

**LABORING ON THE ALL-INCLUSIVE CHRIST
TYPIFIED BY THE GOOD LAND
FOR THE BUILDING UP OF THE CHURCH
AS THE BODY OF CHRIST,
FOR THE REALITY AND THE MANIFESTATION
OF THE KINGDOM,
AND FOR THE BRIDE TO MAKE HERSELF READY
FOR THE LORD'S COMING**

KEY STATEMENTS

In order to understand the significance
of the Israelites entering Canaan and the warfare in Canaan,
we need to know that Canaan has a twofold significance in typology:
on the positive side, Canaan, a land of riches,
typifies the all-inclusive Christ with His unsearchable riches;
on the negative side, Canaan signifies the aerial part,
the heavenly part, of the dark kingdom of Satan,
the heavenlies that are full of Satan's forces.

In order to fully possess Christ as the good land,
we must beware of having an evil heart of unbelief;
we must exercise our spirit of faith
and keep our heart turned to the Lord
to believe wholeheartedly in His promises,
to believe that He is with His people,
and to believe that we are well able to overcome.

The people of Israel put aside a certain portion
of their produce from the labor on the good land
for the purpose of worshipping God;
if we faithfully labor on the all-inclusive Christ,
we will have the riches of Christ as the produce
to exhibit in the church and have a surplus of Christ
to bring to the church meetings for the corporate worship of God
in spirit and in truthfulness.

The living word of God must pierce into our being and deliver us
from our wondering mind and wandering soul
into Christ as the Sabbath rest in our spirit;
we should not be those who stagger in the wandering of our soul,
but we need to deny the soul and press on into our spirit
to partake of and enjoy the heavenly Christ
so that we might participate
in the kingdom rest of His reign in the millennium.

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Training Outlines

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Message One

Fighting for the Good Land

Scripture Reading: Josh. 1:2-6, 13; Eph. 2:2; 6:12; Col. 1:12-13

I. If we read the Scriptures carefully, we will see that there is a battle for the good land—Josh. 1:2-6, 13:

- A. Satan, the enemy of God, is doing his utmost to keep the people of God from taking possession of and enjoying Christ as the good land—Eph. 2:2; 6:12.
- B. All the battles in the Old Testament were concerned with the good land—Josh. 1:2-6; 5:11—6:27.

II. In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology—Col. 1:12; Eph. 1:3; 2:2; 6:12:

- A. On the positive side, Canaan, a land of riches, typifies the all-inclusive Christ with His unsearchable riches—Deut. 8:7-10; Col. 1:12; Eph. 3:8:
 - 1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.
 - 2. The good land, the land of Canaan, is a type of the Christ who is all and in all and who is everything to us—Eph. 3:8.
 - 3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:
 - a. The land that came out of the death waters on the third day in Genesis 1:9-10 and 13 is a type of the resurrected Christ who came out of death on the third day.
 - b. God's intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.
- B. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan, the heavenlies that are full of Satan's forces—Eph. 2:2; 6:12:
 - 1. Satan has his authority and his angels, who are his subordinates as the principalities, powers, and rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness—Acts 26:18; Matt. 12:26; 25:41; Eph. 6:12; Col. 1:13.
 - 2. To this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2:8, 18; 2 Cor. 4:4.
 - 3. The book of Ephesians indicates that in the heavenlies there are different layers—1:3; 2:2; 6:12:
 - a. Christ is in the highest layer, the third heaven, to be our everything as our good land—Deut. 8:7-10.
 - b. There is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the Canaanites, who were frustrating Israel from entering into the good land—Eph. 2:2.
 - 4. The Canaanites typify the fallen angels, the rebellious angels who follow Satan, who have become the powers, rulers, and authorities in Satan's kingdom, the spiritual forces of evil in the heavenlies—Rev. 12:4, 7; Eph. 6:12.

III. The various pagan tribes that occupied the land signify the different aspects of our natural life:

- A. The gods (idols) of the pagan tribes (Exo. 23:24), with the demons behind them (cf. 1 Cor. 10:20), represent the spiritual forces of evil (Eph. 6:12).
- B. Behind our natural life are the forces of evil (cf. Matt. 16:23, footnote 1), who utilize,

manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches.

- C. Because the natural life frustrates us from possessing Christ and enjoying Him, we must hate it (Luke 14:26) and, as we grow in Christ, be willing to drive it out.
- D. God will not cut off our natural life, signified by the pagan tribes, all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field—Exo. 23:29; cf. Matt. 12:43-45:
 - 1. God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life—Exo. 23:30.
 - 2. The more Christ increases in us, the more He will replace our natural life.
- E. God promised to drive out the pagan tribes (vv. 29-30), but God's people had to cooperate with Him by taking the initiative in destroying them—vv. 31-33; cf. Rom. 8:13; Gal. 5:24; Col. 3:5; Phil. 2:12-13.
- F. The more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life.

IV. If we would possess the good land for the fulfillment of God's purpose, we must engage in spiritual warfare to defeat the satanic forces—Josh. 6:21:

- A. We need to realize the necessity of spiritual warfare—a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.
- B. When Israel was ready to take possession of the land of Canaan, the land was filled with demon-possessed people, idol worshippers, and Nephilim—Num. 13:33.
- C. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Deut. 7:1-2:
 - 1. According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—v. 2; Josh. 11:21-22; 14:6-14.
 - 2. The Canaanites signify not only the fallen angels but also human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.
- D. The kings of Arad (21:1), of the Amorites (v. 21), and of Bashan (v. 33) were the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan:
 - 1. The kings defeated by God's army signify the rulers, the authorities, and the world-rulers of darkness, against whom we must struggle—Eph. 6:12.
 - 2. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory.
 - 3. To gain the unsearchable riches of Christ, we must crush the spiritual enemies signified by the king of Arad, Sihon the king of the Amorites, and Og the king of Bashan—3:8; 6:10-12.
- E. Israel's fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20:
 - 1. It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.
 - 2. In addition to the war on earth, there is a war between God and the satanic forces in the air—2:2; 6:12.
- F. The fighting of the children of Israel against the Canaanites that they might possess and

enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (v. 12) that the saints may enjoy Christ as the all-inclusive land.

- G. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces— Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12:
1. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ, the new man, and the kingdom of God— vv. 10-12; 1 Tim. 6:12a; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.
 2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.

Message Two
**Inheriting the All-inclusive Christ as the Good Land
by Taking Heed to His Words of Advice and Warnings
and by Receiving His Renewed Training
to Have Our Inner Man Renewed Day by Day**

Scripture Reading: Heb. 3:12, 16-19; 4:2, 6; 11:1; 1 Cor. 10:1-14;
Psa. 106:24-25; Deut. 8:3; Matt. 4:4

I. The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth—Exo. 3:8, 14, 17:

- A. Although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evildoings and unbelief.
- B. This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ, and enjoy His riches for the kingdom of God that we may be His expression in the present age and participate in the uttermost enjoyment of Christ in the kingdom age—Matt. 25:21, 23.
- C. Only Caleb and Joshua reached the goal and entered into the good land; like Caleb and Joshua, we New Testament believers need to "pursue toward the goal" (the fullest enjoyment and gaining of Christ) "for the prize" (the uttermost enjoyment of Christ in the millennial kingdom)—Num. 14:27-30; Phil. 3:12-14:
 - 1. Ten of the twelve men whom Moses sent to spy out the land brought an evil report that caused the children of Israel to murmur and rebel against the word of the Lord, but Caleb and Joshua said to the whole assembly, "Only do not rebel against Jehovah, nor should you fear the people of the land [the Anakim], for they are our bread"—Num. 14:9.
 - 2. The word of God is our bread (Matt. 4:4), doing God's will is our food (John 4:34), and our bread is also the Anakim (Num. 14:9), who represent the seemingly insurmountable obstacles and impossible situations in our pursuit of Christ for the building up of the church.
 - 3. Every difficulty and temptation Satan puts in our way is food for us; this is a God-appointed means of spiritual progress (1 Tim. 4:15-16); if we are relying on the Lord for victory and allow His overcoming life to be manifested in us, we will find fresh nourishment and increased vitality (Josh. 14:11-15).
 - 4. In order to have God's keeping power, we must exercise our spirit of faith and keep our heart turned to the Lord to believe wholeheartedly in His promises (2 Cor. 4:13; 3:16; 1:20), to believe that He is with His people, and to believe that they are well able to overcome (Josh. 14:12-15; Num. 13:30); we must commit our souls as a deposit to God, the faithful Creator (1 Pet. 4:19), hand ourselves over to Him, and commit to Him the keeping of our life (2 Tim. 1:12).
 - 5. If we trust in His promises and commit ourselves utterly to Him, we will be kept from this day to the day of His return; He is able to guard us from stumbling and to set us before His glory without blemish in exultation—Jude 24.
 - 6. If we are going to fully possess Christ as the good land, we must beware of having an

evil heart of unbelief; not to believe in the Lord is to rebel against Him—Deut. 1:25-26, 28, 35-39; 9:23; Heb. 3:12, 16-19; 4:2, 6; 11:1; cf. 2 Cor. 4:13; Gal. 3:2, 5; Rom. 10:17; Acts 6:5a; Num. 13:25-33; 14:4-10; 32:11-12; Josh. 14:6-12; 1 Cor. 10:1-13.

7. If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumblings, and complaining); murmuring is an indistinct, whispered complaining in low tones, discontentedly and with a gloomy resentment—v. 10; Psa. 106:24-25; Phil. 2:14.

