

**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

RK Hymns: 885, 887

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

- Josh 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
- Josh 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.
- Josh 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the setting of the sun will be your territory.
- Josh 1:5 No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you.
- Josh 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.
- Josh 1:13 Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and will give you this land.
- Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

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

- Josh 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
- Josh 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.
- Josh 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the setting of the sun will be your territory.
- Josh 1:5 No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you.
- Josh 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.
- Josh 1:13 Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and will give you this land.
- 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.
- Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- B. All the battles in the Old Testament were concerned with the good land— Josh. 1:2-6; 5:11—6:27.
- Josh 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
- Josh 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.
- Josh 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the setting of the sun will be your territory.
- Josh 1:5 No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you.

Josh 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Josh 5:11 And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.

Josh 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

Josh 5:13 Now once, when Joshua was by Jericho, he lifted up his eyes and looked; and behold, there was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries?

Josh 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

Josh 5:15 And the Captain of Jehovah's army said to Joshua, Remove your sandals from your feet, for the place on which you are standing is holy. And Joshua did so.

Josh 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh 6:3 And you shall circle the city, all the men of valor, going around the city one time. Thus shall you do for six days.

Josh 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Josh 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

Josh 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

Josh 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.

Josh 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

Josh 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

Josh 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

Josh 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

- Josh 6:19 But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.
- Josh 6:20 So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.
- Josh 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.
- Josh 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.
- Josh 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.
- Josh 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.
- Josh 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.
- Josh 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.
- Josh 6:27 So Jehovah was with Joshua, and reports of him were in all the land.

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:

- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
- Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- 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:
- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.
Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
 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.
Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:
 - Gen 1:9 And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.
 - 2 Pet 3:5 For this escapes them by their own choosing, that by the word of God the heavens were of old and the earth was compacted out of water and through water,
 - 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.
 - Gen 1:9 And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.
 - Gen 1:10 And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good.
 - Gen 1:13 And there was evening and there was morning, a third day.
 - b. God's intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.
 - Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
 - Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
 - Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
 - Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- 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:
 - Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
 - Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
 - 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.
 - Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
 - Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
 - Matt 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.
 - Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
 - Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
 - 2. To this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2:8, 18; 2 Cor. 4:4.
 - Col 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;
 - Col 2:18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,
 - 2 Cor 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that

- the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.
3. The book of Ephesians indicates that in the heavenlies there are different layers—1:3; 2:2; 6:12:
 - Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
 - Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
 - Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
 - a. Christ is in the highest layer, the third heaven, to be our everything as our good land—Deut. 8:7-10.
 - Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
 - Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
 - Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
 - Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
 - 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.
 - Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
 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.
 - Rev 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.
 - Rev 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
 - Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

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).
 - Exo 23:24 You shall not bow down to their gods, nor serve them, nor do according to their works; but you shall utterly overthrow them and break their pillars into pieces.
 - 1 Cor 10:20 No, but that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become those who have fellowship with demons.
 - Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- 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.

Matt 16:23 But He turned and said to Peter, Get behind Me, ¹Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
note 1 Christ perceived that it was not Peter but Satan who was frustrating Him from taking the cross. This reveals that our natural man, which is not willing to take the cross, is one with Satan.

- 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.

Luke 14:26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

- 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:

Exo 23:29 I will not drive them out from before you in one year, lest the land become desolate and the animals of the field multiply against you.

Matt 12:43 When the unclean spirit goes out from the man, it roams through waterless places, seeking rest, and does not find it.

Matt 12:44 Then it says, I will return to my house from which I came out. And it comes and finds it unoccupied, swept, and decorated.

Matt 12:45 Then it goes and takes along with itself seven other spirits more evil than itself, and they enter in and settle down there. And the last state of that man becomes worse than the first. Thus shall it be also with this evil generation.

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.

Exo 23:30 Little by little I will drive them out from before you, until you have become fruitful and inherit the land.

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.

Exo 23:29 I will not drive them out from before you in one year, lest the land become desolate and the animals of the field multiply against you.

Exo 23:30 Little by little I will drive them out from before you, until you have become fruitful and inherit the land.

Exo 23:31 And I will set your border from the Red Sea even to the sea of the Philistines, and from the wilderness to the River; for I will deliver the inhabitants of the land into your hand, and you shall drive them out from before you.

Exo 23:32 You shall make no covenant with them or with their gods.

Exo 23:33 They shall not dwell in your land, lest they make you sin against Me; for if you serve their gods, it will surely be a snare to you.

Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Col 3:5 Put to death therefore your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry;

Phil 2:12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

- 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:

- Josh 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.
- 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.
- Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
- Matt 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.
- Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
- Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.
- Isa 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!
- Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
- Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.
- 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.
- Num 13:33 And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.
- 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:
- Deut 7:1 When Jehovah your God brings you into the land which you are about to enter to possess, and clears away many nations from before you—the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jebusites, seven nations more numerous and mightier than you -
- Deut 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.
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.
- Deut 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.
- Josh 11:21 And Joshua went at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah and all the hill country of Israel; Joshua utterly destroyed them with their cities.
- Josh 11:22 None of the Anakim were left in the land of the children of Israel; only in Gaza, Gath, and Ashdod did some remain.
- Josh 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.
- Josh 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.
- Josh 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.
- Josh 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.
- Josh 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

- Josh 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.
- Josh 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.
- Josh 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.
- Josh 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.
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.
- Num 14:45 Then the Amalekites and the Canaanites who dwelt in that hill country came down and struck them and beat them back as far as Hormah.
- 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:
- Num 21:1 And when the Canaanite, the king of Arad, who dwelt in the Negev, heard that Israel was coming by the way of Atharim, he fought against Israel and took some of them captive.
- Num 21:21 And Israel sent messengers to Sihon the king of the Amorites, saying,
- Num 21:33 And they turned and went up on the way that leads to Bashan; and Og the king of Bashan went out against them, he and all his people, for battle at Edrei.
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.
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
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.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- 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:
- Dan 10:10 And at that moment a hand touched me and sent me trembling on my knees and the palms of my hands.
- Dan 10:11 And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.
- Dan 10:12 And he said to me, Do not be afraid, Daniel, for from the first day that you set your heart to understand this matter and to afflict yourself before your God, your words were heard; and I have come because of your words.
- Dan 10:13 But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me, for I remained there alone with

- the kings of Persia.
- Dan 10:14 Thus I have come to make you understand what will happen to your people in the last days, yet the vision pertains to something many days from now.
- Dan 10:15 And when he had spoken to me according to these words, I turned my face to the ground and was dumb.
- Dan 10:16 And at that moment one who resembled the sons of men touched my lips; and I opened my mouth and spoke, and I said to him who stood before me, Sir, because of the vision my anguish has turned upon me, and I have retained no strength.
- Dan 10:17 For how can such a servant of my lord speak with such as my lord? For as for me, just now there is no strength in me, nor has there been breath left in me.
- Dan 10:18 Then the one who was in appearance like a man touched me again and strengthened me;
- Dan 10:19 And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.
- Dan 10:20 Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of Javan is now about to come.
- Dan 10:21 However I will tell you what is inscribed in the writing of truth. Yet there is no one who holds strongly with me against these ones except Michael your prince.
- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- Eph 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
- Eph 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
- Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;
- Eph 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
- Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
- Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- Eph 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
- Eph 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.
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.
 - Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
 - Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- 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:

- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
- Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

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.

- Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
- Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
- Eph 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
- 1 Tim 6:12a Fight the good fight of the faith; lay hold on the eternal life, ...
- 2 Tim 2:3 Suffer evil with me as a good soldier of Christ Jesus.
- 2 Tim 2:4 No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
- Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Matt 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.
- Rev 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

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**

EM Hymns: 499, 1345

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

Heb 3:12	Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.
Heb 3:16	For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
Heb 3:17	And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
Heb 3:18	And to whom did He swear that they should not enter into His rest, except to the disobedient?
Heb 3:19	And we see that they were not able to enter in because of unbelief.
Heb 4:2	For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.
Heb 4:6	Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,
Heb 11:1	Now faith is the substantiation of things hoped for, the conviction of things not seen.
1 Cor 10:1	For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;
1 Cor 10:2	And all were baptized unto Moses in the cloud and in the sea;
1 Cor 10:3	And all ate the same spiritual food,
1 Cor 10:4	And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
1 Cor 10:5	But with most of them God was not well pleased, for they were strewn along in the wilderness.
1 Cor 10:6	Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
1 Cor 10:7	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 10:8	Neither let us commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.
1 Cor 10:9	Neither let us test Christ, as some of them tested Him and were destroyed by the serpents.
1 Cor 10:10	Neither murmur, just as some of them murmured and perished by the destroyer.
1 Cor 10:11	Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.
1 Cor 10:12	So then let him who thinks he stands take heed lest he fall.
1 Cor 10:13	No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.
1 Cor 10:14	Therefore, my beloved, flee from idolatry.
Psa 106:24	Then they despised the pleasant land; / They did not believe in His word;
Psa 106:25	Rather they murmured in their tents; / They did not listen to the voice of Jehovah.
Deut 8:3	And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.
Matt 4:4	But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

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:

Exo 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the

- place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
- Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
- Exo 3:17 And I say, I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.
- 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.
- Heb 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,
- Heb 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,
- Heb 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.
- Heb 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;
- Heb 3:11 As I swore in My wrath, They shall not enter into My rest!"
- Heb 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.
- Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--
- Heb 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end--
- Heb 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."
- Heb 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
- Heb 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
- Heb 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
- Heb 3:19 And we see that they were not able to enter in because of 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.
- Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
- Matt 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
- 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:
- Num 14:27 How long shall I bear with this evil assembly, which murmurs against Me? I have heard the murmurings of the children of Israel, which they are making against Me.
- Num 14:28 Say to them, As I live, declares Jehovah, just as you have spoken in My ears, so will I do to you.
- Num 14:29 Your corpses shall fall in this wilderness, and none of you who were numbered, according to the number you counted from twenty years old and upward, who have murmured against Me,
- Num 14:30 Shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.
- Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

- Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
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.

Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

Num 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.
 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).

1 Tim 4:15 Practice these things; be in them, that your progress may be manifest to all.

1 Tim 4:16 Take heed to yourself and to your teaching; continue in these things; for in doing this you will save both yourself and those who hear you.

Josh 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

Josh 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

Josh 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.

Josh 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

Josh 14:15 And the name of Hebron was formerly Kiriath-arba. (This Arba was the greatest man among the Anakim.) And the land had rest from war.
 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).

2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor 1:20 For as many promises of God as there are, in Him is the Yes; therefore also through Him is the Amen to God, for glory through us to God.

Josh 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

- Josh 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.
- Josh 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.
- Josh 14:15 And the name of Hebron was formerly Kiriath-arba. (This Arba was the greatest man among the Anakim.) And the land had rest from war.
- Num 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.
- 1 Pet 4:19 So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.
- 2 Tim 1:12 For which cause also I suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard my deposit unto that day.
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.
- Jude 24 But to Him who is able to guard you from stumbling and to set you before His glory without blemish in exultation,
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.
- Deut 1:25 And in their hands they took some of the fruit of the land, and they brought it down to us. And they brought word back to us and said, It is a good land which Jehovah our God is giving us.
- Deut 1:26 Yet you would not go up. Rather you rebelled against the word of Jehovah your God;
- Deut 1:28 Where shall we go up? Our brothers have made our hearts melt, saying, The people are greater and taller than we; the cities are big and fortified up to heaven; and furthermore we have seen the children of the Anakim there.
- Deut 1:35 Not one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers,
- Deut 1:36 Except Caleb the son of Jephunneh; he shall see it. And to him I will give the land on which he has trodden, and to his children, because he has fully followed Jehovah.
- Deut 1:37 With me also Jehovah was angry on your account, saying, You also shall not enter there;
- Deut 1:38 Joshua the son of Nun, who attends to you, he shall enter there. Strengthen him, for it is he who will cause Israel to inherit it.
- Deut 1:39 Moreover your little ones, who you said would be prey, and your children, who this day do not know good and evil, they shall enter there. And to them I will give it, and they will possess it.
- Deut 9:23 And when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, you rebelled at the word of Jehovah your God and did not believe Him and did not listen to His voice.
- Heb 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.
- Heb 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
- Heb 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
- Heb 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
- Heb 3:19 And we see that they were not able to enter in because of unbelief.
- Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in

those who heard.

