

**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: 2 Cor. 13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9

**Living a Life of Enjoying Christ as the Good Land
with the Temple, the Dwelling Place of God,
and the City, the Kingdom of God, as Its Issue**

- 2 Corinthians 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- 2 Corinthians 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.
- 2 Corinthians 4:15 For all things are for your sakes that the grace which has abounded through the greater number may cause the thanksgiving to abound to the glory of God.
- 2 Corinthians 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;
- 2 Corinthians 8:1 Furthermore we make known to you, brothers, the grace of God which has been given in the churches of Macedonia,
- 2 Corinthians 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.
- 2 Corinthians 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;
- 2 Corinthians 9:14 While in petition on your behalf they also long after you on account of the surpassing grace of God upon you.
- 2 Corinthians 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

Day 1

- 1 Corinthians 15:10 - But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.*
- 2 Corinthians 6:1 - And working together with Him, we also entreat you not to receive the grace of God in vain;*

- I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers (5:7-8; 10:1-13), but there is no reference to the good land in 1 Corinthians, because, spiritually speaking, the reality of the good land is in 2 Corinthians:**
- A. The reality of the good land in 2 Corinthians is **Christ Himself** as the divine grace; the grace of the Lord Jesus Christ is the central thought and the subject of 2 Corinthians—13:14; 1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.

- B. *Not I but the grace of God* in 1 Corinthians 15:10 equals *no longer I...but...Christ* in Galatians 2:20; the grace that motivated the apostle and operated in him was not some matter or some thing but a **living person** (John 1:16-17), the resurrected Christ, the embodiment of God the Father (Col. 2:9; John 14:7-11) who became the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), who dwelt in the apostle for his empowering enjoyment (2 Tim. 4:22; 2:1).
- C. Grace is God in Christ as the Spirit given to us for our enjoyment, **energizing** us, **enabling** us, **supporting** us, and **strengthening** us to face any kind of trouble, to **fit** all situations, to **endure** any kind of treatment, to **accept** any kind of environment, to **work** under any kind of condition, and to **take** any kind of opportunity so that we may be **good stewards** to dispense the varied grace of God into others for the building up of the church as the house of God and the kingdom of God—1 Cor. 15:10; 2 Cor. 1:3-12; 12:7-9; 1 Pet. 4:10; Eph. 3:2.

Day 2

Colossians 1:12 - Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Colossians 2:6-7 - As therefore you have received the Christ, Jesus the Lord, walk in Him, Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

II. We need to see how to **live a life in the eyes of God** that will enable us to enjoy the all-inclusive Christ typified by the good land—Col. 1:12; 2:6-7a:

- A. We need to live a life of **laboring upon Christ**, a **life of enjoying Christ personally** so that we may enjoy Him together collectively for the building up of the Body of Christ as the temple, the house, of the living God—1 Cor. 3:17; 1 Tim. 3:15.
- B. God's will is for us to enjoy Christ (Heb. 10:5-10; 1 Cor. 1:9); we need to **seek** to enjoy Christ and **experience** Him in every situation (Phil. 3:7-14).
- C. Christ is rich beyond measure, but the church today is groveling in poverty because the Lord's children are **indolent**—Prov. 6:6-11; 24:30-34; 26:14; Matt. 25:26, 30.
- D. When we come to the meetings to worship the Lord, we should not come with our hands empty; our **hands must be full of the produce of Christ**—Deut. 16:15-16:
 1. We must **produce enough of Him** so that there will be a **surplus** remaining for the poor and the needy, for the priests and the Levites, and with the best for the Lord Himself—15:11; 18:3-4; 12:11.
 2. To worship God with Christ is to **worship Him collectively** with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.

Day 3

Philippians 3:13-14 - Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

2 Corinthians 2:10 - But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

- E. If we want to be overcomers, we need to **labor on Christ as our good land**, to gain Christ as our enjoyment:
 1. **Every morning** we must **consecrate** ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.

