

Message Four

The Enjoyment and Living of the New Covenant

I. The enjoyment of the new covenant—"I will be God to them, and they will be a people to Me"—Heb. 8:10b:

- A. In the new covenant we have the privilege of having God as our God and of being His people—the enabling of life for us to participate in the enjoyment of God in fellowship with Him that He may be known by us, understood by us, and lived by us—1 John 1:3, 7.
- B. In the new covenant God is God to us in the law of life, and He wants us to be a people to Him in the law of life.
- C. For God to be our God means that He is our inheritance—Eph. 1:14:
 - 1. God created man as a vessel to contain Him (Gen. 1:26-27; Rom. 9:23-24); therefore, God is man's possession, just as the content of a vessel is its possession.
 - 2. God is not only our inheritance but also the portion of our cup (Psa. 16:5) for our enjoyment.
 - 3. Fallen people, having lost God, become "prodigal sons" in extreme poverty (Eph. 2:12; Luke 15:11-16).
 - 4. To be saved is to come back to God and enjoy Him anew as our possession, as signified by a man's returning to his possession in the jubilee (Lev. 25:10; Luke 4:18-19; 15:17-24; Acts 26:18; Col. 1:12).
 - 5. God gives us the Spirit not only as a guarantee of our inheritance but also as a foretaste of what we will inherit of God (2 Cor. 1:22); the Spirit's pledging adds more of God into us little by little until we get into eternity and have God as our full enjoyment.
- D. For us to be God's people means that we are God's inheritance—Eph. 1:11, 14, 18; 3:21:
 - 1. We not only inherit God as our inheritance (1:14) for our enjoyment, but also become God's inheritance (v. 11) for God's enjoyment.
 - 2. It is by having God wrought into us that we are being constituted into God's inheritance; this is transformation, and it is also subjective sanctification.
 - 3. God put His Holy Spirit into us as a seal (v. 13) to mark us out, indicating that we belong to God; this seal is living, and it works within us to permeate and transform us with God's divine element until the redemption of our body.
 - 4. Consummately, the mutual inheritance of God and man becomes God's inheritance in the saints for eternity (v. 18). This will be His eternal expression, which is His glory (3:21) with all its riches to express Him to the uttermost universally and eternally (Rev. 21:11).

II. The living of the new covenant—"They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them"—Heb. 8:11:

- A. In the Old Testament time, man could know only God's doings and God's ways (Psa. 103:7); in the New Testament time, we can know God Himself.
- B. We can know God subjectively from within by the sense of life, which is the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19; Phil. 3:10a:
 - 1. The sense of life comes from the divine life (Eph. 4:18), the law of life (Rom. 8:2; Heb. 8:10), and the anointing of the Spirit (1 John 2:27).
 - 2. The sense of life on the negative side is the feeling of death and on the positive side is the feeling of life and peace (Rom. 8:6; Isa. 26:3).
 - 3. The sense of life makes us know whether we are living in the natural life or in the divine life and whether we are living in the flesh or in the spirit.
- C. We should live according to the sense of life in the principle of life, not according to the principle of right and wrong, the principle of death:
 - 1. This is to live according to the principle of the tree of life, not according to the principle of the tree of the knowledge of good and evil—Gen. 2:9.
 - 2. When the Lord Jesus was on earth, people always brought questions concerning good and evil, right and wrong, and yes and no to Him (John 4:20; 8:5; 9:2; 11:21), but He always pointed them to life (4:21; 8:7; 9:3; 11:25).
 - 3. "In order to learn to serve God and to work for Him, a Christian must learn to stay away from the tree of the knowledge of good and evil....Only those who touch the tree of life will see their life and work remaining in the New Jerusalem" (*Messages Given during the Resumption of Watchman Nee's Ministry*, Vol. 1, pp. 86-87).
 - 4. "He is God and has our human nature; likewise, we are man and also have His divine nature....By these two natures and two lives God mingles Himself with man in order that His divine life may be lived out through humanity among men, and in order that His redeemed may have His divinity and in His divinity may live out the likeness of God through the resurrected and uplifted humanity....God's economy is absolutely outside of good and evil. This economy is God and man becoming one entity, as one who is God yet man and man yet God....May the Lord fully rescue you and me out of religion, philosophy, and human ethics into this great vision of God becoming man and man becoming God" (*The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers*, p. 38).