

Message Eight

God's Economy with His Dispensing in the Book of Jeremiah

Hymns:

Scripture Reading: Jer. 2:13; 15:16; 17:7-8, 19-27; 23:5-6; 31:31-34; Heb. 8:8-12

- 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. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- Jer. 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
- Jer. 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.
- Jer. 17:19 Thus said Jehovah to me, Go and stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem,
- Jer. 17:20 And say to them, Hear the word of Jehovah, O kings of Judah and all Judah and all the inhabitants of Jerusalem who enter through these gates:
- Jer. 17:21 Thus says Jehovah, Take heed to your souls and bear no burden on the Sabbath day, nor bring anything through the gates of Jerusalem.
- Jer. 17:22 And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.
- Jer. 17:23 But they did not listen or incline their ear; rather they stiffened their neck that they might not hear or receive correction.
- Jer. 17:24 But if indeed you listen to Me, declares Jehovah, and bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day and do not do any work on it,
- Jer. 17:25 Then kings and princes who sit on the throne of David, riding on chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, will come through the gates of this city; and this city will be inhabited forever.
- Jer. 17:26 And they will come from the cities of Judah and the places surrounding Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the Negev, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing thanksgiving to the house of Jehovah.
- Jer. 17:27 But if you do not listen to Me to sanctify the Sabbath day and not to bear a burden when coming in through the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem and will not be extinguished.
- 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. 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."

OUTLINE

I. **Jeremiah 17:7-8 says, “Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. / And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit”:**

- Jer. 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
- Jer. 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.

A. These verses can be understood in two different ways—according to the natural understanding or according to God’s economy; these verses are not concerned with a shallow matter of trusting in God to receive material blessings; actually, these verses refer to God’s economy carried out by His dispensing:

1. The revelation here reveals that according to God’s economy, the one who trusts in God is like a tree transplanted beside water, signifying God as the fountain of living waters (2:13a); we not only trust in God, but also God Himself is our trust in Him.

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. The tree grows beside water by absorbing all the riches of the water into it; this is a picture of God’s dispensing; in order to receive the divine dispensing, we as the trees must absorb God as the living water to be dispensed into our being in order to become our very constituent.

B. The thought here is the same as that in 1 Corinthians 3:6, where Paul says, “I planted,

Apollos watered, but God caused the growth”; the watering is for the tree’s absorbing, and the absorbing is the receiving of God’s dispensing:

1 Cor. 3:6 I planted, Apollos watered, but God caused the growth.

1. The tree grows with God as the Supplier and the supply; the supply is the riches of the supplying God dispensed into us as the plants so that we may grow into God’s measure; eventually, the plants and God, God and the plants, become one, having the same element, essence, constitution, and appearance—Col. 2:19.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

2. We all need to see the crucial significance of absorbing God as the living water that we may be constituted with His element and essence and grow with the growth of God; where the growth in life is lacking, the believers’ Christian life will be a mess, the church life will be damaged, and the Body life will be destroyed.

3. In order to grow in life for the building up of the Body of Christ, we need to absorb God by taking root downward and bearing fruit upward (Isa. 37:31); this means that we need to have hidden times of fellowship with God (Matt. 6:6; 14:22-23); the empowering, enlightening, enjoying of rest, rejoicing, believing, solving of problems, overcoming of trials, temptations, and hardships, and comforting for a Christian all depend upon his secret fellowship with God through prayer and God’s word (Dan. 6:10; Col. 4:2; 2 Tim. 3:14-17).

Isa. 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

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.

Dan. 6:10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving,

2 Tim. 3:14 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them

2 Tim. 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

II. In Jeremiah 17:19-27 we have a word about keeping God’s Sabbath; the way to keep God’s Sabbath is to enjoy Him, to rest in Him, and to be satisfied in Him as the fountain of living waters—2:13:

Jer. 17:19 Thus said Jehovah to me, Go and stand in the gate of the sons of the people, through which the kings of Judah come in and through which they go out, and in all the gates of Jerusalem,

Jer. 17:20 And say to them, Hear the word of Jehovah, O kings of Judah and all Judah and all the inhabitants of Jerusalem who enter through these gates:

Jer. 17:21 Thus says Jehovah, Take heed to your souls and bear no burden on the Sabbath day, nor bring