2. **Every day** we need to **spend time** to be with the Lord privately and secretly to have intimate fellowship with Him—Matt. 14:22-23; 6:6; Exo. 33:11a.
3. We need to **enjoy** the Lord in the Word **every day** early in the morning to have a new start of each day—Psa. 119:147-148.
4. We need to **deal with sins thoroughly** so that there is nothing between us and the Lord—1 John 1:7, 9; cf. Ezek. 1:22, 26.
5. We need to **maintain** our fellowship with the Lord **moment by moment**, living a life of prayer—2 Cor. 13:14; Phil. 4:6-7; Lam. 3:55-56; cf. Matt. 11:25-26.
6. We need to **redeem our time** and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.
7. We should **redeem the time** to be filled in spirit by **rejoicing always**, **praying unceasingly**, and **giving thanks** in everything—Eph. 5:18; 1 Thes. 5:16-19.
8. In order to experience the riches of Christ as the good land, we must be **dominated**, **governed**, **directed**, **moved**, and **led** by our spirit—2 Cor. 2:13.
9. In order to experience the riches of Christ as the good land, we must **live in the person**, the **presence**, the **face**, of Christ—v. 10; 4:6-7; 3:16-18; 12:2a:
 - a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.
 - b. Because Paul lived in the person of Christ, he experienced Christ as **changelessness** (2 Cor. 1:17-20), as **meekness** and **gentleness** (10:1), as **truthfulness** (11:10), as **power** (12:10; 13:4), as **grace** (v. 14), and as the **One speaking** in him (v. 3; cf. 2:17).
10. We receive Christ as grace, the reality of the good land, through the **breaking and constituting work of the Holy Spirit**, whereby our inner being is rebuilt with the Divine Trinity—12:7-10; 13:14.

We have seen briefly our need to work on Christ and make Christ our industry. I believe we are clear regarding this matter, but I am afraid it may be merely a doctrine to many. How can we apply it in a practical way? What must we do to work on Christ daily?

Let me illustrate. Every morning you need to pray, "Lord, I consecrate myself once more to You, not to work for You but to enjoy You." You must **consecrate yourself sincerely** to the Lord for the **simple purpose of enjoying and experiencing Him**—nothing more. From the moment you awake in the morning, you need to say, "Lord, here I am. I give myself to enjoy You. Grant me through the entire day, from this moment on, to experience and apply You in every situation. I am not asking for anything tomorrow. I am asking for grace to enjoy You today. Show me how to till the ground, sow the seed, and water the plants of the Lord." **Moment by moment through the whole day you will maintain your communion with the Lord.** You will live practically in the Lord, laboring on Him, applying Him, and enjoying Him. If you do this, consider how fruitful and how beautiful your "farm" will be. The farm of Christ in your daily life will be full of produce. When the Lord's Day comes, and you go to worship the Lord with the saints, you will be able to say, "I am going now to see my God; I am going to worship my Lord. I will not go with empty hands but with hands full of Christ. I have a surplus, and in my right hand is the best part reserved for my dear Lord." When you come to the meeting, a brother may approach you, saying, "I am having a certain problem. Could you help me?" You can have a little fellowship with him and pass on some of your surplus of Christ. You can give him a little of the produce from the Christ upon whom you have been laboring, the Christ whom you have been enjoying day by day. You have been abundantly satisfied with Him, and you have something over to share with the brothers and sisters. When the meeting begins, you are well prepared to offer your prayers and praises to the Lord from your reserve for Him. This is the best of your surplus, and with the saints you joyfully render it to the Lord for His enjoyment and satisfaction. You have reaped enough of Christ for yourself, for the needy ones, and for the Lord. You have furthermore put aside a considerable portion that will stand you in good stead in future days. (*The All-inclusive Christ*, chapter 15)

Day 4

Colossians 3:16 - Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

1 Corinthians 14:26 - What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

III. We must **meet together to have an exhibition** of the Christ upon whom we have labored, the Christ whom we have enjoyed and experienced—Deut. 14:22-23:

- A. When we **enjoy Christ personally** in our daily life for our collective enjoyment of Him in our meeting life, God is among us, and we are His dwelling place and His kingdom.
- B. When we enjoy Christ to such an extent, the **church meeting will be filled with God**, and all its activities will convey and transmit God to people that they may be infused with God—1 Cor. 14:25.
- C. The true worship of God by His people is when **everyone is full of Christ, radiant with Christ, and exhibiting the Christ** upon whom they have labored.
- D. We should **always have something to speak** in all the meetings as a freewill offering to God and to the attendants—v. 26:
 1. Before coming to the meeting, we should prepare ourselves for the meeting with something of the Lord, either through our **experience of Him** or through our **enjoyment of His word and fellowship with Him in prayer**.
 2. After coming into the meeting, we should not wait for inspiration; **we should exercise our spirit** and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up—vv. 31-32.

