

**Outline of
the Messages for the Full-time Training
in the Spring Term of 2020**

**GENERAL SUBJECT:
THE NEW COVENANT**

Message Two

God's New Covenant Seen with Noah

Scripture Reading: Gen. 6:5-9; 9:8-17; Phil. 2:12-13;
Rev. 4:3; Ezek. 1:26-28; 1 Cor. 1:30; Matt. 24:37-41

I. The Lord's coming (Gk. *parousia*, which means "presence") will be His presence with His people; the situation before the Lord's coming will be like the days of Noah—Matt. 24:3, 37-41:

- A. In the days of Noah the following conditions existed: (1) people were befuddled by eating, drinking, marrying, and giving in marriage, and (2) they did not know that judgment was coming, until the flood came and took them away.
- B. When the Lord's *parousia* is about to come, people will likewise be befuddled by the necessities of this life and will not know that God's judgment (signified by the flood) will come upon them by the Lord's appearing.
- C. The believers, however, should be de-drugged and should soberly know that Christ is coming to execute God's judgment upon this corrupted world.
- D. While the worldly people are befuddled by the material things and have no sense of the coming judgment, some of the sober and watchful believers will be taken, that is, raptured; to the befuddled and senseless people, this should be a sign of the Lord's coming—cf. Acts 26:16; 2 Tim. 4:7-8.
- E. To participate in the overcomers' rapture so that we may enjoy the Lord's *parousia* and escape the great tribulation, we must overcome the stupefying effect of man's living today; the Lord charges us to overcome the stupefying effect of self-indulgent living in this age so that we may be raptured into the enjoyment of His *parousia* (presence, coming)—Matt. 24:40-41.
- F. "Take heed to yourselves lest perhaps your hearts be weighed down with debauchery and drunkenness and the anxieties of life, and that day come upon you suddenly as a snare. For it will come in upon all those dwelling on the face of all the earth. But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man"—Luke 21:34-36.
- G. "Whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake, this one shall save it. For what is a man profited if he gains the whole world but loses or forfeits himself?"—9:24-25:
 - 1. People love the world simply because it gives amusement to their soul, but for the Lord's sake, for the gospel's sake, and for His testimony's sake, we need to be willing to lose the enjoyment of the soul in this age.
 - 2. God created man with the need for amusement, but our amusement must be God Himself; God Himself is the unique fulfillment of our need for entertainment.
 - 3. Taking in God by the exercise of our spirit and expressing God through our soul should be our joy and amusement; man's happiness and entertainment must be God

Himself, and this is not an objective God but a subjective God; to take God in and to live God out are man's joy—Phil. 2:5; 1:8; 2:2, 13; Psa. 16:11; 36:7-9; 43:4.

II. “But Noah found favor [or, grace] in the sight of Jehovah”—Gen. 6:8:

- A. Noah's life and work reveal how much grace can do for fallen people; grace is the wonderful Christ as our burden-bearer, doing everything in us on our behalf for our enjoyment—vv. 1-14; Matt. 24:37-39; 2 Cor. 12:7-9:
 - 1. The flesh is the presence of the devil, and grace is the presence of God; in order for us to face the presence of Satan, we need the presence of God—Gen. 6:3, 8; Rom. 7:17-21; Heb. 4:16; 1 Cor. 15:10.
 - 2. The issue of grace is righteousness; by the power of grace, the strength of grace, and the life of grace, we can be right with God, with one another, and even with ourselves—Rom. 5:17, 21; 2 Pet. 2:5.
- B. Noah walked with God and built the ark for the carrying out of the divine economy—Gen. 6:8-22; Heb. 11:7; 1 Pet. 3:20-21; Matt. 16:18:
 - 1. The first building of God in the Scriptures is Noah's ark, signifying Christ as the building of God and man; God's building is a God-man—John 1:14; 2:19; 1 Cor. 3:9, 16-17; Rev. 21:2, 22; Eph. 2:22; Psa. 27:4.
 - 2. The building of the ark typifies the building of the corporate Christ, the church as the Body of Christ, with the element of Christ's riches as the building material—Matt. 16:18; 1 Cor. 3:9-12a; Eph. 3:8-10; 4:12.
- C. The ark that Noah built signifies the practical and present Christ as God's salvation; thus, to build up the ark is to build up Christ in our experience, which is to work out our own salvation for the building up of the Body of Christ, the corporate Christ—Phil. 2:12-13; cf. 4:13; John 14:30; Rom. 1:9:
 - 1. To work out our own salvation is to follow the pattern of Noah, who built the ark not according to his imagination but absolutely according to God's revelation and divine instructions by faith—Gen. 6:9, 15a; Heb. 11:5-7.
 - 2. To work out our own salvation is to work together with God in His unique work—2 Cor. 6:1a; 1 Cor. 15:58:
 - a. The one unique work of the ministry is to minister Christ as the processed Triune God into others so that He may build Himself into their being for the building up of the Body of Christ—Gen. 6:14; 1 Cor. 3:6-12.
 - b. The three stories of the ark signify the Triune God according to our experience of Him (Gen. 6:16); the Spirit, signified by the lower story, reaches us first and brings us to the Son (1 Pet. 1:2; John 16:8, 13-15), and the Son brings us higher in our experience, to the Father (14:6; Eph. 2:18; 1 John 1:5; 4:8).
 - c. When we come to the Father, we are in the “third story”—Luke 15:4-10, 18-23; Eph. 2:18.
 - d. We need to enter into the deepest and highest intimacy with our Triune God so that He can bring us to the “third story” to show us His mysteries, secrets, and hidden treasures—John 1:14, 16-18; 1 John 1:3, 5; 4:8, 16; 1 Cor. 2:9; 2 Cor. 2:10; Exo. 33:11.
- D. On the third story of the ark there was only one window, toward the heavens, signifying that in the church, God's building, there is only one revelation and one vision through the one New Testament ministry—Gen. 6:16; Acts 26:19; Prov. 29:18a; 1 Tim. 1:3-4; 2 Cor. 3:6-9; 4:1:

