

# Message Two

## The Kernel of the Book of Jeremiah

Hymns:

Scripture Reading: Jer. 2:13; 17:9; 13:23; 23:5-6; 33:16; 31:33-34

- Jer.2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.
- Jer.17:9 The heart is deceitful above all things, / And it is incurable; / Who can know it?
- Jer.13:23 Can the Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are accustomed to do evil.
- Jer.23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.
- Jer.23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.
- Jer.33:16 In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.
- 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.

### OUTLINE

- I. **The kernel of the book of Jeremiah includes three matters—what God wants from us, what we are in our fallen condition, and what Christ is to us; in order to see these three things, we need to “crack” the shell of Jeremiah and concentrate on the kernel inside, which is the complete teaching of the entire Bible.**
- II. **What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that our God is the fountain of living waters:**

Jer.2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

- A. God's intention in His economy is to be the fountain, the source, of living waters to satisfy us for our enjoyment; He wants us to take Him as the source, the fountain, of our being; the only way to take God as the fountain of living waters is to drink of Him day by day—v. 13; 1 Cor. 12:13; Rom. 11:36:

Jer.2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

1. This requires us to call on the Lord continually (with thanking, rejoicing, praying, and praising) and draw water with rejoicing from Him as the fountain of living waters—Isa. 12:3-4; John 4:10, 14; Rom. 10:12; 1 Thes. 5:16-18; 4:3a.

Isa. 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,  
Isa. 12:4 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.  
John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.  
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.  
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;  
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 Thes. 4:3 For this is the will of God, your sanctification: that you abstain from fornication;

2. Isaiah 12:3 shows that the way to receive God as our salvation is to draw water from the springs of salvation, that is, to drink Him—Psa. 36:8; John 4:14; 7:37; 1 Cor. 12:13; Rev. 22:17; 1 Chron. 16:8; Psa. 105:1; 116:1-4, 12-13, 17:

Isa. 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,  
Psa. 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.  
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.  
John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.  
1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.  
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.  
1 Chron. 16:8 Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples.  
Psa. 105:1 Give thanks to Jehovah; call upon His name; / Make known His deeds among the peoples.  
Psa. 116:1 I love Jehovah because He hears / My voice, my supplications,  
Psa. 116:2 Because He inclines His ear to me; / Therefore I will call upon Him all my days.  
Psa. 116:3 The bonds of death encompassed me, / And the distresses of Sheol fell upon me; / I fell upon trouble and sorrow.  
Psa. 116:4 But I called upon the name of Jehovah. / O Jehovah, I pray, deliver my soul.  
Psa. 116:12 What shall I return to Jehovah / For all His benefits toward me?  
Psa. 116:13 I will take up the cup of salvation / And call upon the name of Jehovah.  
Psa. 116:17 To You I will offer a sacrifice of thanksgiving, / And I will call upon the name of Jehovah.

- a. To be our salvation, the Triune God was processed to become the life-giving Spirit as the living water, the water of life; God's practical salvation is the processed Triune God

Himself as the living water—1 Cor. 15:45; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17.

- 1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- 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. 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- 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. 22:17 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.

b. The fountain is the source, the spring is the gushing up, the issue, of the source, and the river is the flow; the term the springs of salvation implies that salvation is the source, that is, the fountain; God as our salvation is the fountain (Isa. 12:2), Christ is the springs of salvation for our enjoyment and experience (John 4:14), and the Spirit is the flow of this salvation within us (7:38-39).

- Isa. 12:2 God is now my salvation; / I will trust and not dread; / For Jah Jehovah is my strength and song, / And He has become my salvation.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

c. In order to enjoy salvation, we need to realize that the Lord Himself is our salvation, strength, and song and that by calling on His name we may draw water with rejoicing out of the springs of salvation—Isa. 12:2-3.

- Isa. 12:2 God is now my salvation; / I will trust and not dread; / For Jah Jehovah is my strength and song, / And He has become my salvation.
- Isa. 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

d. The way to draw water out of the springs of the divine salvation includes repenting, calling, singing, thanking, praising, and making God’s saving deeds known—vv. 4-6.