In the world today there are many exhibitions and fairs. At certain times people from all over certain areas and districts and sometimes from throughout the entire world bring their products together for exhibition. This is just what we are doing when we come together to worship God. **We are meeting together to have an exhibition of Christ, not just the Christ whom God gave us but the Christ we have produced**, the Christ upon whom we have labored and whom we have experienced. That is the Christ whom we all come together to exhibit. Brothers and sisters, this is what all our meetings should be—an exhibition, a fair, in which all sorts of the produce of Christ are displayed.

Brothers and sisters, the church life is simply this. It is **all the saints enjoying Christ before God and mutually with God**. They are enjoying the Christ they produce. Day by day they are working on Christ; day by day they are producing Christ. Then on a certain day appointed by the Lord they come together. Not only are their hands full, but **even upon their shoulders**, figuratively speaking, they are **bearing Christ**. They are rejoicing in the abundance of their harvest and in all the riches they have reaped from that “good land” in which they are living. They are not coming empty-handed with wrinkled and smileless faces. They are not sleeping in the pews while a poor minister occupies the platform. How miserable is this kind of situation! This is certainly not the worship of the Lord’s people. **The worship of His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored and whom they have produced**. One brother could say, “Here is the Christ whom I have labored upon and produced today. He is so rich and abundant to me in this aspect and in that aspect.” A sister could testify, “Praise the Lord, I have experienced the very patience and kindness of Christ in my difficult home situation. He is so sweet and real to me in this way.” This is her produce of Christ. Everyone exhibits the Christ whom they have reaped. What a worship to God, what an edification to the saints, and what a shame to the enemy! This kind of meeting is a great embarrassment to the principalities and powers in the heavenly places. The evil forces beholding it are put to shame that Christ is such a Christ. Brothers and sisters, do you have meetings like this in your locality? (*The All-inclusive Christ, chapter 15*)

Day 5

Deuteronomy 12:5-7 - But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go. And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock; And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

IV. We must meet with the Lord's children for **corporate worship** at the place that the Lord has chosen—**in our spirit** and on the **unique ground of oneness**—Deut. 12:5, 11, 13-14, 18; 16:16; John 4:24:

- A. **First**, God's sanctuary, His habitation, is **in our spirit** (Eph. 2:22), and **second**, it is **the church** (1 Tim. 3:15); thus, to go into the sanctuary of God, we need to **turn to our spirit and go to the meetings of the church**; in our spirit and in the church we receive divine revelation and the explanation to all our problems (Psa. 73:16-28).
- B. We must **keep the unique oneness** of the Body of Christ on the genuine ground of oneness:
 - 1. The practice of the church life is the practice of having **one church for one city**, one city with only one church—Acts 8:1; 13:1; 1 Cor. 1:2; Rev. 1:11.
 - 2. On the genuine ground of oneness, we enjoy the Lord as the **anointing oil**, the **refreshing dew**, and the **commanded blessing of life**—Psa. 133.
- C. There are **four characteristics of the place** the Lord has chosen:
 - 1. The place chosen by the Lord must **not have any name other than the name of Christ**—Deut. 12:5; Rev. 3:8.
 - 2. The place chosen by the Lord is **full of the exercise of the spirit**—Eph. 2:22; John 4:24; 1 Tim. 4:7; 1 Cor. 14:32.
 - 3. The place chosen by the Lord is a **place of the enjoyment of the riches of Christ**—Deut. 12:7, 18; Psa. 36:8-9.
 - 4. The place chosen by the Lord is a **place of rejoicing**—Deut. 12:7, 12, 18; Psa. 42:4; 122:1.

In the type in Deuteronomy 12, the children of Israel were required to come to a particular geographical location. This means that in the Old Testament the chosen ground was an actual physical place. When some hear this, they may ask, "How are we to apply this type to our situation today? Are all the believers supposed to gather in a certain place three times a year?" In answering these questions, we need to realize that the fulfillment of the type in Deuteronomy 12 is not a matter of a geographical place—it is a **matter of our spirit**. This is proved by putting Ephesians 2:22 together with John 4:21-23. In Ephesians 2:22 Paul said that we are "*being built together into a dwelling place of God in spirit*." In John 4 the Lord Jesus responded to the question of the Samaritan woman concerning the proper place for the worship of God. He said to her, "*An hour is coming when neither in this mountain nor in Jerusalem shall you worship the Father....An hour is coming, and now is, when the true worshippers shall worship the Father in spirit...*" (vv. 21, 23). This indicates clearly that the **proper ground for the worship of God today is in our spirit**. God's habitation, His dwelling place, is in our spirit. **As long as we are in our spirit, we are in the right place for the worship of God.** (*Life-Study of Deuteronomy, chapter 11*)

Day 6

Ephesians 2:21-22 - In whom all the building, being fitted together, is growing into a holy temple in the Lord; In whom you also are being built together into a dwelling place of God in spirit.

