



LESSON TWO

The New Covenant, the New Testament and the Two manifestations of Christ

Scripture Reading:

HEBREWS 9:16 - 28

- 9:16** For where there is a testament, the death of him who made the testament must of necessity be established.
- 9:17** For a testament is confirmed in the case of the dead, since it never has force when he who made the testament is living.
- 9:18** Hence neither was the first covenant initiated without blood;
- 9:19** For when every commandment according to the law had been spoken by Moses to all the people, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the scroll of the covenant itself and all the people,
- 9:20** Saying, "This is the blood of the covenant which God has commanded to you."
- 9:21** And both the tabernacle and all the vessels of the service he sprinkled in like manner with the blood.
- 9:22** And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness.
- 9:23** It was necessary therefore for the examples of the things in the heavens to be purified by these, but the heavenly things themselves, by better sacrifices than these.
- 9:24** For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;
- 9:25** Nor in order that He might offer Himself often, just as the high priest enters into the Holy of Holies year by year by the blood of other creatures;
- 9:26** Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
- 9:27** And inasmuch as it is reserved for men to die once, and after this comes judgment,
- 9:28** So Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.

QUESTIONS:

SECTION 1:

1. What is the difference between a covenant and a testament?
2. What is included in this “better promise”? How is it better than the old covenant?
3. How do we know the Bible is a will from God? Please list the four stages needed to consummate the new testament.

SECTION 2:

1. How do we know that what God has said is a bequest instead of a promise? Please refer to some verses in the Bible.
2. How does thanking and praising relate to the believers receiving the Lord’s bequest?
3. What are the three factors that ensure the execution and enforcement of the Lord’s new testament?

SECTION 3:

1. What did Christ accomplish in His first manifestation?
2. What is the significance of saying that the entire New Testament is a will?

SECTION 4:

1. What is Christ doing as the High Priest?
2. What does “salvation” in verse 28 refer to? Please explain all the different aspects.

THE NEW COVENANT AND THE NEW TESTAMENT

In this message we shall cover two important matters—the new covenant and the new testament. In Greek the same word is used for both covenant and testament. Whether it is translated covenant or testament depends on whether the person who consummated the covenant is living or dead. If the consummator is still living, that covenant remains a covenant. But if the consummator has died, the covenant immediately becomes a testament. A covenant is an agreement containing some promises to accomplish certain things for the covenanted people, while a testament is a will containing certain accomplished things bequeathed to the inheritor. The new covenant consummated with the blood of Christ is not merely a covenant, but a testament with all the things which have been accomplished by the death of Christ bequeathed to us. The term testament is the equivalent of the modern term will. Many parents, when they know that they soon will die, make a will in which they leave various things to their children. A will only becomes effective after the death of the maker of the will. In a simple word, a covenant and a testament are the same, but when the maker of the covenant is living, it is a covenant, and when he has died, it is a testament, a will. The Bible is composed of two wills—the Old Testament, the old will, and the New Testament, the new will. The Bible is not mainly a book of teachings; it is a will.

I. THE NEW COVENANT

A. A Better Covenant

The new covenant, which the Lord Jesus enacted, is better than the old covenant made through Moses. In the old covenant, all things were shadows, whereas in the new covenant everything is reality. Everything in the old covenant has been fulfilled and realized in the new covenant. Hence, the new covenant is a better covenant (7:22; 8:6).

B. Enacted upon Better Promises

The new covenant is enacted upon better promises (8:6), which were given in Jeremiah 31:31-34. In these better promises, as we have seen in previous messages, four major things are covered—the inward law of life, the blessing of God being our God and us being God's people, the inward ability of knowing the Lord, and the forgiveness of sins. Among these four major things, the inward law of life is the focus. The old covenant was made with the outward law of letters, whereas the new covenant is enacted with this inward law of life. The old covenant was of letters; the new covenant is of life.

C. Consummated with Better Sacrifices and the Blood That Speaks Better Things

Hebrews 9:23 says, "It was necessary therefore for the examples of the things in the heavens to be purified by these, but the heavenly things themselves by better sacrifices than these." The tabernacle and all things pertaining to it were sprinkled and purified by the blood of goats and bulls (9:21-23). That was a figure showing that the heavenly things needed to be purified by the blood of better sacrifices, which are the sacrifices of Christ (7:27; 9:14, 28; 10:10, 12, 14). Heaven and all things in heaven have been defiled by the rebellion of Satan and the fallen angels who followed him in his rebellion against God. Thus, all the heavenly things needed to be purified. Christ accomplished this purification with His own blood when He entered into heaven (9:12).