II. If we are going to fully possess Christ as the good land, the apostle Paul says that we must “flee from idolatry” (1 Cor. 10:14), referring to the children of Israel’s idolatry in worshipping the golden calf (Exo. 32:1-6):

- A. The golden calf was a made-by-God’s-redeemed-people idol; to stand up to play is to indulge in revelry (or boisterous merrymaking); an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life (Ezek. 14:3); as genuine children of the genuine God, we need to be on the alert to guard ourselves from idols (1 John 5:21), from all the substitutes and replacements of Christ in our life.
- B. We must be warned by the principle of the golden-calf idol, an idol made by God’s redeemed people to make them an idolatrous camp; idolatry involves five principles—1 Cor. 10:5-7:
 1. Self-beautification leads to idolatry (Exo. 32:1-4; 33:5-6; Gen. 35:1-4); God is our beauty, and He is beautifying the church as the house of His beauty so that He may be beautified (Isa. 60:7, 19, 21; Eph. 5:26-27); in the expression of our self there is division, but in the corporate expression of God, the divine glory, there is oneness (John 17:22-24); our work is our living to glorify, to express, God on earth (v. 4; 1 Cor. 10:31; Isa. 43:7), and in our speaking we should not seek our own glory by preaching ourselves, but we should preach Christ Jesus as Lord and ourselves as slaves to serve the believers (John 7:17; 2 Cor. 4:5).
 2. Idolatry is Satan’s usurping of what God has given us in order to make it a waste; it is our abusing what God has given us and not using God’s gifts, both material and spiritual, for God’s purpose; the gold given to the children of Israel by God through the Egyptians before their exodus from Egypt was to be used for the building of the tabernacle; however, before the gold could be used for God’s purpose, it was usurped by Satan and used by God’s people to make an idol—Exo. 11:2-3; 12:35-36; 25:2-8; 35:4-9.
 3. Idolatry is the worship of the things we enjoy, the worship of amusement and entertainment; yes, we have the enjoyment of the Lord, but this is not a form of worldly amusement and entertainment—32:6, 18-19; cf. Psa. 36:8-9:
 - a. Paul warns the Corinthians in this way: “Neither become idolaters, as some of them did; as it is written, ‘The people sat down to eat and drink, and stood up to play’” (1 Cor. 10:7; Exo. 32:6); C. A. Coates says that they sported; on the weekends many people care only for eating, drinking, and sporting.
 - b. *To play* is to frolic, to joke, and to act, perform, or speak with little seriousness; *to play* is to behave playfully and uninhibitedly; it is to engage in hilarity, that is, high-spirited fun.
 4. With idolatry there is the pretense of worshipping the true God—vv. 4-6; 1 Kings 12:26-30; cf. Matt. 4:8-11; John 4:23-24.
 5. With idolatry there is mixture in worship—Exo. 32:4-6, 21-24; cf. 1 Cor. 3:12.
- C. After the children of Israel worshipped the golden calf, Moses realized that the Lord’s

presence would no longer be in the midst of the people, so he removed his tent and pitched it some distance from the camp; his tent then became the tent of God, for both the Lord's presence and speaking were there—Exo. 33:7-11.

- D. After Moses removed his tent and separated it from the idolatrous camp, the Lord spoke to him face to face, just as a man speaks to his companion (vv. 11, 14); God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise; Moses was intimate with God, and he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart.

III. A renewed training was given by God through Moses to the new generation of the children of Israel after their long wandering, to prepare them to enter into the good land promised by God and inherit it as their possession; after the first generation, with the exception of Caleb and Joshua, had died out, the second generation was ready to enter into the good land and possess it:

- A. The first generation typifies our old man; the second generation typifies our new man—Deut. 2:14; 8:6-10; Exo. 3:8; Col. 1:12:
1. We need to be those who grow in life into the full possession and enjoyment of the all-inclusive Christ, God's promised land; transformation is the dying out of the old man and the growing up of the new man; God's economy is to have our old man (the outer man) consumed and our new man (the inner man) renewed day by day—2 Cor. 4:16.
 2. By the Lord's mercy and grace, since we have come into the Lord's recovery, we are being renewed for our growth in life and transformation in life to usher us into the enjoyment of Christ as our good land for God's building and kingdom—3:18; Rom. 12:2.
- B. Our transformation in life takes place as we let the word of Christ dwell in us richly (Col. 3:16); Deuteronomy 8:3 says that "man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah"; in Matthew 4:4 *everything* is replaced by *every word*:
1. All the words in the Bible are God's breathing, and all refer to Christ, who is the totality of God's Word (John 1:1; Rev. 19:13) to be the life and life supply of God's people; to live by every word that proceeds out through the mouth of God is to live by Christ, the embodiment of the divine breath (John 6:57, 63; 20:22).
 2. Because the Scriptures are the breathing out of God, the exhaling of God (2 Tim. 3:16), we should inhale the Scriptures by receiving the word of God by means of all prayer (Eph. 6:17-18); as we are teaching the Bible, we should be exhaling God into people.
 3. In order to fully possess Christ as the good land, we must maintain our freshness and newness with the Lord by receiving His new speaking to us day by day (Lam. 3:22-24; Deut. 34:7; Rom. 7:6; Jer. 15:16); we must beware of languishing in the land (Deut. 4:25); the word *languish* implies "the loss of spiritual freshness, and the blunting of original impressions, produced by force of custom, or long residence in the same spot" (S. R. Driver).
 4. If we love God, humble ourselves, and come to the Lord as the living word in His written word by pray-reading His Word, He becomes the applied word of the Spirit to us; His instant words are spirit and life to us for our supply and nourishment, we are infused with God's substance through His words, and we become one with God in life and nature but not in the Godhead for His glory, His expression—John 5:39-40; 6:57, 63; Eph. 5:26-27.

IV. The renewed training by God was His charge to His people in nine matters:

- A. We must fear the Lord; to fear the Lord is to be in fear of offending Him, of losing His presence, and of not receiving Him as our reward in the next age; we should be in fear of missing the Lord's smile in this age and His reward in the next—Prov. 1:1, 7; Eph. 4:30; 2 Cor. 5:9-10.
- B. We must walk in God's ways; whatever God is, is a way to us; hence, to take what God is as our ways and walk in these ways is to live God, to live Christ; to take Christ as our way is to live Him, and to live Him is to express Him, to magnify Him— John 14:6; Phil. 1:19-21a.
- C. We must love the Lord Jesus, who is our God (John 20:28); because God loves us and has set His affection on us (Deut. 10:15; Jer. 31:3), we should love Him in return by setting our affection on Him (1 Cor. 2:9).
- D. We must love and serve God with all our heart and all our soul; our heart is linked to our spirit, for our conscience, which is a function of our spirit (Rom. 9:1), is also a function of our heart (Heb. 10:22); thus, to love and serve God with all our heart and soul indicates that we love and serve Him also with our spirit (Rom. 1:9), which is a spirit of love (2 Tim. 1:7).
- E. We must keep His commandments and statutes for our good; this means that today we need to keep Christ as the reality of God's commandments and the riches of Christ that have been ministered to us so that we may be blessed—Deut. 10:13.
- F. We must circumcise the foreskin of our heart, which means that we crucify the flesh (Gal. 5:24), which is all that we are and have in our natural being, by our living and serving in our regenerated spirit (Rom. 1:9; 2:28-29; 7:6; 8:4, 16); this makes us the true "circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh" (Phil. 3:3).
- G. We must not be stiff-necked any longer; our stiff neck signifies our stubborn and rebellious will (Deut. 31:27), which must be subdued and resurrected by Christ through Him as the transforming Spirit to become our beauty in our obedience to Him (S. S. 1:10; Phil. 2:13).
- H. We must hold fast to Christ as God's whole commandment; then we will be strengthened and encouraged to go on to possess Christ as our good land (Deut. 11:8, 24); this means that we will gain Christ (Phil. 3:8); furthermore, our days will be extended in Christ (Deut. 11:9, 21), God's eyes will be upon us to care for us and give us the blessing of His presence (v. 12), and we will enjoy the heavenly rain, the watering of the Spirit to reap a harvest of Christ (vv. 14-15).
- I. "By His name shall you swear. He is your praise and He is your God, who has done these great and awesome things for you, which your eyes have seen" (10:20b-21); in New Testament terms and experience, this means that we call upon the name of the Lord so that we may enjoy His organic salvation and His unsearchable riches (Rom. 10:12-13).

Message Three

A Land of Wheat and Barley

Scripture Reading: Deut. 8:8a; John 11:25; 12:24-25; 1 Cor. 15:20; Eph. 1:20

I. The wheat in Deuteronomy 8:8a typifies the incarnated, crucified, and buried Christ—John 12:24:

- A. In His full ministry in the stage of His incarnation, Christ brought the infinite God into the finite man—1:1, 14:
 - 1. As a finite man, Christ in the flesh was limited in time and space—7:6, 10:
 - a. The Lord is the eternal, infinite, unlimited God, but He lived here on earth as a man, being limited in the matter of time—v. 6.
 - b. Although the Lord is the almighty God, as a man under persecution, He was limited in relation to His activity—v. 10.
 - 2. As a finite man, Christ in the flesh was limited in knowledge—Matt. 24:36; Luke 2:40, 52; cf. John 7:15; Mark 6:1-3.
 - 3. As a finite man, Christ in the flesh had a natural, human life and a dependent existence—John 10:11, 15, 17; 6:57a; Matt. 14:19.
- B. Christ's humanity through His incarnation became a shell that concealed His divinity and thereby concealed His glory—John 1:14; 12:23-24; Luke 12:50:
 - 1. Because the glory of His divinity was concealed by the shell of His humanity, the Lord Jesus was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity—v. 50.
 - 2. The Lord needed to undergo physical death that His unlimited and infinite divine being with His divine life might be released from His flesh.
 - 3. The Lord Jesus fell into the ground and died, and that death released Him from His human shell—John 12:24:
 - a. He fell into the ground and died so that His divine element, His divine life, might be released from within the shell of His humanity.
 - b. The Lord Jesus, as a grain of wheat falling into the ground, lost His soulful life through death in order to release His divine life.
- C. In the midst of situations that limit us and press us, we may experience Christ as a grain of wheat—v. 24:
 - 1. Whenever we are put into a situation by the Lord's sovereignty in which we are limited, in which we are pressed, we may experience the Lord as wheat—Rom. 8:28.
 - 2. When we contact the Lord in our limiting and restricting circumstances, we will realize that He is the infinite God who became a finite man and that there is power in Him to bear any kind of limitation—Phil. 4:13.
 - 3. Christ our life is within us as a grain of wheat to live the life of the incarnated One, the limited One—Col. 1:27; 3:4.
 - 4. If we contact the Lord, we will experience Him as a grain of wheat, and in Him we will be content with our situation—Phil. 4:11-12.
 - 5. As wheat, Christ is our life to make us willing to be limited, willing to die, willing to be buried, willing to be nothing; this is the experience of Christ as wheat—John 12:24-25.

