

## Message Twelve

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

Hymns:

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

- Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,
- Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
- 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.
- Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Heb. 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb. 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
- Heb. 8:10 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.
- Heb. 8:11 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.
- Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."
- 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.
- Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

## OUTLINE

- 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:**

- Jer. 31:31 Indeed, days are coming, declares Jehovah, when I will make a new covenant with the house of Israel and with the house of Judah,
- Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.
- 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.
- Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Heb. 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,
- Heb. 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.
- Heb. 8:10 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.
- Heb. 8:11 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.
- Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

### **A. In the new covenant four blessings are promised:**

#### **1. Propitiation for our unrighteousnesses and the forgetting (forgiveness) of our sins—v. 12.**

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

#### **2. The imparting of the law of life by the imparting of the divine life into us—v. 10a.**

Heb. 8:10 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.

#### **3. The privilege of having God as our God and of being His people—v. 10b.**

Heb. 8:10 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.

#### **4. The function of life that enables us to know Him in the inward way of life—v. 11.**

Heb. 8:11 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.

### **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.

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

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

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

Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

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.

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

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 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

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.

Heb. 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?

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:

John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

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.

- Psa. 103:12 As far as the east is from the west, / So far has He removed our transgressions from us.
- Lev. 16:7 And he shall take the two goats and set them before Jehovah at the entrance of the Tent of Meeting.
- Lev. 16:8 And Aaron shall cast lots on the two goats: one lot for Jehovah and the other lot for Azazel.
- Lev. 16:9 And Aaron shall present the goat on which the lot for Jehovah fell, and offer it as a sin offering.
- Lev. 16:10 But the goat on which the lot for Azazel fell shall be made to stand alive before Jehovah to make expiation over it, that it may be sent away for Azazel into the wilderness.
- Lev. 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Lev. 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.
- Lev. 16:17 And no one shall be in the Tent of Meeting when he goes in to make expiation in the Holy of Holies until he comes out and has made expiation for himself and for his household and for all the congregation of Israel.
- Lev. 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
- Lev. 16:19 And he shall sprinkle some of the blood on it with his finger seven times; thus he will cleanse it and sanctify it from the uncleannesses of the children of Israel.
- Lev. 16:20 And when he has finished making expiation for the Holy of Holies and the Tent of Meeting and the altar, he shall present the live goat.
- Lev. 16:21 And Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the children of Israel and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send it away into the wilderness by means of the man who has been appointed.
- Lev. 16:22 Thus the goat shall bear away all their iniquities on itself to a solitary land, and he shall let the goat go in the wilderness.

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.

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

Luke 7:47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.

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:

Exo. 12:13 And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt.

Eph. 2:13 But now in Christ Jesus you who were once far off have become near in the blood of Christ.

- 1 Pet. 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,
- 1 Pet. 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;
- Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
- Heb. 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,
- Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.
- Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
- Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.
- Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.
- Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- Lev. 16:1 Then Jehovah spoke to Moses after the death of the two sons of Aaron, when they drew near before Jehovah and died.
- Lev. 16:2 And Jehovah said to Moses, Tell Aaron your brother that he shall not enter at just any time into the Holy of Holies inside the veil before the expiation cover, which is upon the Ark, lest he die; for I will appear in the cloud over the expiation cover.
- Lev. 16:3 In this way Aaron shall come into the Holy of Holies: with a bull of the herd for a sin offering and a ram for a burnt offering.
- Lev. 16:4 He shall put on the holy linen tunic, and linen trousers shall be upon his body, and he shall gird himself with the linen girdle and be attired with the linen turban; these are the holy garments. And he shall bathe his flesh in water and put them on.
- Lev. 16:5 And he shall take from the assembly of the children of Israel two male goats for a sin offering and one ram for a burnt offering.
- Lev. 16:6 And Aaron shall present the bull of the sin offering, which is for himself, and make expiation for himself and for his household.
- Lev. 16:7 And he shall take the two goats and set them before Jehovah at the entrance of the Tent of Meeting.
- Lev. 16:8 And Aaron shall cast lots on the two goats: one lot for Jehovah and the other lot for Azazel.
- Lev. 16:9 And Aaron shall present the goat on which the lot for Jehovah fell, and offer it as a sin offering.
- Lev. 16:10 But the goat on which the lot for Azazel fell shall be made to stand alive before Jehovah to make expiation over it, that it may be sent away for Azazel into the wilderness.
- Lev. 16:11 And Aaron shall present the bull of the sin offering, which is for himself, and shall make expiation for himself and for his household, and shall slaughter the bull of the sin offering, which is for himself.