The new covenant was consummated with better sacrifices and with the blood that speaks better things. Christ offered Himself as one sacrifice (9:14; 10:12). This one sacrifice, viewed from its various aspects, may be considered as many sacrifices. As Christ is the eternal Son of the living God incarnated to be the Son of Man who offered Himself to God through the eternal Spirit, so His sacrifices are better than those of animals. The animal sacrifices were shadows which could never take away sins (10:11), but His sacrifices are real and have put away sin once for all (9:26), thus finding an eternal redemption for us (9:12). Verse 22 says that "without shedding of blood there is no forgiveness." Without forgiveness of sin there is no way to fulfill the requirement of God's righteousness that by it the covenant may be enacted. But Christ's blood has been shed for the forgiveness of sin, and the covenant has been enacted with His blood (Matt. 26:28). We are told in 12:24 that Christ's blood "speaks better than that of Abel." The blood of Christ is the speaking blood, speaking to God for forgiveness, justification, reconciliation, and redemption. As unveiled in Hebrews, this precious blood speaks to God for us that by it the new covenant may be enacted. Hence, it is called the blood of the eternal covenant (10:29; 13:20).

D. Having a High Priest with a More Excellent Ministry

In the old covenant the high priest was a mortal man, and his ministry was a shadow of the good things to come. But the new testament has a High Priest who is the eternal Son of God with a more excellent ministry (8:1-13). With Him there is no preventing of death. His ministry is the ministry of the kingly and divine priesthood in heaven, ministering, by His intercession, the divine life with all its riches as our daily supply to bring us into His perfection and glorification.

II. THE NEW TESTAMENT

A. God's Promise

God's promise is God's word which He speaks. God speaks many different kinds of words. He may command us to do a particular thing. That command is God's word, but it is not God's promise. When God speaks in such a way that He promises to give, do, or be something to us, that is a promise. As we have seen, God's promise of the new covenant is in Jeremiah 31:31-34 and includes four major things. The word of God's promise is insured by His faithfulness (Heb. 10:23; 11:11). God's faithfulness is the guarantee of what He speaks as a promise.

B. God's Covenant

God's covenant is enacted upon God's promise (8:6). A promise is a common, ordinary word without confirmation. In the Bible, after God made His promise, He sealed it with an oath. He swore by His Godhead that His promise was confirmed. Once His promise was confirmed by an oath, it immediately became the covenant sealed by God. Hebrews 6:16 says that in all disputes an oath is final for confirmation. If you read the Old Testament carefully, you will see that God's promises were all sealed by His oath. That the promises have become a covenant means that they cannot possibly be altered. Once the promises have been confirmed by God's oath, having been made unalterable, there is no possibility of repentance or change. The promise has been sealed; it is no longer a promise but a covenant confirmed by God's oath.

After God made His promises in the Old Testament, confirming them by His oath (Gen. 22:16-18; Psa. 110:4), the Lord Jesus came and accomplished all that God had promised. By the Lord's work on earth, every item of God's promise has become an accomplished fact. For example, in Jeremiah 31 God promised to forgive our sins. The Lord Jesus did this, making propitiation for our sins on the cross as the fulfillment of God's promise. Before the Lord Jesus died on the cross, it was a promise. After He died on the cross, that promised item became an accomplished fact. Hence, forgiveness of sins is no longer a promise but an accomplished fact of history. God's promised covenant was consummated as the new covenant by the Lord's death with His blood (9:18-23; Matt. 26:28; Luke 22:20). By His death, all the promises have become accomplished facts.

After His death and resurrection, the Lord ascended into the heavens, leaving with us the covenant which He had accomplished by His death. When He left this covenant with us, it immediately became a testament, a new testament bequeathed to us (9:16-17). In this

testament the accomplished facts are no longer merely facts; they have all become bequests. Firstly, we had the promises; secondly, the promises became the facts; and thirdly, the facts have become the bequests. Through the Lord's death and resurrection, all the promises were fulfilled and became accomplished facts. After the Lord had left this new covenant with us, it immediately became a testament, a will, containing all the accomplished facts as our bequests. Since the Lord had accomplished everything, He went to the heavenly throne where He is now restfully sitting. As our High Priest in the heavens, the Lord is the Surety of this better covenant (7:21-22).