II. Whereas wheat signifies the incarnated, crucified, and buried Christ, barley signifies the resurrected Christ—Deut. 8:8a:

- A. In the good land, barley ripens earlier than any other grain; therefore, it is the first-fruits—1

Cor. 15:20:

1. Because barley ripens early, it is the firstfruits of the harvest—a type of the resurrected and unlimited Christ—v. 20.
 2. We rejoice to learn that Christ is the barley, the resurrected Christ within us, and that He is able to meet every situation.
 3. Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body (Col. 1:18; Eph. 1:20-23); since He, the Head of the Body, has been resurrected, we, the Body, will also be resurrected.
 4. As the firstfruits, Christ has become the bread of life; hence, barley loaves signify Christ in resurrection as food to us—John 6:48:
 - a. The number five signifies responsibility; this indicates that the resurrected Christ is able to bear responsibility.
 - b. As we feed on Christ as the barley loaves, we become a loaf of barley to feed others with the Christ whom we have experienced.
 5. With five barley loaves, the Lord Jesus could feed five thousand people with twelve baskets of broken pieces left over; this is resurrection—Matt. 14:14-21; John 6:9, 13.
- B. As typified by barley, the resurrected Christ is unlimited—Phil. 4:13:
1. Wheat points to Christ's incarnation, death, and burial, and following this, the barley points to His resurrection, the resurrected Christ—John 11:25; Eph. 1:20.
 2. On the one hand, we may experience the limited Jesus as signified by wheat; on the other hand, we may experience the unlimited Christ as signified by barley—John 12:24; 6:9, 13:
 - a. In His incarnation Jesus was exceedingly limited, but in His resurrection He is unlimited—Luke 12:49-50; 24:5-6, 26, 34, 46.
 - b. Whereas wheat is the valley of death, barley is the mountain of resurrection.
 3. In order to experience the wheat, the limited Jesus, we need to apply the barley, the unlimited Christ; we follow the limited Jesus in the power of the resurrected Christ—Heb. 13:12-13.
 4. We can do all things in the One who empowers us because He is the resurrected and unlimited Christ—Phil. 4:13.
 5. Whenever we experience Christ as the wheat, we are assured that an experience of Christ as the barley will follow—Deut. 8:8a.
 6. Actually, in order to experience Christ as the grain of wheat, the limited Jesus, we must apply Him as the barley, the resurrected Christ—John 12:24-25.
 7. We cannot meet our needs in ourselves, but within us a barley loaf, a portion of the unlimited resurrected Christ, meets every need and may even produce a surplus—11:25.
 8. The resurrected Christ is the loaf of barley; nothing can hinder or limit Him.
 9. If we remember that Christ is barley in us, when we come to a meeting, we can apply Him as barley to feed others by our prayer or our testimony.

Message Four
**The All-inclusive Christ as the Good Land—
a Land of Waterbrooks, of Springs and of Fountains,
Flowing Forth in Valleys and in Mountains**

Scripture Reading: Deut. 8:7; 11:11-12; Jer. 2:13; 17:7-8;
Isa. 12:3-6; John 4:14b

I. Galatians 3:14 says, “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”:

- A. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which is a type of the all-inclusive Christ (Col. 1:12); since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham.
- B. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God’s bountiful supply for us to enjoy; this is “the bountiful supply of the Spirit of Jesus Christ” as the supply of the Body of Christ—Phil. 1:19.

II. The all-inclusive Christ as the all-inclusive Spirit is “a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains”—Deut. 8:7; 11:11-12:

- A. The waterbrooks, springs, and fountains signify Christ as the flowing Spirit (John 4:10, 14; 7:37-39; Rev. 22:1), and the valleys and the mountains signify the different kinds of environments in which we may experience Christ as the flowing Spirit.
- B. Throughout the Bible there is a line concerning the Triune God as water—Gen. 2:10-14; Exo. 17:5-6; Psal. 36:8-9; 46:4; John 4:10, 14; 7:37-39; 1 Cor. 10:4; Rev. 7:17; 22:1:
 - 1. The river in Genesis 2:10 signifies the river of water of life, along which the tree of life grows; this river quenches man’s thirst.
 - 2. In Psalm 36:8-9 the fountain refers to the Father as the source of life, and the river refers to the Spirit as the river of water of life—John 1:4; 7:37-39.
 - 3. The river in Psalm 46:4 signifies the flow of the Triune God in Christ through the Spirit as life to God’s people.
 - 4. The water of life is a symbol of God in Christ as the Spirit flowing Himself into His redeemed people to be their life and life supply; it is typified by the water that flowed out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34).
 - 5. The river of water of life in Revelation 22:1 and the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9 signify the abundance of life in its flow; as indicated in John 7:38, this one river with its riches becomes many rivers in our experience of the different aspects of the riches of God’s Spirit of life—Rom. 8:2; 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23.

III. The water “flowing forth in valleys and in mountains” (Deut. 8:7b) indicates that Christ as the living water flows in different environments (cf. 1 Kings 20:23, 28):

- A. The valleys are the experiences of the cross, the experiences of the death of Christ, and the

- mountains are the experiences of Christ's resurrection—2 Cor. 1:9; 4:11, 14.
- B. The indwelling Christ as the treasure in us, the earthen vessels, is the divine source of the supply for the Christian life and the excellent power for us to live a crucified life for the manifestation of the resurrection life—v. 7; Phil. 4:13:
 - 1. Paul said that he and his co-workers “were excessively burdened, beyond our power, so that we despaired even of living...That we should not base our confidence on ourselves but on God, who raises the dead”—2 Cor. 1:8-9.
 - 2. Actually, resurrection requires death, discouragement, and disappointment in order to be manifested (v. 4; 7:5-6); the working of the cross terminates our self that we may enjoy the God of resurrection.
 - C. Paul lived the resurrection life under the killing of the cross for the carrying out of his ministry; “always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body”—4:10:
 - 1. Jesus, in a positive sense, is always killing all the negative things within us in order to heal and enliven us—Phil 1:19; cf. Exo. 30:23-25.
 - 2. When we reject ourselves in the morning to receive God into us, we have the sense during the day that a killing process is going on within us—cf. Prov. 4:18.
 - D. “For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh”—2 Cor. 4:11:
 - 1. The killing of the cross results in the manifestation of the resurrection life; this daily killing is for the release of the divine life in resurrection—1 Cor. 15:31; 2 Cor. 4:16.
 - 2. The apostles lived a life like the one the Lord Jesus lived on earth; the Lord’s life was a life under the killing of the cross for the manifestation of the resurrection life, a life lived in such a way that His person was one with His ministry and His life was His ministry—John 6:14-15; 12:13, 19, 23-24.
 - E. “So then death operates in us, but life in you” (2 Cor. 4:12); when we are under the killing of the Lord’s death, His resurrection life is imparted through us into others:
 - 1. The way for the church to come into being and to increase is not by human glory; it is by the death of the cross for the release of the fire of the divine life—Luke 12:49-50; John 2:19; 12:24-26.
 - 2. The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the many grains; as the many grains, we also must lose our soul-life through death that we may enjoy eternal life in resurrection.

IV. Jeremiah 2:13 says, “My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water”:

- A. The evils committed by God’s people were that they forsook God as their fountain, their source, and they turned to a source other than God.
- B. The hewing out of cisterns portrays Israel’s toil in their human labor to make something (idols) to replace God; that the cisterns were broken and could hold no water indicates that apart from God Himself dispensed into us as living water, nothing can quench our thirst and make us God’s increase for His expression—John 4:13-14.
- C. In the eyes of God, the wicked one, the evildoer, is the one who does not come to drink of Him (Isa. 55:7); the evil condition of the wicked is that they do not come to the Lord to eat, drink, and enjoy the Lord; they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (57:20-21; cf. 55:1-2).

V. We need to build up the habit of drawing water from the springs of salvation in order to drink and flow the water of life—12:3-6; John 7:37-39; Prov. 11:25:

- A. We need to draw water with rejoicing from the springs of salvation by speaking to the Lord, by the Lord, for the Lord, in the Lord, and with the Lord—Isa. 12:3-6; Phil. 4:6-7, 12; cf. *Hymns*, #255.
- B. We need to praise the Lord, rejoice in Him, always give thanks, and sing to the Lord— 1 Thes. 5:16-18; Phil. 4:4; Heb. 13:15; Psalms 119:164; Eph. 5:18-20.
- C. We need to call on the name of the Lord—Acts 2:21; 1 Cor. 12:13, 3; 1 Thes. 5:17; 1 Cor. 1:2; Judg. 15:18-19; Lam. 3:55-56; *Hymns*, #73.
- D. We need to preach the gospel, making known to others what Christ has accomplished—Rom. 1:16; John 4:32-34; Phil. 2:9; 1 Pet. 2:9.
- E. We need to give the Lord the preeminence in our being and do everything according to the divine nature—Rev. 22:1; Col. 1:18b; 2 Pet. 1:4.

VI. According to God's economy, the one who trusts in God is like a tree planted by water, signifying God as the fountain of living waters; a tree grows beside a river by absorbing all the riches of the water; this is a picture of God's economy, which is carried out by His divine dispensing—Jer. 17:7-8:

- A. In order to receive the divine dispensing, we as the trees must absorb God as the water (cf. 1 Cor. 3:6; Col. 2:7a); the riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow into God's measure (v. 19); in this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).
- B. The meaning of prayer is for us to absorb God; the more we contact God, the more we will absorb Him, and the more we absorb Him, the more we will enjoy Him:
 - 1. There is a hymn that says, "Just as I am" (*Hymns*, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.
 - 2. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.
 - 3. Instead of caring about our condition, we need to enter into God's presence to contact Him by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

VII. John 4:14b says, "The water that I will give him will become in him a fountain of water springing up [gushing up] into eternal life":

- A. This reveals the flowing Triune God—(1) the Father is the fountain, the source; (2) the Son is the spring, the emergence of the fountain; and (3) the Spirit is the river, the flow; the Triune God is flowing through the Father, the Son, and the Spirit into us and out from our innermost being into others—2 Cor. 13:14; John 7:37-38.
- B. The flowing of the Triune God is "into eternal life" (4:14b); the New Jerusalem is the totality of the eternal life, and the word *into* means "issuing in" or "to become"; thus, the Father as the fountain, the Son as the spring, and the Spirit as the river flow into us and with us to become the New Jerusalem as the totality of the eternal life.

