

WEEK 7 — OUTLINE

The Covenanting God and His Covenants (2)

The Contents of the New Covenant

Scripture Reading: Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12

<< DAY 1 >>

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 (2:13; 17:9; 13:23; 23:5-6; 31:31-34; Heb. 8:8-12).

II. Christ Himself is the new covenant, the new testament, given to us by God (Isa. 42:6; 49:8):

- A. God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is Christ:
1. The reality of all the hundreds of bequests in the New Testament is Christ (Gen. 22:18a; Gal. 3:14; 1 Cor. 1:30; 15:45b; Eph. 1:3).
 2. Christ is the reality of the new testament, the reality of all that God is and of all that God has given to us; therefore, Christ is the new testament.

<< DAY 2 >>

- B. The way to receive and enjoy Christ as the covenant to us is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ, by calling on Christ our Lord's name (Isa. 42:5-6; Zech. 12:1; Rom. 8:4b; Rev. 1:10a; 2 Tim. 4:22; Isa. 12:3-4).

III. The contents of the new covenant (Jer. 31:31-34; Heb. 8:8-12) include the following four blessings as God's bequests to us:

- A. "I will impart My laws into their mind, and on their hearts I will inscribe them" (v. 10):
1. Every life has a law and even is a law (Prov. 30:19a).
 2. God's life is the highest life, and the law of this life is the highest law (Isa. 40:30-31).
 3. 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 (Rom. 8:3, 11, 34, 16).

<< DAY 3 >>

4. There are three different laws in the three different parts of our being:

- a. The law of sin and of death derives from Satan, who as sin resides in our flesh (7:18, 23).
- b. The law of good in our mind, that is, in our soul, derives from our natural human life (v. 23).
- c. The law of the Spirit of life derives from the Triune God installed in our spirit (8:2, 16):
 - (1) The divine birth has transferred us into a new realm, the realm of the divine life with its law, a realm in which there is no sin, world, or flesh.
 - (2) In this realm all victories are unconscious and effortless because the law of the Spirit of life is upholding us, not our own will.
5. The law of life, the law of the Spirit of life, is the processed Triune God as the life-giving Spirit dwelling in our spirit (vv. 2-3, 11, 34).
6. The law of life is the spontaneous power of life; it is the natural characteristic and the innate, automatic function of life.
7. The function of the law of life is:
 - a. To make us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression (vv. 2, 29).
 - b. To constitute us the members of the Body of Christ with all kinds of functions (Eph. 4:11-12, 16).

« DAY 4 »

8. 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. 8:10, 6, 11).
9. We need to cooperate with the installed and operating law of the Spirit of life by "switching on" this law (1 Thes. 5:16-18; Luke 8:15).
10. God's economy is to dispense Himself into our being by and as the law of the Spirit of life so that our being might be constituted with His being to be one constitution with His being.
11. The law of the divine life "sonizes" us for the building up of the Body of Christ:
 - a. When the law of life, which is in our spirit, spreads into our inward parts—our mind, emotion, and will—it becomes several laws (Jer. 31:33; Heb. 8:10; cf. 2 Cor. 3:3):
 - (1) This spreading is the imparting, and the imparting is the inscribing.
 - (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.
 - (3) We are conformed to the image of the firstborn Son of God by the working of the law of life.

- b. 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 for God's corporate expression (Rom. 8:29):
- (1) God's way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being.
 - (2) If we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.
 - (3) 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.
 - (4) In His recovery the Lord is working desperately among us to make every one of us the same as the firstborn Son.
 - (5) The Body of Christ as the new man is the corporate reproduction of the standard model, the firstborn Son of God.

« DAY 5 »

B. "I will be God to them, and they will be a people to Me" (Heb. 8:10):

1. For God to be our God means that He is our inheritance, and for us to be God's people means that we are God's inheritance (Eph. 1:11, 14, 18; 3:21).
2. In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him so that He can be known by us, apprehended by us, and lived by us (1 John 1:3, 7).

C. "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):

1. The function of life enables us to know God in the inward way of life.
2. 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. 4:18-20; Phil. 3:10a):
 - a. The sense of life involves both the feeling of death and the feeling of life and peace (Rom. 8:6; Isa. 26:3).
 - b. 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.
 - c. 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.
3. To know God is to live God; through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to be one with God in His life and nature so that we may be His corporate expression.

