

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 3)**

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

The Likeness of the Death and Resurrection of Christ

- Romans 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
- Romans 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.
- Romans 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,
- Romans 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.
- Galatians 3:27 For as many of you as were baptized into Christ have put on Christ.

Day 1

- Romans 6:3 - Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?*
- 1 Corinthians 1:30 - But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,*

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.

We should never baptize believers in a ritualistic way, regarding baptism simply as an act of putting someone into water according to the Bible. Such a baptism is **void of the reality of the organic union**. As we baptize a believer, we should **exercise our faith** to realize that we are baptizing that one not only into the water but also into a spiritual reality. As we immerse him into the water, we immerse him into Christ as the all-inclusive Spirit. When a person is baptized into Christ, he enters into an organic union, which is able to transform his whole being.

Since we are baptized into Christ, we are also **baptized into His death**. Baptism causes us to be joined to Christ and to participate in His death, burial, and resurrection. Since baptism puts us into Christ, it also **puts us into His death to be buried and raised together with Him**. Therefore, we, who are baptized into Christ, enter into His death, are buried with Him, and are raised with Him, being completely joined to Him. In His death the old life of the self dies completely, and we die forever to sin and the world; in His burial the self and all our past are completely terminated; in His resurrection we receive His life and have a new beginning of life. Therefore, when we go into the water to be baptized, by faith we enter into Christ's death and allow the self, everything of the self, and everything related to the self to be buried in Christ's burial, in the tomb of the baptismal waters. By faith we then come out of the water and allow Christ to live in us in His resurrection.

Therefore, **baptism causes us to be joined to the death, burial, and resurrection of Christ**. His death and burial terminate the self and everything related to the self, freeing us from sin and the world. Only **death** and **burial** can cause a person to be **terminated**. No matter how lively or active a person is, once he is dead and buried, everything is finished. Only death and burial can free a person from sin and release a person from the world. Only the dead can be freed from sin, totally cutting off their relationship with sin. Only the dead can be freed from the world and say "goodbye" to the world. Moreover, only a person who is buried can completely leave the world; the world leaves no shadow or trace on a buried one. The functions of death and burial are the negative aspects of the meaning of baptism. In its negative aspect, baptism puts us into Christ's death and burial, freeing us from the self, sin, the world, the things of the old creation, the things of Satan, and everything apart from God. In its positive aspect, baptism **joins us to Christ's resurrection**. This resurrection causes us to become a new creation, to participate in the divine life in Christ with all its riches, and to enter into the new realm of resurrection where old things have passed away and everything is made new. This is the reality of baptism and the positive aspect of baptism. *(Conclusion of the New Testament, Message 123)*

Day 2

- Romans 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.*
- Romans 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.*

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.

What is baptism? Baptism is **not a ceremony for joining the church**. A certain book containing questions and answers about the church tells people that baptism is a ceremony for joining the church. This kind of speaking has a “Babylonian” flavor and is from the spirit of error in man. This word is **absolutely not** from the Holy Spirit. The Bible says, “One faith, one baptism” (Eph. 4:5). Baptism is not a ritual. What then is baptism? Some people say that through baptism we are immersed into Christ's death. Although this is not wrong, there is a prerequisite to being immersed into Christ's death.

For example, suppose a store called Huang's is one million dollars in debt, but because I do not know it, I buy its stock and become a shareholder. Two months later, someone comes to me and asks me to pay the debt. I tell him, “I do not owe you anything.” Then he asks me, “Are you a shareholder of Huang's?” I reply, “Yes.” Then he says, “Because you are a shareholder of Huang's, its debt is your debt.” Since I have become a shareholder of Huang's, its mistake becomes my mistake, and its debt becomes my debt. In the same principle, when we were baptized, we were baptized into Christ. Hence, when Christ died, we also died, and when Christ was resurrected, we also were resurrected.

In baptism we are **baptized into Christ**. What is baptism? Baptism is to be **immersed into Christ**. To believe in the Lord is to **receive Christ**, and when we open our heart to receive Christ, this is to believe in the Lord. Through baptism we are immersed into Christ; that is, we are baptized into Christ from our spirit. If a person who enters into the baptism does not have the faith to commit himself to the Holy Spirit, yet allows himself to be baptized into Christ through the church, his baptism is meaningless and worthless. Baptism is an **act of faith**, and it is through this act of faith that we are baptized into Christ. It is neither an outward form nor an outward ritual.

