WEEK 6 — OUTLINE

The Covenanting God and His Covenants (1)

Major Covenants That God Made with Man

Scripture Reading: Gen. 3:15; 9:8-17; Gal. 3:14, 16, 29; 2 Sam. 7:12-14a; Exo. 24:1-8

‹‹ DAY 1 ››

I. The covenant that God made with fallen man can be seen with the seed of the woman in Genesis 3:15:

A. Christ as the seed of the woman refers to the incarnated Christ, the complete God becoming a perfect man through the dispensing of Himself into humanity in order to destroy Satan and to save the believers in Christ from sin and death (v. 15; Isa. 7:14; Matt. 1:16, 20-21, 23; Gal. 4:4; John 1:1, 14; 8:58; Heb. 2:14; 1 Cor. 15:53-57).

B. "God sent forth His Son, born of a woman," for our judicial redemption; God "sent forth the Spirit of His Son," the transfiguration of His Son, to "sonize" us for our organic salvation (Gal. 4:4, 6; 3:13-14).

C. The resurrected Christ as the life-giving Spirit is the transfigured descendant of the woman, dispensed into us to bruise the serpent's head in us and to make us the corporate seed of the woman, the overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom (Rev. 12:5).

‹‹ DAY 2 ››

D. The Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body:

1. The way to become the man-child is for us to be daily strengthened into our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as the armor, taking the word by means of all prayer (Eph. 3:8-9, 16; 6:10-20).
2. The spontaneous life-power of Christ as the life-seed bruises the serpent's head in us as we employ the blood of the Lamb, speak forth the word of our testimony, and love not our soul-life even unto death (Rom. 8:2; Rev. 12:10-11; Acts 1:8).

‹‹ DAY 3 ››

II. God's covenant with Noah and the rainbow as a sign of His covenant

signify that we are the church of the covenant, living in the reality of the new covenant of grace (Gen. 9:8-17):

A. The rainbow around God's throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth (Rev. 4:3; Ezek. 1:26-28).

B. The three primary colors of the rainbow are blue (the color of the sapphire throne, which signifies God's righteousness—v. 26; Psa. 89:14); red (the color of the sanctifying fire, which signifies God's holiness—Ezek. 1:4, 13, 27; Heb. 12:29); and yellow (the color of the glowing electrum, which signifies God's glory—Ezek. 1:4, 27; Heb. 1:3):

1. Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to be our righteousness, holiness, and glory (Gen. 3:24; 1 Cor. 1:30).
2. Christ Himself, signified by the rainbow of righteousness, holiness, and glory, is the covenant of God given to His people (Isa. 42:6; Heb. 8:10-12).
3. Christ is wisdom to us from God, transmitting Himself into us as righteousness (that we might be reborn in our spirit), sanctification (that we might be transformed in our soul), and redemption (that we might be transfigured in our body) (1 Cor. 1:30; Rom. 8:10; 12:2; 8:23; Eph. 5:25-27).
4. In eternity as the New Jerusalem (a city whose foundations have the appearance of a rainbow—Rev. 21:19-20), we will be a rainbow to testify of God's faithfulness to carry out His new covenant in making us exactly the same as He is as righteousness, holiness, and glory (vv. 10-11).
5. The spiritual reality of this rainbow should be manifest in the church today—we need to allow God to fill us with His presence of righteousness by giving Him the full opportunity to work in us as the fire of holiness for His splendor of glory through us (1 Cor. 1:30).

C. The rainbow is a sign of God's faithfulness in keeping His covenant that there will be no more judgment of death; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation (Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9).

D. All of the New Testament realities of Christ typified in the life and work of Noah have been covenanted to us (cf. Gen. 6:8, 13-18; 8:4, 18; John 10:28-29; 1 Pet. 3:20-21; Rom. 6:3-4).

‹‹ DAY 4 ››

III. The covenant God made with Abraham is that Christ as the seed

of Abraham is for the blessing to all the families of the earth; the unique seed of Abraham as the last Adam became the life-giving Spirit (Gen. 12:2-3, 7; 17:7-8; Gal. 3:14, 16, 29; 1 Cor. 15:45b; John 12:24):

A. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham (Gal. 3:7, 14; 4:28):

1. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8), which is a type of the all-inclusive Christ as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17).
2. Christ as the life-giving Spirit is the blessing of Abraham (Gal. 3:14), the reality of both the seed of Abraham and the good land promised to Abraham; our blessing today is God Himself, who is embodied in Christ and realized as the Spirit to be dispensed into us for our enjoyment.