Four stages were needed for the consummation of the new testament: firstly, God's word; secondly, God's promise; thirdly, the new covenant; and lastly, the new testament. No longer do we just have God's word, God's promise, and the new covenant; we also have the new testament, the will. The Bible is a will in which everything has not only been mentioned, promised, and accomplished but also bequeathed. Furthermore, the Lord in resurrection is executing what He has bequeathed. We simply need to thank Him for all the bequests. If we would do this, opening wide to Him that He may execute all that He desires to execute, there will be a mass reproduction of the standard model, the Firstborn Son, for God's corporate expression. This is the heavenly vision that we all must see.

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C. The Lord's New Testament

We have seen that after the Lord left the covenant with us, it became the new testament containing all the accomplished facts as our bequests. The Lord's new testament is executed by the resurrected Christ as the Mediator in the heavens (9:15; 12:24). While the Lord is resting on His throne in the heavens, He is concerned for all the heirs of this new testament. He is concerned whether the heirs are wise and diligent enough to take the bequests, or whether they are trusting in their own cleverness and trying to do something else. Because He is so concerned, He is interceding that we shall have the full realization of all the bequests contained in His bequeathed will. If our eyes are opened to see this matter of the Lord's testament, we shall be beside ourselves and say, "How poor the situation has been for over nineteen centuries. Very few Christians have realized these bequests." All Christians understand God's salvation in a low way according to the natural human concept, not in the way of bequests. Have you ever heard that the forgiveness of sins is a bequest? Were you ever taught that the imparting of the divine life, the rebirth, and our crucifixion with Christ are also bequests? We were crucified before we were born. It was accomplished by

Christ on the cross and it is one of the many bequests itemized in the will. Our perfection and glorification also are bequests. In the new testament, the new will, everything is a bequest which has been accomplished already. In the last portion of this new will, the book of Revelation, the Apostle John uses the past tense very often. For example, in Revelation 20:10 John said that “the devil that deceived them was cast into the lake of fire and brimstone,” and in 21:2 he said, “I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Both of these are in the past tense because every item in the will is a bequest, not a promise.

In your preaching, have you ever told people of their bequests? Most preachers say, “If you believe, God will forgive your sins and you will be born again.” We need to tell people, “I have a will for you, God’s will. This will clearly says that all your sins were forgiven long before you even committed them. This will also declares that your rebirth, justification, sanctification, perfection and glorification have all been accomplished by Him. All these items are bequests presented to you in the will. Will you accept it? If you are willing to take it, just thank the Lord and receive it.” If a person will accept the will in this way, he will immediately have forgiveness of sins, rebirth, justification, sanctification, perfection, glorification, and even the New Jerusalem! From now on, we must enjoy and partake of all the bequests itemized in the Lord’s new will. If we have this view, we shall be radically revolutionized. If you have seen this matter of the new testament, you will no longer need to pray in a begging way.

Many Christians understand Ephesians 5:19 and 20 in this way: “Praying to God continually, begging earnestly and fasting to the Lord, making petitions to God the Father in the name of our Lord Jesus Christ.” But these verses say, “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” In these verses, there is no begging but praising and thanksgiving, because the Lord has accomplished everything. The Father promised everything and the Lord Jesus accomplished everything. All the accomplished facts have been itemized in the new will as our bequests. We do not need to beg; we need to thank and praise the Lord for our bequests and enjoy them. If we know God’s economy, we shall praise the Lord and thank Him for all He has accomplished and bequeathed to us. Suppose a relative has bequeathed a house to you in his will. There is no need for you to beg for that house. When you learn that the house has been given to you, all you need to do is say thank you and accept it. This is the proper Christian life. There is no need for us to

beg; we simply need to take with thanks to the Lord what has already been given to us in such an extraordinary way—in the way of the new will.

Nothing is as binding and as strongly established as a will. No one can change it. Whatever is bequeathed in a will is final; it must go to whom it has been bequeathed. If our eyes could be opened to see that we have such a will, we would be beside ourselves with praise to the Lord. There is no need for people to wait for their rebirth, for that is an item in the will. They should simply accept regeneration as a bequest and say, “Thank You, Lord, for such a wonderful rebirth. Lord, thank You for the impartation of the divine life accomplished at the time of Your resurrection.” God’s selection is another bequest in the will, having been accomplished before the foundation of the world. Since this is clearly itemized as a bequest in Ephesians 1:4, there is no need to kneel down and pray, “O God, have mercy on me. I am a pitiful sinner, and hell is my destiny. “O God, please grant me Your selection.” How foolish it is to pray in this way! Simply say, “Father, thank You for Your selection which has already been accomplished and bequeathed to me.” God’s selection and predestination both are bequests of the new will which have already been accomplished. Romans 8:30 even tells us that we have already been glorified. Glorification, into which we shall enter in the future, is also a bequest in the new will. In God’s reckoning, it has been accomplished already.

