

## 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 5)**

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

**The Indwelling Christ**

- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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

- 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.

Romans 8 is central because it concerns **God's goal and our destiny**—our conformation to Christ's image. God is accomplishing this goal, and we will reach this destiny. One day we will no longer be flawed and sinful. Today we are in the process, which means that we still have many defects and shortcomings, but we can be assured that **we will eventually be fully conformed** to the image, the expression, of God's firstborn Son. We will be the same as Christ is. When we are fully conformed, we will express Christ perfectly. Our sinful nature and all our defects will be swallowed up as we are transformed into the same image from glory to glory.

The all-inclusive Spirit being life to our spirit, mind, and body is for us to experience all the time. When we leave the church meetings, we should not go back to living, speaking, and acting according to our nature, culture, habits, ethics, or religious concepts. Our nature is our natural disposition. Perhaps we even claim that it is our right to live according to our nature, saying, "I am this way by birth. Do not try to change me." We are also habitual, often doing things spontaneously and unconsciously. We even insist on doing things according to our habit and sometimes offend others by our habit. According to our religious concepts, we may like to carry ourselves with a certain demeanor or prefer a certain kind of church meeting. This is to be religious. If we live according to nature, culture, habits, ethics, or religion, we are neglecting the Spirit of life, the law of the Spirit of life, the Spirit of God, the Spirit of Christ, and the Spirit of the resurrecting One, and we are missing the Spirit being life to our spirit, mind, and body. To exercise our spirit only in the meetings is not life but performance. Many Christians behave very differently on the Lord's Day. However, Christian meetings should be **an exhibition of the daily Christian life**. We should meet and worship God in the same way that we live. Our meeting in the spirit should be a result of our living according to the spirit.

We need to **walk according to the spirit** and forget about our nature, culture, habits, ethics, and religion. This does not mean that we will be unethical, for the mingled spirit is higher than ethics. The Spirit is the Spirit of life, the Spirit of God, the Spirit of Christ, and the Spirit of the resurrecting One, and He is life in our spirit, mind, and body. We simply need to walk according to this Spirit, **who is life**. When we do, there will be an **expression of the divine life in our daily living**.

We have seen that Romans 8 is central in the Bible and in the universe. We also need to see that God in Romans 8 is different than He was in Genesis 1 and even different than in the four Gospels. In Genesis 1 He was God the Creator, but He was merely God. He had not yet entered into humanity. In the Gospels God came in the person of the Son to be incarnated. He became a man and lived on the earth for thirty-three and a half years. However, not until the end of the Gospels did He pass through death and enter into resurrection. God in Romans 8 has passed through creation, incarnation, human living, an all-inclusive death, and resurrection. Now in ascension He is on the throne, having received the lordship and the headship over all things. **Today God has planned and accomplished everything**. After all these procedures, or processes, He has presented Himself to us as the **all-inclusive life-giving Spirit**.

If we simply believe, God in Christ becomes our Redeemer and Savior. We are saved, forgiven of our sins, justified, reconciled to God, and regenerated. The all-inclusive life-giving Spirit enters our spirit and will never leave. **God as the Spirit makes His home in us**. Today our God has passed through all and accomplished all. He is now the all-inclusive life-giving Spirit indwelling our spirit. Furthermore, He is **mingled with our spirit** and is one spirit with us. He is infusing us with the divine life in our spirit, mind, and body. This life is active and energetic, working within us toward the goal of conforming us to the image of the firstborn Son of God. The goal of the Spirit's working within us is to renew, transform, and conform us in every avenue and corner of our being.