B. By the hearing of faith, we can continually receive Christ as the all-inclusive life-giving Spirit for His growth in us as the seed of Abraham and for our enjoyment of Him as the land promised to Abraham (vv. 2, 5; 2 Cor. 4:13):

1. To receive the Spirit we need to have an ear to hear what the Spirit says to the churches (Rev. 2:7; cf. Heb. 5:11-14); the measure of the Spirit that can be dispensed into our inward parts depends on the measure of our hearing (Mark 4:23-25; Matt. 13:14-16; 5:3, 8; Luke 10:38-42).
2. We need to be one with Christ as the Slave-Savior by loving Him to the uttermost and taking Him as our absolute consecration, giving Him the way to open our ear to hear His divine instructions, His fresh messages, which dispense the divine Spirit into us for our service to God in our spirit in the gospel of His Son (Exo. 21:1-6; Isa. 50:4-5; Phil. 3:3; John 6:63; 2 Cor. 3:6; Rom. 1:9).

‹‹ DAY 5 ››

IV. The covenant God made with David is that the resurrected Christ as the seed of David carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body (2 Sam. 7:12-14a; Rom. 1:3-4; Psa. 89:3, 28):

A. The Lord of David in His divinity, the Root of David, was incarnated to become the son of David, the Offspring of David, in His humanity, to be the last Adam; and the last Adam, the son of David, was resurrected to become the firstborn Son of God and the life-giving Spirit, a transfigured descendant of David, dispensed into us to make us the many sons of God and co-kings of Christ (Matt. 22:41-46; Rev. 22:16; John 1:14; 1 Cor. 15:45b; John 12:24; Rom.

8:28-29; Acts 13:33; Rom. 5:17).

B. The Lord of David became the son of David to accomplish God's judicial redemption; the son of David (the seed of David) became the firstborn Son of God as the life-giving Spirit to carry out God's organic salvation.

C. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us as God's sure mercies, His eternal covenant, for our enjoyment (Isa. 55:1-3, 6-11; Acts 13:33-35).

D. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, dispensed into us for us to share His kingship in His resurrection in the eternal kingdom of God (2 Tim. 2:12; Rev. 20:4, 6).

E. The resurrected Christ as the life-giving Spirit is the transfigured descendant of David, the seed of David, the seed of the kingdom, dispensed into us to make us the sons of the kingdom, reigning in life to live in the reality of the kingdom so that we may be translated by Him and return with Him in the manifestation of the kingdom as the corporate smiting stone to annihilate the kingdoms of this world and become a great mountain, the kingdom of God, that fills the whole earth (Mark 4:26; Matt. 13:18-23, 38; Heb. 11:5-6; Gen. 5:21-24; Dan. 2:34-35).

V. The law had been decreed on the mountain of God, but there was still the need for the law with its ordinances to be enacted as a covenant (Exo. 24:1-8):

A. God's eternal purpose is to have a people to be His counterpart, His expression, and His dwelling place; in order to fulfill this purpose, God must impart Himself into His chosen people and work Himself into them:

1. From the very beginning it was not God's intention to give man commandments to keep or to have man do things for Him; likewise, in bringing the children of Israel to the mountain of God, it was not God's intention to give them a list of divine commandments as requirements for them to fulfill.
2. Rather, His intention was to bring His people into His presence so that He could reveal Himself to them and impart Himself into them through His speaking to them (cf. 34:28-29).
3. God's people, however, did not understand His intention; their natural, fallen, and religious concept was that God wanted them to do certain things for Him, and they thought they were able to do these things (19:8; 24:3, 7).
4. Since this was their concept, it was necessary for God to give them commandments, enacting the law (the old covenant) to show them how high His requirements are and

how unable to fulfill these requirements they were (Rom. 8:3, 7-8).

B. In the new covenant the righteous requirement of the law is fulfilled in us spontaneously and unconsciously by our walking according to our mingled spirit with the inward working of the law of the Spirit of life (vv. 4, 2).

