

**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
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 (Week 5)**
Scripture Reading: Phil. 2:17; Gen. 35:14; 2 Tim. 4:6

A Land of Vines

- Philippians 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.
- Genesis 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 Timothy 4:6 For I am already being poured out, and the time of my departure is at hand.

Day 1

- 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;
- Judges 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?
- Psalms 104:14-15* - He causes the grass to grow for the cattle, / And herbage for man's use, / That he may bring forth food from the earth: Even wine that cheers man's heart, / Oil that makes his face shine, / And bread that sustains man's heart.

- I. The vine typifies the **sacrificing Christ**, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to **cheer God and man**—Deut. 8:8; Judg. 9:13; Psa. 104:15a:**
- A. Christ is the wine producer, sacrificing Himself to produce wine **to cheer God and others**.
- B. As the vine, Christ produces **happiness for God and happiness for others**.

Day 2

- Romans 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.
- Ephesians 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.

- II. If we contact the Christ typified by the vine and **experience His sacrificing life**, He will energize us to **live a life of sacrifice**, producing wine to make others and God happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24:**
- A. Under the Lord's sovereignty, we may be put into situations where **we need to sacrifice ourselves to make others happy**—Rom. 12:1; Eph. 5:2:
1. If in the midst of such a situation we **contact** the Lord, we will experience Him as the **wine-producing vine**, as the One who gives cheer to God and to others—Phil. 3:1a.
 2. The issue of experiencing Christ as the vine is that in Him, by Him, with Him, and through Him **we become a vine** that produces something to cheer God and man.

- B. If we experience Christ in this aspect of His all-inclusiveness, we will have much wine to drink, and we will be “drunken” and “mad” with Christ, filled with joy in the Lord— John 15:11; Acts 5:41; 13:52; Phil. 3:1a; 4:4.

Now let us see something concerning the trees. The first is a **vine tree**. What does the vine represent? In Judges 9:13 the vine said, “*Shall I leave my new wine, which cheers God and men?*” In one sense it depicts the **sacrificing Christ**, the Christ who has sacrificed everything of Himself. But this is not the main point. The main significance is that out of His sacrifice **He produced something to cheer God and man**—new wine.

The **most happy person is the most unselfish one**. The most selfish people are always the most miserable. They are always crying, “Have pity on me; treat me a little better!” They are just like beggars, begging all the time. The sacrificing one is the happy one. How can we sacrifice? We have no energy to sacrifice, for our life is a natural life, a selfish life. **Only the life of Christ is a life of sacrifice**. If you contact this Christ and experience His sacrificing life, He will energize you, He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunk with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. **All of those who contact you will be happy with you, and you will bring cheer to God**.

What must be done to the grapes to make them wine? They must be **pressed**. To make God and others happy, **you must be pressed**. You rejoice to learn that Christ is the barley, the resurrected Christ within you, and that He is enough to meet every situation. You say Hallelujah! But do not say Hallelujah too easily, for immediately following the barley is the vine. The grapes must be pressed to bring cheer to God and man. You too must be pressed. The more you drink the wine of Christ, the more you will realize that you must be pressed. **You must be broken in order to produce something** in the house of the Lord to make others happy. (*The All-inclusive Christ, chapter 5*)

Day 3

John 15:4-5 - Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. 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.

- C. In ourselves we are not able to live a life of sacrifice, for **our life** is a natural life, a **selfish life**— Job 2:4; Matt. 16:25:
1. **Only the life of Christ** is a life of sacrifice.
 2. Christ as the sacrificing Lamb **lives in us, energizing us** to sacrifice ourselves for others to bring them cheer and to make them happy—2 Cor. 4:12; Eph. 5:2.
 3. If we **contact** the Lord and experience His sacrificing life, He will energize and strengthen us to sacrifice for God and for others— John 1:29; 20:22; 1 Cor. 15:45b; 6:17; Phil. 4:13; Rom. 12:1; Eph. 5:2:
 - a. The **more** we experience Christ as the vine with His sacrificing life, the **more** we will be energized to sacrifice ourselves to make God and others happy.
 - b. We will be “drunken” with happiness, realizing that the **happiest person is the one who is the most unselfish**.
 - c. We will **bring happiness to those who contact us**, and we will bring cheer to God—2 Cor. 1:24; 5:13a.