Romans 8 concerns the wonderful, **all-inclusive life-giving Spirit as the ultimate consummation of the processed Triune God**. This Spirit is now infusing life into our entire being from our spirit into our mind, the leading part of our soul, and eventually into our entire body—resurrecting, renewing, transforming, and conforming us to the glorious image of the firstborn Son of God, Jesus Christ, who is both the Son of God and the Son of Man. The Spirit will make us exactly the same as Christ is in life, nature, and expression. This is Romans 8. (*CWWL 1882 Vol. 1, The All-Inclusive Indwelling Spirit*)

## Day 2

*Romans 8:9-10 - But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him. But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.*

### 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).

We need Christ to make His home in our hearts so that we may be wholly occupied and possessed by Him. When we were saved, Christ came into our spirit. Now we must give Him the opportunity to spread Himself throughout all the parts of our inner being. As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, we are filled with Christ.

Christ desires to make His home in our heart, that is, to occupy every part of our heart, our inner being. Yet He is now imprisoned in our spirit because our mind is set on other things and our conscience is not exercised. Because Christ is imprisoned in our spirit, we need to repent by turning our mind from other things to Him. When we repent in this way, our conscience will be exercised to bear witness concerning where we are wrong and what we specifically need to confess. By repentance we turn our mind to the Lord, and by confession we exercise our conscience. It is by repentance and confession that the two main parts of our heart, our mind and our conscience, are opened for the Lord. When we repent and confess in this way, our emotion follows with love for the Lord, and our will also chooses to seek the Lord. Consequently, our entire heart, as the gateway to our spirit, is opened for Christ to fill and strengthen our spirit. When our spirit is strengthened, Christ will increasingly make His home in all the parts of our heart. As a result, He will spread Himself from our spirit into our heart to make His home in our heart so that our whole inner being will be His dwelling place and His home.

When we exercise our spirit so that our spirit is strengthened through the Spirit, we will automatically forget about our self, reject our self, and thereby put off the old man. Spontaneously, Christ will have the opportunity and the full ground to take possession of our entire inner being. When Christ makes His home in our heart in this way, He takes over our whole inner being. Christ then becomes the Host of our heart and not merely a Guest. We need to allow Christ to make His home within us so that our heart, our inner being, will be His residence.

Christ is not simply dwelling within us; He is **seeking the opportunity** to make His home in our heart. This is to mingle Himself with every part of our being. Christ, the Son of God and the embodiment of the Triune God, is the life-giving Spirit indwelling our spirit to spread into all of our inward parts. The result of this is not only holiness, spirituality, and victory but the marvelous mingling of divinity with humanity to produce the church.

In order for Christ to make His home in our heart, we need to **take Him** not only **as our life** but also as **our person**. Because the church is not only the Body with Christ as life but also the new man with Christ as the person, Paul in Ephesians 3:17 emphasizes the importance of Christ's making His home in our heart. Paul prayed that the believers would take Christ as their person by allowing Him to make His home in their heart. **When Christ is in our spirit, He is our life, but when Christ spreads into our heart, He becomes our person.** We need to take Christ not only as life in our spirit but also as the person in our heart.

If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ. In a practical way our heart needs to become Christ's home. He must be able to live in us and to settle down in us. He, not the self, must be the One who occupies our heart. The crucial question is who is living in our heart and who is the person taking up residence in our heart. As long as we are still the person living in our heart, our heart is the home of the self, not the home of Christ. For this reason, we need to pray for ourselves and for others to have the reality of taking Christ as our person in our daily living. **Everything we do should be** done not by the self but **by Christ**. **His tastes and preferences need to become ours.** Then Christ will be not only our life but also our person. The Lord will thus expand in our heart, take possession of our heart, and make His home in our heart in a full way. Eventually, He will saturate our whole being with Himself, and we will live no longer by the self but by Christ.

The genuine church life is the issue of Christ personally making His home in our heart to occupy every corner of our inner being. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints allow Christ to make His home in their heart, possessing, occupying, and saturating their entire inner being. **The more Christ occupies our inner being, the more we will be able to be built up with others in the Body.** The reality of the Body life is such an inner experience of the indwelling Christ. The Body of Christ is the consummation of our enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our entire inward being. The New Jerusalem is the ultimate issue of Christ making His home in our heart.  
(Conclusion of the New Testament, Vol. 2 Message 338)

### Day 3

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

*2 Timothy 4:22 - The Lord be with your spirit. Grace be with you.*

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

- A. This shows that our being of Christ **depends on His Spirit**.
- B. **If** there were **no** Spirit of Christ, or if Christ were **not** the Spirit, there would be **no way** for us to be joined to Him and to belong 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).

