

**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.

HWMR: THE ENJOYMENT OF CHRIST AND OUR GROWTH IN LIFE UNTO MATURITY (Week 6)

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

A Land of Wheat and Barley

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

Day 1

<i>Deuteronomy 8:8</i>	<i>- A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;</i>
<i>John 12:24</i>	<i>- 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.</i>

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

- A. In His full ministry in the stage of His **incarnation**, Christ brought the **infinite God into the finite man**— 1:1, 14:
1. As a finite man, Christ in the flesh was **limited** in time and space—7:6, 10:
 - a. The Lord is the eternal, infinite, unlimited God, but He lived here on earth as a man, being **limited in the matter of time**—v. 6.
 - b. Although the Lord is the almighty God, as a man under persecution, He was **limited in relation to His activity**—v. 10.
 2. As a finite man, Christ in the flesh was **limited in knowledge**—Matt. 24:36; Luke 2:40, 52; cf. John 7:15; Mark 6:1-3.
 3. As a finite man, Christ in the flesh had a **natural, human life and a dependent existence**— John 10:11, 15, 17; 6:57a; Matt. 14:19.

Day 2

<i>John 1:14</i>	<i>- 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.</i>
<i>Luke 12:50</i>	<i>- But I have a baptism to be baptized with, and how I am pressed until it is accomplished!</i>

B. Christ's humanity through His incarnation became a **shell that concealed** His divinity and thereby concealed His glory— John 1:14; 12:23-24; Luke 12:50:

1. Because the glory of His divinity was concealed by the shell of His humanity, the Lord Jesus was **pressed and constrained, longing to be baptized** with the baptism of His death for the release of the glory of His divinity—v. 50.
2. The Lord needed to undergo **physical death** that His unlimited and infinite divine being with His divine life might be **released** from His flesh.
3. The Lord Jesus **fell into the ground and died**, and that death released Him from His human shell— John 12:24:
 - a. He fell into the ground and died so that His divine element, His divine life, might be **released** from within the shell of His humanity.
 - b. The Lord Jesus, as a grain of wheat falling into the ground, **lost His soulful life** through death in order to release His divine life.

In John 12:24 the Lord Jesus indicated clearly that He was a grain of wheat. This verse says, “*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.*” **Wheat signifies Christ in His incarnation and crucifixion.** To be incarnated means to be limited. Although in eternity Christ was the unlimited God, unlimited both in space and in time, one day He was incarnated and became limited. Oh, the unlimited God was **limited in Jesus**, a little carpenter from Nazareth! Although the Lord is the eternal, infinite, unlimited God, He lived as a man, limited even in the matter of time. When His brothers in the flesh encouraged Him to go into Judea, Jesus said, “*My time has not yet come, but your time is always ready*” (7:6). The Lord seemed to be saying, “I don’t have the freedom to go to Jerusalem; I am limited to stay in Galilee.” The Lord Jesus was not only limited in time but also in space. It is difficult to believe that the unlimited God lived in the house of a carpenter for thirty years. This is Jesus as our life, the One by whom we may live. Thus, wheat signifies the limited Jesus.

The young brothers and sisters who soar like birds in the air do not have any wheat. Whenever they come to a meeting of the church, they fly freely, but they do not have any wheat in their hand. But after they get married and experience **Christ in their limitations**, the **limited Jesus will begin to grow in them as wheat**. The brothers who take responsibility in the churches are also limited by one another. But this limitation gives Christ the opportunity to grow in them as wheat. This wheat is the incarnated Jesus growing in the midst of our limitations. (*The Kernel of the Bible, chapter 6*)

Day 3

John 12:23-24 - *And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. 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.*

C. In the midst of situations that limit us and press us, we may experience **Christ as a grain of wheat**—v. 24:

1. Whenever we are put into a situation by the Lord's sovereignty in which we are **limited**, in which we are **pressed**, we may experience the Lord as wheat— Rom. 8:28.
2. When we contact the Lord in our limiting and restricting circumstances, we will realize that He is the **infinite God** who became a **finite man** and that there is **power in Him to bear any kind of limitation**—Phil. 4:13.
3. Christ our life is within us as a grain of wheat to live the life of the **incarnated One**, the **limited One**— Col. 1:27; 3:4.
4. If we **contact** the Lord, we will experience Him as a grain of wheat, and in Him we will be **content with our situation**—Phil. 4:11-12.
5. As wheat, Christ is our life to make us **willing to be limited, willing to die, willing to be buried, willing to be nothing**; this is the experience of Christ as wheat—John 12:24-25.

Day 4

John 6:9-10 - There is a little boy here who has five barley loaves and two fish; but what are these for so many? Jesus said, Have the people recline. Now there was much grass in the place. So the men reclined, in number about five thousand.

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

- A. In the good land, barley ripens earlier than any other grain; therefore, it is the **first-fruits**—1 Cor. 15:20:
1. Because barley ripens early, it is the firstfruits of the harvest—a type of the **resurrected** and **unlimited** Christ—v. 20.
 2. We rejoice to learn that Christ is the barley, the resurrected Christ within us, and that **He is able to meet every situation**.
 3. Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body (Col. 1:18; Eph. 1:20-23); since He, the Head of the Body, has been resurrected, we, the Body, **will also be resurrected**.
 4. As the firstfruits, Christ has become the bread of life; hence, barley loaves signify **Christ in resurrection as food to us**—John 6:48:
 - a. The number five signifies **responsibility**; this indicates that the resurrected Christ is able to bear responsibility.
 - b. As we feed on Christ as the barley loaves, **we become a loaf of barley to feed others** with the Christ whom we have experienced.
 5. With five barley loaves, the Lord Jesus could feed five thousand people with twelve baskets of broken pieces left over; this is **resurrection**—Matt. 14:14-21; John 6:9, 13.
- B. As typified by barley, the resurrected Christ is **unlimited**—Phil. 4:13:
1. Wheat points to Christ's incarnation, death, and burial, and following this, the **barley** points to His **resurrection**, the **resurrected** Christ—John 11:25; Eph. 1:20.

