

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2022**

**GENERAL SUBJECT:
CHAPTERS FIVE THROUGH EIGHT OF ROMANS—
THE KERNEL OF THE BIBLE**

Message Six

**Living in the Law of the Spirit of Life
by Remaining in the Touch with the Lord
for the Accomplishment of God's Eternal Economy**

Scripture Reading: Rom. 8:2, 28-29; Jer. 31:33; Heb. 8:10; 11:1, 5-6; 12:1-2; 2 Cor. 4:13

I. The center, the centrality, of the new covenant is the inner law of the Spirit of life (Rom. 8:2); this law is the automatic principle and the spontaneous power of the divine life (Heb. 12:1-2):

- A. 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 (Col. 2:9) and realized as the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:6), who has been processed and consummated to become everything to His chosen people.
- B. According to its life, the law of the Spirit of life is the Triune God, and according to its function, it is the almighty, divine capacity; the divine capacity can do everything in us for the carrying out of God's eternal economy—Phil. 2:13; Heb. 13:20-21.
- C. The divine capacity of the law of the Spirit of life enables the believers in Christ to know God, live God, and be constituted with God in His life and nature so that they may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 1:22-23; 3:19-21.
- D. Furthermore, the capacity of the inner law of the Spirit of life constitutes us the members of the Body of Christ with all kinds of functions—1 Cor. 12:27; Rom. 12:4-8; Eph. 4:11, 15-16.

II. While we remain in the touch with the Lord, staying in contact with Him in our spirit, the law of the Spirit of life works automatically, spontaneously, and effortlessly within us—Heb. 11:1, 5-6; 2 Cor. 4:13; Matt. 8:3, 15; 9:20-21, 29; 14:36; 17:7; 20:34; John 4:23-24; Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18:

- A. In order for the law of the Spirit of life to operate in us, we need to love God; the processed and consummated Triune God as the indwelling law of the Spirit of life is love itself; the more He operates in us, the more He causes us to love Him and attracts us to love Him—Rom. 5:5; 1 Cor. 2:9; 16:22; 1 John 4:8, 16, 19; Eph. 3:16-21.
- B. As a lover of God, David contacted and absorbed God by beholding Him as beauty (Psa. 27:1, 4); when he contacted God to absorb God, he was enlightened and received salvation within; beholding God as our beauty is a great key and a great secret to experiencing God for His heart's desire (Isa. 60:7, 9, 13, 19, 21; 2 Cor. 3:18; Eph. 5:26-27; Rev. 19:7):
 - 1. There is a hymn that says, "Just as I am" (*Hymns*, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way (Col. 2:6-7a).

2. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.
 3. Instead of caring about our condition, we need to enter into God's presence to contact God by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.
- C. The meaning of prayer is also for us to express God; in Psalm 27:4 David said that he desired not only to behold the beauty of Jehovah but also "to inquire in His temple"; to inquire is to let God speak within us so that the words spoken to Him in prayer are actually God's speaking within us, God's expressions:
1. Real prayer is our coming to God, letting God speak within us, and expressing to God what He has spoken back to Him: "When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek" (v. 8).
 2. When we really touch, contact, and absorb God, He will speak within us; then we will pray according to His inner speaking; to pray is to go to God, meet Him, draw near to Him, commune with Him, and absorb Him so that He can speak to us inwardly; when we pray to Him with His words to us, our prayer expresses God—John 15:7.
 3. During the first aspect of our prayer, we enter into fellowship with God, who then anoints us with His burden for the work and reveals His intention to us; the second aspect of our prayer is to then inquire of the Lord by petitioning Him concerning His will and His burden for the work; then we carry out the purpose of prayer by coordinating with God to be God's co-worker—Isa. 62:6-7; 45:11; Ezek. 22:30; Dan. 9:2-4; 1 Sam. 12:23; 1 Cor. 3:9; 2 Cor. 6:1a.
 4. Inquiring prayers honor God; David knew how to pray because he often inquired of Jehovah (1 Sam. 22:10; 23:2, 4; 30:8; 2 Sam. 2:1; 5:19, 23); after God spoke to David through Nathan the prophet, David "sat before Jehovah" (7:18) and told the Lord, "Do as You have spoken" (v. 25b); he then told the Lord that, because of His speaking, "Your servant has found it in his heart to pray this prayer to You" (v. 27).
- D. The secret of experiencing Christ as the law of the Spirit of life is to be in Him, the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Psa. 27:5; 31:20; 32:7; 119:114; 91:1-2; Phil. 4:13, 23; Rom. 1:9; 2 Cor. 2:13.
- E. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by prayer and by having a spirit of dependence, calling upon Him and conversing with Him to maintain our fellowship with Him—Rom. 10:12-13; Gen. 13:18; 1 Thes. 5:17; Eph. 6:17-18; Phil. 4:5-7, 12-13.
- F. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by taking heed to our spirit and guarding our heart; the spirit is the organ to contact the life of God, and the heart is the key, the switch, the strategic point, which allows the life of God to be dispensed into us and freely operate in us—Psa. 78:8; Mal. 2:15-16; Prov. 4:23; Ezek. 36:26; Eph. 3:17; Matt. 5:3, 8.