V. The **issue of our enjoyment** of the all-inclusive riches of Christ as the good land is the **church** as the **temple**, the **dwelling place of God**, and as the **city**, the **kingdom of God**—Eph. 2:21-22:

- A. The **land with its temple and city** is the center of God's plan—1 Kings 8:48 and footnote 1:
 1. The land is **Christ Himself**, and the temple and the city are the **fullness of Christ**, the church, which is His Body—Eph. 1:22-23; 2:21-22.
 2. The **temple** is for the **expression of God**, and the **city** is for the **dominion of God**; this fulfills God's eternal purpose—Gen. 1:26.
- B. The main aspects of **God's house**, His dwelling place for His expression, speak of God's presence:
 1. God's house is the place of **God's presence**, which is God's glory (Psa. 26:8; 29:9), God's beauty (27:4, 8), and God's riches (36:8-9).
 2. God's house is the place of **revelation and God's answer**—73:16-17; 3:4; 18:6.
 3. God's house is our **hiding place**—27:5; cf. 31:20; 84:3.
 4. God's house is the place where we may be **planted, flourish, and bear fruit**—92:13-14.
 5. God's house is the place of **springs**—87:7.
 6. God's house is the place where we are **strengthened**—68:35; 96:6.
 7. God's house is the place where we are **mingled with God**—92:10.
 8. God's house is the place where **God is our portion**—73:26.
- C. The main aspects of **God's city**, His kingdom for His dominion, speak of God's authority:
 1. God's city is a **strong city**, the city of the great King—31:21; 48:2.
 2. There is a river with **gladdening streams** in God's city—46:4-5.
 3. God is **known** in her and is a **high retreat in her**—48:3.
 4. She is a **terror to the enemy**—vv. 3-6; 76:2-3.
 5. She is the **perfection of beauty**—50:2.
 6. She is the **goal of God's good pleasure**—51:18.
 7. The **thrones of judgment** are set in God's city—122:5.
 8. The **Lord blesses others** out of her and is blessed out of her—134:3; 135:21.

VI. The ultimate issue of our enjoyment of Christ as the good land is the **divine-human incorporation of the processed Triune God with His regenerated, transformed, and glorified tripartite people as the eternal dwelling place and the kingdom of God— Rev. 21:3, 22; 22:5.**

We must bring all our produce to the place chosen by God. What is this place? It is the **place of God's habitation**. You must bring Christ to this central point; I must bring Christ to this central point; we all must bring Christ to this central place, there to **mutually enjoy Him before God and with God**. This will result in the **habitation of God**. We must realize that when we enjoy Christ not only in an individual way but in a corporate way, there will be an issue. The **habitation of God will come into being**. That means that on this earth, in this age, at this very moment, God will have a place to dwell. Brothers and sisters, when we enjoy Christ to a certain extent and when we come together to enjoy Christ before God and with God, this fact emerges—**we are the habitation of God; God dwells among us**. When anyone asks where God is, we may tell them to come and see. If we want to find a brother or a sister, we go to their home, their habitation. There we will see them; there we can commune with them. People today are asking where God is. They are saying, "You preach God, but where is God?" If we are those who enjoy Christ as the good land to such an extent that we come together on the ground of oneness to enjoy Him mutually with God, we will be the proper church. If we have such a situation and people ask us where God is, we can answer, "Come and see—God is in His home, and now God has obtained a dwelling place on this earth."

What is the **enlargement** of the temple of God? It is the **city of God**. By the authority of Christ the church is not only God's home but also His **city**. Not only is the presence of God there but also the **kingdom of God and the authority of God**. When people come in, they will sense God's presence, and they will also sense God's authority. They will say that this is not only the house of God but the kingdom of God. Then there will be the city with the temple. The city and the temple are where there is a **group of people who experience and enjoy Christ to such an extent that they are mingled and blended with Him in every way**. When they come together, they enjoy Christ before God and with God. Everything with them is Christ. If we are in such a situation, praise the Lord, we have the house of God and we have the city of God. We are in God's home, and we are in God's kingdom. All who come into our midst will sense the presence of God as well as the authority of God. They will say, "God is not only dwelling here, but God is ruling here." (*The All-inclusive Christ, chapter 16*)