

**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. 8:8; Exo. 28:33-34; 1 Kings 7:18-20; S. S. 4:3b, 13a; 2 Pet. 1:3-8*

**A Land of Pomegranates**

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;
Exodus 28:33	And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:
Exodus 28:34	A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.
1 Kings 7:18	So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.
1 Kings 7:19	And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.
1 Kings 7:20	So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.
Song of Songs 4:3	Your lips are like a scarlet thread, / And your mouth is lovely; / Your cheeks are like a piece of pomegranate / Behind your veil.
Song of Songs 4:13	Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,
2 Peter 1:3	Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
2 Peter 1:4	Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
2 Peter 1:5	And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Peter 1:6	And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Peter 1:7	And in godliness, brotherly love; and in brotherly love, love.
2 Peter 1:8	For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

**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>Colossians 2:19</i>	<i>- 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.</i>
<i>Colossians 1:27-28</i>	<i>- 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, Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;</i>

**I. In the Bible pomegranates signify the **fullness** of life, the **abundance** and **beauty** of life, and the **expression** of the riches of life—Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20; S. S. 4:3b, 13a:**

- A. A ripe **pomegranate** with its seeds gives the **impression of the fullness of life** and of the **abundance and beauty of life**.
- B. If we experience and enjoy Christ as wheat, barley, the vine, and the fig tree, the **abundance** of the life of Christ will be with us, and the **beauty** of Christ will be about us; this is the **experience of Christ as the pomegranate**.
- C. If we **grow in life to maturity**, we will become pomegranates—Col. 2:19; 1:28:
  - 1. The more we are **willing** to be ruled and restricted by the Lord Jesus out of our love for Him, the **more we will grow in life**—vv. 13, 28.

Now that we have received Christ, He, the **all-inclusive, extensive One**, must replace every aspect of our culture with Himself. We have seen that fallen man uses culture as a substitute for God. First, such a culture is a substitute for God. Then Christ comes in to replace this substitute with Himself. Since we are no longer children, we need Christ to replace every element of our culture. This does not mean that we should despise culture. Rather, it means that we should love Christ. If we are **filled to the brim with Christ**, there will not be any room in our being for anything else. Every part of us will be occupied by Christ and with Christ. Then in our experience we shall have the **fullness of Christ**. We shall be **filled with Christ** to the extent of our capacity. The Christ who fills our being will replace our culture with Himself. This is the revelation in the book of Colossians.

Because Christ is extensive and all-inclusive, with Him there is no scarcity. If we have such a Christ in our experience, we shall not need anything else. There is no need that He cannot meet, and no capacity to receive Him that He cannot fill. Since we have the all-inclusive Christ, we do not need Judaism, Gnosticism, or asceticism. **We have the all-inclusive and extensive Christ with His fullness**. He could fill the whole universe, and still He would not be exhausted. We do not need anything, ancient or modern, in place of Christ. We do not even need our self-made and self-imposed culture. I am concerned that many among us still live according to their self-imposed culture. These saints are always imposing restrictions on themselves and living according to them. There is no need for us to remain in the custody of our self-made culture. Instead, we should stay in Christ and in the freedom we have in Christ. **We need to be filled to the brim with Christ**. This is the underlying concept of the book of Colossians. Christ, the extensive One, must replace every element of our natural human life. This requires that we not hold on to anything of our culture, for that would produce a mixture. Let us allow the pure Christ to fill our being and replace every aspect of our natural human life with Himself. (*Life-Study of Colossians, chapter 49*)

## Day 2

*Ephesians 3:17-19 - That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, May be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.*

- 2. If we see the vision of the all-inclusiveness and extensiveness of Christ, we will **concentrate** our whole being on this Christ, and He will **fill** and **saturate** us—v. 12; 2:9, 16-17; 3:10-11:
  - a. Our being will be **occupied** with the vast, unsearchably rich, extensive Christ—Eph. 3:18.
  - b. To us to live will be the Christ who **takes possession of us** and **fills** and **occupies** us with Himself—Phil. 1:20-21a; Eph. 3:17a.
- 3. To be **full-grown** in Christ is to be **filled**, **saturated**, and **permeated** with Christ—Col. 1:28:
  - a. This is to have **every part of our being occupied** with Christ—Eph. 3:17a; Gal. 4:19.