- Isa. 12:4 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.
- Isa. 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!

Isa. 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

- B. When the living water enters into us, it permeates us, passes through our entire being, and is assimilated by us, causing us to be nourished, transformed, conformed, and glorified—v. 3; John 4:10, 14; Rom. 12:2; 8:29-30.

Isa. 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

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. 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.

- C. “The water that I will give him will become in him a fountain of water springing up into eternal life”—John 4:14b:

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

1. The Triune God flows in the Divine Trinity in three stages: the Father is the fountain, the Son is the springs, and the Spirit is the river.

2. The flowing of the Triune God is “into eternal life”:

a. The New Jerusalem is the totality of the eternal life, and the word into means “to become”; thus, into eternal life means to become the totality of the eternal life, the New Jerusalem.

b. By drinking the living water, we become the New Jerusalem, the totality of the eternal life, the destination of the flowing Triune God.

- D. God’s goal in being the fountain of living waters is to produce the church as His increase to be His fullness for His expression; this is the heart’s desire, the good pleasure, of God in His economy—Jer. 2:13; Lam. 3:22-24; 1 Cor. 1:9; Eph. 1:5, 9, 22-23.

Jer.2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

Lam. 3:22 It is Jehovah’s lovingkindness that we are not consumed, / For His compassions do not fail;

Lam. 3:23 They are new every morning; / Great is Your faithfulness.

Lam. 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
- E. Nothing apart from God as the fountain of living waters can quench our thirst and satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression—Rev. 22:1, 17.
- 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. 22:17 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.
- F. We need to realize that whenever God’s people are short of the Spirit of life as the water of life, they will have problems; when God’s people have an abundance of the saving Spirit as the living water, their problems among themselves and with God are solved—Exo. 17:1-7; Num. 20:2-13.
- Exo. 17:1 And all the assembly of the children of Israel journeyed from the wilderness of Sin by their stages according to the command of Jehovah and encamped in Rephidim, and there was no water for the people to drink.
- Exo. 17:2 Therefore the people contended with Moses and said, Give us water that we may drink. And Moses said to them, Why are you contending with me? Why do you test Jehovah?
- Exo. 17:3 So the people thirsted there for water, and the people murmured against Moses and said, For what reason did you bring us up out of Egypt; to kill us and our children and our livestock with thirst?
- Exo. 17:4 So Moses cried out to Jehovah, saying, What shall I do with this people? A little more, and they will stone me.
- Exo. 17:5 And Jehovah said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand your staff with which you struck the River, and go.
- Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.
- Exo. 17:7 And he called the name of the place Massah and Meribah, because of the contention of the children of Israel and because they tested Jehovah, saying, Is Jehovah among us or not?
- Num. 20:2 And there was no water for the assembly, and they gathered themselves together against Moses and against Aaron.
- Num. 20:3 And the people contended with Moses and spoke, saying, If only we had expired when our brothers expired before Jehovah!
- Num. 20:4 Why then have you brought the congregation of Jehovah into this wilderness for us and our livestock to die there?
- Num. 20:5 Why then did you bring us up out of Egypt, to bring us to this wretched place? It is not a place of grain or figs or vines or pomegranates, and there is not even water to drink.
- Num. 20:6 And Moses and Aaron went from before the congregation to the entrance of the Tent of Meeting and fell upon their faces, and the glory of Jehovah appeared to them.
- Num. 20:7 Then Jehovah spoke to Moses, saying,
- Num. 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
- Num. 20:9 And Moses took the rod from before Jehovah, as He had commanded him.
- Num. 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?
- Num. 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.

Num. 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.

Num. 20:13 These are the waters of Meribah, where the children of Israel contended with Jehovah, and He was sanctified among them.

### III. Another aspect of the kernel of the book of Jeremiah is the exposure of what we are in our fallen condition:

A. “The heart is deceitful above all things, / And it is incurable; / Who can know it?”—17:9:

Jer.17:9 The heart is deceitful above all things, / And it is incurable; / Who can know it?