Day 4

Exodus 29:40-41 - 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. 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.

Philippians 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.

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

- A. The **drink offering** typifies Christ as the One poured out as the real wine before God **for His satisfaction**—Exo. 29:40-41:
 - 1. The drink offering was in addition to the basic offerings, and it was poured out on one of the basic offerings—Num. 15:1-10; 28:7-10.
 - 2. The wine of the drink offering was **poured out for God's satisfaction**; it was poured out for God to drink—Exo. 29:40-41:
 - a. Christ poured out **His being unto God**—Isa. 53:12.
 - b. Christ is the heavenly, spiritual wine poured out to God for His pleasure; **He poured Himself out as wine to make God happy**.
- B. The **drink offering** typifies not only Christ Himself but also the **Christ who saturates us with Himself** as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6:
 - 1. The drink offering is a type of Christ as the heavenly wine who is **enjoyed by the offerer**, filling him and causing him to become wine to God—Phil. 2:17:

As a result of their experience of Christ and enjoyment of Christ, the believers have a constitution which Paul terms faith. In the eyes of God, **this faith is so excellent, beautiful, and marvelous** that He considers it a **sacrifice offered to Him**. Paul, after experiencing the Lord for so many years, especially during his imprisonment, became a constitution of heavenly wine that could cheer God and make Him happy. **The sacrifice of the believers' faith was satisfying to God, and the drink offering was cheering to Him**. Thus, the drink offering is a cheering offering presented in addition to a satisfying sacrifice. The sacrifices were very satisfying to God. In the Old Testament, the one who offered the drink offering presented something which, in type, came not from the flock or the herd, but out of himself and his experience. In the New Testament we see that through his **personal enjoyment of Christ and experience of Him**, Paul became cheering wine poured out before the Lord. His experience of Christ constituted him into wine to make God happy.

Both the believers' faith as the basic offering and the drink offering are something which has been **constituted over a period of time**. Faith does not grow and develop suddenly, for it is a **constitution of the believers' enjoyment of Christ and spiritual experience**. Likewise, a drink offering can only be produced out of our experience with the Lord. In order to become a drink offering, we need to be filled with the Lord and saturated with Him. Only in this way can we have the spiritual constitution which makes us a drink offering. What a tremendous matter that **sinners such as we can be constituted into heavenly wine for God's satisfaction!** (*Life-Study of Philippians, chapter 14*)

Day 5

Genesis 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.

Matthew 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.

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

Day 6

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

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

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

The **enjoyment of faith constitutes us into a sacrifice**. This sacrifice is the very Christ **experienced** and **enjoyed** by us. Through the enjoyment of Christ, we experience Christ, gain Christ, and possess Christ. Our being is even constituted of Christ. In this way our faith becomes a sacrifice which can be offered to God.

I look forward to seeing the sacrifice of faith among the saints. I do not want to spend many years ministering Christ and the church to the believers only to find that they do not have much experience of Christ or enjoyment of Him. **If we do not gain Christ, there can be no sacrifice**. We shall not have the enjoyment of Christ, and the ministering one will not have the sacrifice of faith to offer to God. In order to have the sacrifice of faith, we need to touch the word of life in such a way that **it becomes in our experience the bountiful supply of the Spirit**. Then we shall have faith, faith which is the result of the Word and the Spirit mingled with our appreciation. This is the sacrifice which can be offered to God.

As used in 2:17, faith stands for the enjoyment of Christ, the experience of Christ, and the gaining of Christ. **Our enjoyment, experience, and gaining of Christ become a sweet sacrifice offered to God**. Then the ministering one will be happy to offer this sacrifice to God and at the same time pour out himself upon it as a drink offering. (*Life-Study of Philippians, chapter 50*)