

CRYSTALLIZATION-STUDY OF JEREMIAH AND LAMENTATIONS , Week 12

**Experiencing and Enjoying the Contents of the New Covenant
According to Our Spiritual Experience for the Accomplishment of God's Economy**

Scripture Reading: Jer. 31:31-34; Heb. 8:8-12; Rom. 8:2, 28-29; 12:1-2

Jeremiah 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,
Jeremiah 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.
Jeremiah 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.
Jeremiah 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.
Hebrews 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,
Hebrews 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.
Hebrews 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.
Hebrews 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.
Hebrews 8:12	For I will be propitious to their unrighteousnesses , and their sins I shall by no means remember anymore."
Romans 8:2	For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Romans 8:28	And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Romans 8:29	Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Romans 12:1	I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
Romans 12:2	And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Day 1

I. Based on the fact that Jeremiah prophesies concerning the new covenant, the book of Jeremiah may be considered an Old Testament book that is also a New Testament book; we need to see and appropriate the contents of the new covenant as God's bequests to us—Jer. 31:31-34; Heb. 8:8-12:

A. In the new covenant four blessings are promised:

1. **Propitiation** for our unrighteousnesses and the **forgetting (forgiveness) of our sins**—v. 12.
2. The **imparting of the law of life** by the imparting of the divine life into us—v. 10a.
3. The privilege of having **God as our God and of being His people**—v. 10b.
4. The **function of life** that enables us to know Him in the inward way of life—v. 11.

B. Since forgiveness of sins is only a procedure by which to achieve God's purpose, this Scripture puts forgiveness of sins at the very end; however, according to our spiritual experience, we first obtain the cleansing that comes from forgiveness; then we enjoy God as the law of life, become God's people in the law of life, and possess a deeper knowledge of God in an inward way—cf. v. 12.

In the new covenant **four blessings are promised**. The first blessing is the **propitiation for our unrighteousnesses** and the forgetting (forgiveness) of our sins. Dear saints, is it not wonderful that God forgets our sins? This is amazing. As we know, true forgiving is forgetting. When we forgive someone, it should involve forgetting. The second blessing is the **imparting of the law of life** by the imparting of the divine life into us. The third blessing is the **privilege of having God as our God and of being His people**. The fourth blessing is the function of life that **enables us to know Him in the inward way of life**.

Since forgiveness of sins is only a procedure by which to achieve God's purpose, this Scripture puts forgiveness of sins at the very end; however, according to our spiritual experience, we first obtain the cleansing that comes from forgiveness; then we enjoy God as the law of life, become God's people in the law of life, and possess a deeper knowledge of God in an inward way. This explains why we have arranged the blessings in this order; this is according to our spiritual experience. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 250-251*)

Day 2

II. "I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore"—v. 12; Jer. 31:34b:

- A. Christ made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demands of God's righteousness—Heb. 2:17.**

- B. The **precious** and **all-efficacious** blood of Christ resolves all our problems so that we can **remain constantly in fellowship** with God to continually enjoy His organic salvation—1 John 1:7-9; 2:1-2:
1. Before God, the redeeming blood of the Lord has cleansed us **once for all eternally** (Heb. 9:12, 14), and the efficacy of that cleansing need not be repeated.
 2. However, in our conscience we need the instant application of the **constant cleansing** of the Lord's precious blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God.
 3. Once God forgives us, He erases our sins from His memory and remembers them no longer; forgiveness of sins means the **removal of the charges of sin against us before God** that we may be delivered from the penalty of God's righteousness—John 5:24:
 - a. When God forgives us of our sins, He causes the sins that we have committed to depart from us—Psa. 103:12; Lev. 16:7-10, 15-22.
 - b. God's forgiveness of our sins results in our **fearing Him** and **loving Him** in our restored fellowship with Him—Psa. 130:4; Luke 7:47.

The **precious and all-efficacious blood of Christ** resolves all our problems so that we can **remain constantly in fellowship with God** to continually enjoy His organic salvation. **Once for all**, we have been forgiven of all our sins. His blood cleanses us from every sin. He does not remember our sins anymore; however, we need to apply this fact to our experience continuously. We need to enjoy the cleansing of the Lord's blood every day so that we can continue to enjoy His organic salvation.