- b. This is the **growth in life** and the **maturity in life**, the issue of experiencing the Christ revealed in Colossians—2:9, 19; 3:4, 10-11.

### Day 3

*Exodus 28:33-34* - And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around: A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

## II. **Pomegranates and golden bells** were on the bottom part of the high priest's robe, which signifies the **church**—Exo. 28:33-34:

- A. The church should be **full of life in her humanity**; this is the significance of pomegranates made of linen.
- B. The church has humanity for the expression of the fullness of life and also **divinity** for the **sounding of the golden bells**:
  - 1. The **fullness of life** is expressed in the church's **humanity**, but the **voice of warning** is expressed in the **church's divinity** (the golden bells).
  - 2. We first have the expression of the fullness of life and then the sounding of the golden bells, that is, the **speaking from the divinity of the church**.
  - 3. The beauty of life expressed in our humanity and the divine sounding from the golden bells are signs of a **proper church life**.

Many seeking Christians are looking for a church life that is heavenly in every respect. They want everyone in this heavenly church life to be an angel. I am not imagining this; I have actually met people like this. Many of these seeking ones have traveled from "church" to "church" in pursuit of such a heavenly "church." If they find one, their heavenly "church" is soon exposed to be more than earthly. The way to determine whether or not a church is proper is mainly by the ground of the church, not by our measure of the heavenliness of the church. Today on earth there is not an angelic, heavenly church. Shortly after coming into the church life, you will find yourself in the midst of "thorns" and you will say, "I thought everyone here was an angel. But now I see that many of them are not angels but thorns. I cannot bear this." Although I may be a "thorn" to you, you also are a "thorn" to me. Eventually, we "thorn" one another and love one another. This "thorning" helps us grow. During the past three years in Anaheim, this "thorning" has helped us to grow. If everything in the church were smooth and angelic, there would be no testimony of the riches of life. (*Life-Study Genesis, of chapter 84*)

### Day 4

*Jeremiah 52:23* - And there were ninety-six pomegranates toward the open air; all the pomegranates on the network were a hundred all around.

*John 7:38* - He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

## III. The **two hundred pomegranates** surrounding the capitals at the **top of the pillars** in the temple signify the **expression of the riches of life**—1 Kings 7:18-20; 2 Chron. 3:15-16; Jer. 52:22-23:

- A. Those who judge themselves (bronze) and regard themselves as nothing will be able to **bear responsibility** in full in the midst of **an intermixed and complicated situation** (nets of checker work and wreaths of chain work) because they live not by themselves but **by faith in God** (lily work); thus, they **express the riches of life two hundredfold** (pomegranates)—1 Kings 7:15-22.
- B. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:

1. The expression of the riches of life is **eternally complete**, in the freshness of resurrection, and in the Spirit.
2. The fact that four of every one hundred pomegranates were hidden indicates that **our natural being, our natural life, and our self must be concealed**.
3. When our natural being **disappears**, we have the ninety-six pomegranates, the **rich expression of the life of Christ** in the reality of the spiritual air.

Out of one hundred pomegranates, ninety-six were exposed to the open air. Since every row had one hundred pomegranates, why did Jeremiah 52:23 suddenly speak of ninety-six pomegranates? Because the record in Jeremiah 52:23 concerns the destruction of the pillars by the Babylonian army, some think that four of the pomegranates on each row of chainwork were broken. But if you read this chapter carefully, you will see that this was not the case. The King James Version says, "There were ninety and six pomegranates on a side." This rendering is incorrect. The Hebrew words translated "on a side" should be "towards the air." Hence, this verse should read, "There were ninety and six pomegranates towards the air, and all the pomegranates upon the network were an hundred round about." Notice that all the pomegranates upon the network numbered one hundred. All were there, but only ninety-six were towards the air. The Hebrew word translated "side" in the King James Version is ruach, the word for spirit, wind, breath, and air. Ruach denotes something real yet invisible. The New American Standard Version says that there were ninety-six "exposed pomegranates." However, the margin gives the literal translation of "windward," which means towards the wind or towards the air. (*Life-Study of Genesis, chapter 84*)

#### Day 5

*Song of Songs 4:3* - Your lips are like a scarlet thread, / And your mouth is lovely; / Your cheeks are like a piece of pomegranate / Behind your veil.