1. Even this word regarding the deceitful and incurable heart of man is related to God’s economy with His dispensing; although man’s heart is corrupt and deceitful and its condition is incurable, even such a heart can be a tablet upon which God writes His law of life—31:33; cf. 2 Cor. 3:3.

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.

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. This reveals that God has a way to impart Himself into man; once He has come into man, God will spread from man’s spirit into his heart; this is God’s way, according to His economy, to deal with the heart of fallen man.

B. “Can the Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are accustomed to do evil”—Jer. 13:23:

Jer.13:23 Can the Cushite change his skin, / Or the leopard his spots? / Then you also may be able to do good, / Who are accustomed to do evil.

1. Having forsaken God as the source, the fountain of living waters (2:13), Israel became evil, having an unchangeable and sinful nature, like the Cushite’s skin and the leopard’s spots, which cannot be changed; this exposes the true condition of fallen man.

Jer.2:13 For My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.

2. As fallen human beings, in ourselves and by ourselves and with ourselves we are incurable and unchangeable—Rom. 7:18; Matt. 12:34-35; 15:7-11, 18-20; 1 Chron. 28:9; cf. Ezek. 36:26-27; Jer. 32:39-40.

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.

Matt. 12:34 Offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

Matt. 12:35 The good man, out of his good treasure, brings forth good things, and the evil man, out of his evil treasure, brings forth evil things.

Matt. 15:7 Hypocrites! Well has Isaiah prophesied concerning you, saying,

Matt. 15:8 “This people honors Me with their lips, but their heart stays far away from Me;

Matt. 15:9 But in vain do they worship Me, teaching as teachings the commandments of men.”

Matt. 15:10 And He called the crowd to Him and said to them, Hear and understand:



- Matt. 15:11 It is not that which enters into the mouth that defiles the man; but that which proceeds out of the mouth, this defiles the man.
- Matt. 15:18 But the things which proceed out of the mouth come out of the heart, and those defile the man.
- Matt. 15:19 For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies.
- Matt. 15:20 These are the things which defile the man, but eating with unwashed hands does not defile the man.
- 1 Chron. 28:9 And you, Solomon my son, know the God of your father, and serve Him with your whole heart and with a willing soul, for Jehovah searches all the hearts and understands every imagination of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you away forever.
- 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.
- Jer.32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.
- Jer.32:40 And I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me.

C. Everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness; how much we realize concerning ourselves depends on how much we see the Lord—Isa. 6:5; John 12:41; Job 42:5-6; cf. Luke 5:8:

- Isa. 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
- John 12:41 These things said Isaiah because he saw His glory and spoke concerning Him.
- Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
- Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.
- Luke 5:8 And when Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord.

1. The more we see the Lord and are exposed, the more we are cleansed; our fellowship with the Lord needs to be maintained by the constant cleansing of the Lord's blood—1 John 1:7, 9.

- 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.

2. In the New Testament sense, seeing God equals gaining God in our personal experience; to gain God is to receive God in His element, in His life, and in His nature that we may become God in life and nature but not in the Godhead.

3. Seeing God transforms us (2 Cor. 3:16,18; Matt. 5:8), because in seeing God we receive His element into us, and our old element is discharged; to see God is to be transformed into the glorious image of Christ, the God-man, that we may express God in His life and represent Him in His authority.

- 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. 5:8 Blessed are the pure in heart, for they shall see God.

4. The very God whom we look at today is the consummated Spirit, and we can look at Him in our spirit; in our morning watch, even if only for fifteen or twenty minutes, we have time to be with the Lord, time to remain in the Spirit.

5. We can pray-read His Word, talk to Him, or pray to Him with short prayers; then we will have the sensation that we are receiving something of God's element, that we are absorbing the riches of God into our being; in this way we are under the divine transformation day by day; this is altogether by our looking at the very consummated God as the Spirit in our spirit.