First John 1:7 says that "the blood of Jesus His Son cleanses us from every sin." This is good news. It does not say, "Every other sin"; it says, "Every sin." This verse does not exclude sins that you think cannot be forgiven. If you think that a sin you have committed cannot be forgiven, that is wrong, because this verse says that He cleanses us from every sin, that is, every single sin. First John 1:9 goes on to say, "*If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.*" (Excerpt from *The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 252*)

Day 3

- C. The **precious blood** of Christ satisfies God, it is the believers' access to God, and it **overcomes all the accusations of the enemy** (Exo. 12:13; Eph. 2:13; 1 Pet. 1:18-19; Heb. 10:19-20, 22; 9:14; 1 John 1:7, 9; Rev. 12:10-11); the Lord's precious blood is also the **blood of the eternal covenant** (Matt. 26:28; Heb. 13:20), typified by the blood through which the high priest entered into the Holy of Holies in Leviticus 16:
1. The blood of the covenant enables us to enter into the practical Holy of Holies (Heb. 10:19-20), our **spirit** (Eph. 2:22; 2 Tim. 4:22), **to enjoy God and to be infused by Him**.
 2. According to the revelation in the New Testament, we are not only brought into God's presence by the blood of the covenant—we are also **brought into God Himself**; the redeeming and cleansing blood brings us into God!
 3. The blood of the covenant is primarily for God **to be our portion** for our enjoyment—cf. Psa. 27:4; 73:16-17, 25; 1 Cor. 2:9; Heb. 10:19-20.
 4. Eventually, the blood of Christ as the blood of the new covenant (Matt. 26:28; Luke 22:20) ushers God's people into the better things of the new covenant, in which God gives His people a new heart, a new spirit, His Spirit, the inner law of life (denoting God Himself with His nature, life, attributes, and virtues), and the **ability of life to know God** (Jer. 31:33-34; Ezek. 36:26-27; Heb. 8:10-12).
 5. Ultimately, the blood of the new covenant, the eternal covenant (13:20), enables God's people to serve Him (9:14) and leads God's people into the full enjoyment of God as their portion (the tree of life and the water of life) both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17).

Day 4

III. "I will **impart My laws into their mind**, and on their hearts I will **inscribe them**"—Heb. 8:10; Jer. 31:33a:

- A. The center, the centrality, of the new covenant is the **inner law of life**; the law of the divine life, the law of the Spirit of life (Rom. 8:2), is the **automatic principle** and the **spontaneous power** of the divine life.
- B. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a "scientific" law, an automatic principle—vv. 2-3, 11, 34, 16.
- C. God's relationship with us today is based fully on the law of life; 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. Prov. 30:19a; Isa. 40:30-31.
- D. Romans 8, the subject of which is the **law of the Spirit of life** (v. 2), may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:
 1. God is in us now as a law that **operates automatically**, **spontaneously**, and **unconsciously** to free us from the law of sin and of death; this is one of the biggest discoveries, even recoveries, in God's economy—7:18-23; 8:2.
 2. We enjoy the dispensing of life into our being for the accomplishment of God's economy by the working of the law of the Spirit of life—Jer. 31:33; Heb. 8:10; Rom. 8:2-3, 10, 6, 11.
 3. 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.
- E. 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. The spreading of this law in us is the imparting (Rom. 8:10, 6), and the imparting is the inscribing (2 Cor. 3:3); 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 metabolically the transformation of life for us—v. 18.
 2. By the working, the spreading, of the law 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 life—Rom. 8:2, 29.

This **law of life** in us has power, and this power is the very power that enabled the Lord Jesus to rise from the dead and ascend to heaven far above all. Practically speaking, there are six items of this power. We experience these items whenever we touch the Lord and switch on. First of all, the law of life, as the power of life, can **incline our heart toward God**. If our heart is not inclined toward God, we can exercise our spirit to touch the Lord by calling on His name, and the power of the law of the Spirit of life will incline our heart toward God. Second, the power of the law of the Spirit of life can make us **submissive toward God**. Philippians 2:13 says, “*It is God who operates in you both the willing and the working for His good pleasure.*” This power makes us submissive toward God. The third point is that the power of the law of the Spirit of life can **cause us to do the good works**, which God has prepared for us. Of course, we know that those good works that come out of us must be works that are God Himself, who alone is good. The good works must come out of God dispensed into man. Fourth, this power of the law of the Spirit of life enables us to **labor for the Lord with all our heart and all our strength**. All of us have experienced this to some degree. Fifth, the law of the Spirit of life is the power of life that can **cause our service to be living and fresh**. Our service should not be dead and stale. We want our service to be living and fresh. When we switch on this law within us, our service becomes living and fresh. The sixth point is that the law of life, the law of the Spirit of life, has the **power of an indestructible life**, which regulates within us every day and is able to do superabundantly above all that we ask or think for the church. In Ephesians 3:20 Paul says, “To Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us.” What is that power? It is the power of the law of the Spirit of life. This is wonderful. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 263*)