« DAY 6 »

D. “I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore” (Heb. 8:12):

1. Christ made propitiation for our sins to appease God’s righteousness, to reconcile us by satisfying the demands of God’s righteousness (2:17).
2. 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):
 - a. 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.
 - b. 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:
 - a. 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 3:18; 5:24).
 - b. 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).
4. 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).

IV. The new covenant will ultimately issue in the New Jerusalem, the embodiment of God’s new covenant to express God in a corporate way to the uttermost for eternity (Gal. 4:26-28, 31).

« WEEK 7 — DAY 1 »

Morning Nourishment

Isa. 42:5-6 Thus says God Jehovah, who created the heavens and stretched them out, who spread forth the earth and what springs up from it, who gives breath to the people upon it and spirit to those who walk on it: I am Jehovah; I have called You in righteousness; I have held You by the hand; I have kept You and I have given You as a covenant for the people, as a light for the nations.

The most important part of the book of Jeremiah is the portion on the new covenant....Based on the fact that the book of Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book. (Life-study of Jeremiah, p. 256)

Jesus Christ became a covenant to us (Isa. 42:6d; 49:8d)....Christ enacted the new covenant (which became the new testament—the will) with His blood for the redemption of the transgressions of God's people (Matt. 26:28; Heb. 9:15)....He died for us according to God's righteous requirements, and the blood He shed through that death was used to form a covenant. Even He Himself said that the cup of the Lord's table was a symbol of the new covenant in His blood (1 Cor. 11:25). He redeemed us back to God and qualified us to inherit everything of God. This is the new covenant. Actually, this new covenant is Christ Himself. (Life-study of Isaiah, pp. 337-338)

Today's Reading

When God gave us the Bible as a will, this meant that God gave us Christ. Christ is the centrality and universality as the reality of the new testament. When Christ is given, that means He is the covenant. We not only have the items of the new testament in our mind, but we also have the reality of this covenant, who is Christ, in our spirit. Christ in our spirit is the reality of the new testament, so He is the covenant.

Christ, as the embodiment of the riches of the Godhead and as the crucified and resurrected One, has become the covenant of God to His people (Col. 2:9; 1:19). He is the covenant of God given to us, the reality of all that God is and of all that God has given us.

Isaiah says twice, in 42:6 and 49:8, that God has given Christ to us as our covenant. This means that God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is just Christ. Just as my title deed equals my house, Christ equals all of God's salvation, blessings, grace, reality, and riches. All of this has been covenanted to us. Our covenant is Christ. God's salvation, God's righteousness, God's justification, God's forgiveness, God's redemption, God's riches, and all He has and will do have been covenanted to us.

In Greek the word for covenant is also the word for testament. Every proper covenant eventually becomes a testament. Before the person who enacted the covenant dies, it is the covenant. After he dies, that covenant becomes a testament. A testament in today's terms is a will....We have a will full of hundreds of bequests. My heavenly Father has given me all these bequests, and they have been covenanted to me as a testament. That is the new testament. We have the New Testament of the Bible in our hands, but this is not the reality. The reality of all the hundreds of bequests in the New Testament is Christ. Without Christ, the Bible is empty, so the real testament, the real will, is Christ. Christ is our title deed, and this title deed is in our spirit as the all-inclusive, life-giving, indwelling, consummated Spirit.

Christ is the reality of the new testament; therefore, Christ is the new testament. It is impossible to separate Christ from the new testament. Now we can understand the logic by which God considers Christ to be a covenant given to us. Hence, Christ has become the new covenant as the new testament according to God's righteousness to be the base of God's full salvation, through His death and in His resurrection. (Life-study of Isaiah, pp. 339, 329, 352)

Further Reading: Life-study of Jeremiah, msgs. 39-40; Life-study of Isaiah, msg. 46

<< WEEK 7 — DAY 2 >>

Morning Nourishment

Isa. 12:3-4 Therefore you will draw water with rejoicing from the springs of salvation, and you will say in that day, Give thanks to Jehovah; call upon His name! Make His deeds known among the peoples; remind them that His name is exalted.

