

**1 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 10)**

*Scripture Reading: Col. 2:6; 1 Cor. 6:17; 12:12-13; Acts 9:3-5; Exo. 13:21-22; Col. 4:2*

**Governing Principles That We Need to See and Experience  
in Order to Possess Christ as the Good Land**

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|---------------------|---|
| Colossians 2:6      | As therefore you have received the Christ, Jesus the Lord, walk in Him,   |
| 1 Corinthians 6:17  | But he who is joined to the Lord is one spirit.   |
| 1 Corinthians 12:12 | For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.   |
| 1 Corinthians 12:13 | For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.                            |
| Acts 9:3            | And as he went, he drew near to Damascus, and suddenly a light from heaven flashed around him.  |
| Acts 9:4            | And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?  |
| Acts 9:5            | And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.  |
| Exodus 13:21        | And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. |
| Exodus 13:22        | Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people.   |
| Colossians 4:2      | Persevere in prayer, watching in it with thanksgiving,  |

**Day 1**

*Colossians 2:6* - As therefore you have received the Christ, Jesus the Lord, walk in Him,

*Galatians 5:16* - But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

**I. “As therefore you have **received the Christ**, Jesus the Lord, **walk in Him**”—Col. 2:6:**

- A. As we have received Christ, we should walk in Him; to walk in Him is to **live**, to **act**, to **behave**, and to **have our being in Christ** so that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce.
- B. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), **who dwells in our spirit** (2 Tim. 4:22; Rom. 8:16) to be our enjoyment.
- C. To **walk according to the spirit and by the Spirit** (v. 4; Gal. 5:16) is the central and crucial point in the New Testament.

**Day 2**

*1 Corinthians 6:17* - But he who is joined to the Lord is one spirit.

*Revelation 22:17* - And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

- II. To walk in Christ, that is, to walk according to the spirit and by the Spirit as the reality of the good land, we must see that the key of the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God is 1 Corinthians 6:17—“**He who is joined to the Lord is one spirit**”:
- A. We **worship** God the Spirit **with our spirit**—John 4:24.
  - B. We were **regenerated** of God **as the Spirit to be a spirit**—3:6.
  - C. The Spirit **witnesses** with our spirit that **we are children of God**—Rom. 8:16.
  - D. We become a **dwelling place of God in our spirit**, and the Spirit is the Indweller—Eph. 2:22.
  - E. The Lord Jesus as the pneumatic Christ and as the life-giving Spirit is **in our spirit**—2 Tim. 4:22; Rom. 8:10.
  - F. If the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also **give life** to our mortal bodies **through His Spirit who indwells us**—v. 11.
  - G. If **by the Spirit** we put to death the practices of the body, **we will live**—v. 13b.
  - H. We **set our mind on the spirit** for **life and peace**—v. 6.
  - I. **They who are of Christ Jesus** have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:24.
  - J. When we **walk by the Spirit**, we will by no means **fulfill the lust of the flesh**—v. 16.
  - K. If we **live by the Spirit**, let us also **walk by the Spirit**—v. 25.
  - L. We **walk** (have our being) **in and according to the spirit** (the mingled spirit) for the fulfilling of the righteousness of the law—Rom. 8:4.
  - M. By the bountiful supply of the Spirit of Jesus Christ, we **live Christ and magnify Him**—Phil. 1:19b-21a.
  - N. We **pray** at every time **in spirit**—Eph. 6:18.
  - O. We are **sanctified in the Spirit**—Rom. 15:16.
  - P. We are **renewed** by the Spirit **in our spirit**—Titus 3:5; Eph. 4:23.
  - Q. We are **transformed by the Lord Spirit** into the glorious image of Christ—2 Cor. 3:18.
  - R. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a **spiritual couple**, a **mingling of divinity with humanity** (Rev. 22:17a), to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity (21:10-11).

In order to understand how to experientially walk in Christ, we need to be clear concerning two points. First, **Christ is the life-giving Spirit**. Second, **this life-giving Spirit is in our human spirit**. Nothing is as crucial in our spiritual experience as these two points. First Corinthians 6:17 says, “*He who is joined to the Lord is one spirit.*” This means that the life-giving Spirit and our spirit are **one mingled spirit**. Therefore, to walk in Christ is simply to walk in the mingled spirit. In order to walk in Christ, we do not need to know many doctrines. We need only to see that Christ is the life-giving Spirit, that the life-giving Spirit is now in our spirit, and that these two spirits are one. The practical way to walk in Christ is to walk in the spirit.

