

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2023**

**GENERAL SUBJECT:
THE CRUCIAL POINTS OF THE TRUTH IN PAUL'S EPISTLES**

Message Eight

**The Triune God Being Processed and Consummated
to Be the Law of the Spirit of Life Installed in Our Spirit for the Body of Christ**

Scripture Reading: Rom. 7:15—8:4, 6, 10-11, 16, 28-29; 12:1-2, 11

- I. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension and consummated to become the law of the Spirit of life installed in our spirit as a “scientific” law, an automatic principle and a spontaneous power; this is one of the biggest discoveries, even recoveries, in God’s economy—Rom. 8:1-4, 10-11, 34, 16:**
- A. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.
 - B. The whole key to our living and service in the Body of Christ is the law of the Spirit of life, which operates within us:
 - 1. The law of the Spirit of life makes us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression—Rom. 8:2, 28-29.
 - 2. The law of the Spirit of life constitutes us the members of the Body of Christ with all kinds of functions—Eph. 4:11-12, 16.
- II. In order to experience the indwelling Christ as the law of the Spirit of life, we must see the three lives and four laws in Romans 7 and 8:**
- A. The created human life with the law of good is in our soul; this law derives from the natural human life, that is, from man himself—7:21-23; Gen. 1:31; Eccl. 7:29.
 - B. The evil satanic life with the law of sin and of death is in our flesh; this law derives from Satan, who as sin dwells in the believers’ flesh—Rom. 6:6; 7:15-20, 23-24; 1 John 3:10; John 8:44; Matt. 13:38; 23:33; 3:7; Rom. 3:13.
 - C. The uncreated divine life with the law of the Spirit of life is in our human spirit; this law derives from God, who as the Spirit dwells in man’s spirit—8:2, 9-10, 16; John 1:4; 10:10b; 14:6a; 1 Cor. 15:45b:
 - 1. Every life has a law and even is a law; God’s life is the highest life, and the law of this life is the highest law—cf. John 1:4-5; 12:24; 14:6a; 10:10b; 1 Cor. 15:45b.
 - 2. The law of the Spirit of life is the automatic principle and spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life—Rom. 12:2; Phil. 2:13; Ezek. 36:26-27; Isa. 40:28-31; Heb. 12:2a; Phil. 4:13; Col. 1:28-29; cf. Prov. 30:18-19.
 - 3. When we received the Lord by believing into Him, He functioned as the law of the Spirit of life to dispense Himself as the divine, uncreated life of God (Gk. *zoe*) into our spirit; we all need to see the great revelation that at least one part of our being, our spirit, is *zoe*—Rom. 8:10.

4. When we set our mind on the spirit, our mind, which represents our soul, becomes zoe (v. 6); also, zoe can be imparted through the operation of the law of the Spirit of life into our mortal bodies (v. 11); in this way we become men of zoe in our entire tripartite being for us to become the city of zoe, the New Jerusalem (Rev. 21:6; 22:1-2, 7, 14).
 5. Ultimately, this life will prepare us to be the bride of Christ, which will cause the Lord to come back and usher us into the next age; for this reason, the crucial focus of the Bible and the universe is in Romans 8.
- D. In addition to these three laws within the believer, there is the law of God outside of him—7:22, 25.

III. We must cooperate with the indwelling, installed, automatic, and inner operating God as the law of the Spirit of life by conversing with Him in order to maintain our fellowship with Him; prayer that contacts God consists of words spoken genuinely from the heart—10:12-13; Gen. 13:18; 1 Thes. 5:17; Eph. 6:17-18; Phil. 4:5-7, 12-13; Psa. 62:7-8:

- A. 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.
- B. 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.
- C. Instead of caring about our condition, we need to enter into God’s presence to contact Him 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.
- D. In addition to beholding the Lord’s beauty, we need to inquire of Him (Psa. 27:4); to inquire of God is to check with Him about everything in our daily life; God’s people should co-live with Him as their Husband, always relying on Him and being one with Him (Josh. 9:14; 2 Chron. 20:1-5, 12-27).
- E. We may be in a situation of sorrow, depression, and disappointment; we should bring our problems to the Lord and tell Him about them; He is the best listener; He knows our emotion, and He sympathizes with our heart; He can comfort us and help us.
- F. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more; intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him; it is by these contacts that we grow in life—Psa. 62:6-8; 56:8; cf. 1 Sam. 1:15.
- G. If a person has never shed tears before the Lord, never shared his joy or sorrow with the Lord, and never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord or any deep acquaintance with the Lord; one can only be drawn closer to the Lord through telling Him everything.
- H. He is sympathetic to every one of our problems; our Lord is willing to bear all our anxieties, and He is happy to listen to our speaking; in order to enjoy Him as the living water of life, we need to speak to Him as our spiritual rock—Num. 20:8; 1 Cor. 10:4; Exo. 17:6; *Hymns*, #248.

- I. The title of Psalm 102 says, “A Prayer of an afflicted one, when he is fainting and pours out his complaint before Jehovah”; we may complain to God, but our complaining may be the best prayer, the most pleasant prayer to God; while we are complaining, God is rejoicing because He is causing all things to work together for good that we may be conformed to the image of His Son—Rom. 8:28-29.
- J. Psalm 73 is a record of the sincere prayer of the seeking psalmist who was nearly stumbled by his own suffering and by the prosperity of the wicked; he considered that he had purified his heart in vain because, instead of enjoying material prosperity, he was plagued all day long and chastened every morning—vv. 12-16:
1. The solution to the psalmist’s perplexity concerning the prosperity of the wicked was obtained in God’s sanctuary; first, God’s sanctuary, His habitation, is in our spirit (Eph. 2:22) and, second, it is the church (1 Tim. 3:15); to go into the sanctuary of God is to turn to our spirit and go to the meetings of the church and the meetings of the ministry; in our spirit and in the church we receive divine revelation and obtain the explanation to all our problems (Psa. 73:17).
 2. Through his honest conversation with the Lord and his entering into God’s sanctuary, the Lord’s seeker was eventually enlightened by the Lord to the extent that he was able to say to Him, “Whom do I have in heaven but You? / And besides You there is nothing I desire on earth. / My flesh and my heart fail, / But God is the rock of my heart and my portion forever”—vv. 25-26.
 3. God’s intention with His seekers is that they may find everything in Christ and not be distracted from the absolute enjoyment of Christ; God’s ultimate desire in His economy is for us to live Christ, magnify Christ, and gain Christ for His glory in the church—Phil. 1:19-21a; 3:7-8; Isa. 43:7; 1 Cor. 10:31; 6:20; 1 Pet. 4:11; Eph. 3:16-21.
- IV. When we take heed to the inner sense of the spirit, the law of the Spirit of life is activated within us; the secret of our Christian life that we all must learn is found in Romans 8:6, which is the most important verse in the Bible related to our spiritual experience of Christ as the law of the Spirit of life—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”:**
- A. To set the mind on the flesh means to take sides with the flesh, to cooperate with the flesh, and to stand with the flesh; to set the mind on the spirit is to take heed to the spirit, to take sides with the spirit, to cooperate with the spirit, and to stand with the spirit, that is, to pay attention to our spirit—Mal. 2:15-16.
 - B. When we take heed to the inner sense of the spirit, following the inner sense of life and peace, we are honoring the Lord as the Head of the Body for His unique move; in his gospel service the apostle Paul was a captive of Christ, who was not governed by his outward environment but by whether or not he had the “rest in my spirit” (2 Cor. 2:13); his spirit was the most preeminent part of his being, and he was dominated, governed, directed, moved, and led by his mingled spirit (1 Cor. 2:15; Rom. 8:16; 1 Cor. 6:17; 2 Cor. 2:12-14).
- V. Ultimately, the 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—Rom. 8:2, 28-29; 12:1-2; 11:36; 16:27; Phil. 1:19; cf. Gal. 1:15-16; 2:20; 4:19, 26-28, 31; Rev. 21:2, 9-10.**