The way to receive and enjoy such a full salvation of God, constituted of Christ, the Servant of Jehovah, as the covenant and the light to us, God's elect, is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ, by calling on Christ our Lord's name (Isa. 42:5; Zech. 12:1; Rom. 8:4b; Rev. 1:10a; 2 Tim. 4:22; Isa. 12:3-4)....Before God spoke in Isaiah 42:6 of giving Christ as a covenant for the people and as a light for the nations, He declared that He gave us a spirit (v. 5). First, He told us that He had prepared a "stomach" (a spirit) within us; then He told us what the "foodstuffs" (Christ as the covenant and the light) are. Our spiritual stomach is our spirit, and Christ is the food that we are to receive into our spiritual stomach. Thus, the way to receive and enjoy Christ is to exercise our spirit, to live according to our spirit, and to remain in our spirit, with which is the very Christ. Second Timothy 4:22 says, "The Lord be with your spirit." Since Christ is with our spirit, we must exercise our spirit, live according to our spirit, and remain in our spirit in order to receive and enjoy Him....Today our spirit is our third heavens, the Holy of Holies, the place where we meet the Lord. (Life-study of Isaiah, pp. 353-354)

Today's Reading

In order for God to accomplish His eternal purpose He had to do four things: take away sin; put Himself as life into our spirit and develop this life into the laws that are imparted into all of our inward being; make Himself our God and make us His people according to the life law; and grant us the inward ability to know Him in life in an automatic way.

Before God did these four things, He firstly promised His people that He would do them by making a covenant with them. A covenant is a biblical term for what we call a contract or an agreement. The content of this contract is that God assures us that He will take away our sins, that He will put Himself as life into our spirit and develop this life into laws in our inward parts, that He will be God to us and that we will be His people according to the life law, and that we shall have the spontaneous inward ability to know Him. These four things are the content of the divine contract.

The contents of the new covenant...include four things, the first of which is the imparting of the law of life. Hebrews 8:10 says, "For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them." In Jeremiah 31:33, the source of this quotation, the word laws is singular, proving that it is one law that spreads into a number of laws. The one law that eventually develops into many laws is the law of life (Rom. 8:2). Every life has a law. The higher the life, the higher is its law. The divine life we receive of God is the highest; therefore, it has the highest law, the law referred to here. By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws. We all know this by experience. When we called on the name of the Lord, the divine life came into our spirit. Gradually, as we have been growing in this life, this life has had the opportunity to develop from our spirit into all of our inward parts. When this life develops into our inward parts, in every part there will be a law to regulate us. Many laws develop out of that one law of life. (Life-study of Hebrews, pp. 404, 410-411)

Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. (Rom. 8:2, footnote 1)

Further Reading: Life-study of Hebrews, msg. 36; Life-study of Romans, msg. 67

<< WEEK 7 — DAY 3 >>

Morning Nourishment

Rom. 8:2-3 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death. For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

There are three different laws in the three different parts of the believer's being. As revealed in Romans 7 and 8, these three laws derive from the three parties in the universe. The law of sin and death in the believer's members (Rom. 7:23), that is, in his body, derives from Satan, who as sin dwells in the believer's flesh. The law of good in the believer's mind (v. 23), that is, in his soul, derives from the natural human life, that is, from man himself. The law of the Spirit of life in the believer's spirit derives from God, who as the Spirit dwells in his spirit (8:2, 16). These three parties with the three laws are now present in the believer in much the same way that they (God, man, and Satan) were present in the garden of Eden (Gen. 3). (Rom. 7:23, footnote 1)

Today's Reading

What is the law of life? A law is a natural regulation, a constant and unchanging rule. A law of life is the natural characteristic, the innate, automatic function of a certain kind of life, and the higher a life is, the higher is its law. The law of the divine life is then the natural characteristic, the innate, automatic function of the life of God, and since the life of God is the highest, its law is the highest. This highest law of life is the function, the working, of the divine life. This function and working are innate, spontaneous, natural, and automatic.