6. The more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:6; Matt. 16:24; Luke 9:23; 14:26.

Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

Luke 14:26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

#### **IV. The third matter in the kernel of the book of Jeremiah is what Christ is to us:**

A. “Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot.../ And this is His name by which He will be called: / Jehovah our righteousness”—23:5-6; cf. 33:16:

Jer.23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.

Jer.23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.

Jer.33:16 In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.

1. Jehovah our righteousness refers to Christ in His divinity, and a righteous Shoot, to Christ in His humanity.

2. The name here, Jehovah our righteousness, indicates that Christ, as a descendant of David, is not merely a man but is also the very Jehovah who created the heavens and the earth, selected Abraham, established the race of Israel, and was the Lord of David, the One whom he called Lord (Matt. 22:42-45; cf. Rev. 5:5; 22:16); Christ came as a Shoot of David (the son of David) who is Jehovah Himself (the Lord of David) to be the righteousness of God's people (1 Cor. 1:30):

Matt. 22:42 Saying, What do you think concerning the Christ? Whose son is He? They said to Him, David's.

Matt. 22:43 He said to them, How then does David in spirit call Him Lord, saying,

Matt. 22:44 “The Lord said to my Lord, Sit at My right hand until I put Your enemies underneath Your feet”?

Matt. 22:45 If then David calls Him Lord, how is He his son?



- Rev. 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.
- Rev. 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.
- 1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

a. With His redemption as the basis, we can believe into Christ to receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26) and clothe us with Christ as the robe of righteousness (Isa. 61:10).

- Acts 10:43 To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.
- Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
- Rom. 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.
- Isa. 61:10 I will rejoice greatly in Jehovah, / My soul will exult in my God; / For He has clothed me with the garments of salvation, / He has wrapped me with the robe of righteousness; / I am like a bridegroom who wears the headdress of the priest, / And like a bride who adorns herself with her jewels.

b. This opens the way for Christ as the embodiment of the Triune God (Col. 2:9) to enter into us as our life (3:4a), our inner law of life (Jer. 31:33), and our everything in order to dispense Himself into our entire being for the accomplishing of God's eternal economy.

- Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,
- Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- 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.

B. Christ Himself is the new covenant, the new testament, of life given to us by God—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12:

- Isa. 42:6 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;
- Isa. 49:8 Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances,
- 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.”

1. In Greek the same word is used for both covenant and testament:

- a. A covenant and a testament are the same, but when the maker of the covenant is living, it is a covenant, and when he has died, it is a testament; a testament in today’s terms is a will.
- b. A covenant is an agreement containing some promises to accomplish certain things for the covenanted people, while a testament is a will containing certain accomplished things that are bequeathed to the inheritor—9:16-17; cf. Deut. 11:29; 28:1, 15; Jer. 31:31-32.

- Heb. 9:16 For where there is a testament, the death of him who made the testament must of necessity be established.
- Heb. 9:17 For a testament is confirmed in the case of the dead, since it never has force when he who made the testament is living.
- Deut. 11:29 And when Jehovah your God brings you into the land which you are entering to possess, you shall put the blessing upon Mount Gerizim and the curse upon Mount Ebal.
- Deut. 28:1 And if you listen diligently to the voice of Jehovah your God and are certain to do all His commandments, which I am commanding you today, Jehovah your God will set you high above all the nations of the earth;
- Deut. 28:15 But if you do not listen to the voice of Jehovah your God and are not certain to do all His commandments and His statutes, which I am commanding you today, all these curses will come upon you and overtake you.
- 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.

2. The old covenant of the law is a portrait of God, but the new covenant of grace is the person of God—John 1:16-17:

- John 1:16 For of His fullness we have all received, and grace upon grace.
- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
- a. When we believe into Christ, the person of this portrait comes into us, and He fulfills in us the righteous requirements of the law as we walk according to the spirit and set our mind on the spirit—Ezek. 36:26-27; Rom. 8:2, 4, 6, 10.
- 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.

- 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. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

b. Through His death Christ fulfilled the demands of God’s righteousness according to His law and enacted the new covenant (6:23; 3:21; 10:3-4; Luke 22:20; Heb. 9:16-17), and in His resurrection He became the new covenant with all its bequests (1 Cor. 15:45b; Isa. 42:6; Phil. 1:19).

