

## Message Four

### **Experiencing and Enjoying the Contents of the New Covenant according to Our Spiritual Experience for the Accomplishment of God's Economy (2)**

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

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

G. The function of the law of life requires the growth in life, for the law of life functions only as it grows—Mark 4:3, 14, 26-29:

1. Christ's intercession on the throne motivates the life seed that He sowed into us at the time of resurrection—Heb. 7:25; Rom. 8:34.
2. The firstborn Son is interceding for us so that the life He has sown into our spirit may be motivated to grow, develop, and saturate all our inward parts, until we are completely permeated with His glorified and uplifted being.
3. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God so that we may become His corporate expression; the law of life does not regulate us from doing wrong; it regulates the shape of life—vv. 2, 29:
  - a. The indwelling prototype, the firstborn Son of God, automatically works in us as the law of life to conform us to His image, to "sonize" us; the Lord is working desperately to make every one of us the same as the firstborn Son.
  - b. God's way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being; if we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.
  - c. The firstborn Son is the prototype, the standard model, for the mass reproduction of the many sons of God, who are His many brothers to constitute His Body as the new man for the corporate reproduction and expression of the standard model, the firstborn Son of God—v. 29.
4. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ; through the function of the law of life, we all will become the mature sons of God, and God will have His universal, corporate expression.

#### **IV. "I will be God to them, and they will be a people to Me"—Heb. 8:10; Jer. 31:33b:**

A. For God to be our God means that He is our inheritance—Eph. 1:14:

1. God created man as a vessel to contain Him (Gen. 1:26-27; Rom. 9:23-24); therefore, God is man's possession, just as the content of a vessel is its possession.
2. God is not only our inheritance but also the portion of our cup (Psa. 16:5) for our enjoyment; to be saved is to come back to God and enjoy Him anew as our possession, as signified by a man's returning to his possession in the jubilee (Lev. 25:10; Luke 4:18-19; 15:17-24; Acts 26:18; Col. 1:12).
3. God gives us the Spirit not only as a guarantee of our inheritance but also as a foretaste of what we will inherit of God (2 Cor. 1:22); the Spirit's pledging adds more of God into us little by little until we enter into eternity and have God as our full enjoyment.

- B. For us to be God's people means that we are His inheritance—Eph. 1:11, 14, 18; 3:21:
1. We not only inherit God as our inheritance (1:14) for our enjoyment but also become God's inheritance (v. 11) for His enjoyment.
  2. It is by having God wrought into us that we are being constituted into God's inheritance; this is transformation, and it is also subjective sanctification.
  3. God put His Holy Spirit into us as a seal (v. 13) to mark us out, indicating that we belong to God; this seal is living, and it works within us to permeate and transform us with God's divine element until the redemption of our body.
  4. Consummately, the mutual inheritance of God and man becomes God's inheritance in the saints for eternity (v. 18); this will be His eternal expression to the uttermost universally and eternally (Rev. 21:11).
- V. **“They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them”—Heb. 8:11; Jer. 31:34a:**
- A. The function of life enables us to know God in the inward way of life; we can know God subjectively from within by the sense of life, which is the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19; Phil. 3:10a:
1. The sense of life comes from the divine life (Eph. 4:18), the law of life (Rom. 8:2; Heb. 8:10), and the anointing of the Spirit (1 John 2:27).
  2. The sense of life on the negative side is the feeling of death, and on the positive side it is the feeling of life and peace—Rom. 8:6; Isa. 26:3.
  3. We should live according to the sense of life in the principle of life, not according to the principle of right and wrong, the principle of death.
  4. This is to live according to the principle of the tree of life, not according to the principle of the tree of the knowledge of good and evil—Gen. 2:9.
  5. The sense of life makes us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the spirit.
- B. “In order to serve God and work for Him, a Christian must learn to stay away from the tree of the knowledge of good and evil...Only those who touch the tree of life will see their life and work remaining in the New Jerusalem” (*Messages Given during the Resumption of Watchman Nee's Ministry*, vol. 1, pp. 94-95).
- VI. **Ultimately, our enjoyment of the indwelling Spirit as the automatic law of the divine life, the law of the Spirit of life, is in the Body of Christ and for the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—Rom. 8:2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 4:26-28, 31.**