What is the law of life? It is the innate, automatic function of the divine life. The divine life is living, active, and aggressive. This life is always acting, and whenever it acts it functions according to the automatic law of life. (Life-study of Hebrews, pp. 418-419)

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the divine capacity...The divine capacity of the inner law of life can live God. This capacity can also cause the believers in Christ to be constituted with God. Because the believers are constituted with God, they as a corporate people are God's expression. Although the believers are constituted with God, there is still a distinction between them and God. God remains God with the Godhead, and we, the believers, are made the same as God in life and in nature but not in the Godhead. This means that except for the Godhead, we are exactly the same as God. Since we are the same as God in life and in nature, we become His increase, His enlargement, as His fullness to express Him.

In addition to causing us to be constituted with God, the capacity of the inner law constitutes us to be the Body of Christ (1 Cor. 12:13; Eph. 5:30). This means that the divine life has the capacity to make us the Body of Christ. Furthermore, this capacity has all the abilities of all the functions of the Body.

The central line of the divine revelation is to unveil God's economy with His dispensing. God's dispensing is simply to put Himself into us as the inner law of life. On the one hand, we have the divine life, which is the Triune God. On the other hand, we have the divine capacity. By this capacity we have the ability not only to know God but also to live God and even to be constituted with God. What a capacity! Furthermore, this capacity can constitute us to be the members of the Body of Christ, including all kinds of functions: those of apostles, prophets, evangelists, and shepherds and teachers—the joints of the rich supply—and those of every part of the Body that functions in its measure (Eph. 4:11, 16). In essence the inner law of life is God in Christ as the Spirit, and in function this law has the capacity to constitute us with God and to constitute us the members of the Body of Christ with all kinds of functions, all kinds of abilities...Hallelujah for this wonderful law of life! (Life-study of Jeremiah, pp. 184-185)

Further Reading: Life-study of Hebrews, msg. 37; Life-study of Jeremiah, msg. 26; CWWN, vol. 33, "The Normal Christian Life," ch. 10; vol. 49, "Messages for Building Up New Believers," ch. 25

<< WEEK 7 — DAY 4 >>

Morning Nourishment

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

The law of the Spirit of life...is a kind of law—the law of life,...a kind of law of nature, not the law of the Ten Commandments. For example, gravity is a law by nature....Whether this law [of life] operates or not does not depend upon God's side. It depends upon our side. Whenever we would fulfill the requirement of that law, that law works. (Perfecting Training, pp. 341-342)

Today's Reading

Electricity is another example [of a law by nature]. It has been installed into this building....My switching on the switch is a kind of cooperation to the installation and the operation in the power plant....To work out your salvation [Phil. 2:12] is to switch on. God has installed something, and God is still operating something, but you need to switch on. Romans 8:2 says, "The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death." But who is this me? It is the switching me. It does not mean that the law of the Spirit of life frees every believer with no qualification....The law had been set up, and the law was still under God's operation, yet it needed Paul's switching on.

[There] are the seven items of the doings that could be found from Romans 8. We have to walk according to spirit, to mind the things of the spirit, to put to death the practices of the mortal body, to be led, to cry, to witness, and finally, to groan....Try to practice these every day....You will see what a switching on you will experience. (Perfecting Training, pp. 342-345)

Jeremiah 31:33 and Hebrews 8:10 say that God imparts His law, or laws, into either our inward parts or our minds and that He inscribes His law, or laws, upon our heart. The heart is composed of the mind, the emotion, the will, and the conscience....Christ has firstly come into our spirit. This Christ is the law which must spread into our mind. The spreading of the indwelling law into our mind is the imparting of this law into our inward parts. This law must also spread into our emotion and will. By spreading into our inward parts, the one law becomes many laws. Whenever we give this law the opportunity, it will spread within us. This spreading is the imparting, and the imparting is the inscribing. Thus, the Lord imparts His law into our inward parts and inscribes it on our hearts. As the Lord continues to spread, impart, and inscribe, Christ's image will be expressed in our soul, and we shall be conformed to the image of God's firstborn Son.

As the unique law spreads into my mind, my mind is being transformed and conformed to His image. After He spreads into my mind, my mind will be exactly the same as His. Also, He will spread into my emotion and will, making my emotion and will the same as His. Eventually, my whole being will be exactly the same as His. In this way, I shall be the image of God.