- Rom. 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- Rom. 3:21 But now, apart from the law, the righteousness of God has been manifested, witness being borne to it by the Law and the Prophets;
- Rom. 10:3 For because they were ignorant of God’s righteousness and sought to establish their own righteousness, they were not subject to the righteousness of God.
- Rom. 10:4 For Christ is the end of the law unto righteousness to everyone who believes.
- 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.
- Heb. 9:16 For where there is a testament, the death of him who made the testament must of necessity be established.
- Heb. 9:17 For a testament is confirmed in the case of the dead, since it never has force when he who made the testament is living.
- 1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.
- Isa. 42:6 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;
- 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,

c. In His ascension Christ opened the scroll of the new covenant concerning God’s economy, and in His heavenly ministry as the Mediator, the Executor, He is carrying out its contents—Rev. 5:1-5; Heb. 8:6; 9:15; 12:24.

- Rev. 5:1 And I saw on the right hand of Him who sits upon the throne a scroll written within and on the back, sealed up with seven seals.
- Rev. 5:2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the scroll and to break its seals?
- Rev. 5:3 And no one in heaven nor on the earth nor under the earth was able to open the scroll or look into it.
- Rev. 5:4 And I wept much because no one was found worthy to open the scroll or look into it.
- Rev. 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.
- Heb. 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
- Heb. 9:15 And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance.

Heb. 12:24 And to Jesus, the Mediator of a new covenant; and to the blood of sprinkling, which speaks something better than that of Abel.

- d. As the Lion of the tribe of Judah, Christ overcame and defeated Satan, as the redeeming Lamb, Christ took away the sin and sins of fallen man, and as the seven Spirits, Christ infuses us with Himself as the contents of the scroll of the new covenant—Rev. 5:5-6; John 1:29.

Rev. 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

- e. God's salvation, God's blessings, and all of God's riches have been covenanted to us, and this covenant is Christ; the reality of all the hundreds of bequests in the New Testament is Christ; God has willed Himself in Christ as the Spirit to us—Gen. 22:18a; Gal. 3:14; 1 Cor. 1:30; 15:45b; Eph. 1:3; 3:8; John 20:22.

Gen. 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

3. Our spirit is the "bank account" of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us—Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.

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. 8:10 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.

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

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.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

4. The center, the content, and the reality of the new covenant is the inner law of life (Rom. 8:2); in its essence this law refers to the divine life, and the divine life is the Triune God, who is embodied in the all-inclusive Christ and realized as the life-giving Spirit (Col. 2:9; 1 Cor. 15:45); He is the One who has been processed and consummated to be everything to His chosen people:

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.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

a. In the new covenant God puts Himself into His chosen people as their life, and this life is a law, a spontaneous power and an automatic principle—Heb. 8:10; Rom. 8:2.

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.

b. According to its life, the law of the new covenant is the processed Triune God, and according to its function, it is the almighty divine capacity; this capacity can do everything in us for the carrying out of God’s economy.

c. In essence this law is God in Christ as the Spirit, and in function it has the capacity to deify us (vv. 2, 10, 6, 11, 28-29); furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:3-8; Eph. 4:11, 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. 8:10 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.

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;

1 Cor. 12:27 Now you are the body of Christ, and members individually.

Eph. 5:30 Because we are members of His Body.

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.
- Eph. 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
- Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

d. The writing of the law of life on our heart corresponds to the New Testament teaching concerning the spreading of the divine life from the center of our being, which is our spirit, to the circumference, which is our heart (Heb. 8:10; Rom. 8:9; Eph. 3:17); God writes His law on our heart by moving from our spirit into our heart to inscribe what He is into our being (2 Cor. 3:3).

- 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. 8:9 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.
- Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- 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.

e. Through the spontaneous, automatic function of the divine life within us, we have the capacity to know God, to live God, and even to become God in His life and nature but not in His Godhead so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 3:16-21.

- Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
- Eph. 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
- Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.