Message Five

A Land of Vines

Scripture Reading: Phil. 2:17; Gen. 35:14; 2 Tim. 4:6

I. The vine typifies the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Deut. 8:8; Judg. 9:13; Psa. 104:15a:

- A. Christ is the wine producer, sacrificing Himself to produce wine to cheer God and others.
- B. As the vine, Christ produces happiness for God and happiness for others.

II. If we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make others and God happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24:

- A. Under the Lord's sovereignty, we may be put into situations where we need to sacrifice ourselves to make others happy—Rom. 12:1; Eph. 5:2:
 - 1. If in the midst of such a situation we contact the Lord, we will experience Him as the wine-producing vine, as the One who gives cheer to God and to others—Phil. 3:1a.
 - 2. The issue of experiencing Christ as the vine is that in Him, by Him, with Him, and through Him we become a vine that produces something to cheer God and man.
- B. If we experience Christ in this aspect of His all-inclusiveness, we will have much wine to drink, and we will be “drunken” and “mad” with Christ, filled with joy in the Lord—John 15:11; Acts 5:41; 13:52; Phil. 3:1a; 4:4.
- C. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life—Job 2:4; Matt. 16:25:
 - 1. Only the life of Christ is a life of sacrifice.
 - 2. Christ as the sacrificing Lamb lives in us, energizing us to sacrifice ourselves for others to bring them cheer and to make them happy—2 Cor. 4:12; Eph. 5:2.
 - 3. If we contact the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others—John 1:29; 20:22; 1 Cor. 15:45b; 6:17; Phil. 4:13; Rom. 12:1; Eph. 5:2:
 - a. The more we experience Christ as the vine with His sacrificing life, the more we will be energized to sacrifice ourselves to make God and others happy.
 - b. We will be “drunken” with happiness, realizing that the happiest person is the one who is the most unselfish.
 - c. We will bring happiness to those who contact us, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

III. By experiencing Christ as the wine-producing vine and by being filled with Him as the new wine, we may become a drink offering in Him and with Him—Gen. 35:14; Exo. 29:40-41; Phil. 2:17; 2 Tim. 4:6:

- A. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41:
 - 1. The drink offering was in addition to the basic offerings, and it was poured out on one of the basic offerings—Num. 15:1-10; 28:7-10.
 - 2. The wine of the drink offering was poured out for God's satisfaction; it was poured out for God to drink—Exo. 29:40-41:
 - a. Christ poured out His being unto God—Isa. 53:12.
 - b. Christ is the heavenly, spiritual wine poured out to God for His pleasure; He

poured Himself out as wine to make God happy.

- B. The drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6:
 - 1. The drink offering is a type of Christ as the heavenly wine who is enjoyed by the offerer, filling him and causing him to become wine to God—Phil. 2:17:
 - a. By experiencing Christ as the offerings, we become persons who are filled and saturated with Christ—Eph. 3:17; Gal. 4:19.
 - b. The Christ whom we experience subjectively as the offerings becomes wine in us, causing us to be ecstatically happy and joyful—Matt. 9:17; 2 Cor. 5:13a.
 - c. Eventually, we are saturated with Christ as the heavenly wine and are one with the wine and even become wine; in this way we are qualified to be a drink offering—Matt. 9:17; 2 Cor. 5:13a; Eph. 5:2; Phil. 2:17.
 - 2. Jacob poured out a drink offering on the pillar at Bethel, indicating that the drink offering is for God's building—Gen. 35:14:
 - a. The wine poured out at Bethel is not the direct wine from the winepress; it is the indirect wine from those who enjoy Christ as wine and who are saturated with Christ as wine.
 - b. In Bethel, in God's house, the church as the Body of Christ, we eventually need to be poured out as a drink offering—2 Cor. 12:15a.

IV. The apostle Paul became a drink offering that was poured out upon the sacrifice and service of the saints' faith—Phil. 2:17; 2 Tim. 4:6:

- A. The wine of the drink offering in Philippians 2:17 and 2 Timothy 4:6 is the Christ (wine) of Matthew 9:17 who had saturated Paul and had made him wine.
- B. Paul became a drink offering for the church; this indicates that the drink offering is not only for the worship of God but especially for God's building.
- C. Based upon the principle that the drink offering required a basic offering, Paul regarded the sacrifice and service of the believers' faith as the basic offering upon which he could pour out himself as a drink offering—Phil. 2:17:
 - 1. Faith here includes all that the believers have experienced and enjoyed of Christ; ultimately, it includes what the believers themselves are.
 - 2. The basic offering upon which Paul could pour himself out as a drink offering was the faith of the believers in Philippi:
 - a. It is the believers' faith, not the believers themselves, that is a sacrifice.
 - b. Faith, the word, and the Spirit are one—Rom. 10:17; 8:9.
 - 3. Faith in Philippians 2:17 is the sum total of our experience, enjoyment, and gain of Christ:
 - a. Our experience, enjoyment, and gain of Christ become a sweet sacrifice offered to God.
 - b. Through the enjoyment of Christ, we experience Christ, gain Christ, and possess Christ, and our being is constituted of Christ; in this way our faith becomes a sacrifice, which can be offered to God and upon which the drink offering can be poured.

Message Six
**Christ as Our Sabbath Rest,
Typified by the Good Land of Canaan**

Scripture Reading: Heb. 3:7—4:13

I. If we would have the proper understanding of the Sabbath rest in Hebrews, we need to know the significance of the first mentioning of the Sabbath rest in the Bible—Gen. 2:2-3:

- A. God rested on the seventh day because He had finished His work and was satisfied; God's glory was manifested because man had His image, and His authority with His dominion was about to be exercised for the subduing of His enemy—1:26.
- B. When there is a situation on earth in which man expresses God and represents God, that situation is a Sabbath rest to God; the Sabbath rest is simply God's satisfaction in His heart's desire—vv. 26-28; Heb. 2:6-8a.
- C. God's seventh day was man's first day; after man was created, he did not join in God's work, but he entered into God's rest; man was created not to work but to be satisfied with God and rest with God—cf. Matt. 11:28-30.
- D. The Sabbath signifies that God has done everything, completed everything, and prepared everything and that man must stop all his work; to keep the Sabbath is to stop our work and to take God and all that He has accomplished for us as our enjoyment, rest, and satisfaction; this is God's economy—Exo. 20:8.
- E. The New Jerusalem will be God's ultimate and eternal Sabbath rest because there all the redeemed saints will fully express God in glory and reign with God's authority for eternity—Rev. 21:10-11; 22:1, 4a, 5b.

II. The Sabbath rest is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 3:7—4:13); Christ is rest to the saints in three stages:

- A. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29); the Sabbath rest in Hebrews 4:9 is Christ as our rest, typified by the good land of Canaan (Deut. 12:9; Heb. 4:8).
- B. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.
- C. In the new heaven and new earth, after all the enemies, including death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.
- D. The Sabbath rest mentioned in Hebrews 4:8-9 refers to Christ as our rest in the first two stages, and especially in the second—the rest that remains for us to seek after and enter into diligently:
 - 1. The rest in the first two stages is a prize to the Lord's diligent seekers, who enjoy Him in a full way and become the overcomers; the rest in the third stage is not a prize but the full portion allotted to all the redeemed ones.
 - 2. In the second stage of His being our rest, Christ will take possession of the whole earth as His inheritance, making it His kingdom for a thousand years—Psa. 2:8; Heb. 2:5-6.

3. In the second stage of Christ's being our rest, all His overcoming believers who seek Him and enjoy Him as their rest in the first stage will participate in His reign in the millennium (Rev. 20:4, 6; 2 Tim. 2:12); they will inherit the earth (Matt. 5:5; Psalms 37:11; Luke 19:17, 19), and they will partake of the joy of their Lord (Matt. 25:21, 23).

III. We need to take heed to the Lord's word in Matthew 11:28-30—"Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light":

- A. Toil refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened.
- B. Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction.
- C. To take the Lord's yoke is to take the will of the Father; it is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father.
- D. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38; Isa. 42:4a; cf. 53:2; 11:1-4a); He submitted Himself fully to the Father's will (Matt. 26:39, 42); hence, He asks us to learn from Him (Eph. 4:20-21).
- E. To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem; He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself; hence, regardless of the situation He had rest in His heart; He was fully satisfied with the Father's will.
- F. The rest that we find by taking the Lord's yoke and learning from Him is for our souls; it is an inward rest and is not anything merely outward in nature.
- G. The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will; such a yoke is easy, not bitter, and such a burden is light, not heavy—cf. Mal. 3:14.
- H. His yoke being easy means that His yoke, the Father's will, is good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter.

IV. Exodus 31:12-17 reveals that the Sabbath follows the charge for the building of the tabernacle:

- A. "You shall surely keep My Sabbaths; for it is a sign between Me and you throughout your generations, that you may know that I am Jehovah who sanctifies you...Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days Jehovah made heaven and earth, and on the seventh day He rested and was refreshed"—vv. 13, 16-17.
- B. On the seventh day God "rested and was refreshed"; man was God's refreshment because man was created in God's own image with a spirit so that man could fellowship with God and be God's companion and counterpart.
- C. We need to see the following divine principle—God first supplies us with enjoyment, and then we work together with Him; in order to be one with God in His work, we must enjoy Him.
- D. At Pentecost the disciples were filled with the enjoyment of the Lord—"they are full of new wine" (Acts 2:13); then Peter and the eleven stood to work together with the Lord (v. 14).
- E. With God it is a matter of working and resting; with man it is a matter of resting and

working; then we work with the Lord by being one with Him.

- F. As God's people, we should bear a sign that we need God to be our strength, energy, and everything so that we may be able to work together with Him for the building up of the church as Christ's Body; this honors and glorifies Him—1 Cor. 15:10, 58.
- G. The sign we bear is that we rest with God, enjoy God, are refreshed with God, and are filled up with God first; then we work together with the very One who fills us in oneness with Him; this is an eternal covenant, an eternal contract, with God.