The firstborn Son is the prototype, and the many brothers are the mass production. This model today is a living person, the Lord Jesus Christ, who is the totality of the divine sonship. When this living person comes into us, we have the sonship and become a son of God. Now we are the sons of God, and the Lord Jesus as the model is working and moving in us.

Although we are brothers of God's firstborn Son, we do not resemble Him very much. We may not look much like Him today, but we are in the process of being conformed to His image. How much the sonship is completed in us depends on how willing we are to be conformed to the image of Christ. This is not a question of outward doing but of whether or not we are willing to be conformed to the image of the Firstborn. (Life-study of Hebrews, pp. 715-716, 725-726)

Further Reading: Perfecting Training, chs. 31-32; CWWL, 1965, vol. 3, "Our Human Spirit," ch. 9; Life-study of Hebrews, msgs. 38, 64-65; The Organic Aspect of God's Salvation, ch. 5

<< WEEK 7 — DAY 5 >>

Morning Nourishment

Heb. 8:10-11 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me. And 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.

Romans 8:17 says that as children of God, we are also heirs of God to inherit God as our everything. This means that we will inherit God as our inheritance. Many times the Old Testament, especially the book of Jeremiah, says that Israel will be God's people and He will be their God...For us to be God's people means that we are God's inheritance, and for God to be our God means that He is our inheritance....Before we had God, we had nothing, and before God had us, He was childless. That was the reason that He desired to dispense Himself into us, to make us all His children; and all His children are now His inheritance. Now God is rich. By this we can understand the significance of this simple word: "I will be your God, and you will be My people." Today, as the children of God, we have Christ, and Christ is the embodiment of God. This God who is embodied in Christ is our life, our person, and our inheritance. Likewise, God also has an inheritance. We are His inheritance. (Life-study of Isaiah, pp. 347-348)

Today's Reading

The second item of the new covenant is the blessing of having God and of being His people. The last part of Hebrews 8:10 says, "I will be God to them, and they will be a people to Me." In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him. The people under the old covenant had God according to the Ten Commandments. God was God to them according to the old law of letters, and they were His people also according to the law of letters. But today our God is God to us not according to letters but according to the inward life, and we are His people not according to any written regulations but also according to the inner life. It is according to the law of life that God is God to us and we are a people to Him. God's relationship with us today is fully based upon the law of life; it is a relationship in life. So today we do not need to walk according to the knowledge of the law of letters but according to the consciousness of the law of life.

It is very difficult, for example, to find a verse in the New Testament which tells us what time God wants us to get up in the morning...We shall not know it by any regulation of letters outwardly but according to the inner life. When tomorrow morning comes, the inner life will tell us what time God wants us to get up. If we do not rise up at that time, we shall miss God's presence.

In the new covenant there is also the function of the law of life by which we know God in the inward way of life. Verse 11 [indicates that]...there is no need for the outward teachings, because we know the Lord by...the inner sense of life. (Life-study of Hebrews, pp. 412-413)

In chapter thirty-one Jeremiah laid the foundation of the new covenant, prophesying that God will put His law within us; that He will write His law into our mind that we may know God; that God will be our God and we will be His people; that we will not need anyone to teach us, because we will all have a teaching life within us; and that God will forgive our iniquity and remember our sins no longer. In the new covenant we enjoy the inner law of life. This law of life brings us God's person and also the divine capacity of the divine life, which can accomplish everything for God to fulfill His economy. By the inner law of life we have the capacity to know God, to live God, and even to be constituted with God in His life and nature so that we may be His corporate expression. (Life-study of Jeremiah, pp. 257-258)

Further Reading: Life-study of Isaiah, msg. 47; Basic Lessons on Life, Isn. 11

« WEEK 7 — DAY 6 »

Morning Nourishment

Heb. 8:12 “For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore.”

Psa. 130:4 But with You there is forgiveness, that You would be feared.

In the new covenant the primary blessing is the imparting of the divine life which brings in the inner law of life, the blessing of having God and of being His people, and the inward ability of knowing the Lord. For God to do this, He had to be propitious to our unrighteousnesses and forget our sins. The propitiation for our unrighteousnesses and the forgiveness of our sins give Him the ground to impart His life into us.