Many Christians truly have the presence and working of the Holy Spirit in their baptisms. In their baptisms they are **filled with faith**. In such a faith they have an outward action—they give themselves to the Holy Spirit through their faith. When they enter into the water, they are baptized into Christ. From that time on, they are baptized into Christ and are in Christ. Christ's death is their death, Christ's resurrection is their resurrection, and Christ's experience is their experience because they have been identified with Christ. (*The Crucified Christ, Message 9*)

Day 3

Romans 6:5-6 - 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, 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;

Now we come to the end of the book of Matthew. This book ends with the **command to baptize people into the Triune God** and with the Lord's promise that He will be with us all the days until the consummation of this age. These verses are profound and all-inclusive. We all must realize that we have been baptized into the Triune God. To be baptized into the Triune God simply means **to be put into the Triune God**. In Matthew 28:19 the Triune God is likened to the water of baptism. When we baptize people into water, this signifies that we put them into the Triune God.

In Matthew 28:19 the King James Version uses the phrase in the name. Under the influence of this translation, many Christian teachers think that to baptize people into the Triune God is simply a ritual or a form. Some even argue about the proper name in which to baptize people, whether in the name of the Triune God, in the name of the Lord Jesus, or in the name of Christ Jesus. The arguments over this point have even caused some divisions. Several years ago, while I was in the Philippines, a dear brother who loved the Lord and was seeking the Lord came to me with a good intention, saying, "Brother Lee, I know that you people practice immersion. I would like to know in what name you immerse people. Do you baptize them in the name of the Lord Jesus, in the name of Jesus Christ, or in the name of the Father, the Son, and the Holy Ghost?" I asked the brother what he meant. He answered, "There is a big difference in which name you baptize people." I asked him, "In what name do you baptize people?" He replied, "We baptize people in the name of the Lord Jesus. It is wrong to baptize people in the name of the Father, the Son, and the Holy Ghost. It is also wrong to baptize people in the name of Christ Jesus. You must baptize people in the name of the Lord Jesus." I said, "Brother, you are altogether too much. I beg you to forget about all these things. Whether you baptize people in the name of Jesus Christ or in the name of Christ Jesus or in the name of the Lord Jesus or in the name of the Father, the Son, and the Holy Spirit, does not really matter. As long as you are putting people into God, it is wonderful." He said, "No brother. It is not a small thing. You must realize that here in the Philippines some churches practice baptism in the name of the Father, the Son, and the Holy Ghost. We practice baptizing people in the name of the Lord Jesus." I replied, "Brother, there is no doubt that you are just a strange, peculiar sect. I must speak the truth." We must see that it is not a matter of baptizing people in a certain name.

Once when I was in Houston, I spoke on this subject and even demonstrated how a pastor might baptize people in the name of the Father, the Son, and the Holy Ghost. Afterward, a Southern Baptist pastor who was in the meeting came up to me and said, "Brother, the message was wonderful, but you were mocking me." I answered, "Brother, I have no intention of mocking you or anyone else. I am simply telling the truth to the Lord's people that baptism should not be a ritual or a form. It must be a fact."

What should we do with a person who has recently believed in the Lord Jesus? We must **put him into the Triune God**. We must **baptize him into the Triune God**. Then he will be a person in the Triune God. Whenever we baptize people, we must exercise faith based upon the Lord's clear and faithful word. The Lord said, "Go therefore and disciple all the nations, baptizing them into the name..." The Greek preposition here should not be translated "in" but "into." The Lord told us to baptize people into the name of the Father, the Son, and the Holy Spirit. Since the Lord has given us such a faithful word, we must stand upon this word with full faith and authority. Whenever we baptize people, we must do it in a living way. We stand on the word of the Lord to baptize people into the Triune God. (*The Kingdom, Chapter 20*)

Day 4

Romans 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!

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;

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.