V. The means of enjoying Christ as the good land is the living and operative word of God that is “sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart”—Heb. 4:12:

- A. The children of Israel are a type of us, the New Testament believers (1 Cor. 10:6a, 11), in our participation in the full salvation of God:
 - 1. In the first stage we receive Christ and are redeemed and delivered from the world, just as the children of Israel were delivered from Egypt.
 - 2. In the second stage we become wanderers in following the Lord, just as the children of Israel wandered in the wilderness; our wandering always takes place in our soul.
 - 3. In the third stage we partake of and enjoy Christ in a full way, just as the children of Israel partook of and enjoyed the riches of the good land; this is experienced in our spirit.
 - 4. The Hebrew believers were wondering in their mind what to do with their Hebrew religion, and this wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit.
- B. The writer of the book of Hebrews advised the Hebrew believers not to stagger in the wandering of their soul but to press on into their spirit to partake of and to enjoy the heavenly Christ:
 - 1. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).
 - 2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.
 - 3. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder—Heb. 4:16.
 - 4. The staggering Hebrew believers were wandering in their soul and had neglected their spirit, but the new testament is absolutely a matter in our spirit, not in our soul—Rom. 8:16; 2 Tim. 4:22; Gal. 6:18.
- C. The Hebrew believers' soul, with its wondering mind, its doubting concerning God's way of salvation, and its considering its own interests, had to be broken by the living, operative, and piercing word of God that their spirit might be divided from their soul—Heb. 4:12:
 - 1. As the marrow is concealed deep in the joints, so the spirit is deep in the soul; just as the dividing of the marrow from the joints requires mainly the breaking of the joints, the dividing of the spirit from the soul requires the breaking of the soul—1 Pet. 3:4.
 - 2. Whenever we read the Bible, it must be living, energizing, and sharp enough to divide our soul from our spirit and discern our thoughts and intentions, revealing which are of and for the self and which are of and for God; we must mix the word with faith by means of all prayer in spirit in order for it to be living and operative—Heb. 4:2; Eph.

6:17-18.

3. The living word of God must pierce into our being and deliver us from our wondering mind and wandering soul into Christ as the Sabbath rest in our spirit; we should not be those who stagger in the wandering of our soul, but we need to deny the soul and press on into our spirit to partake of and enjoy the heavenly Christ so that we might participate in the kingdom rest of His reign in the millennium.

Message Seven

Knowing the Ascension

Scripture Reading: Acts 2:36; Heb. 2:9; 4:14-15; 7:26; 12:2; Eph. 1:19-23; 2:6

I. The Man-Savior's ascension is His inauguration into His heavenly office through the process of creation, incarnation, human living, crucifixion, and resurrection as God and man, as the Creator and the creature, and as the Redeemer, the Savior, and the life-giving Spirit, to execute God's administration and to carry out God's New Testament economy.

II. We need to see the objective aspect of the Lord's ascension:

- A. The Lord's ascension caused Him to be crowned with glory and honor—Heb. 2:9:
 - 1. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth—1 Pet. 2:7.
 - 2. Christ is glorious in state and honorable in rank; He is above all kings and rulers; this is His honor.
- B. The Lord's ascension caused Him to be enthroned for God's administration; Hebrews 12:2 says that Christ is now seated on the right hand of the throne of God:
 - 1. The fact that God in Christ is sitting on the throne means that God administers the entire universe from within Christ and through Christ, just as the light shines from within the lamp and through the lamp—Rev. 22:1, 3; cf. 21:23.
 - 2. Christ is now on the throne to administer the entire universe; He is the unique Administrator, the King of kings and the Lord of lords; He is the Ruler of the kings of the earth—1:5; 17:14; 19:16.
 - 3. His administering is related to the universe, but His carrying out of God's New Testament economy is to propagate Himself for His reproduction to build up the church, His Body, which will issue in the New Jerusalem—cf. Acts 5:31.
- C. "Let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified" (2:36); in this verse the word *made* can be understood to mean "inaugurated"; in His ascension God inaugurated Christ into His heavenly ministry:
 - 1. The Man-Savior, in His ascension, has been made the Lord to possess all; He is now the Lord to possess the whole universe, God's chosen people, and all positive things, matters, and persons.
 - 2. The Man-Savior, in His ascension, was made the Christ as God's Anointed (Heb. 1:9) to carry out God's commission.
- D. We are now one with Christ in His resurrection and ascension (Eph. 2:6); as a result, we have life and power in resurrection and also authority in ascension; when we contact our Lord, we need to have a realization of what He is, a realization of His status, position, and office.

III. We need to see the subjective aspect of the Lord's ascension—cf. Ps. 91:1; S. S. 4:7-8; 6:10:

- A. Christ in His all-transcending ascension transcended Hades (where the dead people are being held), the earth (where the fallen people are moving against God), the air (where Satan and his power of darkness are acting against God), and all the heavens (where Satan can go—Eph. 1:20-21; 4:8-10; Heb. 7:26; Job 1:6-12a; 2:1-6).
- B. In His ascension Christ passed through the heavens (Heb. 4:14) so that now He is not only

- in heaven (9:24) but is also higher than the heavens (7:26), far above all the heavens (Eph. 4:10).
- C. Ephesians 1:19-23 reveals that there is a transmission from the ascended Christ to us; verse 22 says that God gave Christ “to be Head over all things to the church”; the phrase *to the church* indicates a transmission from the ascended Christ to the church, His Body:
 - 1. God gave the ascended Christ a great gift—the headship over all things; what God gave Christ to be is to the church; it is transmitted to the church, and the church shares it.
 - 2. Verses 20 through 22 show that God caused His power to operate in Christ in four steps: first, raising Him from the dead; second, seating Him at His right hand in the heavenlies; third, subjecting all things under His feet; and fourth, giving Him to be Head over all things to the church.
 - D. In His ascension Christ was made the Head of the church, His Body, to express God in His fullness—Col. 1:18; Eph. 1:23; 3:19:
 - 1. The Head and the Body are one and form a universal man; with this divine matter there is neither the element of space nor the element of time; the Body is one with the Head in the divine life and in the divine Spirit.
 - 2. According to the divine viewpoint, we are one with the ascended Christ, and His ascension is also ours (2:6); here in this ascension we express Him in His fullness; since the transcending Christ is the embodiment of the Triune God (Col. 2:9), His transcending transmission includes all the rich dispensing of the Triune God to make us the fullness of Christ for His expression (Eph. 1:22-23; 3:19, 8).
 - E. In His ascension Christ was also made the High Priest in the heavens to bear us in the presence of God and to care for all our needs; in His ascension He was inaugurated into His priestly office—Heb. 2:17-18; 4:14-15; Psa. 110:1-4; Heb. 5:6; 7:26:
 - 1. On the one hand, Christ is the High Priest interceding in the heavens for the churches (vv. 25-26; Rom. 8:34); on the other hand, He is the High Priest moving in the churches to care for them; in Revelation 1:13 Christ is depicted as the High Priest, as shown by His garment, a garment reaching to the feet, that is, a priestly robe (Exo. 28:33-35).
 - 2. In Revelation 8 Christ is revealed as the Priest offering the incense at the golden altar: “Another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne” (v. 3).

IV. We need to see that we are in the Lord’s ascension—Eph. 2:6:

- A. The entire age of grace is the time of the Lord’s ascension—1:20.
- B. Christ is not only in ascension but also in us—Col. 1:27.
- C. Christ is still moving in His ascension; He is living, dwelling, staying, ministering, serving, working, and acting in His ascension:
 - 1. He is in His ascension within us; this is why Paul tells us that we are seated together with Christ in His ascension—Eph. 2:6.
 - 2. Within our being, there is an extraordinary person—the ascended Christ—Col. 1:27; Eph. 2:6.
 - 3. The Lord today is in our spirit in His ascension—2 Tim. 4:22a.
 - 4. In this ascension the Triune God moves in us, and this move becomes our history.
 - 5. Christ is the embodiment of the Triune God, and we are parts of this embodiment in His ascension—Rom. 8:10; 2 Cor. 13:5; Gal. 2:20; 4:19; Col. 2:9.
 - 6. Whenever we are gathered together into His name, Christ is there with all His

members in ascension, and this is God's move within man—Matt. 18:20; Col. 3:1, 3-4; Eph. 1:20; 2:6.

Message Eight
**Experiencing and Enjoying the All-inclusive Christ
as the Good Land—
a Land in Which We Do Not Lack Anything**

Scripture Reading: Col. 1:12; 2:6-15, 19;
Deut. 8:9; Gen. 17:1; Phil. 1:19

I. Christ as the preeminent and all-inclusive One is the allotted portion of the saints in the light for our experience and enjoyment—Col. 1:12:

- A. The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance—Josh. 14:1.
- B. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—Col. 2:6-7; Gal. 3:14:
 - 1. The riches of the good land typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.
 - 2. By enjoying the riches of the land, the believers in Christ are built up to be Christ's Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.
- C. We must be *in the light* in order to enjoy the all-inclusive Christ as the good land; light is the presence of God—Col. 1:12; 1 Pet. 2:9; Isa. 2:5; 1 John 1:5:
 - 1. God is light—v. 5.
 - 2. The word of God is light—Psa. 119:105, 130.
 - 3. Christ is light—John 8:12; 9:5.
 - 4. The life of Christ is light—1:4.
 - 5. The believers are light—Matt. 5:14; Phil. 2:15.
 - 6. The church is a lampstand shining with light—Rev. 1:20; Psa. 73:16-17.

II. Colossians 2:6-7 reveals that Christ as the good land, a land in which we do not lack anything (Deut. 8:9), is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil (Eph. 3:17b):

- A. God is the real Farmer, and Paul was one of His co-workers (1 Cor. 3:6-9; 2 Cor. 6:1a); Paul planted the believers into Christ as the soil.
- B. Day by day we need to take time to absorb Christ, the One into whom we have been planted; we must take time to enjoy the Lord as the all-inclusive land so that all the elements of Christ as the rich soil may be absorbed into us for us to be made full in Him in our experience—Col. 2:10a; 4:2:
 - 1. If we would absorb the riches of Christ as the soil, we need to have tender, new roots—2 Kings 19:30; Isa. 37:31; Jer. 17:7-8; cf. Mark 4:16-17; 2 Cor. 4:16.
 - 2. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord; as we take time to absorb Him, we grow with the growth of God in us for the building up of the Body of Christ—Luke 8:13; Matt. 14:22-23; 6:6; Col. 2:7a, 19.
- C. Our contact with the Lord should not be rushed; we must exercise our spirit to stay in the Lord's presence to absorb Him; we must spend more time to absorb the Lord—to adore Him, to praise Him, to offer thanks to Him, and to speak to Him freely—Psa. 27:4; Exo. 33:11, 14; Matt. 6:6; 14:22-23; Mark 1:35; cf. Eph. 4:20-21.