‹‹ WEEK 6— DAY 1 ››

Morning Nourishment

Gal. 4:4-6 But when the fullness of the time came, God sent forth His Son, born of a woman, born under law, that He might redeem those under law that we might receive the sonship. And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

The promise of the seed of the woman refers to the incarnated Christ (Matt. 1:16; Gal. 4:4). Mary, a female descendant of King David, became the mother of the promised Christ and the mother of the seed of the woman.

Christ as the seed of the woman implies that the complete God became a perfect man through the dispensing of Himself into humanity (John 1:1, 14; Matt. 1:23). God's incarnation was a dispensing. In eternity past, God remained in Himself. But at one point He made a counsel not to remain in Himself any longer. He desired to bring His divinity into humanity, and He prophesied concerning His desire in Genesis 3:15. However, this promise was not fulfilled until Mary conceived in Matthew 1. Because He was very patient, our God was silent for four thousand years.

The purpose of the seed of the woman, the son born of a virgin, was to destroy Satan and to save the believers in Christ from sin and death (Heb. 2:14; Matt. 1:20-21; 1 Cor. 15:53-57). To bruise the head of the serpent is to destroy the serpent (Gen. 3:15). (The Central Line of the Divine Revelation, pp. 84-86)

Today's Reading

In Galatians 4:4 and 6 we read of two kinds of sendings. In verse 4 Paul says that God sent forth His Son, and in verse 6, that God sent forth the Spirit of His Son. According to the promise in Genesis 3:15, Christ came under law as the seed of the woman in order to redeem those who were under law, that they might receive the sonship. The goal of Christ's redemption is not heaven, as many Christians believe; it is sonship....Through His redemption, He has opened the way for us to possess the sonship. However, if the Spirit had not come, our sonship would be empty. It would be a sonship in position or form, not a sonship with reality. The reality of sonship, which depends on life and maturity, comes only by the Spirit. Therefore, verse 6 declares that God has sent forth the Spirit of His Son into our hearts.

We should not believe that the Spirit of the Son is a person separate from the Son. Actually, the Spirit of the Son is another form of the Son....First He came as the Son under the law to qualify us for sonship and to open the way for us to share in the sonship. But after He had finished this work, He became, in resurrection, the life-giving Spirit and comes to us as the Spirit of the Son. Thus, first God the Father sent the Son to accomplish redemption and to qualify us for sonship. Then He sent the Spirit to vitalize the sonship and to make it real in our experience. Today sonship actually depends upon the Spirit of God's Son. (Life-study of Galatians, pp. 194-195)

Who are the overcomers?...The woman in Genesis 3:15 firstly is Eve and secondly is all the people of God, including the virgin Mary, as signified by Eve. Hence, the seed of the woman is mainly the Lord Jesus who was born of Mary. However, more regarding the seed of the woman can be seen in Revelation 12. The woman depicted in Revelation 12 and signified in Genesis 3:15 is a universal woman, and within her is a part called the man-child (Rev. 12:1, 2, 5). In a biblical sense, woman represents weakness, for the woman is the weaker vessel (1 Pet. 3:7). The man, especially the man-child, represents strength. The universal woman of Revelation 12 has two parts: the outer part, which is the woman herself, and the inner part, which is the man-child....All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers....The man-child is also a part of the seed of the woman. (Life-study of Genesis, pp. 252-253)

Further Reading: The Central Line of the Divine Revelation, msgs. 8-10; Life-study of Genesis, msg. 18; Life-study of Galatians, msg. 22; Life-study of Revelation, msg. 45

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Gen. 3:15 And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel.

Rev. 12:5 And [the woman] brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

The "ancient serpent" of Revelation 12:9 is the serpent of Genesis 3, the universal woman of Revelation 12:1 is the woman of Genesis 3:15, and the man-child of Revelation 12:5 is a part of the seed of the woman that is also mentioned in Genesis 3:15. (Life-study of Genesis, p. 253)

Today's Reading

Although the Lord Jesus was a man-child, He was born of a woman....The spiritual significance of this is that the Lord Jesus was born of a source that trusted in God. The woman is the source of the seed, and the seed, part of which is the man-child that defeats the enemy, is stronger than the woman. The source of the man-child is a woman, not a man. His source is the one who trusts in God, not the one who declares independence from God.