- Lev. 16:12 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil.
- Lev. 16:13 And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.
- Lev. 16:14 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times.
- Lev. 16:15 Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bull, and sprinkle it upon the expiation cover and before the expiation cover.
- Lev. 16:16 And he shall make expiation for the Holy of Holies because of the uncleannesses of the children of Israel and because of their transgressions, for all their sins. And so he shall do for the Tent of Meeting, which dwells with them in the midst of their uncleannesses.
- Lev. 16:17 And no one shall be in the Tent of Meeting when he goes in to make expiation in the Holy of Holies until he comes out and has made expiation for himself and for his household and for all the congregation of Israel.
- Lev. 16:18 Then he shall go out to the altar that is before Jehovah and make expiation for it, and he shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar.
- Lev. 16:19 And he shall sprinkle some of the blood on it with his finger seven times; thus he will cleanse it and sanctify it from the uncleannesses of the children of Israel.
- Lev. 16:20 And when he has finished making expiation for the Holy of Holies and the Tent of Meeting and the altar, he shall present the live goat.
- Lev. 16:21 And Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the children of Israel and all their transgressions, even all their sins; and he shall put them on the head of the goat, and shall send it away into the wilderness by means of the man who has been appointed.
- Lev. 16:22 Thus the goat shall bear away all their iniquities on itself to a solitary land, and he shall let the goat go in the wilderness.
- Lev. 16:23 And Aaron shall come into the Tent of Meeting and take off the linen garments, which he put on when he went into the Holy of Holies, and leave them there.
- Lev. 16:24 And he shall bathe his body in water in a holy place and put on his garments. Then he shall come out and offer his burnt offering and the burnt offering of the people, and make expiation for himself and for the people.
- Lev. 16:25 And the fat of the sin offering he shall burn on the altar.
- Lev. 16:26 And he who lets the goat go for Azazel shall wash his clothes and bathe his body in water, and afterward he may come into the camp.
- Lev. 16:27 And the bull of the sin offering and the goat of the sin offering, whose blood was brought in to make expiation in the Holy of Holies, shall be carried forth outside the camp; and they shall burn in the fire their skins and their flesh and their dung.
- Lev. 16:28 And he who burns them shall wash his clothes and bathe his body in water, and afterward he may come into the camp.
- Lev. 16:29 And this shall become a perpetual statute for you; in the seventh month on the tenth day of the month you shall afflict your souls and not do any work, neither the native nor the sojourner who sojourns among you.
- Lev. 16:30 For on this day expiation shall be made for you, in order to cleanse you; from all your sins you shall be clean before Jehovah.
- Lev. 16:31 It is a Sabbath of complete rest for you, and you shall afflict your souls. It shall be a perpetual statute.
- Lev. 16:32 And the priest who is anointed and whose is consecrated to serve as a priest in his father's place shall make expiation; thus he shall put on the linen garments, even the holy garments.

Lev. 16:33 And he shall make expiation for the holy sanctuary, and he shall make expiation for the Tent of Meeting and for the altar, and he shall make expiation for the priests and for all the people of the congregation.

Lev. 16:34 And this shall become a perpetual statute for you, in order to make expiation for the children of Israel because of all their sins, once in the year. And just as Jehovah had commanded Moses, so he did.

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.

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb. 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

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. Psa. 27:4; 73:16-17, 25; 1 Cor. 2:9; Heb. 10:19-20.

Psa. 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Psa. 73:16 When I considered this in order to understand it, / It was a troublesome task in my sight,

Psa. 73:17 Until I went into the sanctuary of God; / Then I perceived their end.

Psa. 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.

