

Message Three

**Experiencing and Enjoying the Contents of the New Covenant
according to Our Spiritual Experience for the Accomplishment of God's Economy (1)**

Scripture Reading: Jer. 31:31-34; Heb. 8:8-12; Rom. 8:2, 28-29; 12:1-2

I. Based on the fact that Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book; we need to see and appropriate the contents of the new covenant as God's bequests to us—Jer. 31:31-34; Heb. 8:8-12:

- A. In the new covenant four blessings are promised:
 - 1. Propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins—v. 12.
 - 2. The imparting of the law of life by the imparting of the divine life into us—v. 10a.
 - 3. The privilege of having God as our God and of being His people—v. 10b.
 - 4. The function of life that enables us to know Him in the inward way of life—v. 11.
- B. Since forgiveness of sins is only a procedure by which to achieve God's purpose, this Scripture puts forgiveness of sins at the very end; however, according to our spiritual experience, we first obtain the cleansing that comes from forgiveness; then we enjoy God as the law of life, become God's people in the law of life, and possess a deeper knowledge of God in an inward way—cf. v. 12.

II. "I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore"—v. 12; Jer. 31:34b:

- A. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demands of God's righteousness—Heb. 2:17.
- B. The precious and all-efficacious blood of Christ resolves all our problems so that we can remain constantly in fellowship with God to continually enjoy His organic salvation—1 John 1:7-9; 2:1-2:
 - 1. Before God, the redeeming blood of the Lord has cleansed us once for all eternally (Heb. 9:12, 14), and the efficacy of that cleansing need not be repeated.
 - 2. However, in our conscience we need the instant application of the constant cleansing of the Lord's precious blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God.
 - 3. Once God forgives us, He erases our sins from His memory and remembers them no longer; forgiveness of sins means the removal of the charges of sin against us before God that we may be delivered from the penalty of God's righteousness—John 5:24:
 - a. When God forgives us of our sins, He causes the sins that we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.
 - b. God's forgiveness of our sins results in our fearing Him and loving Him in our restored fellowship with Him—Psa. 130:4; Luke 7:47.
- C. The precious blood of Christ satisfies God, it is the believers' access to God, and it overcomes all the accusations of the enemy (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); the Lord's precious blood is also the blood of the eternal covenant (Matt. 26:28; Heb. 13:20), typified by the blood through which the high priest entered into the Holy of Holies in Leviticus 16:

1. The blood of the covenant enables us to enter into the practical Holy of Holies (Heb. 10:19-20), our spirit (Eph. 2:22; 2 Tim. 4:22), to enjoy God and to be infused by Him.
2. According to the revelation in the New Testament, we are not only brought into God's presence by the blood of the covenant—we are also brought into God Himself; the redeeming and cleansing blood brings us into God!
3. The blood of the covenant is primarily for God to be our portion for our enjoyment—cf. Psalms 27:4; 73:16-17, 25; 1 Cor. 2:9; Heb. 10:19-20.
4. Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life (denoting God Himself with His nature, life, attributes, and virtues), and the ability of life to know God (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12).
5. Ultimately, the blood of the new covenant, the eternal covenant (13:20), enables God's people to serve Him (9:14) and leads God's people into the full enjoyment of God as their portion (the tree of life and the water of life) both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).

III. "I will impart My laws into their mind, and on their hearts I will inscribe them"—Heb. 8:10; Jer. 31:33a:

- A. The center, the centrality, of the new covenant is the inner law of life; the law of the divine life, the law of the Spirit of life (Rom. 8:2), is the automatic principle and the spontaneous power of the divine life.
- B. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a "scientific" law, an automatic principle—vv. 2-3, 11, 34, 16.
- C. God's relationship with us today is based fully on the law of life; every life has a law and even is a law; God's life is the highest life, and the law of this life is the highest law—cf. Prov. 30:19a; Isa. 40:30-31.
- D. Romans 8, the subject of which is the law of the Spirit of life (v. 2), 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:
 1. God is in us now as a law that operates automatically, spontaneously, and unconsciously to free us from the law of sin and of death; this is one of the biggest discoveries, even recoveries, in God's economy—7:18-23; 8:2.
 2. We enjoy the dispensing of life into our being for the accomplishment of God's economy by the working of the law of the Spirit of life—Jer. 31:33; Heb. 8:10; Rom. 8:2-3, 10, 6, 11.
 3. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.
- E. By imparting His divine life into us, God puts the highest law (singular—Jer. 31:33) of this highest life into our spirit, whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws (plural—Heb. 8:10):
 1. The spreading of this law in us is the imparting (Rom. 8:10, 6), and the imparting is the inscribing (2 Cor. 3:3); while the Lord is spreading, imparting, and inscribing, He reduces the old element of Adam from us and adds into us the new

element of Christ, accomplishing metabolically the transformation of life for us—
v. 18.

2. By the working, the spreading, of the law of life within us, God makes us the same as He is in life, nature, and expression; we are conformed to the image of the firstborn Son of God by the working of the law of life—Rom. 8:2, 29.
- F. While we remain in touch with the Lord, staying in contact with Him, the law of life, the law of the Spirit of life, works automatically, spontaneously, and effortlessly—Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18:
1. We must cease from our own struggling and striving—Gal. 2:20a; cf. Rom. 7:15-20:
 - a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
 - b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.
 - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil”—v. 21.
 - d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.
 2. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by prayer and by having a spirit of dependence, calling upon the Lord and pray-reading His Word in order to maintain our fellowship with Him—Rom. 10:12-13; 1 Thes. 5:17; Eph. 6:17-18:
 - a. The secret of experiencing Christ as the law of life is to be in Him, the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Phil. 4:13, 23.
 - b. In order to live in our spirit, we must take time to behold the Lord, praying to fellowship with Jesus to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; cf. Matt. 14:23.