- anything through the gates of Jerusalem.
- Jer. 17:22 And do not bring out any burden from your houses on the Sabbath day, nor do any work; but sanctify the Sabbath day, as I commanded your fathers.
- Jer. 17:23 But they did not listen or incline their ear; rather they stiffened their neck that they might not hear or receive correction.
- Jer. 17:24 But if indeed you listen to Me, declares Jehovah, and bring no burden through the gates of this city on the Sabbath day, but sanctify the Sabbath day and do not do any work on it,
- Jer. 17:25 Then kings and princes who sit on the throne of David, riding on chariots and on horses, they and their princes, the men of Judah and the inhabitants of Jerusalem, will come through the gates of this city; and this city will be inhabited forever.
- Jer. 17:26 And they will come from the cities of Judah and the places surrounding Jerusalem and from the land of Benjamin and from the lowland and from the hill country and from the Negev, bringing burnt offerings and sacrifices and meal offerings and frankincense and bringing thanksgiving to the house of Jehovah.
- Jer. 17:27 But if you do not listen to Me to sanctify the Sabbath day and not to bear a burden when coming in through the gates of Jerusalem on the Sabbath day, then I will kindle a fire in its gates, and it will devour the palaces of Jerusalem and will not be extinguished.
- 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. In Exodus 31:12-17, after a long record concerning the building up of God's dwelling place, there is a repetition of the commandment to keep the Sabbath; according to Colossians 2:16-17 and Matthew 11:28-30, Christ is the reality of the Sabbath rest—Heb. 4:7-9; Isa. 30:15a:
- Exo. 31:12 And Jehovah spoke to Moses, saying,
- Exo. 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.
- Exo. 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.
- Exo. 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.
- Exo. 31:16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.
- Exo. 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.
- Col. 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
- Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.
- Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.
- Matt. 11:30 For My yoke is easy and My burden is light.
- Heb. 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."
- Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- Heb. 4:9 So then there remains a Sabbath rest for the people of God.
- Isa. 30:15 For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; / But you were not willing,

1. If we only know how to work for the Lord but do not know how to rest with Him, we are acting contrary to the divine principle:

a. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority was about to be exercised for the subduing of His enemy, Satan; as long as man expresses God and deals with God's enemy, God is satisfied and can rest—Gen. 1:26, 31; 2:1-2.

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. 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.

Gen. 2:1 Thus the heavens and the earth and all their host were finished.

Gen. 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

b. Later, the seventh day was commemorated as the Sabbath (Exo. 20:8-11); God's seventh day was man's first day; after man was created, he did not join in God's work; he entered into God's rest.

Exo. 20:8 Remember the Sabbath day so as to sanctify it.

Exo. 20:9 Six days you shall labor and do all your work,

Exo. 20:10 But the seventh day is a Sabbath to Jehovah your God; you shall not do any work, you nor your son nor your daughter, your male servant nor your female servant, nor your cattle nor the sojourner with you, who is within your gates.

Exo. 20:11 For in six days Jehovah made heaven and earth, the sea and all that is in them, and rested on the seventh day; therefore Jehovah blessed the Sabbath day and sanctified it.

2. Man was created not to work first but to be satisfied with God and rest with God; with God it is a matter of working and resting, but with man it is a matter of resting and working; it is a divine principle that after a full enjoyment of God, we may work together with Him—cf. Matt. 11:28-30:

Matt. 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt. 11:30 For My yoke is easy and My burden is light.

a. If we do not know how to enjoy God Himself and how to be filled with God, we will not know how to work with Him and be one with Him in His divine work; man enjoys what God has accomplished in His work.

b. On the day of Pentecost the disciples were filled with the Spirit, which means that they were filled with the enjoyment of Christ as the heavenly wine; only after they were filled with this enjoyment did they begin to work with God in oneness with Him—Acts 2:4a, 12-14.

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?

Acts 2:13 But others jeered and said, They are full of new wine!

Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.

- B. As God's people, we must bear a sign that we rest with God, enjoy God, and are filled up with God first; then we work with the very One who fills us; furthermore, we not only work with God but also work by being one with God, having Him as our strength to work and our energy to labor—Exo. 31:13, 17.

Exo. 31:13 Speak also to the children of Israel, saying, You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you.

Exo. 31:17 It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed.

- C. In the church life we may do many things without first enjoying the Lord and without serving the Lord by being one with the Lord; that kind of service results in spiritual death and the loss of the fellowship in the Body—vv. 14-15.

Exo. 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.

Exo. 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.

- D. The work of the Lord to build up the church should begin with the enjoyment of God, which will indicate that we do not work for God by our own strength but by enjoying Him and being one with Him; this is to keep the principle of the Sabbath with Christ as the inner rest in our spirit—1 Cor. 3:9; 15:58; 16:10; 2 Cor. 6:1a.