When the life-giving Spirit **enters** into us, He **brings** the element of God, the element of man, the experience of Christ’s human living, the fact of His death, and the power of His resurrection into us. Furthermore, whenever the life-giving Spirit **moves** within us, He **brings** us into resurrection, into the reality of the cross, into the Lord Jesus’ experience of human living, and into God. Because of this, we can say that **when the Lord Jesus died on the cross, we also died**. Through the life-giving Spirit the crucified Christ has been brought into us. Thus, He and we have been **joined together**. Once we are joined to Him, His death becomes our death, and we experience the reality of having died in Him.

The life-giving Spirit brought the Lord Jesus with all His elements and experiences into us; He also brought us back into the processes through which the Lord Jesus passed, including His experience of human living, death, and resurrection. He also brought us into God Himself. **The life-giving Spirit is constantly bringing these things into us and bringing us into these things.**

God became a man, experienced human living, passed through death and resurrection, became the life-giving Spirit, and entered into us. When the life-giving Spirit entered into us, He brought the Lord Jesus with all His experiences into us, and He also brought us into the Lord’s experience of human living, into His death on the cross, into His resurrection, and into God. This cycle, this two-way traffic, **is always going on, and it takes place altogether through Christ as the life-giving Spirit within us.**

I hope we can all see clearly that the Lord as God entered into man, joined Himself to man, passed through human living, brought everything into death, solved all the problems in the universe, and in resurrection brought the God-created man out of death and became the life-giving Spirit for man to receive. When we **repent** and **believe** into the Lord Jesus, we may feel only that we have received Him as our Savior; in fact, however, He enters into us as the life-giving Spirit to be our life ( Col. 3:4 ).(CWWL, 1965 vol. 4, Chapter 8)

**Day 4**

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

- 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**.

Man’s real need is not morality, etiquette, or ethics. **It is Christ, the Spirit, and life**. If we do not have Christ, then we need the teachings of morality, etiquette, and ethics, but when Christ comes, we do not need them. Christ is the Spirit who is within us as life, and this life spontaneously teaches us. However, it is one thing to have this life, and it is another thing to **remain continually in this life**. The matters of life are all continuous. The necessities of life, such as breathing, eating, and drinking, must be carried out continuously. If we are willing to **exercise constantly**, then the life within us will be strong and well-supplied.

Reading the Bible is our “eating.” Reading the Bible is not for gaining doctrines; it is for receiving the supply of life. Thank the Lord that today we have not only the Bible but also the Life-studies and the Recovery Version of the New Testament. Every time we open the Recovery Version, exercise our spirit **to pray-read** the verses with the footnotes, and then consult the Life-studies, we receive the supply of life. After reading for a few minutes, we can **open our mouth to praise** with **rejoicing and exultation**. This is the difference between the Lord’s recovery and Christianity. It is true that many Christians read and expound the Bible. Our reading of the Word and our preaching, however, are for people to receive the supply of life. We are not like Christianity, which teaches people how to be good children, good husbands and wives, and good parents. There is rarely a message in Christianity that enables people to touch life and receive the supply of life. The situation among most Christians today may be considered as total darkness, where there is no light, life, or truth. Light, life, and truth are almost entirely in the Lord’s recovery. This is why we must receive the burden to do our best to go out and preach the gospel, teach the truth, and minister life. If someone is unsaved, we must preach the gospel to him; if someone is saved, we must present the truth to him; and if someone is pursuing the Lord, we must minister life to him. (*Four Crucial Elements of the Bible, The—Christ, the Spirit, Life, and the Church*, Chapter 8)

## Day 5

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

*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.

- 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**.

## Day 6

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

*Ephesians 3:16-17* - That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

*Ephesians 3:19* - And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

**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**.