The newness of life in verse 4 equals resurrection in verse 5. When the Lord Jesus came out of the tomb, He had the newness of life. Resurrection is the newness of life, but death is oldness. With a dead person there is nothing but oldness, but in a **resurrected person**, there is **newness of life**. When a husband gives an unpleasant look to his wife, the wife should return an exulting face. Such a face is a face in the likeness of resurrection. Our salvation in our daily life is a walk in newness of life, and to walk in newness of life is to live a life in resurrection.

In order to **live in resurrection**, we must **first die**. Without death, there can be no resurrection. Verse 4 says, “*We have been buried therefore with Him through baptism into death.*” We have been buried into His death. Jesus was first slain and then buried, but we are first buried, and then we die. In baptism we bury living persons into death. However, this death remains in the baptistry. When we come out of the water, we are **resurrected**. We all need to see a vision of Christ’s death and of His resurrection. When He was crucified, we were crucified with Him. We were all included in Him when He was crucified on the cross. Whoever believes in Him was crucified on the cross at the same time and in the same death. Moreover, when He was resurrected, all of His millions of believers were resurrected with Him. (*The Experience and Growth in Life*, Chapter 16)

Husbands and wives who have exulting faces are living in the life of Christ. The expression of this life is resurrection. The **resurrection of Christ is the expression of something new**. Therefore, to live in the life of Christ is to live in the newness of life. Romans 6 shows us that we are dead and buried and are now in His resurrection. When we **live in this resurrection**, we live in the **newness of Christ's life**. If we desire to be saved daily and constantly, we must realize that we are persons who are dead and buried. But we are no longer in the tomb; we are now in resurrection.

When the Lord Jesus resurrected from the tomb, He left behind the linen cloths and the handkerchief that bound Him. When Peter came to the tomb and saw them lying in a good order, he realized that the Lord had resurrected. All the things left in the tomb were a **testimony to the Lord's resurrection**. The cloths and the handkerchief signify the **old creation**, which the Lord wore into the tomb. He was crucified with the old creation and buried with it. When He resurrected, He left the old creation in His tomb, and He became the firstfruit, the germination, of God's new creation. All of the old creation, including us, was terminated and left in the tomb of Christ. We were a part of the old creation, typified by the linen and the handkerchief which the Lord Jesus wore. We were all buried with Him, and when He resurrected, He left us in the tomb. Now we should remain in the tomb. The termination and burial of the old creation is fully signified by baptism. The old creation was buried in the baptistry.

To display an unpleasant face to our spouse is to revive the buried old man. We should **not allow** the old man to return to live with us. If we allow the old man to return, we are not living in newness of life. Rather, we are in the oldness of death. **We must live a life in resurrection**, and this life is based upon the **all-inclusive death of Christ**. The Christian story is a wonderful story. There is the historical side of the story, which consists of the facts, and there is also the experiential side, the side of our daily life. According to history, the old man was buried, but in our daily life, the old man is still lodging with us. A house is a lodging place for living persons, while a tomb is for dead persons. In a sense, our body is a tomb for the old creation. We have to tell the old man, "I am not your house for you to live in. I am your tomb for you to be buried in." (*The Experience and Growth in Life*, Chapter 16)

Day 5

Galatians 3:27 - For as many of you as were baptized into Christ have put on Christ.

Matthew 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,

Day 6

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.

1 Corinthians 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.

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.

However, we still have a problem. You have been baptized into Christ, and now you have Christ upon you, but when were you baptized into Christ? At what time and in what place were you placed into Christ? Actually, it is very difficult to say. One thing is clear: **we have the full assurance that we have been baptized into Christ**. We may not know when it happened or where it happened, but we do know that it has happened. After we believed in the Lord Jesus, we were baptized into Christ. We simply do not know when or where, but we can testify that we have been baptized into Christ.

Some may reply that they are clear about the exact time and place they were baptized into Christ. While they were praying, something suddenly happened to them and they were baptized. Although I do not criticize this kind of realization, I beg you **never to make your experience a standard for others**. If you read the New Testament, you will find many different occasions of the baptism of the Spirit, with no two occasions being exactly the same. Every occasion was unique. **Many of us have the assurance that we have been put into the Triune God**. Many times I have experienced that I am really in the Triune God. This is not simply knowledge; it is real and I have experienced it. (*The Kingdom*, Chapter 20)