

**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 7)**

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

**Knowing the Ascension**

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.
Hebrews 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.
Hebrews 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.
Hebrews 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.
Hebrews 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,
Hebrews 12:2	Looking away unto Jesus, the Author and Perfector 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.
Ephesians 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,
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,
Ephesians 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;
Ephesians 1:22	And He subjected all things under His feet and gave Him to be Head over all things to the church,
Ephesians 1:23	Which is His Body, the fullness of the One who fills all in all.
Ephesians 2:6	And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

**Day 1**

- Hebrews 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.
- Hebrews 12:2* - Looking away unto Jesus, the Author and Perfector 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.

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

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:
  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.
  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.
  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.

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 (dispensation).

If we would understand the Man-Savior's ascension, we need to see that it is His inauguration into His heavenly office. This inauguration required a **lengthy process** that began with creation and continued with incarnation, human living, crucifixion, and resurrection. This process involved the Man-Savior as God, man, Creator, creature, Redeemer, Savior, and life-giving Spirit. The Lord Jesus was inaugurated to **execute God's administration and to carry out God's New Testament economy**. In the objective aspect, the Lord's ascension caused Him to be **crowned with glory and honor** and to be enthroned for God's administration and made Him the **Lord to possess all and the Christ to carry out God's commission**. (*Life study of Luke, chapter 76*)

## Day 2

**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.*

**Hebrews 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";*

- 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.
- 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.

## Day 3

**Ephesians 1:22-23** - *And He subjected all things under His feet and gave Him to be Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.*

## Day 4

*Colossians 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;

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

Through the divine transmission from the ascended Christ to the church, the Man-Savior's ascension is definitely **related to us**. There can be no doubt that we are connected to Him in His ascension. For this reason, Ephesians 2:6 tells us that **we are seated together in the heavenlies in Christ Jesus**. For years I could not understand how, in the words of Ephesians 2:6, we can be seated in the heavens. I have found electricity an excellent illustration in helping us to understand this. The electricity that operates in our homes is also in the power plant. This means that at the same time electricity is both in the power plant and in our homes. Likewise, **through the divine transmission we are joined to Christ in the heavens**. This is not something superstitious; it is a marvelous fact. The power that is in the heavenly power plant is also in us.

Even though we cannot see this power, it is a reality. We cannot see the power that keeps the planets in position in the solar system, but it is nevertheless a fact. We should not say, "Christ's ascension is something far away from me. I can't understand it, and I can't see the divine transmission." Neither can you see the power that keeps the planets revolving around the sun, but you still believe it. We need to believe that in the divine, spiritual realm **there is a power that transmits to us all that Christ has attained and obtained in His ascension**. What Christ has attained and obtained in His ascension is beyond measure. But whatever He has attained and obtained is now being transmitted into the church. As long as we are clean receptacles and are willing to open ourselves, this transmission will take place continually. (*Life study of Luke, chapter 77*)

### III. We need to see the **subjective aspect** of the Lord's ascension—cf. **Psa. 91:1**; **S.**

#### **S. 4:7-8; 6:10:**

- 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).
- 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).
- 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:
  - 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**.
- 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:
  - 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).

#### Day 5

*Hebrews 4:14-15 - Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession. 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.*

- 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:
  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).
  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).

#### Day 6

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

*Colossians 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,*

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

- A. The entire **age of grace** is the **time of the Lord's ascension**—1:20.
- B. Christ is **not only** in ascension **but also** in us—Col. 1:27.
- 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.
  2. **Within** our being, there is an extraordinary person—the **ascended Christ**—Col. 1:27; Eph. 2:6.
  3. The Lord today is **in our spirit** in His ascension—2 Tim. 4:22a.
  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.
  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.

Christ is in ascension **both in the heavens and in us**, and His heavenly ministry is working, is going on, at the same time in the heavens and in us. Christ as our High Priest is praying for us. He is interceding for us both in the heavens and in us. **Today He is always doing the same thing at the same time both in the heavens and in us.** Television is a good illustration of this. If something is taking place in Hong Kong, we can see it on television at the same time here in the United States. Christ is working in the heavens, and at the same time He is working in us according to the heavenly television. This is God's move in man in the ascension of Christ, so it is also God's history.

God's history is from eternity past to eternity future, and **we have been included in His history.** When we repented and confessed our sins at the beginning of our Christian life, God was involved. If God had not done anything, how could we have repented? Our repentance was motivated by His operation. He operated, He motivated, and then we repented. God's motivation plus our praying was our repentance. When we confessed our sins, God was there working. If God had not been working, we could not have confessed.

We were regenerated, but it was the **Triune God who regenerated us.** We were born of the Triune God, and from that day we became His children. A little child's life is wrapped up with his mother's life. The mother and the infant live together. The infant eats, and the mother feeds. Without the mother's feeding, how could the infant eat? Thus, we can say that the history of the mother is the history of the infant. In a similar way, the **history of God is our history.** Today most Christians see this history only from their side. They do not see it from God's side. They do not see that their history is one with God's history. (*The Move of God in Man, chapter 8*)