On the one hand, we are the woman; on the other hand, we are the seed of the woman. We are the ones who trust in God: this is our source. We also are the seed of this source that trusts in God. Therefore, we can become strong. Only the seed of the source trusting in God can be strong, not strong in themselves, but strong in God. The Lord Jesus Himself took the lead to be such a person. He is the Head of the man-child. Now He is also the center, reality, life, and nature of the man-child.

The man-child, like the mother, is universal and corporate....Firstly we have an individual mother [the virgin Mary] with an individual seed, but eventually we have a corporate mother with a corporate man-child. We are the same as He. He is the leading overcomer, and we are the following overcomers. He is the Head of the man-child, and we are the Body. He is the center of the man-child, and we are the circumference. He is the reality of the man-child, and we are the expression of the man-child. He is the man-child's life and nature, and we are the man-child. (Life-study of Genesis, pp. 254-255, 265-266)

In Ephesians 3:16 Paul prayed that the Father would grant us, "according to the riches of His glory, to be strengthened with power through His Spirit into the inner man." This strengthening takes place in our inner man, which is our regenerated spirit indwelt by the Holy Spirit. The more we are strengthened in our inner man, the more we become the stronger part within the woman. The key to becoming the stronger part within the woman is being strengthened in our inner man. [According to] verse 18...we must be empowered to know the dimensions of the riches of our Christ. In order to be the man-child, we must be not only strengthened in our inner man but also nourished with all the riches of Christ. Furthermore, Ephesians 6:10 tells us to "be empowered in the Lord and in the might of His strength." According to this chapter, the way to be strong is to put on the whole armor of God (vv. 11, 13), which is the all-inclusive Christ. To put on the whole armor of God is to put the all-inclusive Christ upon us. Every aspect of the all-inclusive Christ must become our covering. Thus, in Ephesians 3:16 and 18 and 6:10 and 11, we see that the way to become the stronger part within the woman is to be strengthened in our inner man, to be empowered to experience the riches of Christ, and to be strong through putting on the all-inclusive Christ as our armor.

According to Ephesians 6:17 and 18, the way to fight is to take the word of God by means of all prayer. We should not simply have one way of prayer but every means of prayer, exercising our spirit to pray in various ways to take the word of God....It is of no avail to fight against the enemy with our own thoughts and words. We cannot use our mind or utterance to do battle against him. The most effective way to war against the enemy is to pray-read the Word....You will [then] be able to testify that you are becoming the stronger part within the woman. (Life-study of Revelation, pp. 519-521)

Further Reading: Life-study of Genesis, msgs. 19-20

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

Gen. 9:11-13 ...I establish My covenant with you, that never again will all flesh be cut off by the waters of the flood, and never again will there be a flood to destroy the earth. And God said, This is the sign of the covenant which I am making between Me and you and every living animal that is with you, for perpetual generations: I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.

[In Genesis 9] the rainbow signifies God's faithfulness in keeping His covenant. God Himself is faithfulness (1 Cor. 1:9; 1 John 1:9). He is faithful to His word, and His word is His covenant. The rainbow is seen again at the end of the Bible (Rev. 4:3), indicating that God's faithfulness will remain forever. (Gen. 9:13, footnote 1)

Today's Reading

[In Ezekiel 1:27-28] a rainbow as the brightness around the man who is sitting on the throne signifies the splendor and glory around the Lord on the throne. At Noah's time the rainbow in the cloud was a sign of God's faithfulness in keeping His covenant with man and every living creature that He would never again destroy mankind with a flood (see footnote 1 on Gen. 9:13).

A rainbow can be considered as being produced from the combining of three basic colors—red, yellow, and blue. Red, the color of fire, refers to God's holiness; yellow, the color of electrum, signifies God's glory; and blue, the color of the sapphire throne, signifies God's righteousness. God's righteousness, holiness, and glory are three divine attributes that keep sinners away from God (see footnote 1 on Gen. 3:24). However, Christ came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, holiness, and glory (1 Cor. 1:30). Because we, the believers, are now in Christ, in the sight of God we bear the appearance of Christ as righteousness, holiness, and glory. This is the appearance of a rainbow as a testimony of God's faithfulness in sparing us and saving us, the fallen ones, from His judgment on sinners. In the New Jerusalem, a city whose foundations have the appearance of a rainbow (Rev. 21:19-20), we, the aggregate of the saved ones, will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory and testifying forever that our God is righteous and faithful (see footnote 1, par. 2, on Rev. 21:19). As portrayed in Ezekiel 1, the Christian life and the church life will consummate in such a rainbow. At that point God's eternal plan will have been accomplished. (Ezek. 1:28, footnote 1)

