

**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: LABORING ON THE ALL-INCLUSIVE CHRIST TYPIFIED BY THE GOOD LAND
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Scripture Reading: Deut. 8:7; 11:11-12; Jer. 2:13; 17:7-8; Isa. 12:3-6; John 4:14b

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

Deuteronomy 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;
Deuteronomy 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.
Deuteronomy 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.
Jeremiah 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.
Jeremiah 17:7	Do not become a terror to me; / You are my refuge in an evil day.
Jeremiah 17:8	Let those who persecute me be put to shame, but as for me, do not let me be put to shame; / Let them be dismayed, but do not let me be dismayed. / Bring upon them an evil day, / And break them with a double destruction.
Isiah 12:3	Therefore you will draw water with rejoicing / From the springs of salvation,
Isiah 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.
Isiah 12:5	Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth!
Isiah 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 4:14	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 fountain of water springing up into eternal life.

Day 1

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

- A. The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which is a type of the all-inclusive Christ (Col. 1:12); since Christ is eventually

realized as the **all-inclusive life-giving Spirit** (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham.

- B. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy; this is "the **bountiful supply of the Spirit of Jesus Christ**" as the supply of the Body of Christ—Phil. 1:19.

Day 2

Deuteronomy 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;

Psalms 36:8-9 - They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. For with You is the fountain of life; / In Your light we see light.

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

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:

Deuteronomy says that the land is good in water. Listen to the different terms that are used: "a land of waterbrooks"—that means a land full of streams of waters—and a land "of springs and of fountains" (8:7). Do you understand the difference between fountains and springs? The translation of J. N. Darby says that it is a land "of springs, and of deep waters." Let me illustrate: Suppose we have a well. With a well, there is always a spring. Underneath, at the bottom of the well, is a spring of water which feeds the well. The water issues from that spring and fills the well, and the well becomes the "fountain," or the "deep waters." Then from this deep water, there flows out a stream. You have the spring, then the deep water which is the fountain, and then the stream.

The Lord told us that out of the innermost part of those who believe into Him will **flow rivers of living water**. What is this? This is the supply of the life of Christ as living water. If you reflect upon your experience and consider it carefully, you will realize that in one aspect Christ is so spacious and exhaustless and in another aspect Christ is transcendent and in the heavens. Then if you view it accurately, you will realize that the **supply of the life of Christ is just as living water within you**. Many times you are thirsty—not thirsty in your physical body but thirsty in your spirit. When you come athirst to the Lord and contact Him, you have a certain sense within you. You feel refreshed; you feel watered. When you are thirsty, it means that your spirit, your inner man is dry. But when you **contact the Lord Jesus**, it is not long before you feel **watered**, and your **thirst is quenched**. You are refreshed more by this drink than by any physical beverage. Then if you contact the Lord **more and more** and even **moment by moment**, you will feel more than watered; there will be a **stream flowing forth from within you**.
(*The All-inclusive Christ, chapter 4*)

- A. The **waterbrooks, springs, and fountains** signify Christ as the **flowing Spirit** (John 4:10, 14; 7:37-39; Rev. 22:1), and the **valleys and the mountains** signify the **different kinds of environments** in which we may experience Christ as the flowing Spirit.
- B. Throughout the Bible there is a line concerning the **Triune God as water**—Gen. 2:10-14; Exo. 17:5-6; Psa. 36:8-9; 46:4; John 4:10, 14; 7:37-39; 1 Cor. 10:4; Rev. 7:17; 22:1:
1. The river in Genesis 2:10 signifies the **river of water of life**, along which the tree of life grows; this river quenches man's thirst.
 2. In Psalm 36:8-9 the fountain refers to the Father as the source of life, and the river refers to the **Spirit as the river of water of life**—John 1:4; 7:37-39.
 3. The river in Psalm 46:4 signifies the **flow of the Triune God** in Christ through the Spirit as life to God's people.

4. The water of life is a symbol of God in Christ as the **Spirit flowing Himself into His redeemed people to be their life and life supply**; it is typified by the water that flowed out of the riven rock (Exo. 17:6; Num. 20:11) and is symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34).
5. The river of water of life in Revelation 22:1 and the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9 signify the **abundance of life in its flow**; as indicated in John 7:38, this one river with its riches becomes many rivers in our experience of the different aspects of the riches of God's Spirit of life—Rom. 8:2; 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23.