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Cor. 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

III. The book of Jeremiah is an abstract of the entire Bible; Jeremiah's prophecy indicates that only Christ can fulfill God's economy and only Christ is the answer to God's requirements in His economy; the picture portrayed by Jeremiah shows that we are nothing and that Christ is everything to us:

- A. Jeremiah speaks of Christ, in the fulfilling of God's economy, being our righteousness and our redemption (23:5-6), of God being the fountain of living waters (2:13), of Christ being our food (15:16), and of Christ as the reality of the new covenant with all its blessings (31:31-34; Heb. 8:8-12):

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. 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. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.
- 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. On the one hand, we may say that the new covenant is synonymous with God's economy, being the contents and substance of God's economy—Jer. 31:31-34; Job 10:13; cf. Eph. 3:9:

- 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.
- Job 10:13 But You have hidden these things in Your heart; / I know that this is with You:
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

- a. All the major items of the new covenant are the contents of God's economy and His dispensing with both His judicial redemption and organic salvation to deify us for the building up of the Body of Christ, consummating in the New Jerusalem.
- b. The apostles' ministry is the ministry for God's new covenant economy; it is the new covenant ministry that is centered on the economy of God—1 Tim. 1:3-4; cf. 2 Cor. 3:3, 6.

- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 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. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2. On the other hand, we may say that the new covenant is the way that God fulfills, or accomplishes, His economy; 2 Corinthians reveals that the ministry of the new covenant is for the accomplishment of God's eternal economy—2:12—4:1.

- 2 Cor. 2:12 Furthermore, when I came to Troas for the gospel of Christ and a door was open to me in the Lord,
- 2 Cor. 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.
- 2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.
- 2 Cor. 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:
- 2 Cor. 2:16 To some a savor out of death unto death, and to the others a savor out of life unto life. And who is sufficient for these things?
- 2 Cor. 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.
- 2 Cor. 3:1 Are we beginning again to commend ourselves? Or do we need, as some do, letters of commendation to you or from you?
- 2 Cor. 3:2 You are our letter, inscribed in our hearts, known and read by all men,
- 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. 3:4 And such confidence we have through Christ toward God,
- 2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
- 2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 2 Cor. 3:7 Moreover if the ministry of death, engraved in stone in letters, came about in glory, so that the sons of Israel were not able to gaze at the face of Moses because of the glory of his face, a glory which was being done away with,
- 2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?
- 2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.
- 2 Cor. 3:10 For also that which has been glorified in this respect has not been glorified on account of the surpassing glory.
- 2 Cor. 3:11 For if that which was being done away with was through glory, much more that which remains is in glory.
- 2 Cor. 3:12 Therefore since we have such hope, we use much boldness,
- 2 Cor. 3:13 And are not like Moses, who put a veil on his face so that the sons of Israel would not gaze at the end of that which was being done away with.
- 2 Cor. 3:14 But their thoughts were hardened; for until the present day the same veil remains at the reading of the old covenant, it not being unveiled to them that the veil is being done away with in Christ.
- 2 Cor. 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

- 2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.
 2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
 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 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

B. Christ is the reality of the new testament, the new covenant, the reality of all that God is and of all that God has given to us; therefore, Christ is the new covenant:

1. The bequests are many, but all these many bequests are actually one person—the pneumatic Christ—Isa. 42:6; 49:8; Jer. 31:31-34; Heb. 8:8-12; John 20:22; Eph. 3:8.

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

2. The bequests bequeathed to us by the Lord in the new testament are inexhaustible, and they are for us to experience and enjoy through the Spirit for eternity—Heb. 9:15.

- 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.

3. We need to take the ancient paths of our forefathers by walking in the way of the new covenant focused on the economy of God, the way that leads to life; the bypaths are the paths of Satan's schemes according to his devious stratagems that lead to destruction; to take the bypaths is to go downward, but to take the ancient paths, a way that is cast up, is to go upward—Jer. 18:15; cf. Matt. 7:13-14.

Jer. 18:15 But My people have forgotten Me; / They burn incense to vanity, And they have been stumbled in their ways / From the ancient paths / To walk on bypaths, / On a way which is not cast up,

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

4. In the new covenant, the eternal covenant, God gives us one heart and one way (Jer. 32:39-41); the one heart is a heart to love God, to seek God, to live God, and to be constituted with God so that we may be His expression; the one way is the Triune God Himself as the inner law of life with its divine capacity (31:33-34); this one heart and one way are the one accord (Acts 1:14; 2:46; 4:24; Rom. 15:6).

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.

Jer. 32:41 And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul.

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.