Our Christian life and church life are absolutely a covenant life....In verse after verse of the New Testament, we find God's promises. I want to give you one of them, which I have experienced very much. "No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it" (1 Cor. 10:13)....If you hold on to God's covenant, I can promise you that, regardless of what happens to you, there is a verse as a living promise for you to rely upon and live by. We all need to learn how to live under God's covenant. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God's covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church, we continually enjoy life. Everything is life. Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing. We are the covenanted people, and we have a verse of promise to meet every situation. We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing. Our destiny is under the blood-sprinkled covenant. Hallelujah, we are the covenant people! There is no cloud and no flood—only life. There is no curse—only blessing. The church life is such a life, and the church people are a people under the covenant. We can actually be called the church of the covenant. (Life-study of Genesis, pp. 437-438)

Further Reading: Life-study of Genesis, msg. 32

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

Gen. 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

The divine economy and the divine dispensing are also shown in the promise of the seed of Abraham (Gen. 17:8; Gal. 3:16; Matt. 1:1-2a)....One day while Abraham was worshipping idols, the God of glory appeared to him and called him (Acts 7:2-3). God called Abraham out of the place called Shinar, the base of Babylon, and brought him into the good land of Canaan. Once Abraham arrived in the land of Canaan, God appeared to him and made a promise to him concerning a seed (Gen. 12:7). (The Central Line of the Divine Revelation, p. 86)

Today's Reading

The seed of Abraham is for the blessing to all the families of the earth (Gen. 12:3)....God said that He would make Abraham great and that all the families of the earth would be blessed in him. Then in Genesis 17:7 God told Abraham that He would make a covenant with Abraham and with his seed. This word concerning the seed was explained clearly by Paul in Galatians 3:16 when he said, "But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: 'And to your seed,' who is Christ."...[Paul said that] God's promise to Abraham was His preaching of the gospel to Abraham and that the blessing of Abraham was the Spirit (Gal. 3:8, 14).

The blessing of Abraham refers to the promised Spirit, who is the reality of Christ (Gal. 3:14; John 14:17-20). The one seed of Abraham became the life-giving Spirit (1 Cor. 15:45b).

The Spirit as the consummation of the Triune God for the dispensing of Himself into the believers of Christ is the seed of Abraham....The last Adam mentioned in 1 Corinthians 15:45 is the seed of Abraham. This seed became not only our Redeemer and Savior but also the life-giving Spirit. The life-giving Spirit is a transfigured descendant of Abraham. The top blessing, the consummate blessing, to us sinners is God Himself as the life-giving Spirit. On the one hand, the life-giving Spirit is a transfigured descendant of Abraham, and on the other hand, He is the very Triune God....This is the real blessing.

We need the life-giving Spirit who dwells in our spirit and who is one spirit with us (1 Cor. 6:17)....If we did not have the life-giving Spirit in our spirit, we would sink in the "water" because we are not buoyant. But, praise the Lord, we do have a buoyant One within us. The third stanza of Hymns, #505 expresses this thought: "There's a Man in the glory / Whose Life is for me. /...He's strong and in vigor, / How buoyant is He!"...Because of this buoyant One, I can boast that I have been kept from falling. The life-giving Spirit as the seed of Abraham and as the consummation of the processed Triune God is the top blessing. As such a One, He can be in us with both His divinity and His humanity. How wonderful this is! The totality of what He is, is called the Spirit. The good land given to Abraham was a type of this Spirit. The Spirit is the blessing God promised Abraham.

The seed of Abraham is for the believers in Christ, who are Abraham's seed, to inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14). Christ is the seed of Abraham, and all His believers are also the seed of Abraham (v. 29).