Day 3

2 Corinthians 4:10-12 - *Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. 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. So then death operates in us, but life in you.*

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):**

From where does all this water come? It flows forth in the valleys and in the mountains. But from where do the valleys and mountains get the water? Deuteronomy 11:11 says of this land that “*by virtue of heaven's rain, it drinks in water.*” The mountains and the valleys are not the source. **Heaven is the source.** All the living waters, all the streams, come from heaven. The source is in heaven. Why does it come from heaven? We are told in this same passage that this land is a land after which the Lord is seeking: “A land which Jehovah your God cares for [Heb. seeks after]” (v. 12). God is seeking after this piece of good land. “The eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.” You can realize, when you are **contacting** Christ, when you are **enjoying** and **experiencing** Christ so that His life is flowing forth from within you, what a deep sense of the presence of God you will have. The presence of God will be so real to you. You will realize that you are **one after whom God is seeking and one for whom God is caring**. You will experience His eyes upon you from the beginning of the year to the end of the year simply because you are in Christ, you are enjoying Christ, and you are experiencing Christ. Because you are practically joined with Christ, you will not only experience Christ as the living water, but you will enjoy the **presence of God**. The eyes of God will be upon you all the time. What God is seeking after is this piece of good land. You have to live within this good land and enjoy its riches; then you will obtain the presence of God with the eyes of God.

When you are not happy with me, you turn your eyes away from me. God does the same. **But when you are enjoying Christ as such a land, the eyes of God will be upon you from the beginning to the end; you will enjoy God's presence continually.** The presence of God will be with you because you experience Christ as your living water, because you are in the good land.

- A. The **valleys** are the **experiences of the cross**, the experiences of the death of Christ, and the **mountains** are the **experiences of Christ's resurrection**—2 Cor. 1:9; 4:11, 14.
- B. The indwelling Christ as the treasure in us, the earthen vessels, is the **divine source of the supply for the Christian life and the excellent power** for us to live a crucified life for the manifestation of the resurrection life—v. 7; Phil. 4:13:
 1. Paul said that he and his co-workers “were excessively burdened, beyond our power, so that we despaired even of living...That we should not base our confidence on ourselves but on God, who raises the dead”—2 Cor. 1:8-9.
 2. Actually, **resurrection requires death, discouragement, and disappointment** in order to be manifested (v. 4; 7:5-6); the working of the cross terminates our self that we may enjoy the God of resurrection.

- C. Paul lived the resurrection life **under the killing of the cross** for the carrying out of his ministry; “always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body”—4:10:
 - 1. Jesus, in a positive sense, is **always killing all the negative things within us** in order to heal and enliven us—Phil 1:19; cf. Exo. 30:23-25.
 - 2. When we **reject ourselves** in the morning to receive God into us, we have the sense during the day that a killing process is going on within us—cf. Prov. 4:18.
- D. “For we who are alive are always being delivered unto death for Jesus’ sake that the life of Jesus also may be manifested in our mortal flesh”—2 Cor. 4:11:
 - 1. The killing of the cross results in the **manifestation of the resurrection life**; this daily killing is for the **release** of the divine life in resurrection—1 Cor. 15:31; 2 Cor. 4:16.
 - 2. The apostles lived a life like the one the Lord Jesus lived on earth; the **Lord’s life was a life under the killing of the cross** for the manifestation of the resurrection life, a life lived in such a way that His person was one with His ministry and His life was His ministry—John 6:14-15; 12:13, 19, 23-24.
- E. “So then death operates in us, but life in you” (2 Cor. 4:12); when we are under the killing of the Lord’s death, **His resurrection life is imparted through us into others**:
 - 1. The way for the church to come into being and to increase is **not by human glory**; it is by the **death of the cross** for the release of the fire of the divine life—Luke 12:49-50; John 2:19; 12:24-26.
 - 2. The Lord, as a grain of wheat that fell into the ground, lost His soul-life through death that He might release His eternal life in resurrection to the many grains; as the many grains, we also **must lose our soul-life** through death that we may enjoy eternal life in resurrection.

