

HWMR - KNOWING AND EXPERIENCING THE ALL-INCLUSIVE, EXTENSIVE CHRIST, Week 2

Knowing and Experiencing the All-inclusive, Extensive Christ as the Good Land—Our Allotted Portion

Scripture Reading: Col. 1:12; 2:6-15, 19; Exo. 3:8; Deut. 8:8-9; 26:9

- Colossians 1:12 Giving thanks to the Father, who has qualified you for a share of the **allotted portion** of the saints in the **light**;
- Colossians 2:6 As therefore you have **received** the Christ, Jesus the Lord, **walk** in Him,
- Colossians 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.
- Colossians 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;
- Colossians 2:9 For in Him **dwells all the fullness** of the Godhead bodily,
- Colossians 2:10 And **you** have been **made full in Him**, who is the Head of all rule and authority.
- Colossians 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,
- Colossians 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.
- Colossians 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;
- Colossians 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.
- Colossians 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.
- Colossians 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.
- Exodus 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.
- Deuteronomy 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;
- Deuteronomy 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.
- Deuteronomy 26:9 And He has brought us to this place and has given us this **land**, a **land flowing with milk and honey**.

Day 1

I. Christ as the preeminent and all-inclusive One is the **allotted portion** of the saints—Col. 1:12:

- A. The **allotted portion** refers to the lot of the **inheritance**, as illustrated by the allotment of the **good land** of Canaan given to the children of Israel for their inheritance—Josh. 14:1.
- B. The New Testament believers' allotted portion is not a physical land; it is the **all-inclusive Christ as the life-giving Spirit**—Col. 2:6-7; Gal. 3:14:
 1. The **riches of the good land** typify the **unsearchable riches of Christ** in different aspects as the bountiful supply to His believers **in His Spirit**—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.
 2. By **enjoying the riches of the land**, the believers in Christ are **built up** to be His 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.

Day 2

II. The purpose of **God's calling** is to bring God's chosen people into the **enjoyment** of the all-inclusive, extensive Christ, typified by the good land flowing with **milk and honey**—Exo. 3:8; cf. 1 Cor. 1:9:

- A. **Milk and honey**, which are the **mingling** of both the animal life and the vegetable life, are two aspects of the life of Christ—the **redeeming** aspect and the **generating** aspect—Deut. 8:8; 26:9; cf. John 1:29; 12:24:
 1. The **redeeming aspect** of Christ's life is for our **judicial redemption**, and the **generating aspect** of Christ's life is for our **organic salvation**—1:29; 12:24; Rev. 2:7; Rom. 5:10.
 2. The **symbols of the Lord's table** signify the redeeming and generating aspects of Christ's life for God's complete salvation; thus, the **good land has become a table**, a feast for our enjoyment—Matt. 26:26-28; 1 Cor. 10:17.

- B. We must be “**in the light**” in order to **enjoy** the all-inclusive Christ as the good land in His redeeming and generating aspects—Col. 1:12; 1 Pet. 2:9; Isa. 2:5:
1. **God** is light—1 John 1:5.
 2. The **word** of God is light—Psa. 119:105, 130.
 3. **Christ** is light—John 8:12; 9:5.
 4. The **life** of Christ is light—1:4.
 5. The **believers** are light—Matt. 5:14; Phil. 2:15.
 6. The **church** is a lampstand shining with light—Rev. 1:20; Psa. 73:16-17.

Day 3

- C. We must **eat God’s words** to enjoy the all-inclusive Christ as the good land in His **redeeming** and **generating** aspects; **God’s word** is **milk** for us to drink and **honey** for us to eat—John 6:57, 63, 68; 1 Pet. 2:2; Psa. 119:103; Ezek. 3:3.
- D. By enjoying Christ as the land of milk and honey, we will be **constituted** with Him as **milk and honey**—“Your lips drip fresh honey, my bride; / Honey and milk are under your tongue”—S. S. 4:11a:
1. **Honey restores** the stricken ones, whereas **milk feeds** the new ones.
 2. The **seeker** has **stored** so many riches within her that food is under her tongue, and she can **dispense** the riches of Christ to the needy ones at any time—Isa. 50:4; Matt. 12:35-36; Luke 4:22; Eph. 4:29-30.
 3. This **sweetness** is not produced overnight but comes from a **long period** of **gathering, inward activity**, and **careful storage**—S. S. 4:16; 2 Cor. 12:7-9.

