

Banners for the 1999 Chinese New Year's Conference

Redemption in the new covenant brings us back to God judicially
that we may participate in God's organic salvation
and thus enjoy His complete salvation.

The law of life of the new covenant is
the processed Triune God spreading in our entire being
to make us His corporate reproduction.

The bequests of the new covenant are
God Himself as our inheritance for our enjoyment
to make us a marvelous treasure in the universe
for the co-enjoyment of God and man.

The living of the new covenant is
to know God according to the principle of life
and to take God's way of life
to attain to God's city of life—the New Jerusalem.

**Outline of Messages
for the
1999 Chinese New Year's Conference**

GENERAL SUBJECT: THE NEW COVENANT IN GOD'S ECONOMY

Message One

God's Economy and God's Covenant

I. The central subject of the Bible is God's economy:

- A. God made His eternal economy (Eph. 1:10; 3:9; 1 Tim. 1:4) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues.
- B. In order to carry out His economy, God first created man in His image and after His likeness (Gen. 1:26-27). Then God became a man to partake of the human nature (Heb. 2:14a); He lived a human life, died an all-inclusive death, and resurrected to become the life-giving Spirit (1 Cor. 15:45b) for Him to dispense Himself into men for producing many God-men to form the organism of the Triune God, consummating in the New Jerusalem as His eternal enlargement and expression.

II. The carrying out of God's economy is a story of God's covenant with man:

- A. God's covenant with man reveals God's intention for man, man's position and function in God's intention, what God wants to do in man, and all what God has done for man.
- B. The covenant is the highest expression of God's grace:
 - 1. Once God makes a covenant with man, He must be bound by the covenant and must perform according to the covenant (2 Chron. 6:14).
 - 2. The reason God makes a covenant with man is that man may become bold enough to demand what He has said in the covenant; God delights that man draw near to Him according to the covenant and demand Him to fulfill what He has promised in the covenant (Psa. 89:38-39, 49).
 - 3. We need to fear God and receive God's revelation that we may know God's covenant (Psa. 25:14; Eph. 1:17).
- C. After the fall of the created man Adam, God promised that the seed of woman would come to become man's salvation (Gen. 3:15). Afterward, according to this promise, He made a covenant with His called one, Abraham, saying that in Abraham's seed all the families of the earth would be blessed (12:3; 22:18); this covenant was the precursor of the new covenant, the covenant of grace.

- D. Because man knew neither the grace of God nor himself, God made the covenant of the law with the children of Israel (Exo. 24:4-8) to expose man and to reveal Himself to man; this covenant, referred to as the old covenant (Heb. 8:13), was not in God's plan but was added along the way (Rom. 5:20; Gal. 3:19).
- E. God's ultimate, highest, greatest, and best covenant with man is the new covenant enacted with the blood of the Lord Jesus (Luke 22:20); this covenant is the covenant of grace (Gal. 4:22-26) and the eternal covenant (Heb. 13:20), and its final result is the New Jerusalem as the ultimate issue of God's making covenants with man throughout the generations and as the consummation of God's economy.

III. The position of the new covenant in God's economy:

- A. The new covenant is better than the old one, just as the reality of a person is better than his photograph. The old covenant, like a photograph, had only the outward form (cf. Exo. 32:15; Psa. 78:5), but the new covenant, like the real person, has the inward life with all its reality (cf. John 1:1, 14, 17).
- B. The old covenant is signified by the first tabernacle, the Holy Place; the new covenant is signified by the second tabernacle, the Holy of Holies, which had a golden altar, the ark of the covenant, the golden pot that had the manna, the rod that budded, and the tablets of the covenant (Heb. 9:1-4, 8 and note 1).
- C. The contents of the new covenant are the contents of the entire New Testament, including such items as the Triune God Himself, redemption, forgiveness, sanctification, justification, reconciliation, regeneration, and sonship, as the testament (Heb. 9:15-17) which the Lord bequeathed to the believers for them to apply inexhaustibly and enjoy unto eternity.
- D. The new covenant is a continuation, or repetition, of God's promise to Abraham (Gal. 3:17 and note 1); it is also the fulfillment of the covenant God made with Abraham.
- E. The new covenant is the all-inclusive Christ, who has become the promised Spirit as the realization of the blessing that God promised to Abraham, the good land as the focus of the gospel of God and the source of God's bountiful supply; such a Christ is in our spirit and has become one spirit with us for our enjoyment (Gal. 3:14 and note 3).
- F. Christ is given as a covenant to restore the land (Isa. 49:8). To restore the land is to accomplish something of God's economy concerning His kingdom. The restoring of the land is mainly for the kingdom of God, which will eventually consummate in the New Jerusalem in the new heaven and new earth.
- G. The new covenant is the scroll on the right hand of Him who sits upon the throne, which is a record of God's thought concerning the church, Israel, the world, and the universe; it is the grand title deed in the universe (Rev. 5:1 and note 1).