord for the sufferings and tests which fell upon me on my journey. God used them to transform me." (*Life Study of Romans, Message 9*)

Day 4

- Romans 5:3-4** - *And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance; And endurance, approvedness; and approvedness, hope;*
- Romans 5:11** - *And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.*

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.

But how can we rejoice? We can rejoice and praise God joyfully over many things. For example, if we have passed the gate of victory and power, we can rejoice and praise God joyfully. But the Bible says that we can rejoice in many of the things that we normally do not rejoice in. We can find out from the Bible the kinds of things we can rejoice in.

Second Corinthians 8:2 says, "*That in much proving of affliction the abundance of their joy and the depth of their poverty abounded unto the riches of their liberality.*" This verse tells us that the Macedonians had the **abundance of joy in the midst of much testing and affliction**. They did not have one or two drops of joy but the abundance of joy. Brothers and sisters, we have to always rejoice, and we have to have the abundance of joy. **Even in the midst of tribulations, we should still rejoice**. The life of Christ is a life of victory, and we can boast in His victory. Even when large armies are threatening us and great tribulations are awaiting us, we can still rejoice and praise the Lord. One characteristic of victory is the overflow of praise and thanksgiving in the midst of tribulation.

There is a brother who was a railroad worker. One of his legs was cut off by a passing train in an accident. When he woke up in the hospital after the accident, he was asked whether he could still thank and praise the Lord. He answered, "I thank and praise Him because only one leg was cut off." Brothers and sisters, even though he encountered tribulation, he was able to thank and praise the Lord. This is the tone of victory. The tone of victory is thanksgiving and praise in the midst of great tribulation.

(*Collected Works of Watchman Nee, The (Set 2) Vol. 24: The Overcoming Life*, Chapter 11)

Day 5

1 Thessalonians 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 Peter 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;

- 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.

Romans 5:4 says, “*Endurance, approvedness; and approvedness, hope.*” Approvedness in the original language refers to undergoing testing, passing through it, and thus **being approved to bear responsibility**. Approvedness is the quality or attribute of being approved that results from the endurance and experience of tribulation and testing. It is difficult for young people to have the approval of others. They need the endurance that produces a quality that is approved by others. Tribulation issues in endurance, and endurance brings forth the quality of approvedness. **The more we suffer, the more we have endurance, and the more the virtue of approvedness is produced in us.** Approvedness is not an attribute that we have by our natural birth.

Approvedness produces hope. The more afflictions a person suffers, the more he is approved by the Lord, and **the more hope he has inwardly toward the Lord**. The more he hopes for the Lord’s coming, the more glory he has, and the more he enters into the Lord’s glory. If a believer prospers in everything without suffering any difficulty, how can he hope for the Lord’s second coming? How can he hope for the Lord’s glory? **Only when the Lord places a person in tribulations and he endures in them** for the Lord in order to be approved by Him will that person in his approvedness hope for the Lord’s coming, for the Lord’s glory, and for his entering into glory. In this way he will be approved, which issues in hope.

Verse 5 begins, “*Hope does not put us to shame.*” Our hope will never be made void and therefore will not put us to shame. If today we suffer for the Lord and are even martyred for Him, one day He will reward us by bringing us into glory. He will never put us to shame. **We have assurance in this hope.**

Will this hope be made void? Will it put us to shame? Absolutely not! The hope of the Gentiles is in vain, but what we hope for will not put us to shame. From the second part of verse 5 to the end of verse 16 Paul uses the words because and for many times in order to explain why our hope will not put us to shame. (Revelations in Romans: Seeing God's Complete Salvation, chapter 9)

Day 6

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

1 Peter 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.*

- 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.