Day 4

THE SEED AND THE LAND

The promise to Adam and Eve in Genesis 3 was the promise of the seed of the woman. But the promise God made to Abraham was not only that of the seed, but also that of the **land**. The seed promised in Genesis 3:15 becomes the land in Genesis 12. When the children of Israel entered into the land of Canaan, they inherited not only the seed, but also the **land**. We may interpret the seed both as a person and also as a seed sown into soil. This means that Christ is not only a descendant, but a seed sown into the land. **Christ is both the seed and the land.**

In Colossians do we have Christ as the seed or the land? In this book **Christ is both the seed and the land**. Colossians 2:7 says that we have been **rooted** in Christ. This indicates that He is the land. But in 3:4 we are told that Christ is our life. This indicates that He is also the seed. However, in Colossians Christ is revealed more as the land than as the seed. **Christ is our portion, our lot, our everything, just as the land was all things to the children of Israel.** The land provided whatever the children of Israel needed: milk, honey, water, cattle, grain, minerals. In writing this Epistle, Paul employed the concept of the all-inclusive land in order to charge the misled Colossians not to take anything other than Christ Himself. Anything that is not Christ is related to the authority of darkness, and we should not accept it. Rather, we should simply remain in the good land and not allow any foreign element to come in. **Christ alone is our portion, and we should accept only what is of Him.**

(Life-Study of Colossians, chapter 6, section 1)

III. We can **walk** in Christ as our **living land** and **absorb** Christ as our **rich soil**, in which we have been **rooted**, so that we may **grow** with the **elements** that we absorb from the soil—Col. 2:6-7; cf. 1 Cor. 3:6, 9; Col. 2:19:

- A. 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:
1. **Christ as the soil** is the One in whom all the **fullness of the Godhead dwells bodily**—v. 9:
 - a. *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 **also** the expression of the riches of what God is—v. 9; 1:15, 19; 3:10-11.
 - b. 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, 17, 19.
 - c. In Christ as the **soil** we are **filled, completed, perfected, satisfied**, and **thoroughly supplied**; we do not lack anything—cf. Phil. 1:19.
 - d. Christ as the **soil** is the **history and mystery of God** with all the riches of His person and processes—Col. 2:2.
 2. Christ as the **soil** is the **Head of all rule and authority**—v. 10.

Day 5

3. **In Christ as the soil** there is the killing power, which **puts the flesh to death**—v. 11.
4. **In Christ as the soil** there is an element that causes us **to be buried**—v. 12a.
5. **In Christ as the soil** there is an element that causes us **to be raised up**—v. 12b.
6. **In Christ as the soil** there is an element that **vivifies us**—v. 13.
7. **In Christ as the soil** there is the **wiping out of the handwriting in ordinances**—v. 14.

Day 6

8. In Christ as the soil there is the **victory over the evil spirits in the atmosphere**—v. 15.

B. 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**—v. 10a; 4:2:

1. If we would **absorb** the riches of Christ as the soil, we need to have **tender, new roots**—cf. 2 Cor. 4:16.
2. We need to **forget** our situation, our condition, our failures, and our weaknesses and simply **take time** to absorb the Lord; as we take time to absorb Him, we **grow** with the **growth of God in us** for the building up of the Body of Christ—Luke 8:13; Matt. 14:22-23; 6:6; Col. 2:7a, 19.

GROWING WITH THE INCREASE OF GOD

...Growth is not a matter of becoming refined instead of crude. To grow in life is to grow with the **growth of God**. **It is to grow with the increase of God**. True growth is the increase of God, the addition of God. In Himself, God does not need to grow. He is eternal, perfect, and complete. However, there is the need for God to grow in us. How much of the Triune God do you have within you? Do you not need more of the increase, the addition, of God within you? **We all need the increase of God**. We need to grow with the growth of God; that is, we need God to increase, to grow, in us. I repeat, in Himself God cannot grow and does not need to grow, but it is necessary for God to grow in us.

In order to have genuine growth, we must first be **rooted** in Christ, our good land. This implies that **Christ is our soil**, our earth. Otherwise, how could we be rooted in Him? We are plants rooted in Christ as the soil. Therefore, Christ, the processed, all-inclusive Triune God, is our land. Praise the Lord that **we have been planted!** Having been planted into Christ, we are now rooted in the living Christ who is our good land.

Christ is the fertile soil in which we, the plants, are growing. **This soil is living and moving**. Because we have been rooted into Christ as such a living soil, **we move when He moves**, for we walk in Him. Thus, our walking is not actually ours; **it is His**. Such a walking in Christ as the good land is also our growing. To grow is to walk in this way. Therefore, **when we walk in Christ, we grow in Him**.

Our walking in Christ is the **cooperation** we render to Him in His activity. By cooperating with Him in this way, we spontaneously **absorb** His riches into our being. What we absorb of Christ into us—the element of the riches of Himself as the soil—becomes the increase of God within us. Our land is Christ, and Christ is the embodiment of the Triune God. Therefore, the land is the Triune God. This means that **when we absorb the riches of the soil, we absorb the riches of the Triune God**. Actually, we absorb the Triune God Himself. Through this absorption, we take more of God into us. This increase of God within us is what we mean by the growth of God.

We praise the Lord that after years of wandering without a goal, so many of us are now **rooted in Christ**. It is a blessing to be rooted in Christ in the **church life**. Once we have been rooted in the church, we are not easily uprooted. We cannot even uproot ourselves. Some who tried to give up the church life because something had made them unhappy found that their efforts were not successful. They had been rooted, and they could not be uprooted. Instead of trying to uproot ourselves, **we should be subdued by the Lord and allow Him to live in us**.

(Life-Study of Colossians, chapter 44, section 2)