- D. The growth of the Body depends on the growth of God, the increase of God, within us in a very subjective way; the growth of the Body is the growth of God's building; the actual building of the church is by the believers' growth in life—Col. 2:19; Eph. 2:20-22; 4:16.

III. Colossians 2:8-15 presents a full description and definition of Christ as the soil, in which we do not lack anything; as we take time to absorb Him as the all-inclusive land, the facts in these verses become our experience; the facts are in Christ, and the experience is by Christ and with Christ:

- A. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:
1. *Fullness* refers not to the riches of God but to the expression of the riches of God; what dwells in Christ is not only the riches of the Godhead but the expression of the riches of what God is—v. 9; 1:15, 18; 3:10-11.
 2. When we are rooted in Christ as the soil, we are made full in Him; we are filled up with all the divine riches to become His expression—Eph. 3:8, 19.
 3. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything—cf. Phil. 1:19.
- B. Christ as the soil is the Head of all rule and authority—Col. 2:10.
- C. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.
- D. In Christ as the soil there is an element that causes us to be buried—v. 12a.
- E. In Christ as the soil there is an element that causes us to be raised up—v. 12b.
- F. In Christ as the soil there is an element that vivifies us—v. 13.
- G. In Christ as the soil there is the wiping out of the handwriting in ordinances—v. 14.
- H. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.

IV. Furthermore, Christ as the soil is the history and mystery of God with all the riches of His person and processes—v. 2:

- A. Christ is God—John 1:1; 20:28-29; Isa. 9:6; John 14:9-10; 2 Cor. 3:17; 1 Cor. 15:45b; Acts 2:36.
- B. Christ is man—1 Tim. 2:5:
1. He is the Apostle—Heb. 3:1.
 2. He is the Prophet—Acts 3:22-23.
 3. He is the Counselor—Isa. 9:6.
 4. He is the Teacher—Matt. 23:8, 10.
 5. He is the Leader—Heb. 2:10.
 6. He is the Master—Luke 5:5.
 7. He is the Slave—Isa. 42:1.
 8. He is the Shepherd—John 10:11.
 9. He is the Witness—Rev. 1:5.
 10. He is the Priest—Heb. 7:25-26.
 11. He is the Mediator—8:6.
 12. He is the surety—7:22.
 13. He is the King—Matt. 2:2.
 14. He is the Bridegroom—John 3:29; 2 Cor. 11:2.
- C. Christ is our necessities—John 14:6:
1. He is our light—8:12.
 2. He is our air—20:22.
 3. He is our water—4:14.
 4. He is our food—6:35.
 5. He is our clothing—Gal. 3:27.

6. He is our lodging— John 15:5.
7. He is our enjoyment and rest—Col. 2:16-17; Matt. 11:28.
- D. Christ is our divine provision—1 Cor. 1:30:
 1. He is our power—v. 24b.
 2. He is our wisdom—vv. 24b, 30b.
 3. He is our righteousness—v. 30b.
 4. He is our sanctification—v. 30b.
 5. He is our redemption—v. 30b.
- E. Christ is to the church:
 1. He is the Head of the Body—Col. 1:18.
 2. He is the Body of the Head—1 Cor. 12:12.
 3. He is the foundation of the church—3:11.
 4. He is the cornerstone of the house of God, the church—Eph. 2:20.
 5. He is all the members of the new man—Col. 3:10-11.

V. Christ as our allotted portion, our unsearchably rich good land in which we do not lack anything, is our All-sufficient God and the great I Am, whom we can experience and enjoy day by day; what He is meets our every need in order to meet His need for the building up of His church as His Body and the preparation of His church as His bride for His coming back—1:12; Deut. 8:9; Gen. 17:1; Phil. 1:19; John 8:58; Heb. 11:6; Matt. 16:18; Rev. 19:7-9; 21:2.

Message Nine

A Land of Pomegranates

Scripture Reading: Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20;
S. S. 4:3b, 13a; 2 Pet. 1:3-8

I. In the Bible pomegranates signify the fullness of life, the abundance and beauty of life, and the expression of the riches of life—Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20; S. S. 4:3b, 13a:

- A. A ripe pomegranate with its seeds gives the impression of the fullness of life and of the abundance and beauty of life.
- B. If we experience and enjoy Christ as wheat, barley, the vine, and the fig tree, the abundance of the life of Christ will be with us, and the beauty of Christ will be about us; this is the experience of Christ as the pomegranate.
- C. If we grow in life to maturity, we will become pomegranates—Col. 2:19; 1:28:
 - 1. The more we are willing to be ruled and restricted by the Lord Jesus out of our love for Him, the more we will grow in life—vv. 13, 28.
 - 2. If we see the vision of the all-inclusiveness and extensiveness of Christ, we will concentrate our whole being on this Christ, and He will fill and saturate us—v. 12; 2:9, 16-17; 3:10-11:
 - a. Our being will be occupied with the vast, unsearchably rich, extensive Christ—Eph. 3:18.
 - b. To us to live will be the Christ who takes possession of us and fills and occupies us with Himself—Phil. 1:20-21a; Eph. 3:17a.
 - 3. To be full-grown in Christ is to be filled, saturated, and permeated with Christ—Col. 1:28:
 - a. This is to have every part of our being occupied with Christ—Eph. 3:17a; Gal. 4:19.
 - b. This is the growth in life and the maturity in life, the issue of experiencing the Christ revealed in Colossians—2:9, 19; 3:4, 10-11.

II. Pomegranates and golden bells were on the bottom part of the high priest's robe, which signifies the church—Exo. 28:33-34:

- A. The church should be full of life in her humanity; this is the significance of pomegranates made of linen.
- B. The church has humanity for the expression of the fullness of life and also divinity for the sounding of the golden bells:
 - 1. The fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity (the golden bells).
 - 2. We first have the expression of the fullness of life and then the sounding of the golden bells, that is, the speaking from the divinity of the church.
 - 3. The beauty of life expressed in our humanity and the divine sounding from the golden bells are signs of a proper church life.

III. The two hundred pomegranates surrounding the capitals at the top of the pillars in the temple signify the expression of the riches of life—1 Kings 7:18-20; 2 Chron. 3:15-16; Jer. 52:22-23:

- A. Those who judge themselves (bronze) and regard themselves as nothing will be able to bear responsibility in full in the midst of an intermixed and complicated situation (nets of

checker work and wreaths of chain work) because they live not by themselves but by faith in God (lily work); thus, they express the riches of life two hundredfold (pomegranates)—1 Kings 7:15-22.

- B. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:
 - 1. The expression of the riches of life is eternally complete, in the freshness of resurrection, and in the Spirit.
 - 2. The fact that four of every one hundred pomegranates were hidden indicates that our natural being, our natural life, and our self must be concealed.
 - 3. When our natural being disappears, we have the ninety-six pomegranates, the rich expression of the life of Christ in the reality of the spiritual air.

IV. According to Song of Songs, pomegranates have a spiritual significance in the progressive experience of an individual believer's loving fellowship with Christ—4:3b, 13a; 6:7, 11; 7:12; 8:2b:

- A. "Your cheeks are like a piece of pomegranate / Behind your veil"—4:3b; 6:7.
- B. "I went down to the orchard of nuts / To see the freshness of the valley, / To see whether the vine had budded, / Whether the pomegranates were in bloom"—v. 11.
- C. "Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the pomegranates are in bloom; / There I will give you my love"—7:12.
- D. "I would make you drink spiced wine / From the juice of my pomegranate"—8:2b.
- E. "Your shoots are an orchard of pomegranates / With choicest fruit"—4:13a:
 - 1. In Christ's enjoyment of His lover, she is an enclosed garden that grows all kinds of plants in different colors as different expressions of the inner life and in a variety of fragrances as the rich expression of the mature life—vv. 13-14.
 - 2. This becomes the lover's beauty to the Lord; the lover of Christ is now rich in life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors for Christ's enjoyment.

V. In 2 Peter 1:3-8 we have the development of the excellent virtues through the enjoyment of the divine nature:

- A. "All things which relate to life and godliness" are the various aspects of the divine life typified by the riches of the produce of the good land—v. 3:
 - 1. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life.
 - 2. Life is the inward energy, the inward strength, to bring forth the outward godliness, which leads to and results in glory.
- B. Faith may be considered the all-inclusive seed of life, and love, the fruit in its full development—vv. 3, 8.
- C. Eventually, we will have the full development and maturity in life from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love—vv. 5-8.

Message Ten
Governing Principles
That We Need to See and Experience
in Order to Possess Christ as the Good Land

Scripture Reading: Col. 2:6; 1 Cor. 6:17; 12:12-13;
Acts 9:3-5; Exo. 13:21-22; Col. 4:2

I. “As therefore you have received the Christ, Jesus the Lord, walk in Him”—Col. 2:6:

- A. As we have received Christ, we should walk in Him; to walk in Him is to live, to act, to behave, and to have our being in Christ so that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce.
- B. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment.
- C. To walk according to the spirit and by the Spirit (v. 4; Gal. 5:16) is the central and crucial point in the New Testament.

II. To walk in Christ, that is, to walk according to the spirit and by the Spirit as the reality of the good land, we must see that the key of the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God is 1 Corinthians 6:17—“He who is joined to the Lord is one spirit”:

- A. We worship God the Spirit with our spirit—John 4:24.
- B. We were regenerated of God as the Spirit to be a spirit—3:6.
- C. The Spirit witnesses with our spirit that we are children of God—Rom. 8:16.
- D. We become a dwelling place of God in our spirit, and the Spirit is the Indweller—Eph. 2:22.
- E. The Lord Jesus as the pneumatic Christ and as the life-giving Spirit is in our spirit—2 Tim. 4:22; Rom. 8:10.
- F. If the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to our mortal bodies through His Spirit who indwells us—v. 11.
- G. If by the Spirit we put to death the practices of the body, we will live—v. 13b.
- H. We set our mind on the spirit for life and peace—v. 6.
- I. They who are of Christ Jesus have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:24.
- J. When we walk by the Spirit, we will by no means fulfill the lust of the flesh—v. 16.
- K. If we live by the Spirit, let us also walk by the Spirit—v. 25.
- L. We walk (have our being) in and according to the spirit (the mingled spirit) for the fulfilling of the righteousness of the law—Rom. 8:4.
- M. By the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Him—Phil. 1:19b-21a.
- N. We pray at every time in spirit—Eph. 6:18.
- O. We are sanctified in the Spirit—Rom. 15:16.
- P. We are renewed by the Spirit in our spirit—Titus 3:5; Eph. 4:23.
- Q. We are transformed by the Lord Spirit into the glorious image of Christ—2 Cor. 3:18.
- R. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a spiritual couple, a mingling of divinity with humanity (Rev. 22:17a),

to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity (21:10-11).

