

**LESSON ONE****THE BASIC POINTS IN CHAPTER 5 THROUGH 8**

Scripture Reading:

**[Section 1]**

3:9 What then? Are we better? Not at all! For we have previously charged both Jews and Greeks that they are all under sin,

3:10 Even as it is written, "There is none righteous, not even one.

3:23 For all have sinned and fall short of the glory of God.

5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned –

5:19 For just as through the disobedience of one man the many were constituted sinners...

4:22 Therefore also it was accounted to him as righteousness.

4:23 Now it was not written for his sake only that it was accounted to him,

4:24 But for ours also to whom it is to be accounted, who believe on Him who has raised Jesus our Lord from the dead.

**[Section 2]**

6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

8:37 But in all these things we more than conquer through Him who loved us.

8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

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.

### **[Section 3]**

5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned.

5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

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.

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.

5:19 For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.

### **[Section 4]**

7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.

7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

8:4 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.

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

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

### **OUTLINE:**

#### **I. The Basic Thought of Romans**

##### **A. The Major Sections**

1. Personal Salvation—Rom. 8:29

2. The Body, the Expression of Christ—Rom. 12:4-5

##### **B. Our Deeds Exposed—Rom. 1:18-3:20**

##### **C. Constituted Sinners—Rom. 5:19**

##### **D. God's Righteousness Reckoned to Us—Rom. 4:22-24**

##### **E. God's Holiness Worked into Us—Rom. 6:19, 22**

##### **F. Glorification with God's Glory—Rom. 8:21, 30**

##### **G. The Heart of God—Rom. 8:31-39**

## **II. The Basic Points in Chapters Five through Eight**

A. Two Facts and Two Experiences

B. In Adam—Rom. 6:12, 14, 17-19

C. In Christ—Rom. 6:3, 17-19

D. In the Flesh—Rom. 7:18-20

E. In the Spirit—Rom. 8:4, 6, 11

## **QUESTIONS**

### **SECTION 1**

1. Please explain the term “constituted sinners” with an illustration.
2. What is God’s glory?
3. How can God’s righteousness be accounted as ours?

### **SECTION 2**

1. What does it mean for God to work His holiness into us? How does He carry this out?
2. What is the full salvation of a believer as revealed in Romans? Please explain its meaning.
3. When will we see our glorified? Give a verse to show this.

### **SECTION 3**

1. What are our inheritances in Adam? Please give some verses to show this.
2. What are our inheritances in Christ? Please give some verses to show this.
3. Because we are in Christ whatever He has done is ours. How can this be? Use some verses and the example of Noah’s ark to explain this.

### **SECTION 4**

1. Please explain what it means to go back to the law. Use some examples to explain. Share your experience.
2. Should we make up our mind to do good? If not, why?
3. What is the position of the mind and what should the mind be set on according to Romans chapter 8?

## [Section 1]

### I. THE BASIC THOUGHT OF ROMANS

#### B. OUR DEEDS EXPOSED

Let us now consider some of the matters found in the first section. In this section, Paul firstly exposed us in our doings. I do not have the words to express how dirty, evil, dark, and ugly are the things exposed by Paul in the opening chapters of this book. It is not the persons that are exposed in these chapters, but their doings. We should observe this principle in preaching the gospel. Do not quickly expose what people are. You need to first expose what they do—their deeds, behavior, and activities. Do you believe that you can stand God's exposing? If God were to expose all we have done in the past, we would not be able to stand it, for what we did was dirty, ugly, evil, and dark.

#### C. CONSTITUTED SINNERS

Beginning in 5:12, Paul exposes not what we have done, but what we are. We are constituted sinners (5:19). Before we ever sinned, we had already been constituted as sinners. Take an apple tree as an example. Before it bears apples, it is an apple tree already. It bears apples because it is an apple tree. If it were not an apple tree, it would not be able to bear apples. Likewise, we commit sins because we are sinners. Do not think that we became sinners by committing sins. No, we commit sins because we are sinners, just as the apple tree bears apples because it is an apple tree. Do not say, "I am not a sinner, for I don't do evil things. I am always very good." Although you may be good, you are still a sinner, for you were born a sinner. You were constituted a sinner before you were even born. When we came into the world, we came as sinners. Do not think that you became a sinner after you were born. No, you were constituted a sinner in Adam long before you were born. This is Paul's concept. Thus, in our behavior we are sinful, and in our being we are constituted sinners.