Heb 4:6 Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,

Heb 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

2 Cor 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

Gal 3:2 This only I wish to learn from you, Did you receive the Spirit out of the works of law or out of the hearing of faith?

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.

Acts 6:5a And the word pleased all the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, ...

Num 13:25 And they returned from spying out the land at the end of forty days.

Num 13:26 And they proceeded to come to Moses and to Aaron and to the whole assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and they brought back word to them and to the whole assembly, and showed them the fruit of the land.

Num 13:27 And they told him and said, We came to the land into which you sent us; and it indeed flows with milk and honey, and this is its fruit.

Num 13:28 However, the people who dwell in the land are strong, and the cities are fortified and very large; and we also saw the descendants of Anak there.

Num 13:29 The Amalekites dwell in the land of the Negev, and the Hittites and the Jebusites and the Amorites dwell in the hill country, and the Canaanites dwell by the sea and along the Jordan.

Num 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

Num 13:31 But the men who went up with him said, We are not able to go up against the people, for they are stronger than we.

Num 13:32 And they brought to the children of Israel an evil report of the land which they had spied out, saying, The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people that we saw in it are men of great size.

Num 13:33 And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.

Num 14:4 And they said one to another, Let us appoint a captain, and let us return to Egypt.

Num 14:5 Then Moses and Aaron fell on their faces before the whole congregation of the assembly of the children of Israel.

Num 14:6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who spied out the land, tore their clothes.

Num 14:7 And they spoke to the whole assembly of the children of Israel, saying, The land through which we passed to spy out is an exceedingly good land.

Num 14:8 If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with milk and honey.

Num 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Num 14:10 But the whole assembly said to stone them with stones. Then the glory of Jehovah appeared in the Tent of Meeting to all the children of Israel.

Num 32:11 Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to give to Abraham, to Isaac, and to Jacob, because they have not fully followed Me;

Num 32:12 Except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, because they have fully followed Jehovah.

Josh 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of

- Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.
- Josh 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.
- Josh 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.
- Josh 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.
- Josh 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.
- Josh 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.
- Josh 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.
- 1 Cor 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;
- 1 Cor 10:2 And all were baptized unto Moses in the cloud and in the sea;
- 1 Cor 10:3 And all ate the same spiritual food,
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- 1 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.
- 1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.
- 1 Cor 10:7 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 10:8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.
- 1 Cor 10:9 Neither let us test Christ, as some of them tested Him and were destroyed by the serpents.
- 1 Cor 10:10 Neither murmur, just as some of them murmured and perished by the destroyer.
- 1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.
- 1 Cor 10:12 So then let him who thinks he stands take heed lest he fall.
- 1 Cor 10:13 No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.
7. If we are going to fully possess Christ as the good land, we must beware of murmurings (discontented and secret mutterings, grumbings, 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.
- 1 Cor 10:10 Neither murmur, just as some of them murmured and perished by the destroyer.
- Psa 106:24 Then they despised the pleasant land; / They did not believe in His word;
- Psa 106:25 Rather they murmured in their tents; / They did not listen to the voice of Jehovah.
- Phil 2:14 Do all things without murmurings and reasonings

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):

- Exo 32:1 And when the people saw that Moses delayed to come down from the mountain, the people gathered against Aaron and said to him, Come, make a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.
- Exo 32:2 And Aaron said to them, Tear off the gold rings, which are in the ears of your wives, your sons, and your daughters, and bring them to me.
- Exo 32:3 And all the people tore off the golden rings which were in their ears and brought them to Aaron.
- Exo 32:4 And he took the gold from their hand and fashioned it with an engraving tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!
- Exo 32:5 And when Aaron saw this, he built an altar before it; then Aaron made a proclamation and said, Tomorrow shall be a feast to Jehovah.
- Exo 32:6 And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play.

- 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.

Ezek 14:3 Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

1 John 5:21 Little children, guard yourselves from idols.

- 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 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.

1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

1 Cor 10:7 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. 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).

Exo 32:1 And when the people saw that Moses delayed to come down from the mountain, the people gathered against Aaron and said to him, Come, make a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

Exo 32:2 And Aaron said to them, Tear off the gold rings, which are in the ears of your wives, your sons, and your daughters, and bring them to me.

Exo 32:3 And all the people tore off the golden rings which were in their ears and brought them to Aaron.

Exo 32:4 And he took the gold from their hand and fashioned it with an engraving tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!

Exo 33:5 Now Jehovah had said to Moses, Say to the children of Israel, You are a stiff-necked people; if I were to go up in your midst for one moment, I would

- consume you. Now therefore put off your ornaments from you, and I will decide what to do to you.
- Exo 33:6 Thus the children of Israel were stripped of their ornaments from Mount Horeb onward.
- Gen 35:1 And God said to Jacob, Rise up, go up to Bethel, and dwell there; and make an altar there to the God who appeared to you when you fled from your brother Esau.
- Gen 35:2 Then Jacob said to his household and to all who were with him, Put away the foreign gods that are among you, and purify yourselves, and change your garments.
- Gen 35:3 And let us rise up and go up to Bethel, that I may make an altar there to the God who answered me in the day of my distress and has been with me wherever I have gone.
- Gen 35:4 So they gave Jacob all the foreign gods which were in their hand and the rings which were in their ears, and Jacob hid them under the oak that was near Shechem.
- Isa 60:7 All the flocks of Kedar will be gathered together to you; / The rams of Nebaioth will minister to you; / They will go up acceptably upon My altar, / And I will beautify the house of My beauty.
- Isa 60:19 You will no longer have the sun for your light by day, / Nor for brightness will the moon give you light; / But Jehovah will be an eternal light to you, / And your God your beauty.
- Isa 60:21 Then all your people will be righteous; / They will possess the land forever, / The branch of My planting, / The work of My hands, / That I may be beautified.
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.
- John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;
- John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- John 17:24 Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.
- John 17:4 I have glorified You on earth, finishing the work which You have given Me to do.
- 1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.
- Isa 43:7 Everyone who is called by My name, / Whom I have created, formed, and even made for My glory.
- John 7:17 If anyone resolves to do His will, he will know concerning the teaching, whether it is of God or whether I speak from Myself.
- 2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.
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.
- Exo 11:2 Speak now in the hearing of the people that each man is to ask of his neighbor and each woman of her neighbor for articles of silver and articles of gold.
- Exo 11:3 And Jehovah gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.
- Exo 12:35 And the children of Israel did according to the word of Moses, and they asked

- the Egyptians for articles of silver and gold and for clothing.
- Exo 12:36 And Jehovah gave the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.
- Exo 25:2 Tell the children of Israel to take for Me a heave offering. From every man whose heart makes him willing you shall take My heave offering.
- Exo 25:3 And this is the heave offering which you shall take from them: gold and silver and bronze,
- Exo 25:4 And blue and purple and scarlet strands, and fine linen, and goats' hair,
- Exo 25:5 And rams' skins dyed red, and porpoise skins, and acacia wood,
- Exo 25:6 Oil for the light, spices for the anointing oil and for the fragrant incense,
- Exo 25:7 Onyx stones and stones to be set for the ephod and for the breastplate.
- Exo 25:8 And let them make a sanctuary for Me that I may dwell in their midst;
- Exo 35:4 And Moses spoke to all the assembly of the children of Israel, saying, This is what Jehovah has commanded, saying,
- Exo 35:5 Take from among yourselves a heave offering to Jehovah; whoever is of a willing heart, let him bring it, the heave offering of Jehovah: gold and silver and bronze,
- Exo 35:6 And blue and purple and scarlet strands, and fine linen, and goats' hair,
- Exo 35:7 And rams' skins dyed red, and porpoise skins, and acacia wood,
- Exo 35:8 And oil for the light, and spices for the anointing oil and for the fragrant incense,
- Exo 35:9 And onyx stones and stones to be set for the ephod and for the breastplate.
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. Psalms 36:8-9:
- Exo 32:6 And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play.
- Exo 32:18 But Moses said, It is not the sound of the cry of triumph, / Neither is it the sound of the cry of defeat; / But it is the sound of singing that I hear.
- Exo 32:19 And as soon as he drew near to the camp, he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets out of his hands and shattered them at the foot of the mountain.
- Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; / In Your light we see light.
- 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.
- Exo 32:6 And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play.
- 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.
- Exo 32:4 And he took the gold from their hand and fashioned it with an engraving tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!
- Exo 32:5 And when Aaron saw this, he built an altar before it; then Aaron made a proclamation and said, Tomorrow shall be a feast to Jehovah.
- Exo 32:6 And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play.
- 1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.
- 1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah;

- and they will slay me and return to Rehoboam the king of Judah.
- 1 Kings 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!
- 1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.
- 1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.
- Matt 4:8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.
- Matt 4:9 And he said to Him, All these will I give You if You will fall down and worship me.
- Matt 4:10 Then Jesus said to him, Go away, Satan! For it is written, "You shall worship the Lord your God, and Him only shall you serve."
- Matt 4:11 Then the devil left Him, and behold, angels came and ministered to Him.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
5. With idolatry there is mixture in worship—Exo. 32:4-6, 21-24; cf. 1 Cor. 3:12.
- Exo 32:4 And he took the gold from their hand and fashioned it with an engraving tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!
- Exo 32:5 And when Aaron saw this, he built an altar before it; then Aaron made a proclamation and said, Tomorrow shall be a feast to Jehovah.
- Exo 32:6 And they rose up early on the next day and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play.
- Exo 32:21 And Moses said to Aaron, What did this people do to you that you brought so great a sin upon them?
- Exo 32:22 And Aaron said, Do not let the anger of my lord burn. You know the people, that they are set on evil;
- Exo 32:23 For they said to me, Make a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.
- Exo 32:24 So I said to them, Whoever has any gold, let them tear it off; so they gave it to me, and I threw it into the fire, and this calf came out.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
- 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.
- Exo 33:7 Now Moses would take the tent and pitch it outside the camp, some distance from the camp; and he called it the tent of meeting. And everyone who sought Jehovah went out to the tent of meeting, which was outside the camp.
- Exo 33:8 And whenever Moses went out to the tent, all the people would rise up and stand, every man at the entrance of his tent, and gaze after Moses, until he entered the tent.
- Exo 33:9 And whenever Moses entered the tent, the pillar of cloud would descend and stay at the entrance of the tent, and Jehovah would speak with Moses.
- Exo 33:10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, every man at the entrance of his tent.
- Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.
- 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.

Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

Exo 33:14 And He said, My presence shall go with you, and I will give you rest.

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:

Deut 2:14 And the time that we spent in going from Kadesh-barnea until we crossed over the brook Zered was thirty-eight years, until all the generation of the men of war was consumed from the midst of the camp, as Jehovah had sworn to them.

Deut 8:6 Therefore keep the commandments of Jehovah your God, walking in His ways and fearing Him.

Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Exo 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

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 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

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.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

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*:

Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one

another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Matt 4:4 But He answered and said, It is written, "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God."

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).

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rev 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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.

2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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).

Lam 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;

Lam 3:23 They are new every morning; / Great is Your faithfulness.

Lam 3:24 Jehovah is my portion, says my soul; / Therefore I hope in Him.

Deut 34:7 And Moses was a hundred and twenty years old when he died; his eye was not dim, nor had his freshness left him.

Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Jer 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

Deut 4:25 When you have brought forth children and grandchildren and have languished in the land, and you have spoiled yourselves by making an idol, the form of anything, and have done that which is evil in the sight of Jehovah your God so as to anger Him;

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.

