

Church of God (Singapore)

Church Service Perfecting Meeting—13th-14th November 2020

GENERAL SUBJECT:

**FURTHER PURSUIT AND PRACTICE ON THE BOOK OF JEREMIAH
ACCORDING TO GOD'S ECONOMY**

Message 1

The Four Blessings of the New Testament as presented in the book of Jeremiah

- 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.
 - 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.

- 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.
 - 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.

- 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.

- 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).
- 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.
- 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.

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.
- B. For us to be God’s people means that we are His inheritance—Eph. 1:11, 14, 18; 3:21.

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.
- 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).

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.

VII. The most excellent way for the Word of God to be constituted into the believers – Pray-reading, Studying, Reciting, and Prophesying (PSRP):

- A. God's words are not only written, translated, and unraveled, but they can be immediately and universally absorbed, digested, and constituted into the saints.
- B. Ways of Practice:
 1. Spend time, persevere steadfastly to practice PSRP.
 2. The Order of PSRP:
 - a. Pray-Reading:
 - (1) Do not pray-read in a light manner.
 - (2) Establish a good foundation through pray-reading.
 - b. Studying:
 - (1) It must be studied word by word, phrase by phrase, sentence by sentence.
 - (2) Use the Recovery Version of the New Testament Bible and Life-Study of the Bible to help in the study.
 - c. Reciting:
 - (1) After pray-reading and studying, reciting comes naturally.
 - (2) When we contact people, we no longer preach and teach according to the old ways, and can even recite what we have studied to them.
 - d. Prophesying:

- (1) After we pray-read, study, and recite, we can naturally prophesy.
 - (2) Prophecy is not to give people the whole message. Prophecy is based on what we have recited, and what is recited is based on what we have studied. What is studied is based on what we have pray-read. If we don't pray-read, study, and recite, how can we prophesy?
 - (3) You must pray-read, study, recite, pray-read, study, recite, pray-read, study, recite, every day of the week, and you will be able to prophesy on the Lord's Day.
- C. The best way to get oil and receive more of the spirit is by meditating on the Word of God, so that you can have an intimate fellowship with Him in the spirit and atmosphere of prayer - Psalm 119:15, 23, 25, 27, 48, 78, 97, 99, 148, John 6:63, Ephesians 6:17-18.