In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit. This is our blessing. Even today, the most enjoyable thing to us is the indwelling Spirit. (The Central Line of the Divine Revelation, pp. 86-89)

Further Reading: Life-study of Genesis, msgs. 44-48; Life-study of Galatians, msgs. 22, 24

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

Psa. 89:3-4 I have made a covenant with My chosen one; I have sworn to David My servant: I will establish your seed forever, and I will build up your throne from generation to generation. Selah

Acts 13:34 And as to His having raised Him up from the dead, no longer to return to corruption, He spoke in this way, "I will give you the holy things of David, the faithful things."

The divine economy and the divine dispensing are also seen in the promise of the seed of David (2 Sam. 7:12-14a; Matt. 1:1, 6; 22:42-45; Rom. 1:3; Rev. 22:16). The seed of David refers to the resurrected Christ, who carries out God's New Testament economy for the dispensing of the processed Triune God into the members of His Body (Acts 2:30-31; Matt. 16:16-18). (The Central Line of the Divine Revelation, p. 89)

Today's Reading

The Greek word for the holy things in Acts 13:34 is in the plural. The same Greek word is used for Holy One in the next verse, but in the singular. However, it is not the regular word for holy; it is a Greek equivalent of the Hebrew word chesed, which is translated sure mercies in Isaiah 55:3, and mercies in 2 Chronicles 6:42 and Psalm 89:1 in both the Septuagint and the KJV. In Psalm 89, the word for mercies in plural in verse 1 and the word for Holy One in singular in verse 19 are from the same root. This Holy One is Christ, the Son of David, in whom God's mercies are centered and conveyed. Hence, the holy things of David, the faithful things refers to the resurrected Christ. This is fully proved by the context, especially by Your Holy One in the next verse, and by the verse following Isaiah 55:3. (Acts 13:34, footnote 1)

The resurrected Christ is God's sure mercies, of which Christ is the center and reality, shown to David through his descendant Mary, the mother of Christ (Matt. 1:16), for the dispensing of God Himself into all the believers of Christ in His resurrection (Acts 13:32-35; Isa. 55:3-4)....In Christ as the sure mercies, God reaches us in His grace to be our enjoyment. Because our situation was miserable and could not match God's grace, Christ not only took the step of incarnation to bring God as grace to us, but He also took the further step of death and resurrection in order to become the sure mercies to us in resurrection. Through His death and resurrection, Christ, the embodiment of God's grace, became the sure mercies, and through these mercies we are now in the proper position to match God and to receive Him as grace.

Christ as God's sure mercies shown to David is for the dispensing of God Himself into all the believers of Christ in His resurrection. This is for the believers in Christ to share His kingship in His resurrection in the eternal kingdom of God (2 Tim. 2:12; Rev. 20:4, 6).

The divine economy and the divine dispensing in the promises of the seed of the woman, the seed of Abraham, and the seed of David have a threefold purpose: first, to destroy Satan and to save us from sin and death; second, to cause us to inherit the consummated Triune God as our blessing and inheritance; and third, to cause us to share Christ's kingship. These three items cover God's full salvation in a complete way. God's full salvation is to deliver us out of the hand of Satan and out of sin and death, to bring us into the full inheritance of God Himself as our blessing, and to cause us to share the kingship with Christ as His co-kings in the kingdom age.

All three of these seeds are just one seed—a human being with God dispensed into Him. Christ, the God-man, is the seed of the woman, the seed of Abraham, and the seed of David. Now, in Him, God and man, man and God, are blended and mingled together as one entity. This entity is fully signified in, with, and by the New Jerusalem. The New Jerusalem is the totality of God's dispensing of Himself into humanity. (The Central Line of the Divine Revelation, pp. 89-90)

Further Reading: Crystallization-study of the Epistle to the Romans, msgs. 1-3, 18; Life-study of Acts, msgs. 37-39; Life-study of Isaiah, msgs. 28, 53; Life-study of 1 & 2 Samuel, msg. 27

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Exo. 24:4-5 ...[Moses] built an altar...and twelve pillars for the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of bulls to Jehovah.

8 So Moses took the blood and sprinkled it on the people and said, Here is the blood of the covenant, which Jehovah has made with you in accordance with all these words.

