

Guidelines for the exercise of the Lord's day Prophesying Message Twelve : Experiencing and Enjoying the Contents of the New Covenant according to Our Spiritual Experience for the Accomplishment of God's Economy

I. Overview:

Based on the fact that Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered a New Testament book. In the new covenant four blessings are promised; propitiation for our unrighteousnesses, the imparting of the law of life, having God as our God and of being His people, and to know Him in the inward way of life. The blood of the covenant enables us to enter into the practical Holy of Holies, our spirit to enjoy God and to be infused by Him. He will impart His laws into our mind, and on our hearts He will inscribe them. God is in us now as a law that operates automatically to free us from the law of sin and of death. For God to be our God means that He is our inheritance; for us to be God's people means that we are His inheritance. The function of life enables us to know God subjectively in the inward way of life. Ultimately, our enjoyment of the indwelling Spirit as the automatic law of the divine life is in the Body of Christ and for the Body of Christ with the goal of making us God not in the Godhead to accomplish the New Jerusalem.

II. Truth and Enlightenment:

Day 1 —

A. Expound the four blessings in the new covenant.

The four blessings are propitiation for our unrighteousnesses and the forgetting of our sins, the imparting of the law of life by the imparting of the divine life into us, the privilege of having God as our God and of being His people—the divine life's enabling us to participate in the enjoyment of God in fellowship with Him, and the function of life that enables us to know Him in the inward way of life.

B. Explain what the three major parts of the content of the new covenant are.

According to Hebrews 8:10-12 the contents of the new covenant include three major parts. According to God's eternal purpose, He first imparted His life and power into us; then He became our God in the law of life that we might be His people in the law of life, that we might have a deeper knowledge of Him, and that we might live Him out through us.

Day 2 —

A. Explain what the spiritual meaning of the "propitious" in Hebrews 8:12 is.

To be propitious in Hebrews 8:12 is to make propitiation for our sins. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demand of God's righteousness. Based upon this propitiation, God forgives our sins. In 8:12 we are told "their sins I shall by no means remember anymore." Here we see that God will forget our sins. To forgive means to forget. Without forgetting, forgiveness is not real.

B. Why is in the new covenant the primary blessing the imparting of the divine life?

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

Day 3 —

A. Explain that God promised to give His people a new heart and a new spirit.

God promised to give them a new heart, that means that He would change their nature. At the foot of Mount Sinai the children of Israel promised foolishly to do whatever the Lord commanded. God does not want His people to speak in such a way. His intention is to change their heart. In Ezekiel 36:26 God also promises to give the people a new spirit. This is to regenerate them and reconstitute them.

B. Expound in Jeremiah 31:33, God promises to put His law into our inward parts.

In Jeremiah 31:33, God promises to put His law into our inward parts and to write it upon our hearts. The law inscribed into our inner being is the inward law of life and an organic element which spontaneously regulates us. A new heart, a new spirit, the Spirit of God, the inward law of life, the ability of life to know God are the better things into which the blood for forgiveness of sin has ushered.

Day 4 —

A. Expound that the centre of the new covenant is the inner law of life.

This law is not an outward law but an inward law. In its essence, this law refers to the divine life, and the divine life is nothing less than the life-giving Spirit, the all-inclusive Christ, and the processed and consummated God. We may say that the law is with us. But this law is the center, the content, and the reality of the new covenant.

B. Explain a law being a natural regulation.

A law is a natural regulation, a constant and unchanging rule. This law that accompanies life is called the law of life. The law of a particular life is also the natural characteristic, the innate function. As long as any particular life exists and is free, it can naturally develop its characteristics and manifest its abilities.

Day 5 —

A. Expound the function and the issue of the law of life.

As the function of the law of life accomplishes metabolically the transformation of life for us, so the issue of the law of life is that we are transformed and conformed to the image of Christ and that Christ is formed in us. The transformation in life and the conformation to Christ depend upon the function of the law of life and are the issue of the work of the law of life.

B. Explain how Christ makes His home in our heart.

Christ makes His home in our heart by occupying our mind, will, emotion, and conscience. Paul prayed that the Father would grant us to be strengthened into our inner man, our spirit, that Christ would have the opportunity to make His home in our heart. We need to be strong to agree and cooperate with the Lord's settling Himself in our heart by filling every part of our inner being with Himself.

Day 6 —

A. Explain that we will be God's people and He will be our God.

For us to be God's people means that we are God's inheritance, and for God to be our God means that He is our inheritance. Today, as the children of God, we have Christ, and Christ is the embodiment of God. This God who is embodied in Christ is our life, our person, and our inheritance. Likewise, God also has an inheritance. We are His inheritance.

B. What is the difference between God as our God and we being His people?

The people under the old covenant had God according to the Ten Commandments. God was God to them according to the old law of letters, and they were His people also according to the law of letters. But today our God is God to us not according to letters but according to the inward life. It is according to the law of life that God is God to us and we are a people to Him.

III. Conclusion:

The central line of divine revelation is to unveil God's economy and His dispensing. God's dispensing is to place Himself in us as the law of the spirit of life within us. When the inner law of life operates within us, we have a deeper sense of life. On the one hand, we have the divine life, the Triune God. On the other hand, we have divine capacity. By this divine capacity, we have a power which is not only to know God, but also to live Him and even to be constituted with Him. This inner capacity can make us the members of the Body of Christ, including all kinds of functions; 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. For this wonderful law of life, we say Hallelujah!