- John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
- John 5:40 Yet you are not willing to come to Me that you may have life.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
- John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
- Eph 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,
- Eph 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

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.
- Prov 1:1 The proverbs of Solomon the son of David, the king of Israel:
- Prov 1:7 The fear of Jehovah is the beginning of knowledge; / Fools despise wisdom and instruction.
- Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.
- 2 Cor 5:9 Therefore also we are determined, whether at home or abroad, to gain the honor of being well pleasing to Him.
- 2 Cor 5:10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.
- 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.
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a For to me, to live is Christ ...
- 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).
- John 20:28 Thomas answered and said to Him, My Lord and my God!
- Deut 10:15 But on your fathers Jehovah set His affection to love them and to choose their seed after them, that is, you above all the peoples, as it is this day.
- Jer 31:3 Jehovah appeared to me from afar, saying, / Indeed I have loved you with an eternal love, / Therefore I have drawn you with lovingkindness.
- 1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."
- 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).
- Rom 9:1 I speak the truth in Christ, I do not lie, my conscience bearing witness with me in the Holy Spirit,

- Heb 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.
- Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
- 2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.
- 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.
- Deut 10:13 So that you would keep the commandments of Jehovah and His statutes, which I am commanding you today, for your good.
- 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).
- Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
- Rom 2:28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.
- Rom 2:29 But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
- Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
- Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- 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).
- Deut 31:27 For I know your rebelliousness and your stiff neck: See, while I am yet here alive with you today, you have been rebelling against Jehovah; so how much more after my death!
- S. S. 1:10 Your cheeks are lovely with plaits of ornaments, / Your neck with strings of jewels.
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- 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).
- Deut 11:8 Therefore you shall keep the whole commandment which I am commanding you today so that you may be strong and that you may go in and possess the land into which you are crossing over to possess,
- Deut 11:24 Every place on which the sole of your foot treads will be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even to the farthest sea will be your territory.
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- Deut 11:9 And so that you may extend your days upon the ground which Jehovah swore to your fathers, to give to them and to their seed, a land flowing with milk and honey.

- Deut 11:21 That your days may be multiplied, as well as the days of your children, upon the land which Jehovah swore to your fathers to give them, as long as the days of heaven are above the earth.
- Deut 11:12 It is a land which Jehovah your God cares for; always the eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.
- Deut 11:14 I will give rain for your land in its season, the early rain and the late rain, so that you may gather your grain and your new wine and your fresh oil.
- Deut 11:15 And I will put grass in your field for your cattle, and you will eat and be satisfied.
- 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).
- Rom 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;
- Rom 10:13 For "whoever calls upon the name of the Lord shall be saved."

Message Three

A Land of Wheat and Barley

MC Hymns: 482, 639

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

- Deut 8:8a A land of wheat and barley and vines and fig trees and pomegranates; ...
- John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.
- 1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.
- Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

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

- Deut 8:8a A land of wheat and barley and vines and fig trees and pomegranates; ...
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- A. In His full ministry in the stage of His incarnation, Christ brought the infinite God into the finite man—1:1, 14:
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
1. As a finite man, Christ in the flesh was limited in time and space—7:6, 10:
- John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.
- John 7:10 But when His brothers had gone up to the feast, then He Himself also went up, not openly, but as it were in secret.
- 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.
- John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.
- b. Although the Lord is the almighty God, as a man under persecution, He was limited in relation to His activity—v. 10.
- John 7:10 But when His brothers had gone up to the feast, then He Himself also went up, not openly, but as it were in secret.
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.
- Matt 24:36 But concerning that day and hour, no one knows, not even the angels of the heavens nor the Son, but the Father only.

- Luke 2:40 And the little child grew and became strong, being filled with wisdom, and the grace of God was upon Him.
- Luke 2:52 And Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men.
- John 7:15 The Jews therefore marveled and said, How does this man know letters, without ever having studied?
- Mark 6:1 And He went out from there and came into His own country, and His disciples followed Him.
- Mark 6:2 And when the Sabbath had come, He began to teach in the synagogue; and many hearing were astounded, saying, Where did this man get these things? And what is this wisdom given to this man, and how is it that such works of power take place through His hands?
- Mark 6:3 Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? And are not His sisters here with us? And they were stumbled because of Him.

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.

- John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.
- John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.
- John 10:17 For this reason the Father loves Me, because I lay down My life that I may take it again.
- John 6:57a As the living Father has sent Me and I live because of the Father,
- Matt 14:19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed them and broke the loaves and gave them to the disciples, and the disciples to the crowds.

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:

- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

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.

- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

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:

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

- 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:

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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.
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
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.
Phil 4:13 I am able to do all things in Him who empowers me.
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.
Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
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.
Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.
Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.
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.
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

II. Whereas wheat signifies the incarnated, crucified, and buried Christ, barley

signifies the resurrected Christ—Deut. 8:8a:

Deut 8:8a A land of wheat and barley and vines and fig trees and pomegranates; ...

A. In the good land, barley ripens earlier than any other grain; therefore, it is the first-fruits—1 Cor. 15:20:

1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

1. Because barley ripens early, it is the firstfruits of the harvest—a type of the resurrected and unlimited Christ—v. 20.

1 Cor 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

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.

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

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:

John 6:48 I am the bread of life.

- 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.

Matt 14:14 And going forth, He saw a great crowd, and He was moved with compassion for them and healed their sick.

Matt 14:15 Now when evening fell, the disciples came to Him, saying, This place is deserted and the hour is already late. Send the crowds away that they may go into the villages and buy food for themselves.

Matt 14:16 But Jesus said to them, They do not need to go away. You give them something to eat.

Matt 14:17 And they said to Him, We do not have anything here except five loaves and two fish.

Matt 14:18 And He said, Bring them here to Me.
 Matt 14:19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed them and broke the loaves and gave them to the disciples, and the disciples to the crowds.
 Matt 14:20 And they all ate and were satisfied. And they took up what was left over of the broken pieces, twelve handbaskets full.
 Matt 14:21 And those who ate were about five thousand men, apart from women and children.
 John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?
 John 6:13 So they gathered them and filled twelve handbaskets with broken pieces from the five barley loaves which were left over among those who had eaten.

B. As typified by barley, the resurrected Christ is unlimited—Phil. 4:13:

Phil 4:13 I am able to do all things in Him who empowers me.

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.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

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:

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?

John 6:13 So they gathered them and filled twelve handbaskets with broken pieces from the five barley loaves which were left over among those who had eaten.

- 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.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

Luke 24:5 And they became frightened and bowed their faces to the ground, and the men said to them, Why are you seeking the living One among the dead?

Luke 24:6 He is not here but has been raised. Remember how He spoke to you while He was still in Galilee,

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

Luke 24:34 Saying, The Lord really has been raised and has appeared to Simon.

Luke 24:46 And He said to them, Thus it is written, that the Christ would suffer and

rise up from the dead on the third day,

- 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.

Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
4. We can do all things in the One who empowers us because He is the resurrected and unlimited Christ—Phil. 4:13.

Phil 4:13 I am able to do all things in Him who empowers me.
5. Whenever we experience Christ as the wheat, we are assured that an experience of Christ as the barley will follow—Deut. 8:8a.

Deut 8:8a A land of wheat and barley and vines and fig trees and pomegranates; ...
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.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.
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.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
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**

JL Hymns: 251, 631

Scripture Reading: Deut. 8:7; 11:11-12; Jer. 2:13; 17:7-8;

Isa. 12:3-6; John 4:14b

Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut 11:11 But the land into which you are crossing over to possess is a land of mountains and valleys; by virtue of heaven's rain, it drinks in water.

Deut 11:12 It is a land which Jehovah your God cares for; always the eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.

Jer 2:13 For 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.

Jer 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.

Jer 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.

Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

Isa 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.

Isa 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!

Isa 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

John 4:14b ... but the water that I will give him will become in him a spring of water springing up into eternal life.

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.

Gen 12:7 And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him.

Gen 13:15 For all the land that you see I will give to you and to your seed forever.

Gen 17:8 And I will give to you and to your seed after you the land of your sojournings, all the

- land of Canaan, for an everlasting possession; and I will be their God.
- Gen 26:3 Sojourn in this land, and I will be with you and will bless you; for to you and to your seed I will give all these lands, and I will establish the oath which I swore to Abraham your father.
- Gen 26:4 And I will multiply your seed as the stars of heaven and will give to your seed all these lands; and in your seed all the nations of the earth will be blessed,
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- 1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 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:

- Deut 11:11 But the land into which you are crossing over to possess is a land of mountains and valleys; by virtue of heaven's rain, it drinks in water.
- Deut 11:12 It is a land which Jehovah your God cares for; always the eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.
- 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.
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- B. Throughout the Bible there is a line concerning the Triune God as water—Gen. 2:10-14; Exo. 17:5-6; Psa. 36:8-9; 46:4; John 4:10, 14; 7:37-39; 1 Cor. 10:4; Rev. 7:17; 22:1:
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.

Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.

Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.

Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.

Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Asshur. And the fourth river is the Euphrates.

Exo 17:5 And Jehovah said to Moses, Pass on before the people, and take with you some of the elders of Israel; and take in your hand your staff with which you struck the River, and go.

Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

Psa 36:9 For with You is the fountain of life; / In Your light we see light.

Psa 46:4 There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High.

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Rev 7:17 For the Lamb who is in the midst of the throne will shepherd them and guide them to springs of waters of life; and God will wipe away every tear from their eyes.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

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.

Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.

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.

Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.

Psa 36:9 For with You is the fountain of life; / In Your light we see light.

- John 1:4 In Him was life, and the life was the light of men.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
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.
- Psa 46:4 There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High.
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).
- Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.
- Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.
- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.
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.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Asshur. And the fourth river is the Euphrates.
- Psa 46:4 There is a river whose streams gladden the city of God, / The holy place of the tabernacles of the Most High.
- Ezek 47:5 Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not

- be crossed.
- Ezek 47:6 And He said to me, Son of man, have you seen this? Then He led me and brought me back along the bank of the river.
- Ezek 47:7 And when I returned, there were very many trees on the bank of the river, on one side and on the other.
- Ezek 47:8 Then said He to me, This water flows out toward the eastern region and goes down into the Arabah and goes to the sea; when it flows into the sea, the water of the sea is healed.
- Ezek 47:9 And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 15:30 Now I exhort you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to strive together with me in your prayers to God on my behalf,
- 1 Thes 1:6 And you became imitators of us and of the Lord, having received the word in much affliction with joy of the Holy Spirit,
- 2 Thes 2:13 But we ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth,
- Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,
- Gal 5:23 Meekness, self-control; against such things there is no law.

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):

- 1 Kings 20:23 And the servants of the king of Syria said to him, Their gods are gods of the mountains; therefore they were stronger than we. But if we fight against them in the plain, we will surely be stronger than they.
- 1 Kings 20:28 And the man of God approached and spoke to the king of Israel and said, Thus says Jehovah, Because the Syrians have said, Jehovah is a God of the mountains, but He is not a God of the valleys, I will deliver all this great multitude into your hand; and you will know that I am Jehovah.
- 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.
- 2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
- 2 Cor 4:11 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 4:14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will

make us stand before Him with you.

- 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:

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Phil 4:13 I am able to do all things in Him who empowers me.

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.

2 Cor 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.

2 Cor 7:5 For even when we came into Macedonia, our flesh had no rest, but we were afflicted in everything; without were fightings, within were fears.

2 Cor 7:6 But He who comforts those who are downcast, that is, God, comforted us by the coming of Titus;

- 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.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Exo 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

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.

Prov 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

- 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.

- 1 Cor 15:31 I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
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.
- John 6:14 The people therefore, seeing the sign which He did, said, This is truly the Prophet who is to come into the world.
- John 6:15 Then Jesus, knowing that they were about to come and take Him by force to make Him King, withdrew again to the mountain, Himself alone.
- John 12:13 Took the branches of the palm trees and went out to meet Him, and cried out, Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel!
- John 12:19 The Pharisees then said to one another, You see that you are not doing anything worthwhile; behold, the world has gone after Him.
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- 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.
- Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!
- Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!
- John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.
- John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.
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.

John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

- 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).

Isa 55:7 Let the wicked forsake his way, / And the evildoer, his thoughts; / And let him return to Jehovah, and He will have compassion on him; / And to our God, for He will pardon abundantly.

Isa 57:20 But the wicked are like the tossed sea, / For it cannot be calm, / And its waters toss up mire and mud.

