

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2021**

**GENERAL SUBJECT:
CHAPTERS FIVE THROUGH EIGHT OF ROMANS—
THE KERNEL OF THE BIBLE**

Message Three

**The Basic Thought of the Book of Romans
and
the Gift in Christ**

Scripture Reading: Rom. 5:12-21

- I. The basic thought of the book of Romans is that God is making sons of God out of sinners to form the Body of Christ for the corporate expression of Christ—3:23; 8:14-15, 19; 12:4-5:**
- A. The gospel of God, as the subject of Romans, concerns Christ as the Spirit living within the believers after His resurrection—1:1, 3-4:
 - 1. This is higher and more subjective than what is presented in the Gospels, which concerns Christ only in the flesh as He lived among His disciples after His incarnation but before His death and resurrection—John 1:14.
 - 2. The book of Romans reveals that Christ has resurrected and become the life-giving Spirit—1:3-4; 8:9-10:
 - a. He is no longer the Christ outside the believers, but He is the Christ within them—v. 10.
 - b. The gospel in Romans is the gospel of the One who is now indwelling His believers as their subjective Savior—v. 10.
 - B. The book of Romans explains how the individual Christ revealed in the four Gospels could become the corporate Christ revealed in Acts, composed of Himself with all the believers—Rom. 12:4-5:
 - 1. By means of the facts in the Scriptures and the experience in the Holy Spirit, Paul shows us that God's New Testament ministry is to make sinners sons of God and members of Christ to constitute the Body of Christ to express Him—3:23; 8:14; 12:4-5.
 - 2. Romans offers a full definition of this, unfolding a general sketch and details of both the Christian life and the church life—8:4, 6, 10-11, 14; 12:1-2, 9-16.
 - C. The three main, major structures of the book of Romans are salvation (1:1—5:11; 9:1—11:36), life (5:12—8:39), and building (12:1—16:27).
- II. The gift in Christ includes the second man, the obedience of the Lord Jesus, the result of Christ's obedience, and grace reigning unto eternal life and the believers reigning in life—1 Cor. 15:22, 47; Phil. 2:8; John 1:17; Rom. 5:12-21:**
- A. Christ is the second man—1 Cor. 15:47:
 - 1. Christ is not only the last Adam but also the second man—vv. 45, 47:
 - a. As the first man, Adam is the head of the old creation, representing it in creation—Gen. 2:7.
 - b. As the second man, Christ is the Head of the new creation, representing it in resurrection—2 Cor. 5:17.

2. We believers were included in the first man by birth but became part of the second man by regeneration—John 3:3, 5-6, 15-16.
 3. Our believing has transferred us out of the first man into the second—1 Cor. 15:47.
- B. Christ was obedient unto death, the death of the cross—Phil. 2:8:
1. Christ's death on the cross was the highest expression of His obedience and was regarded by God as a righteous act—Rom. 5:19.
 2. This act of obedience terminated the old man, the man of death, and brought man back to life, making him a man of life—6:6; 1 John 5:12.
- C. The result of Christ's obedience includes five marvelous matters:
1. Grace came through the obedience of Christ—John 1:17; Rom. 5:17:
 - a. Through the obedience of Christ, grace came first, and life followed.
 - b. Through Christ's righteous, obedient act, God came as grace for our enjoyment—John 1:14, 17; 2 Cor. 13:14.
 2. Through the obedience of Christ, we have been constituted righteous—Rom. 5:19:
 - a. We are not only righteous; we are constituted righteous—v. 19.
 - b. When the living God in Christ comes into our being as grace, we are constituted righteous.
 3. A further result of Christ's obedience is that we have been justified unto life; now we have justification outwardly and life inwardly—v. 18.
 4. Grace reigns through righteousness unto life eternal, and now we are in the kingdom of life, and grace is our king—v. 21.
 5. In Adam all die, but in Christ all will be made alive; the result of Christ's obedience is life unto all—1 Cor. 15:22.
- D. Grace reigns unto eternal life, and we believers reign in life—Rom. 5:17, 21:
1. Grace abounds, multiplies, and reigns through righteousness unto eternal life—vv. 15, 20-21:
 - a. Righteousness is the base for God to dispense Himself into us as grace.
 - b. For grace to reign unto eternal life means that grace reigns over us and over everything so that we can enjoy eternal life.
 2. God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—vv. 17, 21:
 - a. The gift of righteousness is for God's judicial redemption; grace is for us to experience God's organic salvation—1:17; 5:10:
 - (1) The gift of righteousness is God's judicial redemption applied to us in a practical way.
 - (2) Grace is God Himself as our all-sufficient supply for our organic salvation—1 Cor. 15:10; 2 Cor. 12:9.
 - b. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this life enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10; Rom. 5:17, 21.
 - c. To reign in life is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances and to subdue all kinds of insubordination—8:2, 35, 37; 5:17-18.
 - d. In experience, to reign in life is to be under the ruling of the divine life.
 - e. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life—8:6; Rev. 22:1; John 8:12; Prov. 4:18; Matt. 8:9; 2 Cor. 2:14-15.
 - f. As those who love the Lord Jesus, we have come under His pleasant rule, where we are restricted in the sweetness of love—Col. 1:12-13.