Furthermore, we also are short of God's glory (3:23). The thought of coming short of God's glory may sound strange to many. No human concept takes account of this. People can understand us when we tell them that their deeds are sinful, and they can be convinced that they have been constituted sinners. But if we tell them that, as constituted sinners who do evil things, they are short of God's glory, they will say, "What do you mean? What is God's glory?" God's glory is God

Himself expressed. Whenever God is expressed, glory is seen. We were made by God in His image that we might express His glory. But we have sinned. Now instead of expressing God, we express sin and our sinful self. Hence, we are short of God's glory. We are sinful in what we do, we are constituted sinners in what we are, and we are short of God's glory. This is our situation, our condition.

#### D. GOD'S RIGHTEOUSNESS RECKONED TO US

How can God make sons out of such sinners? He can do it only by three things—by His righteousness, holiness, and glory. In Romans Paul tells us that God has put His righteousness upon us and that He has reckoned His righteousness to be ours (4:22-24). This means that God has given us His righteousness. Because we are clothed with God's righteousness, we can say, "I am righteous because I am in God's righteousness. I have been completely covered with His righteousness." How is this accomplished? How can God's righteousness be accounted as ours? It is through the redeeming death of Christ. Since God's righteousness has been reckoned to us through the death of Christ, our sinful deeds have been erased from the account, and God's righteousness covers our whole being. This is God's righteousness given to us as our covering through the redeeming death of Christ. Christ died on the cross that we might obtain the righteousness of God. God has put His righteousness upon us just as the father put the best robe on the prodigal son who returned. In that parable in Luke 15 the father told his servants, "Bring forth the best robe, and put it on him" (v. 22). This robe signifies the righteousness of God, which is Christ. Praise the Lord that the righteousness of God has been put on us! God's righteousness deals with all we have done. Through the redeeming death of Christ, this has been fully accomplished.

## [Section 2]

#### E. GOD'S HOLINESS WORKED INTO US

In addition to this, God is now working His holiness into us. God's holiness is not upon us; it is being worked into us. This is not a matter of merely an outward covering, but an inward imparting. As we have seen, holiness is God's nature. God works His holiness into us by imparting His nature into us. He does this by coming into us to be our life. God comes into us as life so that He may saturate all the inward parts of

our being with what He is. Even now God is saturating every part of our being with His element. In this way, God makes us holy. This is not outward righteousness; it is inward holiness. It makes us holy not only positionally, but also dispositionally. This is sanctification.

God's righteousness has been reckoned to us through the redeeming death of Christ, and now God's holiness is being wrought into us through Christ's living in us. Christ died on the cross so that God's righteousness might be put upon us, and Christ lives within us so that God's holiness might be wrought into us. I praise the Lord that I can stand here and strongly testify, "Through Christ's redeeming death, God's righteousness has been put upon me. I can stand before God without any fear. I am fully at peace in the presence of God because His righteousness is upon me." I can also testify that God's holiness is being wrought into me by Christ's living in me. Today Christ is living in the depths of my being to saturate me with all that God is. I am constantly under this process of saturation. Whenever I talk to my wife or children, Christ is working to saturate and permeate me completely and absolutely. Day by day, the divine nature is being infused into me to make me holy dispositionally. I must confess, however, that although this work has been going on quite well, it still is not finished, for certain parts of my being have not yet been saturated with the nature of God. The divine infusion is still taking place.