Isa 57:21 There is no peace, says my God, for the wicked.

Isa 55:1 Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat; / Yes, come, buy wine and milk / Without money and without price.

Isa 55:2 Why do you spend money for what is not bread, / And the result of your labor for what does not satisfy? / Hear Me attentively, and eat what is good, / And let your soul delight itself in fatness.

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:

Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

Isa 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.

Isa 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!

Isa 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Prov 11:25 The blessing soul will prosper, / And he who waters will also be watered himself.

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.

Isa 12:3 Therefore you will draw water with rejoicing / From the springs of salvation,

Isa 12:4 And you will say in that day, / Give thanks to Jehovah; call upon His name! / Make His deeds known among the peoples; / Remind them that His name is exalted.

Isa 12:5 Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!

Isa 12:6 Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Hymns #255

1	O Lord, breathe Thy Spirit on me, Help me pour into Thy bosom	Teach me how to breathe Thee in; All my life of self and sin.
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CHORUS

	I am breathing out my sorrow, I am breathing, breathing, breathing,	Breathing out my sin; All Thy fulness in.
2	I am breathing out my own life, Letting go my strength and weakness,	That I may be filled with Thine; Breathing in Thy life divine.
3	Breathing out my sinful nature, Breathing in Thy cleansing fulness,	Thou hast borne it all for me; Finding all my life in Thee.
4	I am breathing out my sorrow, Breathing in Thy joy and comfort,	On Thy kind and gentle breast; Breathing in Thy peace and rest.
5	I am breathing out my sickness, I am breathing in Thy healing,	Thou hast borne its burden too; Ever promised, ever new.
6	I am breathing out my longings I am breathing in Thy answers,	In Thy listening, loving ear; Stilling every doubt and fear.
7	I am breathing every moment, Breath by breath I live upon Thee,	Drawing all my life from Thee; Lord, Thy Spirit breathe in me.

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.

1 Thes 5:16 Always rejoice,

1 Thes 5:17 Unceasingly pray,

1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
 Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
 Heb 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.
 Psa 119:164 Seven times a day I praise You / For Your righteous ordinances.
 Eph 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
 Eph 5:19 Speaking to one another in psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,
 Eph 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

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.

Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."
 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
 1 Cor 12:3 Therefore I make known to you that no one speaking in the Spirit of God says, Jesus is accursed; and no one can say, Jesus is Lord! except in the Holy Spirit.
 1 Thes 5:17 Unceasingly pray,
 1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
 Judg 15:18 And he was very thirsty, and he called on Jehovah, saying, You have granted this great victory by the hand of Your servant. And will I now die of thirst and fall into the hand of the uncircumcised?
 Judg 15:19 But God broke open the hollow place that is in Lehi, and water came forth from it. And when he drank, his spirit returned and he was revived; therefore he called the name of that place En-hakkore, which is in Lehi to this day.
 Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.
 Lam 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.

Hymns #73

1	Glorious, mighty Name of Jesus,	Into Thy dear Name I flee;
	"Set aloft," I praise and worship,	For Thy Name is victory!
2	Blessed Jesus! Mighty Savior!	In Thy Name is all I need;
	Just to breathe the Name of Jesus,	Is to drink of Life indeed.
3	Glorious, mighty Name of Jesus,	Heav'n and earth its pow'r proclaim;
	But forgiven sinners only,	Know the balm of Jesus' Name.
4	Jesus! Jesus! Name most precious,	Balm in pain or mighty sword;
	In Thy Name, we live and conquer,	Blessed, glorious, coming Lord.

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.

Rom 1:16 For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, both to Jew first and to Greek.
 John 4:32 But He said to them, I have food to eat that you do not know about.
 John 4:33 The disciples therefore said to one another, Has anyone brought Him anything to eat?
 John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His

- work.
- Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- 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.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Col 1:18b ... He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

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:

- Jer 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
- Jer 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.
- 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).
- 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
- Col 2:7a Having been rooted and being built up in Him, ...
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- 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.

Hymns #1048

- 1 Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to
Thee, O Lamb of God, I come! I come!
- 2 Just as I am, and waiting not
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!
- 3 Just as I am, though tossed about
With many a conflict, many a doubt;
Fightings within, and fears without,
O Lamb of God, I come, I come!
- 4 Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind;
Yes, all I need, in Thee to find,
O Lamb of God, I come, I come!
- 5 Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come!
- 6 Just as I am, Thy love unknown
Has broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col 2:7a Having been rooted and being built up in Him, ...

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.
1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
1 Pet 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

- 2 Cor 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.
- 2 Cor 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.

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.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- 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.
- John 4:14b ... but the water that I will give him will become in him a spring of water springing up into eternal life.

Message Five

A Land of Vines

RM Hymns: 1164, 445

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

- Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
- Gen 35:14 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it.
- 2 Tim 4:6 For I am already being poured out, and the time of my departure is at hand.

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:

- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Judg 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
- Psa 104:15a Even wine that cheers man's heart, ...

- 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:

- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
- 2 Cor 1:24 Not that we lord it over your faith, but we are fellow workers with you for your joy; for by faith you stand.

- 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:

- Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
- Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

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.

Phil 3:1a Finally, my brothers, rejoice in the Lord...

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.

John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

Acts 5:41 So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name.

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

Phil 3:1a Finally, my brothers, rejoice in the Lord. ...

Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

- 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:

Job 2:4 Then Satan answered Jehovah and said, Skin for skin! Indeed all that a man has he will give for the sake of his life.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

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.
 2 Cor 4:12 So then death operates in us, but life in you.
 Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
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:
 John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
 John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 1 Cor 6:17 But he who is joined to the Lord is one spirit.
 Phil 4:13 I am able to do all things in Him who empowers me.
 Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
 Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
 - 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.
 2 Cor 1:24 Not that we lord it over your faith, but we are fellow workers with you for your joy; for by faith you stand.
 2 Cor 5:13a For whether we were beside ourselves, it was to God; ...

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:

- Gen 35:14 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it.
- Exo 29:40 And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.
- Exo 29:41 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, for a satisfying fragrance, an offering by fire to Jehovah.
- Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
- 2 Tim 4:6 For I am already being poured out, and the time of my departure is at hand.
- A. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41:
 Exo 29:40 And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.
 Exo 29:41 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, for a satisfying fragrance, an offering by fire to Jehovah.
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.

- Num 15:1 Then Jehovah spoke to Moses, saying,
Num 15:2 Speak to the children of Israel and say to them, When you come into the land that you are to inhabit, which I am giving you,
Num 15:3 And you make an offering by fire to Jehovah, a burnt offering or a sacrifice, to make a special vow or as a freewill offering or at your appointed feasts, to make a satisfying fragrance to Jehovah, from the herd or from the flock,
Num 15:4 The one who presents his offering shall present to Jehovah a meal offering of a tenth of an ephah of fine flour mingled with a fourth of a hin of oil.
Num 15:5 And you shall prepare wine for the drink offering, a fourth of a hin, with the burnt offering or for the sacrifice, for each lamb.
Num 15:6 Or for a ram you shall prepare as a meal offering two-tenths of an ephah of fine flour mingled with a third of a hin of oil;
Num 15:7 And for the drink offering you shall present a third of a hin of wine, a satisfying fragrance to Jehovah.
Num 15:8 And when you prepare a herd animal for a burnt offering or for a sacrifice, to make a special vow or for peace offerings to Jehovah,
Num 15:9 Then you shall offer with the herd animal a meal offering of three-tenths of an ephah of fine flour mingled with half a hin of oil;
Num 15:10 And you shall present for the drink offering half a hin of wine, an offering by fire, a satisfying fragrance to Jehovah.
Num 28:7 And its drink offering shall be the fourth of a hin for the one lamb; in the sanctuary you shall pour out a drink offering of strong drink to Jehovah.
Num 28:8 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, an offering by fire, a satisfying fragrance to Jehovah.
Num 28:9 And on the Sabbath day two male lambs a year old without blemish, and two-tenths of an ephah of fine flour for a meal offering, mingled with oil, and its drink offering -
Num 28:10 This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering.

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:

- Exo 29:40 And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.
Exo 29:41 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, for a satisfying fragrance, an offering by fire to Jehovah.

- a. Christ poured out His being unto God—Isa. 53:12.

Isa 53:12 Therefore I will divide to Him a portion with the Great, / And He will divide the spoil with the Strong; / Because He poured out His life unto death / And was numbered with the transgressors, / Yet He alone bore the sin of many / And interceded for the transgressors.

- 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:

Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

2 Tim 4:6 For I am already being poured out, and the time of my departure is at hand.

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:

Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and

- service of your faith, I rejoice, and I rejoice together with you all.
- a. By experiencing Christ as the offerings, we become persons who are filled and saturated with Christ—Eph. 3:17; Gal. 4:19.
 Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
 - 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.
 Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.
 2 Cor 5:13a For whether we were beside ourselves, it was to God; ...
 - 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.
 Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.
 2 Cor 5:13a For whether we were beside ourselves, it was to God; ...
 Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.
 Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
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:
 Gen 35:14 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it.
 - 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.
 2 Cor 12:15a But I, I will most gladly spend and be utterly spent on behalf of your souls. ...

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:

- Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
- 2 Tim 4:6 For I am already being poured out, and the time of my departure is at hand.
- 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.
 Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
 2 Tim 4:6 For I am already being poured out, and the time of my departure is at hand.
 Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.
 - 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:

Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

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.
Rom 10:17 So faith comes out of hearing, and hearing through the word of Christ.
Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
3. Faith in Philippians 2:17 is the sum total of our experience, enjoyment, and gain of Christ:
Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
 - 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

EM Hymns: 746, 424

Scripture Reading: Heb. 3:7—4:13

Heb 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,
Heb 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,
Heb 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.
Heb 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;
Heb 3:11 As I swore in My wrath, They shall not enter into My rest!"
Heb 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.
Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--
Heb 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end--
Heb 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."
Heb 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
Heb 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
Heb 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
Heb 3:19 And we see that they were not able to enter in because of unbelief.
Heb 4:1 Let us fear therefore, lest, a promise being left of entering into His rest, any one of you may seem to have come short of it.
Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.
Heb 4:3 For we who have believed enter into the rest, even as He has said, "As I swore in My wrath, They shall not enter into My rest!" although the works of creation were completed from the foundation of the world.
Heb 4:4 For He has spoken somewhere concerning the seventh day thus, "And God rested on the seventh day from all His works."
Heb 4:5 And in this place again, "They shall not enter into My rest!"
Heb 4:6 Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,
Heb 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."
Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
Heb 4:9 So then there remains a Sabbath rest for the people of God.
Heb 4:10 For he who has entered into His rest has himself also rested from his works, as God did from His own.
Heb 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience.
Heb 4:12 For the word of God is living and operative and 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 4:13 And there is no creature that is not manifest before Him, but all things are naked and laid bare to the eyes of Him to whom we are to give our account.

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:

Gen 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.
Gen 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work

which God had created and made.

- 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.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- 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.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
- Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"
- Heb 2:7 You have made Him a little inferior to the angels; You have crowned Him with glory and honor and have set Him over the works of Your hands;
- Heb 2:8a You have subjected all things under His feet." For in subjecting all things to Him, He left nothing unsubject to Him. ...
- 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.
- Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- Matt 11:29 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.
- Matt 11:30 For My yoke is easy and My burden is light.
- 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.
- Exo 20:8 Remember the Sabbath day so as to sanctify it.
- 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.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:4a And they will see His face, ...
- Rev 22:5b ...and they will reign forever and ever.