*Song of Songs 4:13* - Your shoots are an orchard of pomegranates / With choicest fruit; / Henna with spikenard,

#### IV. According to Song of Songs, pomegranates have a spiritual significance in the **progressive experience of an individual believer's loving fellowship with Christ**—4:3b, 13a; 6:7, 11; 7:12; 8:2b:

- A. "Your cheeks are like a **piece of pomegranate** / Behind your veil"—4:3b; 6:7.
- B. "I went down to the orchard of nuts / To see the freshness of the valley, / To see whether the vine had budded, / Whether the **pomegranates were in bloom**"—v. 11.
- C. "Let us rise up early for the vineyards; / Let us see if the vine has budded, / If the blossom is open, / If the **pomegranates are in bloom**; / There I will give you my love"—7:12.
- D. "I would make you drink spiced wine / **From the juice of my pomegranate**"—8:2b.
- E. "Your shoots are an **orchard of pomegranates** / With choicest fruit"—4:13a:
  1. In Christ's enjoyment of His lover, she is an enclosed garden that grows all kinds of plants in different colors as **different expressions of the inner life** and in a **variety of fragrances as the rich expression of the mature life**—vv. 13-14.
  2. This becomes the lover's beauty to the Lord; the **lover of Christ is now rich in life**, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors for Christ's enjoyment.

#### Day 6

*2 Peter 1:3* - Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

*2 Peter 1:5-7* - And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge; And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness; And in godliness, brotherly love; and in brotherly love, love.

**V. In 2 Peter 1:3-8 we have the development of the excellent virtues through the enjoyment of the divine nature:**

- A. “All things which relate to life and godliness” are the various aspects of the divine life typified by the riches of the produce of the good land—v. 3:
  - 1. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life.
  - 2. Life is the inward energy, the inward strength, to bring forth the outward godliness, which leads to and results in glory.
- B. Faith may be considered the all-inclusive seed of life, and love, the fruit in its full development—vv. 3, 8.
- C. Eventually, we will have the full development and maturity in life from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love—vv. 5-8.

Faith is the substantiation of the substance of the truth, which is the reality of the contents of God’s New Testament economy. The contents of God’s New Testament economy are composed of the “all things which relate to life and godliness” (2 Pet. 1:3), that is, the Triune God dispensing Himself into us as life within and godliness without. The like precious faith, allotted to us by God through the word of God’s New Testament economy and the Spirit, responds to the reality of such contents and ushers us into the reality, making its substance the very element of our Christian life and experience. Such a faith is allotted to all the believers in Christ as their portion, which is equally precious to all who have received it. As such a portion from God, this faith is objective to us in the divine truth. But it brings all the contents of its substantiation into us, thus making them all with itself (faith) subjective to us in our experience. It can be compared to the scenery (truth) and the seeing (faith) that are objective to the camera (us). But when the light (the Spirit) brings the scenery to the film (our spirit) within the camera, both the seeing and the scenery become subjective to it.

We have pointed out that faith is the substantiation of the substance of the truth. Let us take as an illustration the substantiating of the existence of a wooden table by a blind man through his sense of touch. Although the wooden table is substantial, the blind man cannot see it. But by touching the table with his hand, he substantiates that table to himself. In this way the wooden table becomes real to him. Therefore, his touching is the substantiating, and this substantiating makes the substance of the table real to him. This may be used as an illustration of faith being the substantiation of the substance of the truth. (*Life-Study of 2 Peter, chapter 2*)