We need to walk in Christ every day of the week and every hour of the day. Walking in Christ should be our **daily living**. Seemingly, we may not preach the gospel, but our daily walking in Christ will spontaneously be a living testimony to our family, neighbors, classmates, colleagues, and friends. Everyone we know will see that we walk in Christ, that we have a different way of living from that of others. Outwardly, they may criticize us, despise us, and say that we are crazy, strange, or peculiar, but deep within they will admire and respect us because day after day they see that our living is different from that of the worldly people. Such a testimony will be our preaching of the gospel.

We do not need to know how to pray. If we walk in Christ, we will spontaneously pray throughout the day because we will be **one** with Christ. **Christ is our way to pray**. Similarly, we do not need to learn how to be humble. The humility that we learn will become our pride because we will think that we are more humble than those around us. The humility that we work out is not real humility. Real humility is Christ. **If we daily walk in Christ**, He will become our humility. Although we will be very humble, we will not have any consciousness of our humility. We will not have any sensation or feeling that we are being humble. Our sensation will only be that we are walking in Christ. This is the proper Christian life. (Crucial Elements of God's Economy, chapter 4)

### Day 3

*1 Corinthians 15:45* - So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

*Revelation 21:2* - And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

#### III. We need to see that the One in whom we need to walk is the **Christ in His full ministry** of three stages:

- A. The central revelation of God is the progressive revelation of God in the Bible—the “bachelor” God, the **incarnated** God, the **redeeming** God, the **compounded** God, the **intensified** God, the **indwelling** God, and the **incorporated** God; the incorporated God is the Body-Christ that ultimately consummates in the “married” God, the ultimately incorporated God, the New Jerusalem.
- B. The Lord’s recovery is the recovery of Christ in His full ministry of three stages—**incarnation**, **inclusion**, and **intensification**; the Lord’s recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem:
  1. *God becoming the flesh* is the “bachelor” God becoming the **incarnated God** and the **redeeming God**—John 1:1, 14, 29.
  2. *The flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit* is the compounded God becoming the **intensified God** to be the indwelling God—1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6.
  3. *The built-up church that becomes the Body of Christ and that consummates the New Jerusalem* is the **incorporated God**, the Body-Christ, that consummates the New Jerusalem, the ultimate union, mingling, and incorporation of the processed and consummated Triune God with the processed and consummated tripartite church—John 17:21; Eph. 4:4-6, 16; Col. 2:19; Rev. 19:7-9; 21:2, 9-10.

### Day 4

*1 Corinthians 12:12* - For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

*Colossians 2:6* - As therefore you have received the Christ, Jesus the Lord, walk in Him,

#### IV. The Lord’s present recovery is the **recovery of the Body-Christ** (“the Christ”) in the church life; the Body-Christ is the incorporated God; thus, to walk in Christ is to walk in Him as the **Body-Christ**, who is the incorporated God—1 Cor. 12:12-13; Acts 9:4-5, 15; Col. 2:19; Eph. 4:1-6, 15-16; John 14:23; 17:21:

- A. First Corinthians 12:12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ”; “the Christ” in this verse is not the individual Christ but the corporate Christ, **Christ incorporated with all His members**.
- B. This is the corporate “Me” that the apostle Paul saw in his vanquishing conversion to Christ; he saw that the **Lord Jesus and His believers are one great person**—the wonderful “Me”—Acts 9:3-5.
- C. We need to see that the Christ **in whom we need to walk** today is not only the individual Christ but also the wonderful “Me,” the **Body-Christ**, who is the **incorporated God**.
- D. To receive and to walk in Christ is to receive and to walk in the Body-Christ, because **Christ today is a corporate Body**; Christ is no longer only the individual Christ but also the corporate Christ, the Head with the Body; it makes a great difference in our Christian life for us to walk in the corporate Christ.
- E. The Lord’s recovery is the recovery of “Christification,” a recovery **purely and wholly of the person of Christ** to gain the reality of the Body-Christ in the church life—1 Thes. 5:23; Phil. 1:19-21a; 3:8-14; 2 Cor. 2:10; Col. 3:10-11.