We need to have the heavenly vision to see that all God’s blessings are bequests. Do you need peace? It is a bequest. It was promised by the Father, accomplished by the Son, and has been itemized in the new will as your bequest. Simply thank God for it and receive it. This is the new way to partake of God’s blessings. Do not be a poor beggar—you are a glorious inheritor. An heir has no need to beg; he simply receives all the bequests with thanksgiving. When my eyes were opened to see this matter of the bequests in the new testament, my whole concept was changed. This is why I do not beg. Whenever I pray, I pray with the realization that everything was already given to me nineteen and a half centuries ago as a bequest in the divine will and that I can take all I need. I can boldly say, “Praise the Lord! This is mine and I take it.”

The Lord’s new testament is executed by the resurrected Christ as the Mediator, the Executor, in the heavens. Today the resurrected Christ is executing this will by restfully interceding for us. The testament, the will, has been confirmed and validated by Christ’s death and is being executed and enforced by Christ in His resurrection. The promise of God’s covenant is insured by God’s faithfulness, God’s covenant is guaranteed by God’s righteousness, and the new testament is enforced by Christ’s resurrection power.

Christ is now on the throne interceding for us to realize this testament, this will. All the seeking Christians throughout the world are hungry and thirsty. If you tell them about this will and its bequests, they will gladly receive it. They will be willing to give themselves to it and be consumed by it. This will has been given to the Lord's people for over nineteen centuries, but few of them have realized it. By His mercy, the Lord has brought us into a full realization of His will. Now He is speeding up His recovery. The heavenly Intercessor is motivating and energizing us day by day with His heavenly "pum, pum, pum" that we may partake of all the riches of His will. This is the reason that the Christians in the Lord's recovery are so aggressive.

God's promises have all become accomplished facts in the new covenant, and the new covenant has been bequeathed to us as the new testament. Now, in resurrection as the ascended One sitting on the throne in the heavens, Christ is executing what He has bequeathed. The crucial point in this matter is the automatic and innate function of the law of the divine life. Praise the Lord!

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It has been difficult for many Christians to understand the true significance of Christ's two manifestations. The two manifestations of Christ refer to His two comings. Christ has come once and He will come again. During the long period between the two manifestations of Christ to the world, He remains in the presence of God. Nearly two thousand years have passed since Christ's first manifestation. Although this is a long time as far as we are concerned, to Him it is less than two days (2 Pet. 3:8). We need to see the significance of the two manifestations of Christ and the interval between them.

Before Christ's first manifestation, there were God's plan, God's promise, and a type, a picture, of God's economy, but besides God's creation nothing had been accomplished. When we build a meeting hall, we also may have a plan and a model of the building. However, simply having these things does not mean that there is an actual building. Before Christ's incarnation, men like Abraham, Moses, and David had come and gone, but nothing had been accomplished for God's economy. Although there was the model of the tabernacle with Moses and of the temple with Solomon, nothing real was accomplished until the first manifestation of Christ.

I. THE FIRST MANIFESTATION OF CHRIST

Christ took thirty-three and a half years to complete His first manifestation. During those thirty-three and a half years, everything necessary for the fulfillment of

God's purpose was accomplished. He accomplished what God needed and what we needed.

A. For the Putting Away of Sin by Offering Himself to God as the Sacrifice for Sins

Christ's first manifestation was for the putting away of sin. Verse 26 says that "once at the consummation of the ages He has been manifested for the putting away of sin by His sacrifice." The Greek words translated "consummation of the ages" may also be rendered the "completion of the ages" or "end of the ages." Here it means the end of the old testament age, whereas the consummation of the age in Matthew 28:20 (Gk.) indicates the close of the church age. Christ "was foreordained" for us "before the foundation of the world" (1 Pet. 1:20), and He was "slain from the foundation of the world" (Rev. 13:8). Actually, His being slain transpired once for all at the consummation of the ages, when He offered Himself to God in His first manifestation for the putting away of sin.