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:

- Deut 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
- Heb 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,

- Heb 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,
 Heb 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.
 Heb 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;
 Heb 3:11 As I swore in My wrath, They shall not enter into My rest!"
 Heb 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.
 Heb 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--
 Heb 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end--
 Heb 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."
 Heb 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
 Heb 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
 Heb 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
 Heb 3:19 And we see that they were not able to enter in because of unbelief.
 Heb 4:1 Let us fear therefore, lest, a promise being left of entering into His rest, any one of you may seem to have come short of it.
 Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.
 Heb 4:3 For we who have believed enter into the rest, even as He has said, "As I swore in My wrath, They shall not enter into My rest!" although the works of creation were completed from the foundation of the world.
 Heb 4:4 For He has spoken somewhere concerning the seventh day thus, "And God rested on the seventh day from all His works."
 Heb 4:5 And in this place again, "They shall not enter into My rest!"
 Heb 4:6 Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,
 Heb 4:7 He again designates a certain day, today, saying in David after so long a time, even as He has said before, "Today, if you hear His voice, do not harden your hearts."
 Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
 Heb 4:9 So then there remains a Sabbath rest for the people of God.
 Heb 4:10 For he who has entered into His rest has himself also rested from his works, as God did from His own.
 Heb 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience.
 Heb 4:12 For the word of God is living and operative and 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 4:13 And there is no creature that is not manifest before Him, but all things are naked and laid bare to the eyes of Him to whom we are to give our account.
- 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).
 Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
 Matt 11:29 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.
 Heb 4:9 So then there remains a Sabbath rest for the people of God.
 Deut 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
 Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

- 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.
- Rev 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.
- Rev 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years
- Rev 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.
- Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
- Rev 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
- 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.
- 1 Cor 15:24 Then the end, when He delivers up the kingdom to His God and Father, once He has abolished all rule and all authority and power.
- 1 Cor 15:25 For He must reign until God puts all His enemies under His feet.
- 1 Cor 15:26 Death, the last enemy, is being abolished.
- 1 Cor 15:27 For He has subjected all things under His feet. But when He says that all things are subjected, it is evident that all things are except Him who has subjected all things to Him.
- 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:
- Heb 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- Heb 4:9 So then there remains a Sabbath rest for the people of God.
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.

Psa 2:8 Ask of Me, / And I will give the nations as Your inheritance / And the limits of the earth as Your possession.

Heb 2:5 For it was not to angels that He subjected the coming inhabited earth, concerning which we speak.

Heb 2:6 But one has solemnly testified somewhere, saying, "What is man, that You bring him to mind? Or the son of man, that You care for him?"
 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; Psa. 37:11; Luke 19:17, 19), and they will partake of the joy of their Lord (Matt. 25:21, 23).

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not

	worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
Rev 20:6	Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
2 Tim 2:12	If we endure, we will also reign with Him; if we deny Him, He also will deny us;
Matt 5:5	Blessed are the meek, for they shall inherit the earth.
Psa 37:11	But the lowly will inherit the land / And delight themselves in the abundance of peace.
Luke 19:17	And he said to him, Well done, good slave. Because you have become faithful in the least, have authority over ten cities.
Luke 19:19	And he said to this one as well, And you, be over five cities.
Matt 25:21	His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.
Matt 25:23	His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

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).

John 4:34	Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
John 5:30	I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.
John 6:38	For I have come down from heaven not to do My own will but the will of Him who sent Me.
Isa 42:4a	He will not faint, nor will He be discouraged, / Until He has established justice in the earth; ...
Isa 53:2	For He grew up like a tender plant before Him, / And like a root out of dry ground. / He has no attracting form nor majesty that we should look upon Him, / Nor beautiful appearance that we should desire Him.
Isa 11:1	Then a sprout will come forth from the stump of Jesse, / And a branch from his roots will bear fruit.
Isa 11:2	And the Spirit of Jehovah will rest upon Him, / The Spirit of wisdom and understanding, / The Spirit of counsel and might, / The Spirit of the knowledge and fear of Jehovah.
Isa 11:3	He will delight in the fear of Jehovah: / He will neither judge by what His eyes see, / Nor decide by what His ears hear.
Isa 11:4a	But He will judge the poor in righteousness, / And decide with equity for the afflicted of the land. ...
Matt 26:39	And going forward a little, He fell on His face and prayed, saying, My Father, if it is

- possible, let this cup pass from Me; yet not as I will, but as You will.
 Matt 26:42 Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your will be done.
 Eph 4:20 But you did not so learn Christ,
 Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- 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.
 Mal 3:14 You say, It is vain to serve God; and what profit is it that we have kept His charge and have walked mournfully before Jehovah of hosts?
- 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:

- Exo 31:12 And Jehovah spoke to Moses, saying,
 Exo 31:13 Speak also to the children of Israel, saying, 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.
 Exo 31:14 Therefore you shall keep the Sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that soul shall be cut off from among his people.
 Exo 31:15 Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, holy to Jehovah; whoever does any work on the Sabbath day shall surely be put to death.
 Exo 31:16 Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.
 Exo 31:17 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.
- 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).
 Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.
- 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.

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

- 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 Cor 10:6a Now these things occurred as examples to us, ...

1 Cor 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

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).

Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

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.

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

- Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.
- Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.
- Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.
- Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.
- John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.
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.
 Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
 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.
 Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
 Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
- 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:
 Heb 4:12 For the word of God is living and operative and 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.
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.
 1 Pet 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.
 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.
 Heb 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.
 Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
 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

RK Hymns: 124, 132

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

- Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.
- Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
- Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

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:

Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

1. Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth—1 Pet. 2:7.

1 Pet 2:7 To you therefore who believe is the preciousness; but to the unbelieving, "The

stone which the builders rejected, this has become the head of the corner,"

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:
- Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down 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.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
 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.

Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

Rev 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

Rev 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.
 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.

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.
- 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.

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

- 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.

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

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

Psa 91:1 He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty.

S. S. 4:7 You are altogether beautiful, my love, / And there is no blemish in you.

S. S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.

S. S. 6:10 Who is this woman who looks forth like the dawn, / As beautiful as the moon, / As clear as the sun, / As terrible as an army with banners?

- 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).

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

Eph 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)

Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

Job 1:6 Then one day, when the sons of God came to present themselves before Jehovah, Satan also came among them.

Job 1:7 And Jehovah said to Satan, Where have you come from? And Satan answered Jehovah and said, From roving the earth and going about in it.

Job 1:8 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil.

- Job 1:9 Then Satan answered Jehovah and said, Does Job fear God without cause?
- Job 1:10 Have You not set a hedge around him and his household and all that he has? You have blessed the work of his hands, so that his possessions are spread throughout the land.
- Job 1:11 But stretch forth Your hand and touch all that he has, and he will surely curse You to Your face.
- Job 1:12a And Jehovah said to Satan, Here is all that he has, in your hand; only do not stretch forth your hand against him. ...
- Job 2:1 Then one day, when the sons of God came to present themselves before Jehovah, Satan also came among them to present himself before Jehovah.
- Job 2:2 And Jehovah said to Satan, Where have you come from? And Satan answered Jehovah and said, From roving the earth and going about in it.
- Job 2:3 And Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil. And he still holds fast his integrity, though you have moved Me against him to destroy him without cause.
- Job 2:4 Then Satan answered Jehovah and said, Skin for skin! Indeed all that a man has he will give for the sake of his life.
- Job 2:5 But stretch forth Your hand, and touch his bone and his flesh; and he will surely curse You to Your face.
- Job 2:6 And Jehovah said to Satan, Here he is, in your hand; only spare his life.
- 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).
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us;
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Eph 4:10 He who descended, He is also the One who ascended far above all the heavens that He might fill all things.)
- 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:
- Eph 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,
- Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,
- Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

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.

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph 1:22 And He subjected all things under His feet and gave 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:
- Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
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).

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 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:

- Heb 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.
- Heb 2:18 For being tempted in that which He Himself has suffered, He is able to help those who are being tempted.
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- Psa 110:1 Jehovah declares to my Lord, / Sit at My right hand / Until I make Your enemies / Your footstool.
- Psa 110:2 Jehovah will send forth / The scepter of Your strength from Zion: / Rule in the midst of Your enemies.
- Psa 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.
- Psa 110:4 Jehovah has sworn, / And He will not change: / You are a Priest forever / According to the order of Melchizedek.
- Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchizedec."
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,

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).

- Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rev 1:13 And in the midst of the lampstands One like the Son of Man, clothed with a garment reaching to the feet, and girded about at the breasts with a golden girdle.
- Exo 28:33 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:
- Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.
- Exo 28:35 And it shall be upon Aaron when he ministers, and its sound shall be heard when he goes into the sanctuary before Jehovah and when he comes out, so that he may not die.

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).

Rev 8 be omitted.

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

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

A. The entire age of grace is the time of the Lord’s ascension—1:20.

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

B. Christ is not only in ascension but also in us—Col. 1:27.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

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.

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

2. Within our being, there is an extraordinary person—the ascended Christ— Col. 1:27; Eph. 2:6.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

3. The Lord today is in our spirit in His ascension—2 Tim. 4:22a.

2 Tim 4:22a The Lord be with your spirit. ...

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.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

2 Cor 13:5 Test yourselves whether you are in the faith; prove yourselves. Or do you not realize about yourselves that Jesus Christ is in you, unless you are disapproved?

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

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.

Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.

Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.

Col 3:3 For you died, and your life is hidden with Christ in God.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Eph 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

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

RA Hymns: 510, 190

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

Col 1:12	Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
Col 2:6	As therefore you have received the Christ, Jesus the Lord, walk in Him,
Col 2:7	Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.
Col 2:8	Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;
Col 2:9	For in Him dwells all the fullness of the Godhead bodily,
Col 2:10	And you have been made full in Him, who is the Head of all rule and authority.
Col 2:11	In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
Col 2:12	Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.
Col 2:13	And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
Col 2:14	Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
Col 2:15	Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
Col 2:19	And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Deut 8:9	A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
Gen 17:1	And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.
Phil 1:19	For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

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:

- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- 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.

Josh 14:1 And these are what the children of Israel received as inheritances in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel gave to them as inheritances,
 - 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:

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

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

- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
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.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- 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:
- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Isa 2:5 House of Jacob, come and let us walk in the light of Jehovah.
- 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
1. God is light—v. 5.

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
 2. The word of God is light—Psa. 119:105, 130.

Psa 119:105 Your word is a lamp to my feet / And a light to my path.

Psa 119:130 The opening of Your words gives light, / Imparting understanding to the simple.
 3. Christ is light—John 8:12; 9:5.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 9:5 While I am in the world, I am the light of the world.
 4. The life of Christ is light—1:4.

John 1:4 In Him was life, and the life was the light of men.
 5. The believers are light—Matt. 5:14; Phil. 2:15.

Matt 5:14 You are the light of the world. It is impossible for a city situated upon a

- mountain to be hidden.
- Phil 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
6. The church is a lampstand shining with light—Rev. 1:20; Psa. 73:16-17.
- Rev 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.
- Psa 73:16 When I considered this in order to understand it, / It was a troublesome task in my sight,
- Psa 73:17 Until I went into the sanctuary of God; / Then I perceived their end.

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):

- Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
- Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Eph 3:17b ... that you, being rooted and grounded in love,
- 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.
- 1 Cor 3:6 I planted, Apollos watered, but God caused the growth.
- 1 Cor 3:7 So then neither is he who plants anything nor he who waters, but God who causes the growth.
- 1 Cor 3:8 Now he who plants and he who waters are one, but each will receive his own reward according to his own labor.
- 1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.
- 2 Cor 6:1a And working together with Him, ...
- 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:
- Col 2:10a And you have been made full in Him, ...
- Col 4:2 Persevere in prayer, watching in it with thanksgiving,
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 Kings 19:30 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.
- Isa 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.
- Jer 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.
- Jer 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.
- Mark 4:16 And likewise, these are the ones being sown on the rocky places, who, when they hear the word, immediately receive it with joy.
- Mark 4:17 Yet they have no root in themselves, but last only for a time; then when affliction or persecution occurs because of the word, immediately they are stumbled.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.
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.

Luke 8:13 And those on the rock are those who, when they hear, receive the word with joy; yet these have no root, who believe only for a while, and in time of trial they draw back.

Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Col 2:7a Having been rooted and being built up in Him, ...

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

- 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.

Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

Exo 33:14 And He said, My presence shall go with you, and I will give you rest.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

Mark 1:35 And rising very early in the morning, while it was still night, He went out and went away to a deserted place, and there He prayed.

Eph 4:20 But you did not so learn Christ,

Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,

- 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.