- F. Today the Lord is building the Body-Christ in the church life; in the Body-Christ, **Christ is wrought into all His members**, and all His members are wrought into Him by the growth in life and transformation in life for the expression of Christ—2:19; Rom. 12:2; 2 Cor. 3:18; 1 Cor. 12:12-13:
1. In the Body-Christ we **enjoy Christ as everything**—vv. 3b, 13.
  2. In the Body-Christ there is the **function of all the members**—vv. 14-22.
  3. In the Body-Christ there is the **blending together** of the members in the oneness of the Triune God—vv. 23-27; John 17:21; Eph. 4:1-6.

Many Christians may feel that the Sunday morning service is too poor and that because of this it is more profitable to stay home and study a good reference Bible with concordances, word studies, and notes. This is not bad; it is better than nothing. However, whoever does this will not receive as much enjoyment of the Lord as he could receive in a meeting of the church. Regardless of how much we enjoy Jesus in our personal study of the Bible, we still cannot enjoy the corporate Christ in this way. **In order to enjoy the corporate Christ, the Body-Christ, we need to come to the church meetings.** We must be in the Body in a practical way. First Corinthians 12:13 says, “*For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.*” To be given to drink is to be positioned to drink, which, according to the whole verse, is to be put into the Body. If we stay away from the meetings yet still try to pray-read, call on the Lord, and even shout, we will have a certain amount of enjoyment, but this enjoyment will be restricted and limited. It is difficult to make a fire with only one piece of wood. It is better to have many pieces. Then one piece will burn another. When one person says, “O Lord,” another says, “Hallelujah,” and a third person says, “Amen,” we burn one another. We strengthen, minister to, and supply one another. In this way we enjoy not only the Head but the Head with the Body, and not only the individual Christ but the corporate Christ, the Body-Christ.

First, verse 12 tells us that just as the body has many members but is one body, so also is the Christ. Then verse 13 begins with the word for, indicating that it is a continuation, definition, and explanation of the foregoing verse. **All the members are one Body, and this Body is Christ, because in one Spirit we were all baptized into one Body.** As we pointed out before, without our spirit our body would be a corpse. When the spirit leaves the body, the body decomposes. However, with our spirit still in our body, the many members of our body are living and are one. It is our spirit that keeps all the members joined as one. In the same way, we as the many members of the Body of Christ are one because we have been baptized in the Spirit. Moreover, the one Spirit in whom we have been baptized is Christ, who became the life-giving Spirit. Therefore, the Body is Christ, and Christ is the Body. (*The Enjoyment of Christ for the Body in First Corinthians, chapter 3*)

### Day 5

*Exodus 33:14-15* - And He said, My presence shall go with you, and I will give you rest. And he said to Him, If Your presence does not go with us, do not bring us up from here.

*Exodus 13:21* - And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night.

- V. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to see that the **presence of the Lord** means everything to us in both our life in the Lord and our work in the Lord; in Exodus 33:12-17 Moses bargained with God for His presence to go with him and with God’s people; God responded by saying, “My presence shall go with you, and I will give you rest”—v. 14:
- A. The **Lord lives in us**, and He will go wherever we go, **but is His presence going with us?** Many times the Lord may help us, but He may not be happy with us; we need to be governed by the direct, firsthand presence of the Lord.
  - B. The **presence**, the **smile of the Lord**, is the governing principle for us to enter into and possess Christ as the reality of the good land; God’s presence is the way, the “map,” that shows His people the way they should take.

- C. According to the picture in Exodus, the **presence** of the Lord went before them “by day in a pillar of **cloud** to lead them on the way and by night in a pillar of **fire** to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people”—13:21-22:
1. In typology the **cloud signifies the Spirit** (1 Cor. 10:1-2), and the **fire**, for enlightening, signifies the **Word of God** (Psa. 119:105; Jer. 23:29); hence, the instant, living leading from the presence of God comes through either the Spirit or the Word.
  2. The two pillars symbolize God Himself, for **He is both the Spirit and the Word** (John 4:24; 1:1); furthermore, the Word is also the Spirit (6:63; Eph. 6:17).
  3. Thus, **God, the Word, and the Spirit are one to lead and guide us continually**, whether by day or by night; in the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.
- D. Exodus also shows us that Christ as the Angel of God was the One who was leading the people; when the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; **Christ and the leading Spirit cannot be separated** (14:19; John 14:17- 20; 16:13; 2 Cor. 3:17; Rev. 5:6); furthermore, whenever those who follow the Lord face opposition, the guiding light spontaneously becomes the protecting light; however, to the opposers the protecting light becomes darkness (Exo. 14:20).