Day 5

- F. While we **remain in touch** with the Lord, **staying in contact** with Him, the law of life, the law of the Spirit of life, works **automatically, spontaneously, and effortlessly**—Phil. 2:12-13; Rom. 8:2, 4, 6, 13-16, 23; 1 Thes. 5:16-18:
1. We must **cease** from our own struggling and striving—Gal. 2:20a; cf. Rom. 7:15-20:
 - a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
 - b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.
 - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes “the evil”—v. 21.
 - d. Instead of willing, we should **set our mind on the spirit** and **walk according to the spirit**—8:6, 4; Phil. 2:13.
 2. 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 the Lord** and **pray-reading His Word** in order to maintain our fellowship with Him—Rom. 10:12-13; 1 Thes. 5:17; Eph. 6:17-18:
 - a. The secret of experiencing Christ as the law 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—Phil. 4:13, 23.
 - b. In order to live in our spirit, we must take time to **behold** the Lord, praying to fellowship with Jesus to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; cf. Matt. 14:23.
- G. The function of the law of life requires the **growth in life**, for the law of life functions only as it grows—Mark 4:3, 14, 26-29:
1. **Christ’s intercession** on the throne motivates the life seed that He sowed into us at the time of resurrection—Heb. 7:25; Rom. 8:34.
 2. 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.
 3. While the divine life grows in us, the law 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 life does not regulate us from doing wrong; it **regulates the shape of life**—vv. 2, 29:
 - a. The indwelling prototype, the firstborn Son of God, automatically works in us as the law 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**.
 - b. 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.
 - c. 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.
 4. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law 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 life, we all will become the mature sons of God, and God will have His universal, corporate expression.

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 the Lord** and **pray-reading His Word** in order to maintain our fellowship with Him. We should depend on the Lord for everything. We have a spirit of dependence. We call upon the Lord and pray-read His Word to maintain our fellowship with Him. The secret of experiencing Christ as the law 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. Philippians 4:13 says, “*I am able to do all things in Him who empowers me.*” The secret is **to be in Him**. There is One who empowers us to do all things. The secret of being in Him is to **be in our spirit**. Since He is in our spirit, and we are in our spirit, we are in this “Him.” When we are in Him, we are able to do all things. These “all things” are actually our living out Christ, that is, the living out of the attributes of God through our human virtues. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 267*)

Day 6

IV. “I will be **God to them**, and they will be a **people to Me**”—Heb. 8:10; Jer. 31:33b:

- A. 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; 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).
 3. 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 enter into eternity and have God as our full enjoyment.
- B. For us to be God’s people means that **we are His 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 **His 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 to the uttermost universally and eternally (Rev. 21:11).

God put His **Holy Spirit** into us as a seal 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. These are all wonderful bequests to us. They are a part of our will. These items have been willed to us, and the bank account of these bequests is our spirit. Consummately, the **mutual inheritance** of God and man becomes God’s inheritance in the saints for eternity; this will be His eternal expression to the uttermost universally and eternally. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 270*)

V. “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; Jer. 31:34a:

- A. The function of life enables us to **know God in the inward way of life**; 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 it is the **feeling of life and peace**—Rom. 8:6; Isa. 26:3.
 3. 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.
 4. 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.
 5. 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.
- B. “In order to serve God and 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. 94-95).

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. We should never live according to the principle of right and wrong. Suppose that we are offended by someone. We should never handle these offenses by the principle of right and wrong. We should **pray-read the Word**, and the word will become a sword that will kill our being offended. This will **preserve** us in the church throughout the years.

Our **conscience** should not operate in the realm of right and wrong. Our conscience should operate in the field of **life and peace**. In other words, our conscience should bother us if we are in death, even if we are “right.” Our conscience should always operate according to the **principle of life**, not according to the principle of right and wrong, which is the principle of death. (*Excerpt from The Ministry of the Word, Crystallization-Study of Jeremiah and Lamentations Vol. 24, No.6, page 271-272*)

VI. Ultimately, our enjoyment of the indwelling Spirit as the automatic law of the divine life, the 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. 4:26-28, 31.