III. God accomplishes His eternal economy by dispensing Himself into us as the law of the Spirit of life so that our being might be constituted with His being to be one constitution with His being—Rom. 8:2, 10, 6, 11, 39:

- A. By imparting His divine life into us, God puts the highest law (singular—Jer. 31:33) of this highest life into our spirit, whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws (plural—Heb. 8:10):
 - 1. While the Lord is spreading, imparting, and inscribing, He reduces the old element of Adam from us and adds into us the new element of Christ, accomplishing metaphorically the transformation of life for us—2 Cor. 3:18.
 - 2. By the working, the spreading, of the law of the Spirit of life within us, God makes us the same as He is in life, nature, and expression; we are conformed to the image of the firstborn Son of God by the working of the law of the Spirit of life—Rom. 8:2, 28-29.
- B. The firstborn Son is interceding for us so that the life He has sown into our spirit may be motivated to grow, develop, and saturate all our inward parts until we are completely permeated with His glorified and uplifted being—Heb. 7:26; Rom. 8:34; Mark 4:3, 14, 20, 26-29:
 - 1. Many times our utterances in prayer are quotations of the heavenly intercession; whatever happens to us in our spiritual life is either a quotation of the heavenly intercession or a reaction to it—Rom. 8:26-27.
 - 2. On the one hand, the Lord is in our spirit as life growing; on the other hand, He is on the throne in the heavens interceding for the growth and development of the seed He has sown within us—vv. 10, 34; Heb. 7:25.
 - 3. While the divine life grows in us, the law of the Spirit of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God so that we may become His corporate expression; the law of the Spirit of life does not regulate us from doing wrong; it regulates the shape of life—Rom. 8:2, 28-29.
 - 4. The indwelling prototype, the firstborn Son of God, automatically works in us as the law of the Spirit of life to conform us to His image, to “sonize” us; the Lord is working desperately to make every one of us the same as the firstborn Son.
 - 5. God’s way to mass reproduce this prototype is to work His living prototype, the firstborn Son, into our entire being; if we cooperate with and open up to this wonderful prototype, He will spread outward from our spirit into our soul.
 - 6. The firstborn Son is the prototype, the standard model, for the mass reproduction of the many sons of God, who are His many brothers to constitute His Body as the new man for the corporate reproduction and expression of the standard model, the firstborn Son of God—v. 29.
 - 7. The law of the Spirit of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of the Spirit of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ; through the function of the law of the Spirit of life, we all will become the mature sons of God, and God will have His universal, corporate expression.

IV. Ultimately, our enjoyment of the indwelling and automatic law of the Spirit of life is in the Body of Christ and for the Body of Christ with the goal of making us God in life, nature, and expression but not in the Godhead to accomplish the goal of His eternal economy—the New Jerusalem—vv. 2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 1:15-16; 2:20; 4:19, 26-28, 31.