III. We need to see that the One in whom we need to walk is the Christ in His full ministry of three stages:

- A. The central revelation of God is the progressive revelation of God in the Bible—the “bachelor” God, the incarnated God, the redeeming God, the compounded God, the intensified God, the indwelling God, and the incorporated God; the incorporated God is the Body-Christ that ultimately consummates in the “married” God, the ultimately incorporated God, the New Jerusalem.
- B. The Lord’s recovery is the recovery of Christ in His full ministry of three stages—incarnation, inclusion, and intensification; the Lord’s recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem:
 - 1. *God becoming the flesh* is the “bachelor” God becoming the incarnated God and the redeeming God—John 1:1, 14, 29.
 - 2. *The flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit* is the compounded God becoming the intensified God to be the indwelling God—1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6.
 - 3. *The built-up church that becomes the Body of Christ and that consummates the New Jerusalem* is the incorporated God, the Body-Christ, that consummates the New Jerusalem, the ultimate union, mingling, and incorporation of the processed and consummated Triune God with the processed and consummated tripartite church—John 17:21; Eph. 4:4-6, 16; Col. 2:19; Rev. 19:7-9; 21:2, 9-10.

IV. The Lord’s present recovery is the recovery of the Body-Christ (“the Christ”) in the church life; the Body-Christ is the incorporated God; thus, to walk in Christ is to walk in Him as the Body-Christ, who is the incorporated God—1 Cor. 12:12-13; Acts 9:4-5, 15; Col. 2:19; Eph. 4:1-6, 15-16; John 14:23; 17:21:

- A. First Corinthians 12:12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ”; “the Christ” in this verse is not the individual Christ but the corporate Christ, Christ incorporated with all His members.
- B. This is the corporate “Me” that the apostle Paul saw in his vanquishing conversion to Christ; he saw that the Lord Jesus and His believers are one great person—the wonderful “Me”—Acts 9:3-5.
- C. We need to see that the Christ in whom we need to walk today is not only the individual Christ but also the wonderful “Me,” the Body-Christ, who is the incorporated God.
- D. To receive and to walk in Christ is to receive and to walk in the Body-Christ, because Christ today is a corporate Body; Christ is no longer only the individual Christ but also the corporate Christ, the Head with the Body; it makes a great difference in our Christian life for us to walk in the corporate Christ.
- E. The Lord’s recovery is the recovery of “Christification,” a recovery purely and wholly of the person of Christ to gain the reality of the Body-Christ in the church life—1 Thes. 5:23; Phil. 1:19-21a; 3:8-14; 2 Cor. 2:10; Col. 3:10-11.
- F. Today the Lord is building the Body-Christ in the church life; in the Body-Christ, Christ is wrought into all His members, and all His members are wrought into Him by the growth in life and transformation in life for the expression of Christ—2:19; Rom. 12:2; 2 Cor. 3:18; 1

Cor. 12:12-13:

1. In the Body-Christ we enjoy Christ as everything—vv. 3b, 13.
2. In the Body-Christ there is the function of all the members—vv. 14-22.
3. In the Body-Christ there is the blending together of the members in the oneness of the Triune God—vv. 23-27; John 17:21; Eph. 4:1-6.

V. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to see that the presence of the Lord means everything to us in both our life in the Lord and our work in the Lord; in Exodus 33:12-17 Moses bargained with God for His presence to go with him and with God's people; God responded by saying, "My presence shall go with you, and I will give you rest"—v. 14:

- A. The Lord lives in us, and He will go wherever we go, but is His presence going with us? Many times the Lord may help us, but He may not be happy with us; we need to be governed by the direct, firsthand presence of the Lord.
- B. The presence, the smile of the Lord, is the governing principle for us to enter into and possess Christ as the reality of the good land; God's presence is the way, the "map," that shows His people the way they should take.
- C. According to the picture in Exodus, the presence of the Lord went before them "by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people"—13:21-22:
 1. In typology the cloud signifies the Spirit (1 Cor. 10:1-2), and the fire, for enlightening, signifies the Word of God (Psa. 119:105; Jer. 23:29); hence, the instant, living leading from the presence of God comes through either the Spirit or the Word.
 2. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1); furthermore, the Word is also the Spirit (6:63; Eph. 6:17).
 3. Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night; in the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.
- D. Exodus also shows us that Christ as the Angel of God was the One who was leading the people; when the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated (14:19; John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6); furthermore, whenever those who follow the Lord face opposition, the guiding light spontaneously becomes the protecting light; however, to the opposers the protecting light becomes darkness (Exo. 14:20).

VI. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to live and serve in the reality of the priesthood by having much and thorough prayer in our life and service—1 Pet. 2:5, 9; Col. 4:2:

- A. Whether the church is living and fresh and enriched depends on this one thing—that we are being filled continuously with the Spirit; in order to be filled continuously with the Spirit, we need to be those who are willing, empty, and praying—v. 2; Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.
- B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us—Exo. 31:1-3; Zech. 4:6.
- C. If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and

constant anointing; all day long they will enjoy the smile of the Lord's face, and the living person of Christ will become their experience and enjoyment.

Message Eleven

**The Surplus of the Produce of the Good Land
and the Corporate Worship
of God the Father in Truthfulness**

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18; 16:15-17;
Eph. 3:8; John 4:23-24

- I. We use the word *surplus* because the people of Israel put aside a certain portion of their produce from the labor on the good land for the purpose of worshipping God—Deut. 12:5-15, 17-18, 20-22, 26-27; 14:22-23; 15:19-20; 16:16-17:**
- A. The surplus of the produce of the good land typifies Christ—8:7-10.
 - B. The people of Israel offered Canaan's produce to God and enjoyed it with God.
 - C. The enjoyment of the surplus of the produce of the good land typifies the corporate enjoyment of Christ as our worship to God—Eph. 3:8.
 - D. According to the New Testament fulfillment of this type, when we come to worship God in a corporate way, we must bring the Christ whom we have experienced—Eph. 3:17-18; Col. 1:27; 3:3-4, 11.
- II. If we faithfully labor on the all-inclusive Christ, we will have the riches of Christ as the produce to exhibit Christ in the church meetings—Eph. 3:8; 1 Cor. 14:26:**
- A. The proper life of Christians is to labor on Christ every day and thus have the rich surplus of Christ to bring to the meetings for a rich exhibition of Christ—v. 26:
 - 1. We come together in the church meetings to have an exhibition of Christ—Col. 1:18, 27.
 - 2. Through our daily experiences of the riches of Christ, these riches will become an exhibition of the produce of Christ—Eph. 3:8, 17-18; Col. 2:6, 9-10, 17.
 - 3. Our meetings should always be an exhibition to show forth what Christ is, what Christ has, and what Christ does—Heb. 1:3; 2:9, 14; 1 John 3:8; 4:9, 15; Acts 2:24, 32-33; Rev. 1:17b-18.
 - B. We meet to exhibit not only the Christ given to us by God but also the Christ we have produced, the Christ on whom we have labored and whom we have experienced; this is the Christ whom we come together to exhibit—Col. 1:12-13; Phil. 3:10.
 - C. If we continually labor on Christ, we will have the rich surplus of Christ to bring to the meetings for a rich exhibition of Christ—1 Cor. 1:24, 30; 10:3-4; 14:26.
 - D. Whenever we come together, regardless of the kind of meeting we are having, we should come with the Christ experienced by us as the surplus to be offered to God and exhibited to the whole universe and to the enemy, putting him to shame—John 4:23-24; Eph. 3:10, 17; 4:15:
 - 1. Then our meetings will be enriched and strengthened because they are full of Christ—Col. 3:4, 10-11.
 - 2. Such a church life is an exhibition of Christ, an expression of Christ—Eph. 3:21.
 - 3. We need to bring the surplus of Christ to every meeting to exhibit Christ—v. 8.
 - 4. We need to enjoy Christ in our daily life and come together to exhibit Him—1 Pet. 1:8.
 - E. To have proper Christian meetings, we need to contact the Lord daily in our personal life

and then come to the meetings with the realization and understanding that we are coming to exhibit Christ and share Christ with others— 1 Cor. 14:26.

- F. “Whene’er we meet with Christ endued, / The surplus of His plenitude / We offer unto God as food / And thus exhibit Christ. / Let us exhibit Christ, / Let us exhibit Christ; / We’ll bring His surplus to the church / And thus exhibit Christ”—*Hymns*, #864, stanza 1 and chorus.

III. We need to labor on the all-inclusive Christ in order to have a surplus of Christ to bring to the church meetings for the corporate worship of God our Father—John 4:23-24; Eph. 3:21:

- A. “For more than forty years [spoken in 1982] I have been fighting the battle concerning the genuine worship of God. This battle has not yet been won”—*The Fulfillment of the Tabernacle and the Offerings in the Writings of John*, p. 142.
- B. For our worship of Him, the Father requires that we come to Him with a harvest of Christ; thus, we need to come to the church meetings with the riches of Christ— John 4:23-24; Eph. 3:8.
- C. Daily, we should labor on Christ to have a harvest of Christ’s riches to bring to the church meetings for the corporate worship of God the Father; Christ will be exalted and glorified, and the Father will be pleased and satisfied—Deut. 12:6; 16:15-17; 1 Cor. 14:26; John 4:23-24.
- D. It is crucial that we diligently labor on Christ to have our hands full of Christ and then come to the church meetings to enjoy this rich and glorious Christ with God’s children and with God the Father Himself—1 Cor. 10:31; 14:26; John 4:23-24; Rom. 15:6.
- E. Whenever we come to the Lord’s table meeting to remember the Lord and worship the Father, we must come with the riches of Christ produced by our daily laboring on Christ—Deut. 16:15-17:
 - 1. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.
 - 2. We need to produce enough of Christ so that there will be a surplus to share with others and to offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.
- F. In these last days the Lord will recover the genuine experience of Christ for a surplus of His riches in the meetings for the building of the church as the Body of Christ and for the bride making herself ready for the Bridegroom’s coming.