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Eph 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

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:

Col 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit,

- according to the tradition of men, according to the elements of the world, and not according to Christ;
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
- Col 2:10 And you have been made full in Him, who is the Head of all rule and authority.
- Col 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
- Col 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.
- Col 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
- Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
- Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
- A. Christ as the soil is the One in whom all the fullness of the Godhead dwells bodily—v. 9:
Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
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.
Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
Col 1:15 Who is the image of the invisible God, the Firstborn of all creation,
Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 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.
Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
 3. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything—cf. Phil. 1:19.
Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- B. Christ as the soil is the Head of all rule and authority—Col. 2:10.
Col 2:10 And you have been made full in Him, who is the Head of all rule and authority.
- C. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.
Col 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
- D. In Christ as the soil there is an element that causes us to be buried—v. 12a.
Col 2:12a Buried together with Him in baptism, ...
- E. In Christ as the soil there is an element that causes us to be raised up—v. 12b.
Col 2:12b ... in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.
- F. In Christ as the soil there is an element that vivifies us—v. 13.
Col 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;
- G. In Christ as the soil there is the wiping out of the handwriting in ordinances—v. 14.
Col 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.
- H. In Christ as the soil there is the victory over the evil spirits in the atmosphere—v. 15.
Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

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

Col 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ,

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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 20:28 Thomas answered and said to Him, My Lord and my God!

John 20:29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

B. Christ is man—1 Tim. 2:5:

1 Tim 2:5 For there is one God and one Mediator of God and men, the man Christ Jesus,

1. He is the Apostle—Heb. 3:1.

Heb 3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus,

2. He is the Prophet—Acts 3:22-23.

Acts 3:22 Moses said, "A Prophet will the Lord your God raise up unto you from your brothers, like me; Him shall you hear in whatever things He speaks to you.

Acts 3:23 And it shall be that every soul who does not hear that Prophet shall be utterly destroyed from among the people."

3. He is the Counselor—Isa. 9:6.

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

4. He is the Teacher—Matt. 23:8, 10.

Matt 23:8 But you, do not be called Rabbi, for One is your Teacher, and you are all brothers.

Matt 23:10 Neither be called instructors, because One is your Instructor, the Christ.

5. He is the Leader—Heb. 2:10.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

6. He is the Master—Luke 5:5.

Luke 5:5 And Simon answered and said, Master, through the whole night we toiled and caught nothing; but based on Your word I will let down the nets.

7. He is the Slave—Isa. 42:1.

Isa 42:1 Here is My Servant, whom I uphold, / My chosen One in whom My soul delights; / I have put My Spirit upon Him, / And He will bring forth justice to the nations.

8. He is the Shepherd—John 10:11.

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

9. He is the Witness—Rev. 1:5.
Rev 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood
 10. He is the Priest—Heb. 7:25-26.
Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
Heb 7:26 For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens,
 11. He is the Mediator—8:6.
Heb 8:6 But now He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant, which has been enacted upon better promises.
 12. He is the surety—7:22.
Heb 7:22 By so much Jesus has also become the surety of a better covenant.
 13. He is the King—Matt. 2:2.
Matt 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.
 14. He is the Bridegroom—John 3:29; 2 Cor. 11:2.
John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
- C. Christ is our necessities—John 14:6:
John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
1. He is our light—8:12.
John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
 2. He is our air—20:22.
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
 3. He is our water—4:14.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
 4. He is our food—6:35.
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
 5. He is our clothing—Gal. 3:27.
Gal 3:27 For as many as were baptized into Christ have put on Christ.
 6. He is our lodging—John 15:5.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
 7. He is our enjoyment and rest—Col. 2:16-17; Matt. 11:28.
Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.
- D. Christ is our divine provision—1 Cor. 1:30:
1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
1. He is our power—v. 24b.
1 Cor 1:24b ... Christ the power of God and the wisdom of God.
 2. He is our wisdom—vv. 24b, 30b.

- 1 Cor 1:24b ... Christ the power of God and the wisdom of God.
- 1 Cor 1:30b ... who became wisdom to us from God: both righteousness and sanctification and redemption,
- 3. He is our righteousness—v. 30b.
1 Cor 1:30b ... who became wisdom to us from God: both righteousness and sanctification and redemption,
- 4. He is our sanctification—v. 30b.
1 Cor 1:30b ... who became wisdom to us from God: both righteousness and sanctification and redemption,
- 5. He is our redemption—v. 30b.
1 Cor 1:30b ... who became wisdom to us from God: both righteousness and sanctification and redemption,
- E. Christ is to the church:
 - 1. He is the Head of the Body—Col. 1:18.
Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
 - 2. He is the Body of the Head—1 Cor. 12:12.
1 Cor 12:12 For 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.
 - 3. He is the foundation of the church—3:11.
1 Cor 3:11 For another foundation no one is able to lay besides that which is laid, which is Jesus Christ.
 - 4. He is the cornerstone of the house of God, the church—Eph. 2:20.
Eph 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;
 - 5. He is all the members of the new man—Col. 3:10-11.
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Gen 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.
- Heb 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the

Rev 21:2 Lamb. And he said to me, These are the true words of God.
And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Message Nine

A Land of Pomegranates

JL Hymns: 841, 820

Scripture Reading: Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20;

S. S. 4:3b, 13a; 2 Pet. 1:3-8

- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Exo 28:33 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:
- Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.
- 1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.
- 1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.
- 1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.
- S. S. 4:3b ... Your cheeks are like a piece of pomegranate / Behind your veil.
- S. S. 4:13a Your shoots are an orchard of pomegranates / With choicest fruit; ...
- 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- 2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
- 2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
- 2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.
- 2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

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:

- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Exo 28:33 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:
- Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.
- 1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.
- 1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.
- 1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.
- S. S. 4:3b ...Your cheeks are like a piece of pomegranate / Behind your veil.
- S. S. 4:13a Your shoots are an orchard of pomegranates / With choicest fruit; ...
- 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:
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
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.

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;
 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:

Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,

Col 2:17 Which are a shadow of the things to come, but the body is of Christ.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

 - a. Our being will be occupied with the vast, unsearchably rich, extensive Christ—Eph. 3:18.

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
 - 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.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

Eph 3:17a That Christ may make His home in your hearts through faith, ...
 3. To be full-grown in Christ is to be filled, saturated, and permeated with Christ—Col. 1:28:

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

 - a. This is to have every part of our being occupied with Christ—Eph. 3:17a; Gal. 4:19.

Eph 3:17a That Christ may make His home in your hearts through faith, ...

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,
 - 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.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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

Exo 28:33 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:

Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

- 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:

1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

2 Chron 3:15 And at the front of the house he made two pillars, thirty-five cubits high; and the capital that was on the top of each was five cubits high.

2 Chron 3:16 And he made chains in the innermost sanctuary and set them on the tops of the pillars, and he made one hundred pomegranates and put them on the chains.

Jer 52:22 And a bronze capital was upon it; and the height of each capital was five cubits; and the network and pomegranates were upon the capital all around, all of bronze; and the second pillar and the pomegranates were like these.

Jer 52:23 And there were ninety-six pomegranates toward the open air; all the pomegranates on the network were a hundred all around.

- 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.
 - 1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.
 - 1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.
 - 1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.
 - 1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.
 - 1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

- 1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.
- 1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.
- 1 Kings 7:22 And at the top of the pillars was lily work. And the work on the pillars was completed.
- B. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:
- Jer 52:22 And a bronze capital was upon it; and the height of each capital was five cubits; and the network and pomegranates were upon the capital all around, all of bronze; and the second pillar and the pomegranates were like these.
- Jer 52:23 And there were ninety-six pomegranates toward the open air; all the pomegranates on the network were a hundred all around.
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:

- S. S. 4:3b ... Your cheeks are like a piece of pomegranate / Behind your veil.
- S. S. 4:13a Your shoots are an orchard of pomegranates / With choicest fruit; ...
- S. S. 6:7 Your cheeks are like a piece of pomegranate / Behind your veil.
- S. S. 6:11 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.
- S. S. 7:12 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.
- S. S. 8:2b ... I would make you drink spiced wine / From the juice of my pomegranate.
- 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.
- S. S. 4:13 Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,
- S. S. 4:14 Spikenard and saffron; / Calamus and cinnamon, / With all the trees of frankincense; / Myrrh and aloes, / With all the chief spices.
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:

- 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

- 2 Pet 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
- 2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
- 2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
- 2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.
- 2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
- 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:
- 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
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.
- 2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
- 2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
- 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.
- 2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
- 2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
- 2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.
- 2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

Message Ten

Governing Principles

That We Need to See and Experience in Order to Possess Christ as the Good Land

EM Hymns: 782

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

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
1 Cor 6:17 But he who is joined to the Lord is one spirit.
1 Cor 12:12 For 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.
1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
Acts 9:3 And as he went, he drew near to Damascus, and suddenly a light from heaven flashed around him.
Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?
Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.
Exo 13:21 And Jehovah 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.
Exo 13:22 Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people.
Col 4:2 Persevere in prayer, watching in it with thanksgiving,

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.
 - Gal 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.
 - 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
 - Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- 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.
 - Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
 - Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

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.
 - John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- B. We were regenerated of God as the Spirit to be a spirit—3:6.
 - John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- C. The Spirit witnesses with our spirit that we are children of God—Rom. 8:16.
 - Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- D. We become a dwelling place of God in our spirit, and the Spirit is the Indweller—Eph. 2:22.

- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- 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.
 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
 Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- 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.
 Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- G. If by the Spirit we put to death the practices of the body, we will live—v. 13b.
 Rom 8:13b ... but if by the Spirit you put to death the practices of the body, you will live.
- H. We set our mind on the spirit for life and peace—v. 6.
 Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- I. They who are of Christ Jesus have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:24.
 Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- J. When we walk by the Spirit, we will by no means fulfill the lust of the flesh—v. 16.
 Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
- K. If we live by the Spirit, let us also walk by the Spirit—v. 25.
 Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.
- 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.
 Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
- M. By the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Him—Phil. 1:19b-21a.
 Phil 1:19b ... for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
 Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
 Phil 1:21a For to me, to live is Christ ...
- N. We pray at every time in spirit—Eph. 6:18.
 Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- O. We are sanctified in the Spirit—Rom. 15:16.
 Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
- P. We are renewed by the Spirit in our spirit—Titus 3:5; Eph. 4:23.
 Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,
 Eph 4:23 And that you be renewed in the spirit of your mind
- Q. We are transformed by the Lord Spirit into the glorious image of Christ—2 Cor. 3:18.
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 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).

Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

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.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

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.

1 Cor 15:45b ... the last Adam became a life-giving Spirit.

Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

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.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

Eph 4:6	One God and Father of all, who is over all and through all and in all.
Eph 4:16	Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
Col 2:19	And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Rev 19:7	Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
Rev 19:8	And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
Rev 19:9	And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
Rev 21:2	And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev 21:9	And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
Rev 21:10	And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

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:

1 Cor 12:12	For 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.
1 Cor 12:13	For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
Acts 9:4	And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?
Acts 9:5	And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.
Acts 9:15	But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
Col 2:19	And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Eph 4:1	I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
Eph 4:2	With all lowliness and meekness, with long-suffering, bearing one another in love,
Eph 4:3	Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
Eph 4:4	One Body and one Spirit, even as also you were called in one hope of your calling;
Eph 4:5	One Lord, one faith, one baptism;
Eph 4:6	One God and Father of all, who is over all and through all and in all.
Eph 4:15	But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Eph 4:16	Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
John 14:23	Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
John 17:21	That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

- 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.

Acts 9:3 And as he went, he drew near to Damascus, and suddenly a light from heaven flashed around him.

Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

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.

1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.

Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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:

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the

- Lord Spirit.
- 1 Cor 12:12 For 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.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
1. In the Body-Christ we enjoy Christ as everything—vv. 3b, 13.

1 Cor 12:3b ... and no one can say, Jesus is Lord! except in the Holy Spirit.

1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
 2. In the Body-Christ there is the function of all the members—vv. 14-22.

1 Cor 12:14 For the body is not one member but many.

1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.

1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.

1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?

1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.