Although the law had been decreed on the mountain of God, there was still the need for the law with its ordinances to be enacted as a covenant. Instead of commanding the people to keep the law, Moses enacted the covenant by means of an altar, twelve pillars, sacrifices of burnt offerings and peace offerings, and blood (Exo. 24:4-8; cf. Heb. 9:18-20). The altar, symbolizing the cross of Christ (Heb. 13:10), indicates that as fallen and sinful people, we cannot possibly keep the law of God; hence, we need to be redeemed, terminated, and replaced by Christ through the cross. (Exo. 24:4, footnote 1)

A pillar signifies a testimony (cf. 1 Kings 7:21; 1 Tim. 3:15). The twelve pillars, representing the twelve tribes of Israel, indicate that in the sight of God the twelve tribes should be pillars as a testimony of God, a reflection of what God is in His virtues and attributes as portrayed in the law. The law...was given that the people might become God's testimony by being redeemed, terminated, replaced, and reconstituted by Christ through the cross (cf. Rom. 8:3-4). (Exo. 24:4, footnote 2)

Today's Reading

In Exodus 24:6 and 8 the blood from the sacrifices offered on the altar (v. 5), typifying the blood of Christ, was for redemption and for the forgiveness and cleansing of sins (Eph. 1:7...). This blood also enacted the covenant between God and His people. Hence, the blood is referred to here as "the blood of the covenant." The blood made it possible for God's people, as fallen and sinful persons who had been redeemed, forgiven, and cleansed, to enter into God's presence, that is, into God Himself, and remain there to be infused with Him and thereby be constituted pillars as a living testimony, a living portrait, of what God is (Exo. 24:9-18;...cf. Heb. 10:19-20). 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, and the inner law of life, denoting God Himself with His nature, life, attributes, and virtues (...Ezek. 36:26-27; Heb. 8:10-12). Ultimately, the blood of the new covenant, the eternal covenant (Heb. 13:20), leads God's people into the full enjoyment of God as the tree of life and the water of life both now and for eternity (Rev. 7:14, 17; 22:1-2, 14, 17). (Exo. 24:8, footnote 2)

After the law was enacted, it became a covenant. Without such an enactment, the law simply would have remained the law; it could not have been a covenant. But as soon as the law was enacted, it became a covenant between God and His people.

In order to understand the spiritual significance of the altar, the pillars, the sacrifices, and the blood, [through which the covenant was enacted], we need to realize that in decreeing the law it was not God's intention to charge His chosen people to observe the law.

It is useless for us to attempt to keep God's law. Because we do not have the capacity to keep it, it is impossible for us to do so....Because the law is weak through our flesh, God sent His Son in the likeness of the flesh of sin to redeem us, terminate us, and replace us [Rom. 8:3]. Then, as such redeemed, terminated, and replaced ones, we now have Christ in our spirit. As we walk according to the mingled spirit, our spirit mingled with the indwelling Spirit, the righteous requirement of the law is fulfilled in us [v. 4].

If we see how the enactment of the old covenant portrays God's economy, we shall turn from the natural, religious concept to God's concept and to His intention in His economy. (Life-study of Exodus, pp. 898, 900, 902, 912-913)

Further Reading: Life-study of Exodus, msgs. 76-77

‹‹ WEEK 6 — HYMN

Hymns, #191

1

Lord, Thou art the “Seed of woman,”
Born to bruise the enemy;
Thou didst take the human nature,
Die to win the victory.
As the very God incarnate,
Flesh and blood Thou didst partake;
Thou thru death hast crushed the devil
And his pow’r of death didst break.

2

“Seed of Abraham,” Thou art, Lord,
By God’s promise Thou hast come,
That the blessing He hath promised
On all people thus might come.
Abraham Thou hast preceded,
For Thou art the great “I AM,”
Yet Thou cam’st to be his offspring
And become God’s promised “ Lamb.”

3

Lord, Thou art the “Seed of David,”
For the kingdom Thou wast raised;
For God’s glory and His building
On the throne Thou hast been placed.
Truly Thou art “David’s offspring,”
Yet “my Lord” he calleth Thee,
For Thou art his “root” and fountain,
“Lord of all” eternally.

4

Though “a child” born with our nature,
Thou the “Mighty God” art called;
Thou, “a son” to us art given,
“Everlasting Father” called.
All the blessings God hath promised,
With our faith on Thee depend;
Thou art “Yea” and “Amen” for them,
All the content and the end!