The last of the contents of the new covenant is propitiation for our unrighteousnesses and forgiveness of our sins...[In Hebrews 8:12] to be propitious is to make propitiation for our sins. Christ made propitiation for our sins to appease God’s righteousness, to reconcile us by satisfying the demand of God’s righteousness (2:17). God is propitious to us because Christ has made propitiation for our sins. Based upon this propitiation, God forgives our sins. In 8:12 we are told by the Lord that “their sins I shall by no means remember anymore.” Here we see that God will forget our sins. To forgive means to forget, for the forgetting of sins is the real forgiveness of sins. If you forgive me, it means that you must forget my faults. Without forgetting, forgiveness is not real. God not only forgives us our sins but also forgets our sins. (Life-study of Hebrews, pp. 414, 413-414)

Today’s Reading

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 3:18; 5:24). Because a charge had been made against us before God so that we were condemned by God, it was necessary for us to suffer God’s righteous punishment. But when God forgave us, He delivered us from the penalty of His righteousness and condemned us no longer. This is because the Lord Jesus shed His blood and died on the cross according to God’s righteousness to suffer God’s righteous punishment in our place (Heb. 9:22), thus satisfying God’s righteous requirement. Hence, according to His righteousness, God can, and will, forgive the sins of those who believe in Christ, canceling the charges of sin against them and delivering them from the penalty.

In the New Testament the Greek word for forgiveness means “causing (it) to leave” and “sending away” (Matt. 12:31; Rom. 4:7; Acts 5:31; 13:38). When God forgives us of our sins, He...also causes the sins which we have committed to depart from us. This is because when He made the Lord Jesus an offering for sin on the cross, He laid all our sins on Him that He might carry them up in His body for us (John 1:29; Isa. 53:6; 1 Pet. 2:24). Furthermore, when God caused the Lord Jesus to carry up our sins on the cross to suffer God’s judgment and punishment in our place, He also caused all our sins to be laid on Satan that he should bear them forever. This is revealed in type in the atonement recorded in Leviticus 16. When the high priest made atonement for the children of Israel, he took two goats and presented them before God. One was for God and was to be killed to make atonement for the children of Israel; whereas the other was “for Azazel,” that is, for Satan, to bear the sins of the children of Israel (Lev. 16:7-10, 15-22)...[since] sin came from Satan.

People think that God’s forgiveness will cause man to become audacious and reckless. Little do they know that the grace of God’s forgiveness is to bring man into the fear of God (Psa. 130:4). Our experience tells us that the more we are forgiven by God, the more we fear Him; the more we have received the grace of God’s forgiveness, the more we have the fear toward God...The grace of God’s forgiveness causes us not only to fear God but also to love God [Luke 7:47]...God’s forgiveness of man results in man’s fearing Him and loving Him (Truth Lessons—Level One, vol. 2, pp. 118-119, 122-123)

Further Reading: Truth Lessons—Level One, vol. 3, lsn. 36

<< WEEK 7 — HYMN

Hymns, #1187

1

Your ministry, O Lord,
How excellent it is;
A better covenant,
And better promises;
Enacted on a better law.
Of such You are Executor.

2

A better covenant,
And better promises;
A better law of life
And sacrifice this is.
Redemption's work, done long ago,
A better blood has made it so.

3

In Hebrews eight we see
The way to make us whole;
Life planted deep within,
Which spreads into the soul.
The law of life, imparted, still
Inscribed in mind, emotion, will.

4

The law of letters leave,
The law of life pursue;
The one is old and dead,
The other fresh and new.
Dead teachings cannot help the seed;
The law of life is what we need.

5

The law of life in us,
In function now we see,
Works not by will and thought
But automatically.
It saturates, conforms to Him;
The standard model spreads within.

6

Our sins are all forgiv'n,
His life imparted too;
God is our God today,
And we're His people true.
We know Him in an inward way:
These blessings four have come to stay.

7

We're being sonized now;
The life within will do
The deep transforming work
Of making us anew.
In ages past, the work was done—
Now prayer is over—praise the Son!