1 Cor 12:19 And if all were one member, where would the body be?

1 Cor 12:20 But now the members are many, but the body one.

1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.

1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
 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.

1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,

1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.

1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

1 Cor 12:27 Now you are the body of Christ, and members individually.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,

Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,

Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

Eph 4:6 One God and Father of all, who is over all and through all and in all.

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:

Exo 33:12 And Moses said to Jehovah, See, You say to me, Bring up this people; but You have not let

- me know whom You will send with me. Yet You have said, I know you by name, and you have also found favor in My sight.
- Exo 33:13 Now therefore if I have found favor in Your sight, please let me know now Your ways, that I may know You, so that I may continue to find favor in Your sight. Consider also that this nation is Your people.
- Exo 33:14 And He said, My presence shall go with you, and I will give you rest.
- Exo 33:15 And he said to Him, If Your presence does not go with us, do not bring us up from here.
- Exo 33:16 For how then shall it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, are distinct from all the other people who are on the face of the earth?
- Exo 33:17 And Jehovah said to Moses, I will do this thing also that you have spoken; for you have found favor in My sight, and I know you by name.
- 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.

1 Cor 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;

1 Cor 10:2 And all were baptized unto Moses in the cloud and in the sea;

Psa 119:105 Your word is a lamp to my feet / And a light to my path.

Jer 23:29 Is not My word thus-like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?
 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).

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 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).

Exo 14:19 And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in

you.
 John 14:18 I will not leave you as orphans; I am coming to you.
 John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
 John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
 John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
 Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
 Exo 14:20 And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night to them. Thus one did not come near the other all night.

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:

- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
 Col 4:2 Persevere in prayer, watching in it with thanksgiving,
 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.
 Col 4:2 Persevere in prayer, watching in it with thanksgiving,
 Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
 Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
 Matt 5:8 Blessed are the pure in heart, for they shall see God.
 Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.
 Eph 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
 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.
 Exo 31:1 And Jehovah spoke to Moses, saying,
 Exo 31:2 See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.
 Exo 31:3 And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship,
 Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.
 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

RK Hymns: 1081, 16

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

- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- Deut 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;
- Deut 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.
- Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.
- Deut 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.
- Deut 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.
- Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.
- Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;
- Deut 16:17 Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

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:

- Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.
- Deut 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;
- Deut 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

Deut 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

Deut 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Deut 12:10 But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so that you dwell securely;

Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

Deut 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.

Deut 12:13 Be careful that you do not offer up your burnt offerings in every place that you see;

Deut 12:14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

Deut 12:15 Yet you may slaughter and eat meat within all your gates, in all that your soul desires, according to the blessing of Jehovah your God which He has given you; the unclean and the clean may eat it as the gazelle and the deer are eaten.

Deut 12:17 You may not eat within your gates the tithe of your grain or of your new wine or of your fresh oil, nor the firstborn of your herd or of your flock, or any of your vows which you vow or of your freewill offerings or of the heave offering of your hand;

Deut 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.

Deut 12:20 When Jehovah your God enlarges your territory, as He has promised you, and you say, I will eat meat, because your soul desires to eat meat, you may eat meat according to all that your soul desires.

Deut 12:21 If the place where Jehovah your God will choose to put His name is too far away from you, you may slaughter from your herd and from your flock, which Jehovah has given you, as I have commanded you; and you may eat within your gates according to all that your soul desires;

Deut 12:22 Indeed, as the gazelle and the deer are eaten, so you may eat it; the unclean and the clean may eat it alike.

Deut 12:26 But you shall take your holy things which you have and your vows, and go to the place which Jehovah will choose;

Deut 12:27 And you shall offer your burnt offerings, the flesh and the blood, upon the altar of Jehovah your God; and the blood of your sacrifices shall be poured out upon the altar of Jehovah your God, and you shall eat the flesh.

Deut 14:22 You must give a tenth of all the produce of your seed, which the field brings forth, year by year.

Deut 14:23 And you shall eat before Jehovah your God, in the place where He will choose to cause His name to dwell, the tithe of your grain, of your new wine, and of your fresh oil and the firstborn of your herd and flock, that you may learn to fear Jehovah your God always.

Deut 15:19 All firstborn males that are brought forth in your herd and in your flock you shall sanctify to Jehovah your God; you shall not do work with your firstborn ox, nor shall you shear your firstborn sheep.

Deut 15:20 You and your household shall eat it before Jehovah your God year by year in the place which Jehovah will choose.

Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

Deut 16:17 Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.

A. The surplus of the produce of the good land typifies Christ—8:7-10.

Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- 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.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 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.
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- Col 3:3 For you died, and your life is hidden with Christ in God.
- Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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:

- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.
- 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 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.
1. We come together in the church meetings to have an exhibition of Christ— Col. 1:18, 27.

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
 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.

Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

Col 2:10 And you have been made full in Him, who is the Head of all rule and authority.

Col 2:17 Which are a shadow of the things to come, but the body is of Christ.
 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.

- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.
- Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- 1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.
- 1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.
- 1 John 4:15 Whoever confesses that Jesus is the Son of God, God abides in him and he in God.
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
- Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
- Rev 1:17b ... and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

- 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.

- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

- 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.

- 1 Cor 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- 1 Cor 10:3 And all ate the same spiritual food,
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- 1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

- 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:

- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious

- wisdom of God might be made known through the church,
 Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
 Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
1. Then our meetings will be enriched and strengthened because they are full of Christ—Col. 3:4, 10-11.
 Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
 2. Such a church life is an exhibition of Christ, an expression of Christ—Eph. 3:21.
 Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
 3. We need to bring the surplus of Christ to every meeting to exhibit Christ—v. 8.
 Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
 4. We need to enjoy Christ in our daily life and come together to exhibit Him— 1 Pet. 1:8.
 1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,
- 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.
 1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.
- 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:

- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
 John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
 Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- 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.
 John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
 John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
 Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
 - 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.

Deut 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;

Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.

Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

Deut 16:17 Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.

1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

- 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.

1 Cor 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

- 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:

Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.

Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

Deut 16:17 Each man shall give as he is able to give, according to the blessing of Jehovah your God, which He has given you.

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.

1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

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.

Deut 15:11 For the needy will not cease being in the land; therefore I am commanding you, saying, You must open your hand to your brother, to the poor one with you and to the needy one with you in your land.

- Deut 18:3 And this shall be the priests' rightful due from the people, from those who offer a sacrifice, whether an ox or a sheep: They shall give the priest the shoulder, the two cheeks, and the stomach.
- Deut 18:4 You shall give him the firstfruits of your grain, of your new wine, and of your fresh oil, and the first shearing of your sheep;
- Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

- 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:

- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and 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).
- 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
- 2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,
- 3 John 1 The elder to Gaius the beloved, whom I love in truthfulness.
- 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.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- 1 John 3:18 Little children, let us not love in word nor in tongue but in deed and truthfulness.
- 2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,
- 3 John 1 The elder to Gaius the beloved, whom I love in truthfulness.
- 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.
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- D. *Truthfulness* in John 4:23-24 denotes the divine reality becoming man's genuineness and sincerity for the true worship of God.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- 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.
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- 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.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

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**

MC Hymns: 497, 542

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

- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.
- 2 Cor 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
- 2 Cor 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

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:

- 2 Cor 5:7 (For we walk by faith, not by appearance)-
- 2 Cor 5:8 We are of good courage then and are well pleased rather to be abroad from the body and at home with the Lord.
- 2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,
- 2 Cor 10:2 I beseech you that when present I would not have to be bold in the confidence with which I count myself, to dare do to some who count us as ones who are walking according to flesh.
- 2 Cor 10:3 For though we walk in flesh, we do not war according to flesh;
- 2 Cor 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,
- 2 Cor 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.
- 2 Cor 10:6 And we are ready to punish all disobedience when your obedience is fulfilled.
- 2 Cor 10:7 You look at things according to their appearance. If someone has confidence in himself to be of Christ, let him take account of this again concerning himself, that even as he is of Christ, so also are we.
- 2 Cor 10:8 For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building you up and not for overthrowing you, I will not be put to shame.
- 2 Cor 10:9 I say this so as not to seem as if I am terrifying you through my letters,
- 2 Cor 10:10 Because while his letters, someone says, are weighty and strong, his bodily presence is weak and his speech contemptible.
- 2 Cor 10:11 Let such a one take account of this, that such as we are in word by letters when absent, such also we are in deed when present.
- 2 Cor 10:12 For we do not dare to class or compare ourselves with any of those who commend themselves; but they, measuring themselves by themselves and comparing themselves with

- themselves, are without understanding.
- 2 Cor 10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.
- 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.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
- 2 Cor 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 2 Cor 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
- 2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.
- 2 Cor 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
- 2 Cor 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- 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).
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- John 1:16 For of His fullness we have all received, and grace upon grace.
- John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.
- Col 2:9 For in Him dwells all the fullness of the Godhead bodily,
- John 14:7 If you had known Me, you would have known My Father also; and henceforth you know Him and have seen Him.
- John 14:8 Philip said to Him, Lord, show us the Father and it is sufficient for us.
- John 14:9 Jesus said to him, Have I been so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father; how is it that you say, Show us the Father?
- John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.
- John 14:11 Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.
- 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- 2 Tim 4:22 The Lord be with your spirit. Grace be with you.
- 2 Tim 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;
- 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.

- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.
- 2 Cor 1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of compassions and God of all comfort,
- 2 Cor 1:4 Who comforts us in all our affliction that we may be able to comfort those who are in every affliction through the comforting with which we ourselves are comforted by God.
- 2 Cor 1:5 For even as the sufferings of the Christ abound unto us, so through the Christ our comfort also abounds.
- 2 Cor 1:6 But whether we are afflicted, it is for your comforting and salvation; or whether we are comforted, it is for your comforting, which operates in the endurance of the same sufferings which we also suffer.
- 2 Cor 1:7 And our hope for you is firm, knowing that as you are partakers of the sufferings, so also you are of the comfort.
- 2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
- 2 Cor 1:10 Who has delivered us out of so great a death, and will deliver us; in whom we have hoped that He will also yet deliver us,
- 2 Cor 1:11 If you also help in this by petition on our behalf, that for the gift to us through many, thanks may be given by many persons on our behalf.
- 2 Cor 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Cor 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
- 2 Cor 12:8 Concerning this I entreated the Lord three times that it might depart from me.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- 1 Pet 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.
- Eph 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

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:

- Col 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
- Col 2:7a Having been rooted and being built up in Him, ...
- 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.
- 1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.
- 1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 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).

Heb 10:5 Therefore, coming into the world, He says, "Sacrifice and offering You did not desire, but a body You have prepared for Me.
Heb 10:6 In burnt offerings and sacrifices for sin You did not delight.
Heb 10:7 Then I said, Behold, I have come (in the roll of the book it is written concerning Me) to do Your will, O God."
Heb 10:8 Saying above, "Sacrifices and offerings and burnt offerings and sacrifices for sin You did not desire nor delight in" (which are offered according to the law),
Heb 10:9 He then has said, "Behold, I have come to do Your will." He takes away the first that He may establish the second,
Heb 10:10 By which will we have been sanctified through the offering of the body of Jesus Christ once for all.
1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.
Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.
Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

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.

Prov 6:6 Go to the ant, you sluggard; / Consider its ways, and be wise,
Prov 6:7 Which, having no chief, / Officer, or ruler,
Prov 6:8 Prepares its food in summer / And gathers its sustenance in the harvest.
Prov 6:9 How long, sluggard, will you lie there? / When will you arise from your sleep?
Prov 6:10 A little sleep, a little slumber, / A little folding of the hands to rest,
Prov 6:11 And your poverty will come upon you like a robber, / And your want, like an armed man.
Prov 24:30 I passed by the field of the sluggard, / And by the vineyard of the man lacking sense;
Prov 24:31 And there it was, all overgrown with thorns; / Its surface was covered with nettles, / And its stone wall was broken down.
Prov 24:32 When I looked, I considered it; / I saw it and received instruction:
Prov 24:33 A little sleep, a little slumber, / A little folding of the hands to rest,
Prov 24:34 And your poverty will come upon you like a robber, / And your want, like an armed man.
Prov 26:14 As the door turns upon its hinges, / So does the sluggard upon his bed.
Matt 25:26 And his master answered and said to him, Evil and slothful slave, you knew that I reap where I did not sow and gather where I did not winnow.
Matt 25:30 And cast out the useless slave into the outer darkness. In that place there will be the weeping and the gnashing of teeth.