At times it may seem that this infusion is temporary, that it does not deeply penetrate our being. It may seem like a rainbow that appears in the sky for a few minutes: if you try to locate it, it disappears. Our holiness is sometimes like this. We may be holy and separated, but only for several minutes. For example, a certain sister may be very saintly right after morning watch. But a few minutes later she may act like the Devil himself. However temporary our holiness may seem to be, it is nevertheless a fact that we are under God's infusing, God's permeating. His saturating work continues to go on. Do not be disappointed. Sooner or later, your devilish behavior will be gone. The time will come when you will not be able to act like the Devil, even if you try your best to do so. You will be one who has been fully sanctified with the nature of God.

## **F. GLORIFICATION WITH GOD'S GLORY**

But there is even more than this. We may be fully permeated with God's holiness and yet still not be in glory. Remember, the last step of God's working

in us is glorification. One day, we all shall be glorified (8:30). We have been justified with His righteousness, we are being sanctified with His holiness, and we shall be glorified with His glory. We all shall be brought into glory. As the glorified sons of God, we shall shine with the glory of God. This is the full salvation for all who believe in Christ. Everyone who believes in the Lord Jesus will eventually become a glorified son of God bearing the righteousness of God outwardly, being saturated with the holiness of God inwardly, and shining in the realm of His full glory as one of His sons. The day of our glorification will be the time of the revelation of the sons of God (8:19). At that time, we shall all enter into the freedom of the glory of God (8:21). Then there will be no more bondage, limitation, depression, or suppression. Instead, we shall enjoy full liberation and shine with God's glory. That will be full salvation.

## **G. THE HEART OF GOD**

As we pointed out in a previous message, after Paul shows us the working of God's righteousness, the saturating of His holiness, and the glorifying of His glory, he brings us into the heart of God (8:31-39). God does so much for us simply because He loves us. He loved us eternally. From eternity in the past, God loved us, and He still loves us today. His heart is our stay, our security, and His love is our safeguard. Do not have any doubt about your personal salvation. God loves you, and He assures you that He will accomplish everything on your behalf. If you cooperate with Him, He will accomplish this smoothly. If you do not cooperate with Him, He will encounter some difficulties, but eventually He will get through. Although you may afford Him some hardship, you cannot frustrate Him. That hardship does not mean very much to Him. Sooner or later, you will say, "Father, I worship You because You love me. You selected me, predestinated me, called me, and justified me. Praise You, Lord, that You have sanctified me and even glorified me. Here I am in glory." One day we all shall pray in this way. No longer shall we praise the Lord for things such as cars and houses. Instead, we shall praise Him for the righteousness of God, the holiness of God, the glory of God, and the love of God. This is the structure of the first eight chapters of the book of Romans.

### **[Section 3]**

## **II. THE BASIC POINTS IN CHAPTERS FIVE THROUGH EIGHT**

### **A. TWO FACTS AND TWO EXPERIENCES**

The last part of chapter five deals with the fact that we have been in Adam. It is a fact that we once were in Adam; no one can deny this. Every human being either is in Adam or was in him. Chapter six deals with the fact that we are now in Christ. Thus, we may entitle Romans 5, “In Adam,” and Romans 6, “In Christ.” Remember, these two things are facts, one past and the other present. We were in Adam, but now we are in Christ. How much better is this present fact!

Chapter seven deals with the experience in the flesh. This is not merely a fact, but an experience. Hence, over chapter seven we may write, “In the flesh.”

Chapter eight deals with our experience in the spirit. It is difficult to determine whether this is the Holy Spirit or our human spirit because it refers to the mingled spirit. Therefore, over chapter eight we may write, “In the spirit.”

In chapters five and six we have two facts, the facts of being in Adam and in Christ. In chapters seven and eight we have two kinds of experiences, the experience in the flesh and the experience in the spirit. The experience in the flesh is the experience of the fact of being in Adam. The fact of being in Adam revealed in chapter five is experienced in the flesh as described in chapter seven. If we had only chapter five without chapter seven, we would have the fact that we were so dead, but not the experience. Likewise, the experience in the spirit in chapter eight is the experience of the fact of being in Christ revealed in chapter six. In other words, the fact of being in Christ can be experienced only in the spirit.