What do these two things, the cloud and the fire, mean? Several passages in the Scriptures show that the **cloud** is the symbol of the **Spirit**. The Holy Spirit in our experience is sometimes just like a cloud. The **presence of the Lord is in the Spirit**. Many times we know that the presence of the Lord is with us. How do we know it? We know it because we realize it in the Spirit. I believe that most of us have had some experience of this. We have experienced the presence of the Lord in the Spirit. It is indeed mysterious. If you ask how you may experience the presence of the Lord in the Spirit, I can only answer that **I experience it**, I realize it. The Lord is in the Spirit, and His presence is realized by me in the Spirit. The reality is in the Spirit. Sometimes—it may be due to our weakness, or it may be that the Lord feels we need **encouragement or confirmation**—He gives us some apprehension and even some feeling that the Spirit is really like a cloud.

What then is the meaning of the pillar of fire? We need the **fire in the night when it is dark**. But the meaning is the same as that of the cloud. The cloud is the fire, and the fire is the cloud. When the sun shines, the Lord’s presence takes the appearance of a cloud; when darkness comes, it takes the appearance of fire. It is **the same entity with different appearances**. Then what does the fire represent? **It represents the Word**. The cloud is the Spirit, and the fire is the Word. When the sun is shining, you are very clear in the Spirit; you can easily follow the cloud. But many times it is just like night, and you are in darkness. You cannot trust your spirit; your spirit is very much perplexed. In such a situation you must trust the Word. The Word is like the fire, burning, shining, and enlightening. Psalm 119:105 says, “*Your word is a lamp to my feet / And a light to my path.*” When the sky is so clear and everything is so bright, the cloud is adequate. But when darkness veils the sky, you cannot discern which is the cloud and which is not the cloud; you must follow the fire. Sometimes your sky, your day, is exceedingly clear, and the sunlight is bright and strong. You can see unmistakably the way the Spirit is going and follow accordingly. But more often, probably, you are in darkness; you are in the night. Yesterday you were so clear, but today you are so darkened; you are puzzled and perplexed. But do not worry—you have the Word. Follow the Word. The **Word is the fire, the burning fire, the bright light. You can follow this light when you are in darkness, for the Lord’s presence is in the fire.** (*The All-inclusive Christ, chapter 11*)

## Day 6

*Exodus 31:3 - And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship,*

*Colossians 4:2 - Persevere in prayer, watching in it with thanksgiving,*



**VI. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to live and serve in the reality of the priesthood by having much and thorough prayer in our life and service—1 Pet. 2:5, 9; Col. 4:2:**

- A. Whether the church is living and fresh and enriched depends on this one thing—that we are **being filled continuously with the Spirit**; in order to be filled continuously with the Spirit, we need to be those who are **willing, empty, and praying**—v. 2; Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.
- B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; **only the Spirit of God can build His own dwelling place through us**—Exo. 31:1-3; Zech. 4:6.
- C. If all the saints in all the churches **persevere in prayer**, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing; all day long they will enjoy the smile of the Lord's face, and the living person of Christ will become their experience and enjoyment.

Persevering in prayer has many benefits. **By prayer we set our mind on the things above.** In fact, prayer is the only way to have our mind set on the things in heaven. When we set our mind on things above by praying, we shall not pray for trivial matters. Instead, our prayer will be occupied with Christ's heavenly intercession, ministry, and administration. Because Christ is interceding for the churches around the world, we also pray for the churches. Let the Lord take care of all the small matters in our living. **Our responsibility is to seek first the kingdom of God and God's righteousness.** Since the Father knows our need, He will take care of us and meet our need.

When we set our mind on the things above during our times of prayer, we become a **reflection of Christ's ministry in the heavens**. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom. However, when we are gossiping, we are not a heavenly ambassador at all. Only when we pray do we become an ambassador of the heavenly kingdom on earth in a practical way.

Another benefit of praying is related to **fellowship with the Lord**. We all love the Lord's presence and anointing, and we all love to have fellowship with Him. But how can we enjoy the Lord's presence and have fellowship with Him? The only way is to pray. **When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us.** The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward! (*Life-Study of Colossians, chapter 65*)