Christ put away sin about nineteen and a half centuries ago. Before He accomplished this, the priests offered the sin offering day after day. But that was not the actual putting away of sin; it was only a type, a picture. The real putting away of sin was accomplished once for all by Christ on the cross. Perhaps you were born just twenty or thirty years ago, and during your lifetime you have committed many sins, such as stealing and lying. But the putting away of sin was accomplished nineteen and a half centuries ago, long before you committed any sins. Hence, the putting away of sin is a bequest. Firstly, it was a promise; secondly, it was foreshadowed by the covering of sins; eventually, the promise and the shadow were completely fulfilled by Christ on the cross when He offered Himself as the sacrifice for sins once for all. He was "once offered to bear the sins of many" (9:28, 14; 10:12). Therefore, in the eyes of God, sin has gone and has become a history. Do not believe Satan, your feelings, or your failures. They are lies. You must tell them, "Sin was put away by Christ in His first manifestation."

B. For the Accomplishment of an Eternal Redemption

Christ's first manifestation was also for the accomplishment of an eternal redemption. Hebrews 9:12 says that "through His own blood" He "entered once for all into the Holy of Holies, having found an eternal redemption." Christ accomplished this at the time He put away sins. Thus, eternal redemption also is a bequest.

C. For the Consummation of the New Covenant

The first manifestation of Christ was also for the consummation of the new covenant (Matt. 26:28). By putting away sin and accomplishing eternal redemption, Christ consummated the new covenant. Hence, the new covenant is also a bequest.

D. For the Bequest of the New Testament

Eventually, the first manifestation of Christ was for the bequest of the new testament (9:16-17). We have seen that when the new covenant was bequeathed, it became the new testament. In His first manifestation, Christ accomplished everything, put all that He had accomplished into a will, and left His will with us. In this will we have, as our bequests, everything Christ has accomplished. Since everything has been accomplished, neither He nor we need to do anything more. If we have this vision, we shall see that within the thirty-three and a half years of His first manifestation, Christ accomplished everything and put it into a will, into the new testament. Do not think that the New Testament is a book of promise or prophecy. No, the entire New Testament is a will. If your grandfather's will were full of promises and prophecies, it might take eighty years for it to be fulfilled. You might not live long enough for them all to be fulfilled. This is exactly the way many Christians take the New Testament. Today many Christians do not have a will; they have a book of promise and prophecy. They are waiting for the promises and prophecies to be fulfilled by and by. But remember, even Revelation, a book of prophecy, is included in the New Testament which is a will. As I pointed out in the previous message, even in a book of prophecy such as Revelation, many of the verbs are in the past tense, indicating that they have already been fulfilled and accomplished.

We need to have a clear vision and see that Christ has accomplished everything. If we see this, we will not strive for anything, but rest in all that Christ has done. I am happy because Christ has accomplished everything for me. Blessed is he who sees the vision that Christ has accomplished everything for us. Christ is sitting in the heavens because all the work has been done. He is not laboring or striving but restfully sitting there. In the Bible, to sit means that the work is finished. Everything needed for the completion of God's eternal plan has already been fulfilled by Christ in His first manifestation. All that He has accomplished has been bequeathed to us in the new testament as our bequests.

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II. IN THE INTERVAL

A. Entering into the Holy of Holies in the Heavens

After He had accomplished the necessary things through His death and resurrection, Christ ascended to heaven and entered into the Holy of Holies in the heavens. Verse 24 says, "Christ did not enter into the holy places made by hand, but into heaven itself." The tabernacle in the Old Testament was a figure of the true one in the heavens. The earth is the outer court of this true tabernacle. After He had finished His work in the outer court, Christ, as the High Priest, entered into the Holy of Holies of the true tabernacle.

B. Appearing before God

Christ has entered into the Holy of Holies in the heavens so that He might appear before the face of God for us (9:24). Since He has accomplished everything on earth, He is now restfully sitting in heaven before God. The only time we are told that He stood up was when Stephen was being stoned (Acts 7:55-56).

C. Ministering in the True Tabernacle as the High Priest

In the true tabernacle, Christ is ministering as the High Priest (8:1-2). What is Christ doing as the High Priest? He is interceding for us that everything which He has accomplished might be wrought into our being. In some of the previous messages we have seen this matter of Christ's heavenly intercession. We may recall how Melchisedec came to minister the bread and wine to Abraham after he had interceded for him behind the scene. Likewise, Christ, our Melchisedec, is secretly interceding for all who love Him and seek Him. As He is interceding for us in the heavens, He is also the all-inclusive and all-pervading Spirit. The all-inclusive Spirit works in us according to Christ's heavenly intercession, motivating the law of life within us to function and causing the standard model, the Firstborn Son of God, to be wrought into our being. This is transpiring on earth today.