## **B. IN ADAM**

In Adam there are three main things: sin, death, and being constituted sinners (5:19). In Adam, we inherited sin, were under the reign of death (5:12, 14), and were constituted sinners. Of course, we were also under God’s condemnation. Whether we were good or evil means nothing. Even if we were the best person, in Adam we were still sinners under God’s condemnation. In Adam we inherited sin, were under the reign of death, and were constituted sinners under God’s condemnation. These are facts. We all were condemned even before we were born. This was our case.

## **C. IN CHRIST**

Praise the Lord that we have the second fact, the fact of being in Christ! As a result of being in

Christ, we have grace with righteousness (5:17). In Adam we had sin; in Christ we have grace with righteousness. What we have is not righteousness alone or grace alone but grace with righteousness. Grace with righteousness is versus sin. In Adam, we inherited sin. In Christ we have received grace with the gift of righteousness. Grace and righteousness work together because grace works through righteousness. Furthermore, in Christ we have eternal life instead of death. We can even reign in this eternal life (5:17). Although death once reigned over us (5:14), now we can reign in life. Moreover, in Christ we are not under God’s condemnation; we are under His justification. In Christ we all have been justified.

Perhaps you are asking how you can be in Christ. We have no doubt about our being in Adam. But how can we be in Christ? It is by being baptized into Him (6:3), and by believing into Him (John 3:15). Being baptized into Christ includes believing into Him. Hence, we are in Christ by believing and by being baptized. When you believe in Christ, you actually believe yourself into Him. Likewise being baptized into the water is a sign indicating that we are being baptized into Christ. God has put us into Christ (1 Cor. 1:30), and we all must believe this fact and reckon on it. Hallelujah, we are in Christ! We have been transferred out of Adam into Christ. Today I can testify boldly that I am no longer in Adam—I am in Christ. Because I am in Christ, His death, His resurrection, and all that He has become mine. Whatever He has done is mine because I am in Him.

Consider the example of Noah’s ark. The ark with the eight persons aboard passed through many things. Whatever the ark passed through was also the experience of those eight persons, because they were in the ark. This is a clear type of our being in Christ. Christ is our ark, and we, the resurrected people, are in Him. (The number eight signifies resurrection.) Whatever Christ has obtained and attained and whatever He is now is ours. His death is ours, His resurrection is ours, and His life is ours. Christ’s death has terminated every negative thing in the universe, and His death is ours. Nothing terminates a person like death. If someone asks whether or not you are dead, you should strongly reply, “Yes, I died two thousand years ago (6:6). Christ’s death on the cross cleared up everything for me and terminated me absolutely. I am dead.” Praise the Lord that we all are dead! Having died with Christ on the one hand, on the other hand we are resurrected with Him (6:8, 11). We are resurrected, we are living, and we are growing together with Christ in the likeness of His

resurrection (6:5). We all must believe these facts, recognize them, and reckon ourselves according to them.

If we stand on these facts, we may present ourselves to God as slaves and present our members as weapons of righteousness unto sanctification (6:13, 19). When we reckon upon the fact that our old man has been crucified and that we are alive to God in Christ Jesus and when we present ourselves with all of our members as weapons of righteousness to God, the way is open for the divine life to work within our being in a free way. This divine life will transfuse all that God is into our being. This is sanctification. This is not the objective redemption on the cross; it is God's subjective, sanctifying work in our very being.