1 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,

Heb. 10:20 Which entrance He initiated for us as a new and living way through the veil, that is, His flesh,

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).

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

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.

Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them

- even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.
- Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.
- Ezek. 36:27 And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.
- Heb. 8:10 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.
- Heb. 8:11 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.
- Heb. 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

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).

- Heb. 13:20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant,
- Heb. 9:14 How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?
- Rev. 7:14 And I said to him, My lord, you know. And he said to me, These are those who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb.
- Rev. 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.
- Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

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

- Heb. 8:10 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.
- 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.

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.



- 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.
- 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.
- 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.
- Rom. 8:3 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,
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- 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.
- Prov. 30:19 The way of an eagle in the sky, / The way of a serpent upon a rock, / The way of a ship in the midst of the sea, / And the way of a man with a maiden.
- Isa. 40:30 Although youths will faint and become weary, / And young men will collapse exhausted;
- Isa. 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.
- 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:
- Rom. 8:1 There is now then no condemnation to those who are in Christ Jesus.
- 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.
- Rom. 8:3 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,
- Rom. 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.
- Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.
- Rom. 8:8 And those who are in the flesh cannot please God.
- Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom. 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;

- Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.
- Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
- Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
- Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- Rom. 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.
- Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.
- Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- Rom. 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?
- Rom. 8:25 But if we hope for what we do not see, we eagerly await it through endurance.
- Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
- Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom. 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.
- Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?
- Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
- Rom. 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
- Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
- Rom. 8:37 But in all these things we more than conquer through Him who loved us.
- Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
- Rom. 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.

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.

- Rom. 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.
- Rom. 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
- Rom. 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.
- Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
- Rom. 7:22 For I delight in the law of God according to the inner man,
- Rom. 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
- 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.

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.

- 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.
- Heb. 8:10 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.
- 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.
- Rom. 8:3 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,
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

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.

- 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.
- Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

- Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
- Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.
- Rom. 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;
- Rom. 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;
- Rom. 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.
- Rom. 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.
- Rom. 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.
- Rom. 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.
- Rom. 12:12 Rejoice in hope; endure in tribulation; persevere in prayer.
- Rom. 12:13 Contribute to the needs of the saints; pursue hospitality.
- Rom. 12:14 Bless those who persecute you; bless and do not curse.
- Rom. 12:15 Rejoice with those who rejoice; weep with those who weep.
- Rom. 12:16 Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.
- Rom. 12:17 Repay no one evil for evil; take forethought for things honorable in the sight of all men.
- Rom. 12:18 If possible, as far as it depends on you, live in peace with all men.
- Rom. 12:19 Do not avenge yourselves, beloved, but give place to the wrath of God, for it is written, “Vengeance is Mine, I will repay, says the Lord.”
- Rom. 12:20 But “if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire upon his head.”
- Rom. 12:21 Do not be conquered by evil, but conquer evil with good.
- Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

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):

- 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.
- Heb. 8:10 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.

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.

- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- 2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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.

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.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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:

Phil. 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

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.

Rom. 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.

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

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

1 Thes. 5:16 Always rejoice,

1 Thes. 5:17 Unceasingly pray,

1 Thes. 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.

1. We must cease from our own struggling and striving—Gal. 2:20a; cf. Rom. 7:15-20:

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Rom. 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.

Rom. 7:16 But if what I do not will, this I do, I agree with the law that it is good.

Rom. 7:17 Now then it is no longer I that work it out, but sin that dwells in me.

Rom. 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.

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

Rom. 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.

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.

Rom. 7:1 Or are you ignorant, brothers (for I speak to those who know the law), that the law lords it over the man as long as he lives?