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:

Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.
Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and

at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

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.
 - Deut 15:11 For the needy will not cease being in the land; therefore I am commanding you, saying, You must open your hand to your brother, to the poor one with you and to the needy one with you in your land.
 - Deut 18:3 And this shall be the priests' rightful due from the people, from those who offer a sacrifice, whether an ox or a sheep: They shall give the priest the shoulder, the two cheeks, and the stomach.
 - Deut 18:4 You shall give him the firstfruits of your grain, of your new wine, and of your fresh oil, and the first shearing of your sheep;
 - Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.
 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.
 - 1 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.
- 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.
 - Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
 - Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
 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.
 - Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.
 - Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
 - Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
 - Exo 33:11a And Jehovah would speak to Moses face to face, just as a man speaks to his companion. ...
 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.
 - Psa 119:147 I anticipated the dawn and cried out; / I hoped in Your words.
 - Psa 119:148 My eyes anticipated the night watches, / That I might muse upon Your word.
 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.
 - 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 - 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
 - Ezek 1:22 And over the heads of the living creature there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.
 - Ezek 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne

- was One in appearance like a man, above it.
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.
 - 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
 - Phil 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;
 - Phil 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.
 - Lam 3:55 I called upon Your name, O Jehovah, / From the lowest pit.
 - Lam 3:56 You have heard my voice; do not hide / Your ear at my breathing, at my cry.
 - Matt 11:25 At that time Jesus answered and said, I extol You, Father, Lord of heaven and of earth, because You have hidden these things from the wise and intelligent and have revealed them to infants.
 - Matt 11:26 Yes, Father, for thus it has been well-pleasing in Your sight.
 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.
 - 2 Tim 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,
 - 2 Tim 3:17 That the man of God may be complete, fully equipped for every good work.
 - Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
 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.
 - Eph 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
 - 1 Thes 5:16 Always rejoice,
 - 1 Thes 5:17 Unceasingly pray,
 - 1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.
 - 1 Thes 5:19 Do not quench the Spirit;
 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.
 - 2 Cor 2:13 I had no rest in my spirit, for I did not find Titus my brother; but taking leave of them, I went forth into Macedonia.
 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:
 - 2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
 - 2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.
 - 2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.
 - 2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.
 - 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
 - 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 - 2 Cor 12:2a I know a man in Christ, ...
 - a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.
 - Exo 33:14 And He said, My presence shall go with you, and I will give you rest.
 - 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).

- 2 Cor 1:17 This therefore intending, did I then use fickleness? Or the things which I purpose, do I purpose according to the flesh, so that with me there should be Yes, yes and No, no?
- 2 Cor 1:18 But as God is faithful, our word toward you is not yes and no.
- 2 Cor 1:19 For the Son of God, Jesus Christ, who was preached among you through us, through me and Silvanus and Timothy, did not become yes and no, but our word has become yes in Him.
- 2 Cor 1:20 For as many promises of God as there are, in Him is the Yes; therefore also through Him is the Amen to God, for glory through us to God.
- 2 Cor 10:1 But I myself, Paul, entreat you through the meekness and gentleness of Christ, who (as you say) in person am base among you, but while absent am bold toward you,
- 2 Cor 11:10 The truthfulness of Christ is in me, that this boasting shall not be stopped as it regards me in the regions of Achaia.
- 2 Cor 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.
- 2 Cor 13:4 For indeed He was crucified out of weakness, but He lives by the power of God. For indeed we are weak in Him, but we will live together with Him by the power of God directed toward you.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 2 Cor 13:3 Since you seek a proof of the Christ who is speaking in me, who is not weak unto you but is powerful in you.
- 2 Cor 2:17 For we are not like the many, adulterating the word of God for profit; but as out of sincerity, but as out of God, before God we speak in Christ.
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.
- 2 Cor 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.
- 2 Cor 12:8 Concerning this I entreated the Lord three times that it might depart from me.
- 2 Cor 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.
- 2 Cor 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.
- 2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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:

- Deut 14:22 You must give a tenth of all the produce of your seed, which the field brings forth, year by year.
- Deut 14:23 And you shall eat before Jehovah your God, in the place where He will choose to cause His name to dwell, the tithe of your grain, of your new wine, and of your fresh oil and the firstborn of your herd and flock, that you may learn to fear Jehovah your God always.
- 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.
- 1 Cor 14:25 The secrets of his heart become manifest; and so falling on his face, he will worship

God, declaring that indeed God is among you.

- 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 Cor 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

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.

1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

1 Cor 14:32 And the spirits of prophets are subject to prophets;

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:

Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

Deut 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

Deut 12:13 Be careful that you do not offer up your burnt offerings in every place that you see;

Deut 12:14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

Deut 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.

Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

- 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).

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Psa 73:16 When I considered this in order to understand it, / It was a troublesome task in my sight,

Psa 73:17 Until I went into the sanctuary of God; / Then I perceived their end.

Psa 73:18 Surely You set them in slippery places; / You cast them down into ruins.

Psa 73:19 How they are made desolate in a moment! / They are utterly consumed by terrors.

Psa 73:20 Like a dream, when one awakes, You, O Lord, / Upon arising, will despise their image.

Psa 73:21 When my heart was embittered, / And inwardly I was pricked;

Psa 73:22 I was brutish and knew nothing; / I was like a beast before You.

- Psa 73:23 Nevertheless I am continually with You; / You have taken hold of my right hand.
Psa 73:24 You will guide me with Your counsel, / And afterward You will receive me in glory.
Psa 73:25 Whom do I have in heaven but You? / And besides You there is nothing I desire on earth.
Psa 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
Psa 73:27 For behold, those who are far from You will perish; / You destroy all who go about as harlots away from You.
Psa 73:28 But as for me, drawing near to God is good for me; / I have made the Lord Jehovah my refuge, / That I may declare all Your works.

- 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.
Acts 8:1 And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.
Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:
Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.
 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.
Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!
Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;
Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.
- 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.
Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.
Rev 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.
 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.
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
1 Cor 14:32 And the spirits of prophets are subject to prophets;
 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.
Deut 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.
Deut 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.
Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to

- drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; / In Your light we see light.
4. The place chosen by the Lord is a place of rejoicing—Deut. 12:7, 12, 18; Psa. 42:4; 122:1.
- Deut 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.
- Deut 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.
- Deut 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.
- Psa 42:4 These things I remember, / And I pour out my soul within me: / That I passed through with the throng; / I led them to the house of God / With the voice of a joyous shout and praise, / The festal multitude.
- Psa 122:1 I rejoiced when they said to me, / Let us go to the house of Jehovah.

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:

- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- A. The land with its temple and city is the center of God's plan—1 Kings 8:48 and footnote 1:
- 1 Kings 8:48 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their ¹land that You have given to their fathers, the ¹city that You have chosen, and the ¹house that I have built for Your name;
- note 1 Verses 31-48 mention seven conditions concerning God's listening to the prayers of His elect. In this, the last, condition three things are stressed (v. 48): the Holy Land, typifying Christ as the portion allotted by God to the believers (see note 71 in Deut. 8); the holy city, signifying the kingdom of God in Christ (Psa. 48:1-2); and the holy temple, signifying God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15). These are the three crucial things regarding God's economy. During the Babylonian captivity Daniel prayed toward the Holy Land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy. This means that no matter for whom we are praying, our prayers should be aimed at the interests of God, i.e., at Christ and the church as God's interests on earth, for the fulfilling of God's economy.
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.
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
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.
- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- 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).
 - Psa 26:8 O Jehovah, I love the habitation of Your house, / And the place where Your glory abides.
 - Psa 29:9 The voice of Jehovah causes the hinds to calve / And strips the forests bare; / And in His temple all say, Glory!
 - Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.
 - Psa 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.
 - Psa 36:8 They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures.
 - Psa 36:9 For with You is the fountain of life; / In Your light we see light.
 2. God's house is the place of revelation and God's answer—73:16-17; 3:4; 18:6.
 - Psa 73:16 When I considered this in order to understand it, / It was a troublesome task in my sight,
 - Psa 73:17 Until I went into the sanctuary of God; / Then I perceived their end.
 - Psa 3:4 With my voice I call out to Jehovah, / And He answers me from His holy mountain. Selah.
 - Psa 18:6 In my distress I called upon Jehovah / And cried out to my God. / He heard my voice from His temple, / And my cry before Him came to His ears.
 3. God's house is our hiding place—27:5; cf. 31:20; 84:3.
 - Psa 27:5 For He will conceal me in His shelter / In the day of trouble; / He will hide me in the hiding place of His tent; / He will raise me up upon a rock.
 - Psa 31:20 You hide them in the hiding place of Your presence / Apart from the conspiracies of men; / You lay them away secretly in a shelter / Apart from the contention of tongues.
 - Psa 84:3 At Your two altars even the sparrow has found a home; / And the swallow, a nest for herself, / Where she may lay her young, / O Jehovah of hosts, my King and my God.
 4. God's house is the place where we may be planted, flourish, and bear fruit—92:13-14.
 - Psa 92:13 Planted in the house of Jehovah, / They will flourish in the courts of our God.
 - Psa 92:14 They will still bring forth fruit in old age; / They will be full of sap and green;
 5. God's house is the place of springs—87:7.
 - Psa 87:7 Then singing as well as dancing, they will say, / All my springs are in you.
 6. God's house is the place where we are strengthened—68:35; 96:6.
 - Psa 68:35 You are awesome, O God, from Your sanctuaries. / The God of Israel, He gives strength and power to the people. / Blessed be God!
 - Psa 96:6 Majesty and splendor are before Him; / Strength and beauty are in His sanctuary.
 7. God's house is the place where we are mingled with God—92:10.
 - Psa 92:10 But You have exalted my horn like that of a wild ox; / I am anointed with fresh oil.
 8. God's house is the place where God is our portion—73:26.
 - Psa 73:26 My flesh and my heart fail, / But God is the rock of my heart and my portion forever.
- 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.
 - Psa 31:21 Blessed be Jehovah, / For He displayed His lovingkindness wondrously / To me in a fortified city.
 - Psa 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.
 2. There is a river with gladdening streams in God's city—46:4-5.
 - Psa 46:4 There is a river whose streams gladden the city of God, / The holy place of the

- tabernacles of the Most High.
- Psa 46:5 God is in the midst of her; she will not be moved; / God helps her at the dawn of the morning.
3. God is known in her and is a high retreat in her—48:3.
 Psa 48:3 God has made Himself known / In her palaces as a high retreat.
4. She is a terror to the enemy—vv. 3-6; 76:2-3.
 Psa 48:3 God has made Himself known / In her palaces as a high retreat.
 Psa 48:4 For, behold, the kings have assembled themselves; / They passed by together.
 Psa 48:5 They saw; therefore they were astounded. / They were dismayed; they hurried off in alarm.
 Psa 48:6 Trembling seized them there; / Writhing, like that of a woman in labor;
 Psa 76:2 And in Salem is His tabernacle, / And His dwelling place, in Zion.
 Psa 76:3 There He broke the flashing arrows of the bow, / The shield and the sword and the battle. Selah.
5. She is the perfection of beauty—50:2.
 Psa 50:2 Out of Zion, the perfection of beauty, / God shines forth.
6. She is the goal of God's good pleasure—51:18.
 Psa 51:18 Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem.
7. The thrones of judgment are set in God's city—122:5.
 Psa 122:5 For there thrones are set for judgment, / Thrones of the house of David.
8. The Lord blesses others out of her and is blessed out of her—134:3; 135:21.
 Psa 134:3 May Jehovah, who made heaven and earth, / Bless you from Zion.
 Psa 135:21 Blessed be Jehovah from Zion, / Who dwells in Jerusalem. / Hallelujah.

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.

- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.