1. In every age there is the vision of that age, and we have to serve God according to the vision of the age; God's word reveals to us that in every age He gives only one vision to man—Acts 26:19; Eph. 1:17; 3:9.
 2. Throughout the ages there were many saints who loved the Lord and who feared the Lord, but we cannot say that they all had the vision that matched their age—Acts 15:35-39; 18:24-25; 19:1-2; 21:18-21.
 3. Many lovers of the Lord were raised up through the past centuries, but they were not able to be in one accord because the vision each held was different in degree; because the degree of the visions they saw was different, spontaneously there was no one accord.
 4. While the Holy Spirit is moving on, some decide to follow and others decide to stay; the more the Holy Spirit moves on, the fewer are those who follow Him.
 5. If our vision is not up to date, it is impossible for us to be one—Prov. 29:18a.
 6. We must pray that we would be co-workers who match the need of the ministry of God in the present age.
- E. The ark is a type of Christ, not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man—1 Pet. 3:20-21; Matt. 16:18; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11:
1. By building the ark and entering into it, Noah was not only saved from God's judgment on the evil generation through the flood but was also separated from that generation and ushered into a new age—Gen. 6:5-22.
 2. Likewise, by building the church and entering into the church life as the reality of the Body of Christ, we will be saved from God's judgment on today's evil generation through the great tribulation and will be separated from that generation to be ushered into a new age, the age of the millennium—Matt. 24:37-39; Luke 21:36; Rev. 3:10.

III. God's covenant with Noah and the rainbow as a token 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.

IV. All the New Testament realities of Christ typified in the life and work of Noah have been covenanted to us—cf. Gen. 6:13-16; John 10:28-29; 1 Pet. 3:20-21:

A. The pitch that covered the ark within and without is a type of the redeeming blood of Christ, the blood of the covenant, which ushers God's people into God's presence, into God Himself, so that they may enjoy God, behold His beauty, and receive His infusion to become His testimony—Gen. 6:14; Exo. 24:8; Matt. 26:28; Psa. 27:4.

B. Just as Noah found grace in the sight of Jehovah, we have Christ as grace to live and labor in the reality of God's new covenant of grace to change the age—Gen. 6:8:

1. Under the new covenant, through the redeeming blood of Christ, we become partakers of the Holy Spirit, the Spirit of grace and of supplications—Heb. 6:4; 10:20; Zech. 12:8-10; 2 Cor. 12:9.

2. Like Noah we need to enjoy grace by faith (which operates through love) to live out Christ as our subjective righteousness—Gen. 6:9b; 7:1; Heb. 11:7; Rom. 5:2; Gal. 5:6; Phil. 3:8-9.

3. Day by day we need to receive the abundance of grace and of the gift of righteousness, allowing the Lord to load us with good, that we might reign in life and bear in our body "the brands of Jesus"—Rom. 5:17; Psa. 68:19; Gal. 6:17-18.

C. Just as Noah had the vision of the age with the ministry of the age to build the ark, we have the vision of the age with the ministry of the age to build the church as the corporate Christ—Gen. 6:14-16; Eph. 4:11-12; Phil. 2:12-13.

D. Just as Noah and his family lived in a new realm after the flood, with Noah as the deputy authority under God, we must live in resurrection under God's authority in the exercise of the kingdom; the life of Christ in us is a life of submission—Gen. 8:4, 18; Phil. 2:5-11.