IV. According to John 4:23-24, we need to worship God our Father in spirit and in truthfulness:

- A. Truthfulness is the revealed divine reality—the Triune God dispensed into man in the Son, Jesus Christ—becoming our genuineness and sincerity so that we may live a life that corresponds with the divine light (1 John 1:5) and worship God, as God seeks, according to what He is (2 John 1; 3 John 1).
- B. Out of the enjoyment of the divine reality issue human truthfulness, sincerity, and genuineness— John 4:23-24; 1 John 3:18; 2 John 1; 3 John 1.
- C. Truthfulness is the human genuineness, sincerity, honesty, trustworthiness, and faithfulness as a human virtue and as an issue of the divine reality—John 14:6.
- D. *Truthfulness* in John 4:23-24 denotes the divine reality becoming man’s genuineness and sincerity for the true worship of God.
- E. The divine reality is Christ as the fountain of living water, the life-giving Spirit, partaken of and drunk by the believers to be the reality within them, which eventually becomes their

genuineness and sincerity in which they worship God with the worship He seeks—vv. 10, 14, 23.

- F. To worship the Father in truthfulness is to worship Him with the Christ who has saturated our being to become our personal reality through our experience and enjoyment of the Triune God as the divine reality—vv. 23-24.

Message Twelve

**Living a Life of Enjoying Christ as the Good Land
with the Temple, the Dwelling Place of God,
and the City, the Kingdom of God, as Its Issue**

Scripture Reading: 2 Cor. 13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers (5:7-8; 10:1-13), but there is no reference to the good land in 1 Corinthians, because, spiritually speaking, the reality of the good land is in 2 Corinthians:

- A. The reality of the good land in 2 Corinthians is Christ Himself as the divine grace; the grace of the Lord Jesus Christ is the central thought and the subject of 2 Corinthians—13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.
- B. *Not I but the grace of God* in 1 Corinthians 15:10 equals *no longer I...but...Christ* in Galatians 2:20; the grace that motivated the apostle and operated in him was not some matter or some thing but a living person (John 1:16-17), the resurrected Christ, the embodiment of God the Father (Col. 2:9; John 14:7-11) who became the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), who dwelt in the apostle for his empowering enjoyment (2 Tim. 4:22; 2:1).
- C. Grace is God in Christ as the Spirit given to us for our enjoyment, energizing us, enabling us, supporting us, and strengthening us to face any kind of trouble, to fit all situations, to endure any kind of treatment, to accept any kind of environment, to work under any kind of condition, and to take any kind of opportunity so that we may be good stewards to dispense the varied grace of God into others for the building up of the church as the house of God and the kingdom of God—1 Cor. 15:10; 2 Cor. 1:3-12; 12:7-9; 1 Pet. 4:10; Eph. 3:2.

II. We need to see how to live a life in the eyes of God that will enable us to enjoy the all-inclusive Christ typified by the good land—Col. 1:12; 2:6-7a:

- A. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the temple, the house, of the living God—1 Cor. 3:17; 1 Tim. 3:15.
- B. God's will is for us to enjoy Christ (Heb. 10:5-10; 1 Cor. 1:9); we need to seek to enjoy Christ and experience Him in every situation (Phil. 3:7-14).
- C. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord's children are indolent—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30.
- D. When we come to the meetings to worship the Lord, we should not come with our hands empty; our hands must be full of the produce of Christ—Deut. 16:15-16:
 - 1. We must produce enough of Him so that there will be a surplus remaining for the poor and the needy, for the priests and the Levites, and with the best for the Lord Himself—15:11; 18:3-4; 12:11.
 - 2. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.
- E. If we want to be overcomers, we need to labor on Christ as our good land, to gain Christ as our enjoyment:
 - 1. Every morning we must consecrate ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.
 - 2. Every day we need to spend time to be with the Lord privately and secretly to have

- intimate fellowship with Him—Matt. 14:22-23; 6:6; Exo. 33:11a.
3. We need to enjoy the Lord in the Word every day early in the morning to have a new start of each day—Psa. 119:147-148.
 4. We need to deal with sins thoroughly so that there is nothing between us and the Lord—1 John 1:7, 9; cf. Ezek. 1:22, 26.
 5. We need to maintain our fellowship with the Lord moment by moment, living a life of prayer—2 Cor. 13:14; Phil. 4:6-7; Lam. 3:55-56; cf. Matt. 11:25-26.
 6. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.
 7. We should redeem the time to be filled in spirit by rejoicing always, praying unceasingly, and giving thanks in everything—Eph. 5:18; 1 Thes. 5:16-19.
 8. In order to experience the riches of Christ as the good land, we must be dominated, governed, directed, moved, and led by our spirit—2 Cor. 2:13.
 9. In order to experience the riches of Christ as the good land, we must live in the person, the presence, the face, of Christ—v. 10; 4:6-7; 3:16-18; 12:2a:
 - a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.
 - b. Because Paul lived in the person of Christ, he experienced Christ as changelessness (2 Cor. 1:17-20), as meekness and gentleness (10:1), as truthfulness (11:10), as power (12:10; 13:4), as grace (v. 14), and as the One speaking in him (v. 3; cf. 2:17).
 10. We receive Christ as grace, the reality of the good land, through the breaking and constituting work of the Holy Spirit, whereby our inner being is rebuilt with the Divine Trinity—12:7-10; 13:14.

III. We must meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have enjoyed and experienced—Deut. 14:22-23:

- A. When we enjoy Christ personally in our daily life for our collective enjoyment of Him in our meeting life, God is among us, and we are His dwelling place and His kingdom.
- B. When we enjoy Christ to such an extent, the church meeting will be filled with God, and all its activities will convey and transmit God to people that they may be infused with God—1 Cor. 14:25.
- C. The true worship of God by His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored.
- D. We should always have something to speak in all the meetings as a freewill offering to God and to the attendants—v. 26:
 1. Before coming to the meeting, we should prepare ourselves for the meeting with something of the Lord, either through our experience of Him or through our enjoyment of His word and fellowship with Him in prayer.
 2. After coming into the meeting, we should not wait for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up—vv. 31-32.

IV. We must meet with the Lord's children for corporate worship at the place that the Lord has chosen—in our spirit and on the unique ground of oneness—Deut. 12:5, 11, 13-14, 18; 16:16; John 4:24:

- A. First, God's sanctuary, His habitation, is in our spirit (Eph. 2:22), and second, it is the

church (1 Tim. 3:15); thus, to go into the sanctuary of God, we need to turn to our spirit and go to the meetings of the church; in our spirit and in the church we receive divine revelation and the explanation to all our problems (Psa. 73:16-28).

- B. We must keep the unique oneness of the Body of Christ on the genuine ground of oneness:
 - 1. The practice of the church life is the practice of having one church for one city, one city with only one church—Acts 8:1; 13:1; 1 Cor. 1:2; Rev. 1:11.
 - 2. On the genuine ground of oneness, we enjoy the Lord as the anointing oil, the refreshing dew, and the commanded blessing of life—Psa. 133.
- C. There are four characteristics of the place the Lord has chosen:
 - 1. The place chosen by the Lord must not have any name other than the name of Christ—Deut. 12:5; Rev. 3:8.
 - 2. The place chosen by the Lord is full of the exercise of the spirit—Eph. 2:22; John 4:24; 1 Tim. 4:7; 1 Cor. 14:32.
 - 3. The place chosen by the Lord is a place of the enjoyment of the riches of Christ—Deut. 12:7, 18; Psa. 36:8-9.
 - 4. The place chosen by the Lord is a place of rejoicing—Deut. 12:7, 12, 18; Psa. 42:4; 122:1.

V. The issue of our enjoyment of the all-inclusive riches of Christ as the good land is the church as the temple, the dwelling place of God, and as the city, the kingdom of God—Eph. 2:21-22:

- A. The land with its temple and city is the center of God's plan—1 Kings 8:48 and footnote 1:
 - 1. The land is Christ Himself, and the temple and the city are the fullness of Christ, the church, which is His Body—Eph. 1:22-23; 2:21-22.
 - 2. The temple is for the expression of God, and the city is for the dominion of God; this fulfills God's eternal purpose—Gen. 1:26.
- B. The main aspects of God's house, His dwelling place for His expression, speak of God's presence:
 - 1. God's house is the place of God's presence, which is God's glory (Psa. 26:8; 29:9), God's beauty (27:4, 8), and God's riches (36:8-9).
 - 2. God's house is the place of revelation and God's answer—73:16-17; 3:4; 18:6.
 - 3. God's house is our hiding place—27:5; cf. 31:20; 84:3.
 - 4. God's house is the place where we may be planted, flourish, and bear fruit—92:13-14.
 - 5. God's house is the place of springs—87:7.
 - 6. God's house is the place where we are strengthened—68:35; 96:6.
 - 7. God's house is the place where we are mingled with God—92:10.
 - 8. God's house is the place where God is our portion—73:26.
- C. The main aspects of God's city, His kingdom for His dominion, speak of God's authority:
 - 1. God's city is a strong city, the city of the great King—31:21; 48:2.
 - 2. There is a river with gladdening streams in God's city—46:4-5.
 - 3. God is known in her and is a high retreat in her—48:3.
 - 4. She is a terror to the enemy—vv. 3-6; 76:2-3.
 - 5. She is the perfection of beauty—50:2.
 - 6. She is the goal of God's good pleasure—51:18.
 - 7. The thrones of judgment are set in God's city—122:5.
 - 8. The Lord blesses others out of her and is blessed out of her—134:3; 135:21.

VI. The ultimate issue of our enjoyment of Christ as the good land is the divine-human incorporation of the processed Triune God with His

regenerated, transformed, and glorified tripartite people as the eternal dwelling place and the kingdom of God— Rev. 21:3, 22; 22:5.