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

- Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
- Rom. 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.
- Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
- Rom. 7:7 What then shall we say? Is the law sin? Absolutely not! But I did not know sin except through the law; for neither did I know coveting, except the law had said, "You shall not covet."
- Rom. 7:8 But sin, seizing the opportunity through the commandment, worked out in me coveting of every kind; for without the law sin is dead.
- Rom. 7:9 And I was alive without the law once; but when the commandment came, sin revived and I died.
- Rom. 7:10 And the commandment, which was unto life, this very commandment was found to me to be unto death.
- Rom. 7:11 For sin, seizing the opportunity through the commandment, deceived me and through it killed me.
- Rom. 7:12 So then the law is holy, and the commandment holy and righteous and good.
- Rom. 7:13 Did then that which is good become death to me? Absolutely not! But sin did, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful.
- Rom. 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.
- Rom. 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.
- Rom. 7:16 But if what I do not will, this I do, I agree with the law that it is good.
- Rom. 7:17 Now then it is no longer I that work it out but sin that dwells in me.
- Rom. 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.
- Rom. 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.
- Rom. 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.
- Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
- Rom. 7:22 For I delight in the law of God according to the inner man,
- Rom. 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
- Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Rom. 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.
- Rom. 8:1 There is now then no condemnation to those who are in Christ Jesus.
- 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.
- Rom. 8:3 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,
- Rom. 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.
- Rom. 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.
- Rom. 8:8 And those who are in the flesh cannot please God.
- Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom. 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;
- Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.
- Rom. 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
- Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
- Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- Rom. 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.
- Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.
- Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- Rom. 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?
- Rom. 8:25 But if we hope for what we do not see, we eagerly await it through endurance.
- Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
- Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom. 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.
- Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?
- Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
- Rom. 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.

- Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- Rom. 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
- Rom. 8:37 But in all these things we more than conquer through Him who loved us.
- Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
- Rom. 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.

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.

- Rom. 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.

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.

- Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.

d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.

- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 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.
- Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

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:

- Rom. 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
- Rom. 10:13 For "whoever calls upon the name of the Lord shall be saved."
- 1 Thes. 5:17 Unceasingly pray,
- Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
- Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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.

- Phil. 4:13 I am able to do all things in Him who empowers me.
- Phil. 4:23 The grace of the Lord Jesus Christ be with your spirit.

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.



- 2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.  
 2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.  
 Matt. 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

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:

- Mark 4:3 Listen! Behold, the sower went out to sow.  
 Mark 4:14 The sower sows the word.  
 Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,  
 Mark 4:27 And sleeps and rises night and day, and the seed sprouts and lengthens-how, he does not know.  
 Mark 4:28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.  
 Mark 4:29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

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.

- Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.  
 Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

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:

- 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.  
 Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

- 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.

- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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:**

Heb. 8:10 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.

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.

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

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

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.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Gen. 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Rom. 9:24 Even us, whom He has also called, not only from among the Jews but also from among the Gentiles?

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).

Psa. 16:5 Jehovah is the portion of my inheritance and of my cup; / You maintain my lot.

Lev. 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Luke 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed,

Luke 4:19 To proclaim the acceptable year of the Lord, the year of jubilee."

Luke 15:17 But when he came to himself, he said, How many of my father's hired servants abound in bread, but I am perishing here in famine!

Luke 15:18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you.

Luke 15:19 I am no longer worthy to be called your son; make me like one of your hired servants.

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

- Luke 15:21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.
- Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
- Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,
- Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

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.

2 Cor. 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.

B. For us to be God's people means that we are His inheritance—Eph. 1:11, 14, 18; 3:21:

- Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

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.

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

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.

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

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).

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

**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:**

Heb. 8:11 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.

Jer. 31:34 And they will no longer teach, each man his neighbor and each man his brother, saying, Know Jehovah; for all of them will know Me, from the little one among them even to the great one among them, declares Jehovah, for I will forgive their iniquity, and their sin I will remember no more.

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:

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

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

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).

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

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.

Heb. 8:10 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.

1 John 2:27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

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.

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

Isa. 26:3 You will keep the steadfast of mind / In perfect peace / Because he trusts in You.

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.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

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.**

- 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.
- Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.
- Rom. 16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.
- Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Gal. 4:26 But the Jerusalem above is free, which is our mother;
- Gal. 4:27 For it is written, "Rejoice, barren one who does not bear; break forth and shout, you who are not travailing, because many are the children of her who is desolate rather than of her who has her husband."
- Gal. 4:28 But you, brothers, in the way Isaac was, are children of promise.
- Gal. 4:31 So then, brothers, we are not children of the maidservant but of the free woman.