Why does Deuteronomy 8:8 mention wheat first and then barley? Wheat must come before barley. After Christ was incarnated and crucified, He was resurrected. In the good land **barley ripens earlier than any other grain**. Because it ripens so early, it is the **firstfruits of the harvest**. The firstfruits is a type of the resurrected Christ. First Corinthians 15:20 says, "*Now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.*"

As the barley, Christ is unlimited. According to John 6, Christ fed more than five thousand people with five loaves of barley, and the fragments left over from these five loaves filled twelve baskets! This proves that barley is **unlimited**. On the one hand, we are growing the limited Jesus; on the other hand, **we are growing the unlimited Christ**. The riches of this Christ are unsearchable, and His power is profound. Like Paul, we can say, "*I am able to do all things in Him who empowers me*" (Phil. 4:13). By this unlimited Christ I am able to bear my wife, my children, and all the elders.

The sisters who live by the resurrected Christ can bear their husbands and all their children. Every husband gives his wife a difficult time. Sisters, do not expect to marry an angel. Every husband is troublesome. We husbands simply do not know how to sympathize with our wives. What then shall the sisters do? They must say, "We wives are more than conquerors because we have an unlimited Christ. The resurrected Christ is now in us, and He can bear anything." Learn to grow the limited Jesus and the unlimited Christ. I can testify that I have Christ as both wheat and barley. I have an abundance of both **wheat and barley on which to feed and with which to feed others**. (*The Kernel of the Bible, chapter 6*)

Day 5

Hebrews 13:12-13 - Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate. Let us therefore go forth unto Him outside the camp, bearing His reproach.

2. On the one hand, we may experience the **limited Jesus** as signified by **wheat**; on the other hand, we may experience the **unlimited Christ** as signified by **barley**— John 12:24; 6:9, 13:
 - a. In His incarnation Jesus was exceedingly limited, but in **His resurrection He is unlimited**—Luke 12:49-50; 24:5-6, 26, 34, 46.
 - b. Whereas wheat is the valley of death, **barley is the mountain of resurrection**.
3. In order to experience the wheat, the limited Jesus, we need to apply the barley, the unlimited Christ; we follow the limited Jesus in the power of the **resurrected Christ**—Heb. 13:12-13.
4. We can do all things in the One who empowers us **because He is the resurrected and unlimited Christ**—Phil. 4:13.
5. Whenever we **experience Christ as the wheat**, we are assured that an experience of Christ as the **barley will follow**—Deut. 8:8a.
6. Actually, in order to experience Christ as the grain of wheat, the limited Jesus, **we must apply Him as the barley, the resurrected Christ**— John 12:24-25.

Day 6

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;

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

7. We **cannot** meet our needs **in ourselves**, but within us a barley loaf, a portion of the unlimited **resurrected Christ, meets every need** and may even produce a surplus—11:25.
8. The resurrected Christ is the loaf of barley; **nothing can hinder or limit Him**.
9. If we remember that **Christ is barley in us**, when we come to a meeting, we can apply Him as barley to **feed others by our prayer or our testimony**.

Although the wheat and barley are the two basic items, Deuteronomy 8 also mentions other foods. Bread may be the major food on the table, but we still need some marmalade or jam to put on the bread to make it sweet. In addition to the wheat and the barley we have vines and different fruits. Praise the Lord, we **have wine to cheer us up and to make us joyful**, and we have **figs to satisfy us**. Thus, along with the wheat and the barley, the solid food, we have wine and figs to be our joy and satisfaction. Furthermore, we have **pomegranates, signifying the expression of the riches of life**, and **olives, signifying the fullness of the Spirit**. Therefore, we have the riches of life and the fullness of the Spirit. In our field we enjoy Christ as six items: wheat, barley, vines, figs, pomegranates, and olives. **With the limited Jesus and the unlimited Christ we have joy, satisfaction, the riches of life, and the fullness of the Spirit**.

In this chapter we have seen some hints concerning how to eat Christ as the solid food. First, we must **grow Christ**. Christ as our solid food is not given to us; we must grow Him. Everything has been prepared for us to grow Christ. We have the land and the seed, and the rain has been promised. Now we need to grow Christ as wheat, the limited Jesus; as barley, the unlimited Christ; as wine, the joyful Christ; as figs, the satisfying Christ; as pomegranates, the rich Christ; and as olives, the Spirit in fullness. Hallelujah, we can grow Christ in all these aspects and have a bountiful harvest! **After we have reaped the harvest, we must set the top portion aside, bring it to the church meeting, and share it with the Lord and with the brothers and sisters**. As we share this top portion of Christ, **we eat it**. In this way we eat Christ as the solid food that energizes us and equips us to fight the battle, to build up the temple, and to bring in the kingdom. When we eat Christ as the solid food, we are no longer wafers; we are stones, iron, and copper for God's temple and for God's kingdom. (*The Kernel of the Bible, chapter 6*)