Day 4

Jeremiah 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.

John 4:13-14 - Jesus answered and said to her, Everyone who drinks of this water shall thirst again, 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 fountain of water springing up into eternal life.

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

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

Day 5

Isiah 12:3-6 - Therefore you will draw water with rejoicing / From the springs of salvation, 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. Sing psalms to Jehovah, for He has done something majestic! / Let it be made known in all the earth! Cry out and give a ringing shout, O inhabitant of Zion, / For great in your midst is the Holy One of Israel.

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

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

Verses 3 and 4a go on to say, “Therefore you will draw water with rejoicing / From the springs of salvation, / And you will say in that day, / Praise Jehovah; call upon His name!” To receive the Lord as our salvation is to **draw water from the springs of salvation**. As our salvation, the Lord is water to us. This is emphasized strongly in the New Testament, especially in John 4 and 7. In John 4:14 the Lord Jesus said, “The water that I shall give him shall become in him a spring of water welling up into eternal life.” In John 7 this **spring becomes rivers of living water**. This indicates that for the Lord to be our salvation means that He is living water.

In Revelation 22:1 and 2 there is the river of water of life and the tree of life. These verses portray the **flowing out of the Triune God**. God and the Lamb are on the throne, and the river of water of life, a symbol of the Spirit, proceeds out of the throne. The tree of life, signifying Christ, lives and grows in the river of water of life. If the river does not reach us, neither will the tree of life reach us. Since the tree of life is in the water of life, the way to enjoy the tree is to **drink the water**. When we drink the water of life, we enjoy the Triune God. Today we should not only speak of Christ and teach Christ—we also need to drink of Christ as the life-giving Spirit.

Even in the Old Testament time, Isaiah revealed to us that the way to take the Lord as our salvation is to **call on His name with rejoicing and praising**. Calling on His name is like deep breathing. If we call, “O Lord Jesus! Lord Jesus!” we will be refreshed and revived, and we will become very living. In order to enjoy salvation, we need to realize that the Lord Himself is our salvation, strength, and song and that by calling on His name we may draw water with rejoicing out of the springs of salvation. (*Life-Study of Isaiah, chapter 11*)

Day 6

Jeremiah 17:7-8 - Blessed is the man who trusts in Jehovah / And whose trust Jehovah is. 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.

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 fountain of water springing up into eternal life.

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

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

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

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

We can obtain God through prayer. In order to obtain water, **we must drink**; in order to obtain air, **we must breathe**; and in order to obtain sound, **we must listen**. If we want to obtain God, **we must pray**. Hence, the first meaning of prayer is to obtain God. Regrettably, many believers pray often and for long periods of time, but they do not seem to obtain much of the element of God, because they do not understand the meaning of prayer. They have not seen that prayer is to **contact** God and **obtain** Him.

Our enjoyment of God's salvation depends on our **absorbing God**. Let me say a word here to clear up our inaccurate concepts concerning God and His salvation. Psalm 27:1 says, "*Jehovah is my light and my salvation.*" This verse does not say that God shines on us but that **He is our light**, nor does it say that God saves us but that **He is our salvation**. There are two different statements here. By shining on us and saving us, God is accomplishing something for us. But by being our light and our salvation, **God Himself is what we need**. When we have God, we have light and salvation. Without God we have neither light nor salvation. We often say that God has given us His life, but strictly speaking, God has not given us His life; **He has given us Himself as life**. The New Testament does not say that God has given His life to us; rather, it says, "Christ our life" (Col. 3:4). This means that God is our life. **Apart from God, we have nothing**. He does not give us some of His light, salvation, power, or grace; rather, what He gives is just Himself. He is light, salvation, power, and grace. Hence, light, salvation, power, and grace are inseparable from Him. For example, electricity is the electric light in a lamp, the electric heat in an iron, and the electric power in a fan. Electricity is light to meet one need, heat to meet another need, and power to meet yet another need. Similarly, light is God, salvation is God, power is God, and grace is God. Every spiritual need that we have is God Himself. **God has not given us anything besides Himself**. Hence, if we lose God, we lose everything; that is, we have nothing. (*The Meaning and Purpose of Prayer, chapter 1*)