D. Executing the New Testament

During the interval between His first and second manifestations, Christ is executing the new testament (8:6; 9:15; 12:24).

III. THE SECOND MANIFESTATION OF CHRIST

A. Apart from Sin

Verse 28 says that Christ "shall appear to those who wait for Him a second time, apart from sin, unto

salvation.” The second manifestation of Christ has nothing to do with sin, because sin has already become a history. As man must die once and be judged after having died (v. 27), so Christ died once to bear man’s sins (v. 28; 1 Pet. 2:24) and suffered the judgment for man on the cross (Isa. 53:5, 11). This book very much stresses the fact that sin has been put away by Christ’s sacrifice in His first manifestation. Since Christ has put away sin in His first appearing (9:26; 1 John 3:5), His second appearing will be apart from sin, having nothing whatever to do with it.

B. Unto Salvation

Verse 28 says that Christ will appear a second time “unto salvation.” “Salvation” here does not refer to the salvation from hell to heaven. It has a wider and higher meaning, covering the following aspects:

1. For the Redemption, the Transfiguration of Our Body

First of all, the very salvation which Christ will bring to us in His second manifestation is for the redemption, the transfiguration, of our body. When we were saved, we were regenerated in our spirit (John 3:5-6). Now we are in the process of being transformed in our soul (Rom. 12:2; 2 Cor. 3:18). Then at Christ’s second coming for the completion of the salvation of our entire being, He will transfigure our vile body into a glorious one (Phil. 3:21). That will be the redemption of our body (Rom. 8:23), the first aspect of Christ’s appearing “unto salvation” in His second manifestation.

2. For the Deliverance from the Vanity and Slavery of Corruption of the Old Creation

The second aspect of the salvation by Christ’s second coming is the deliverance from the vanity and slavery of corruption of the old creation into the freedom of the glory of the children of God (Rom. 8:18-23). The entire old creation has been subjected to vanity and is under the slavery of corruption. Even we who have been saved and who have the enjoyment of the Spirit are also under the vanity and the slavery of corruption of the old creation. At His second coming, Christ will free us from this vanity and slavery and deliver us into the freedom of the glory of the children of God.

3. For Our Glorification

At His second coming, Christ will glorify us (Rom. 8:17), that is, He will bring us into His glory to fulfill the word in Hebrews 2:10. Our glorification is the final goal of God’s salvation in Christ (Rom. 8:29-30). We have been chosen, predestinated, called, and justified. Now we are being sanctified through the process of transformation in life. Then in His second manifestation, we shall be glorified and reach the final

goal of God’s salvation in Christ. This is the third aspect of Christ’s coming salvation.

4. For the Full Sonship

In regeneration we were born of God and became the sons of God (John 1:12-13). In this new birth we received the divine sonship in our spirit (Rom. 8:15). After this, we began to enjoy this sonship through the transformation of our soul. The more we are transformed in our soul, the more we enjoy the sonship which has been given to us in our spirit. This sonship will become full when our body of the old creation is transfigured into a body of the new creation. This means that the redemption of our body is the full sonship of our new birth. This will be the fourth aspect of Christ’s salvation in His second manifestation.

5. For the Full Taste of God

God’s salvation in Christ is to work Himself into us as our enjoyment. He has given to us His Spirit in our spirit as the firstfruit for our enjoyment (Rom. 8:23). This firstfruit of the Spirit is the foretaste for our enjoyment of God. The full taste will be brought in for our enjoyment by Christ’s second manifestation. When our body is transfigured and our entire being, spirit, soul, and body, is fully saturated with the divine element of the Triune God, we shall enjoy God in full. That will be our full taste of God, the last aspect of Christ’s coming salvation.

The very salvation which Christ will bring us in His second coming will be such a wider and higher one and will fulfill the final and ultimate goal of God’s all-inclusive salvation in Christ. Before His second manifestation, Christ is ministering to us with this goal in view. His more excellent ministry in the heavens today, the ministry of His kingly and divine priesthood with His heavenly intercession, is building up such a salvation. When He sees that the building up of this wonderful salvation has been accomplished, He will appear the second time. That will be His second manifestation in God’s economy.