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart,

Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them,

Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

C. As the ascended One sitting on the throne in the heavens, Christ is now executing the new covenant, which He has bequeathed to us as a testament, interceding for us and ministering to us that we may realize, experience, and enjoy all the bequests contained in the new testament—Heb. 12:2; 7:25; 8:1-2:

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

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.

Heb. 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

1. The new testament, the new covenant, the will, has been validated by Christ's death and is being executed and enforced by Christ in His resurrection and ascension.
2. The new covenant has been bequeathed to us as the new testament, and now, in the mystical realm of His heavenly ministry, Christ is executing what He has bequeathed.
3. Christ is now in the heavens, living, divine, and capable; He is able to execute the new testament, the new covenant, in every detail, making every bequest in it available and real to us:

- a. As the divine High Priest, Christ is executing the new covenant by interceding for us, praying that we would be brought into the reality of the new covenant—7:25.

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.

- b. As the Mediator, the Executor, of the new covenant, Christ in His heavenly ministry is executing the new testament and carrying out in us every item of its bequests—8:6; 9:15; 12:24.

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.

- c. As the surety of the new covenant, Christ is the pledge that everything in the new covenant will be fulfilled; He guarantees and ensures the effectiveness of the new testament—7:22.

Heb. 7:22 By so much Jesus has also become the surety of a better covenant.

- d. As the Minister of the true (heavenly) tabernacle, Christ is serving us with the bequests, the blessings, of the new testament, making the facts of the new covenant effective in our experience—8:2.

Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

- e. As the great Shepherd of the sheep, Christ, by His shepherding, is consummating the New Jerusalem according to God's eternal covenant—13:20.

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,

- D. If we would receive the application of all the blessings in the new covenant, we need to be those who respond to Christ's heavenly ministry—12:1-2; Col. 3:1:

Heb. 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

- Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
- Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

1. Christ's ministry in heaven to execute the new covenant requires our response—Heb. 7:25; 4:16; 10:19, 22:

- 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.
- Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- Heb. 10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus,
- 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.

- a. For centuries Christ has tried without adequate success to gain a group of people to respond to His ministry in the heavens.
- b. By the Lord's mercy and grace, there is on earth today a group of people in the Lord's recovery responding to the heavenly ministry of Christ.
- c. As the Head is in heaven interceding for us and ministering to us, we, the Body, are on earth responding to Christ's heavenly ministry, corresponding to and reflecting what He is doing to execute the new covenant—Eph. 1:22-23; 4:15-16; Acts 6:4.

- 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.
- Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- 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.
- Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

2. Our eyes must be opened to see the heavenly vision of the new testament, the new covenant, the will, with all its bequests—Eph. 1:17-18; Acts 26:18-19:

- Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,
- 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,
- 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.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

- a. The Father promised everything, and the Lord Jesus accomplished everything; now all the accomplished facts have been itemized in the will as our bequests—Luke 22:20; Heb. 9:16-17.

- 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.

b. If we have the heavenly vision to see that all of God's blessings are bequests in the will, we will pray not as poor beggars but as glorious inheritors, receiving the bequests by faith—Rom. 8:17; Eph. 3:6; Heb. 6:17; 1:14.

- 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.
- Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,
- Heb. 6:17 Therefore God, intending to show more abundantly to the heirs of the promise the unchangeableness of His counsel, interposed with an oath,
- Heb. 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?

c. If we have the heavenly view of the new testament, the new covenant, our concept will be changed, we will be radically revolutionized, and we will be beside ourselves with praise to the Lord—2 Cor. 5:13; Rev. 5:6-13.

- 2 Cor. 5:13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.
- 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.
- Rev. 5:7 And He came and took the scroll out of the right hand of Him who sits upon the throne.
- Rev. 5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.
- Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,
- Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.
- Rev. 5:11 And I saw, and I heard the voice of many angels around the throne and of the living creatures and of the elders, and their number was ten thousands of ten thousands and thousands of thousands,
- Rev. 5:12 Saying with a loud voice, Worthy is the Lamb who has been slain to receive the power and riches and wisdom and strength and honor and glory and blessing.
- Rev. 5:13 And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.

E. We need all twenty-seven books of the New Testament to define Jeremiah 31:31-34:

- 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.

1. If we understand this portion in the light of the entire New Testament, we will see that in this new covenant we have the church, the kingdom of God, God's household, the house of God as God's dwelling place in our spirit, the new man, and the Body of Christ as the fullness of the processed and consummated Triune God.
2. Eventually, this new covenant will bring in the millennium; ultimately and consummately, it will bring in the New Jerusalem in the new heaven and new earth for eternity.