#### [Section 4]

### D. IN THE FLESH

After we realize that we have died with Christ, we must also see that we no longer have anything to do with the law. Because we are dead, we are freed, discharged, from the law (7:6). Do not go back to the law. To go back to the law means to make up your mind to do good. Whenever you make up your mind to do good, you are returning to the law. If you pray, "O God, help me to be humble from now on," you are going back to the law. Although you are praying to God, you are not going to God; you are going to the law. Consider a husband who repents for not loving his wife. He makes up his mind to love his wife from now on and asks the Lord to help him love his wife. This prayer indicates that he is going back to the law. I can assure you that he will not be able to love her. The more he tries to love her, the more he will fail to love her. He will find himself in Romans 7, in the situation of not doing what he wills to do, but of doing what he does not will to do (7:19). Although you may will to love your wife, you cannot do it. You may will never to lose your temper, but eventually you lose your temper more than ever. Why? Because by going to the law you are going to the wrong source. You have not yet realized that you are an utterly hopeless and helpless case. We need to reject ourselves and say to the self, "Self, I don't trust in you. Self, don't make up your mind to do anything. You are not able to do anything." Whenever a husband is tempted to make up his mind to love his wife, he should immediately say, "Satan, get away from me. I will never try this. Instead, I shall reject the self. My self must go."

Do not make up your mind to do good. Paul said, "To will is present with me, but to do the good is not" (7:18). Paul went on to say, "For the good which I will, I do not; but the evil I do not will, this I practice" (7:19). Therefore, in the next verse he concluded, "But if what I do not will, this I do, it is no longer I that do it but sin that dwells in me" (7:20). As we pointed out, this was Paul's experience before he was saved, but nearly all Christians pass through it after they are saved. If we do not have such an experience, we shall not be exposed to the uttermost and shall not realize how hopeless we are.

Perhaps even today you have made up your mind to do good. It is so natural, so easy, to will. When you were somewhat cold toward the Lord, you did not make up your mind to do good for Him. But after you are revived and come back to the Lord, you immediately make up your mind to do good. Every time you make up your mind to do good, you make a commandment, a self-made law, for yourself. These are not the laws given by Moses; they are the laws enacted by the self. Nevertheless, the principle is the same. Whether it is a law given by Moses or a law made by the self, you will end up being exposed.

Many years ago I used to pray, "O Lord, I don't want to lose my temper with my wife. I want to be a good husband and love my wife all the time. Lord, help me to love her." According to my experience, I have never received an answer to such a prayer. In fact, the more I prayed about losing my temper, the more I lost it. If you do not pray in this way, you may not lose your temper for a week or two. But if you pray about it, you will lose your temper very soon afterward. In the past years many sisters have come to me and said that they prayed about having a good attitude towards their husbands and children, but that on the very day they prayed, their attitudes were worse than ever. When people asked me such questions in the early years of my ministry, I was the same as they were. Speaking doctrinally, I told them that this was to help them to know what they are. This is merely doctrine to us until one day we are forced to realize that we are absolutely no good. Once we see this, we shall never again make up our mind to do good. Instead, we shall go to Romans 8.

### E. IN THE SPIRIT

In Romans 8 we find something very simple. Forget about making up your mind to do good. The mind should be a submissive wife, but it presumes to be the husband. In chapter seven Paul said

clearly, “With the mind I myself serve as a slave the law of God” (v. 25). Such a mind is too independent. The mind should be a female, but it presumes to be a male. In chapter eight we see that we should simply walk according to the spirit (8:4). But what about our mind? The mind must be set upon the spirit (8:6). We need to walk according to the spirit and set our mind upon the spirit. This is sufficient. Do not make up your mind to do good or pray that the Lord will help you to do good. Forget all such religious concepts. We need to walk, behave, and have our being according to the spirit and continually set our mind upon the spirit. Then we shall have freedom, and the indwelling Christ will impart life into every part of our being, even into the weak members of our mortal body (8:11). Our whole being will then be infused with the divine life. This is not a matter of doing good, of keeping the law, or of fulfilling the requirements of the law. It is a matter of life lived out of our spirit. This life will do even more than fulfill the righteous requirements of the law. When we behave, walk, and have our being according to the mingled spirit and when we set our mind upon the spirit, not allowing the mind to act on its own to do anything, we enjoy the imparting of life by the indwelling Christ. We enjoy the salvation of God and the sanctification that comes from being saturated with His life.