

HWMR - CRYSTALLIZATION STUDY OF DEUTORONOMY, Week 3**The Goodness of the Land—Its Food**

Scripture Reading: Col. 1:12; Exo. 3:8; Deut. 8:7-10; 26:9

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;
Exodus 3:8	And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land , to a land flowing with milk and honey , to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
Deuteronomy 8:7	For Jehovah your God is bringing you to a good land , a land of waterbrooks , of springs and of fountains , flowing forth in valleys and in mountains;
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;
Deuteronomy 8:9	A land in which you will eat bread without scarcity ; you will not lack anything in it; a land whose stones are iron , and from whose mountains you can mine copper .
Deuteronomy 8:10	And you shall eat and be satisfied , and you shall bless Jehovah your God for the good land which He has given you.
Deuteronomy 26:9	And He has brought us to this place and has given us this land , a land flowing with milk and honey .

Day 1**I. Christ, as the preeminent and all-inclusive One, is the **allotted portion** of the saints—Col. 1:12:**

- A. The **allotted portion** refers to the **lot of the inheritance**, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance—Josh. 14:1.
- B. The New Testament believers' allotted portion is **not** a physical land; **it is the all-inclusive Christ as the life-giving Spirit**—Col. 2:6-7; Gal. 3:14; 5:16; Rom. 8:4:
 1. The **riches of the good land** typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers **in His Spirit**—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.
 2. By enjoying the riches of the **land**, the believers in Christ are **built up to be Christ's Body as the house of God and the kingdom of God**—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.
- C. Because we are practically joined to Christ as the **reality of the good land** and are enjoying His riches, **God's eyes are upon us continually**, causing us to enjoy **God's presence** and making us the object of His care—Deut. 11:12; Rev. 1:14; 5:6; 2 Chron. 16:9; Psa. 32:8.

II. The purpose of God's calling is to bring God's chosen people into the enjoyment of the all-inclusive Christ, typified by the **good land flowing with milk and honey—Exo. 3:8; 1 Cor. 1:2, 9:**

- A. **Milk and honey**, which are the **mingling** of both the **animal life** and the **vegetable life**, are two aspects of the life of Christ—the **redeeming aspect** and the **generating aspect**—Deut. 8:8; 26:9; cf. John 1:29; 12:24:
 1. The **redeeming aspect** of Christ's life is for our **judicial redemption**, and the **generating aspect** of Christ's life is for our **organic salvation**—1:29; 12:24; Rev. 2:7; 22:14; Rom. 5:10.
 2. The **symbols of the Lord's table** signify the **redeeming and generating aspects of Christ's life** for God's complete salvation; thus, the good land has become a table, a feast for our enjoyment—Matt. 26:26-28; 1 Cor. 10:16-17.
- B. By enjoying Christ as the **land of milk and honey**, **we will be constituted with Him as milk and honey**—"Your lips drip fresh honey, my bride; I Honey and milk are under your tongue"—S. S. 4:11a; 1 Pet. 2:2; Psa. 119:103.

Day 2**III. The good land is a land of **wheat**, typifying the **limited Jesus**, the One who was incarnated, crucified, and buried—Deut. 8:8; John 12:24:**

- A. In the midst of situations that **limit us and press us**, we may experience the Lord as a **grain of wheat**—vv. 24-26a; Rev. 1:9; Acts 16:7:
 1. When we **contact the Lord** in our limiting and restricting circumstances, we will realize that He is the **infinite God** who became a **finite man** and that there is power in Him to bear any kind of limitation—Phil. 4:13.
 2. Christ our life is within us as a **grain of wheat** to live the life of the incarnated One, the limited One; **He is our life to make us willing to be limited and to die and be buried**—Col. 1:27; 3:4.
 3. If we **contact the Lord**, we will experience Him as a **grain of wheat**, and in Him we will be content with our situation—Phil. 4:11-12.
- B. Paul considered himself the prisoner of Christ Jesus; apparently, Paul was confined in a physical prison; actually, **he was imprisoned in Christ**—Eph. 3:1; 4:1.
- C. Eventually, every **faithful lover of Christ** will be imprisoned not only by Christ but **in Christ**; the more we love Him, the more we will be in Him to such an extent that **He becomes our prison where we can enjoy Him to the uttermost**—Phil. 4:4.

Day 3

IV. The good land is a land of **barley**, typifying the **resurrected Christ**—Deut. 8:8:

- A. Because **barley** ripens early, it is the **firstfruits** of the harvest— a type of the **resurrected Christ**—1 Cor. 15:20; Lev. 23:10.
- B. As the **firstfruits**, Christ has become the bread of life; hence, barley loaves signify **Christ in resurrection as food to us**— John 6:48; Deut. 8:9a:
 - 1. The number five signifies responsibility; this indicates that the resurrected Christ is able to bear responsibility— John 6:9.
 - 2. As we feed on Christ as the barley loaves, **we become a loaf of barley** to feed others with the Christ whom we have experienced— cf. Judg. 7:13-14.
- C. In order to experience the **wheat**, the **limited Jesus**, we need to apply the **barley**, the **unlimited Christ**; we follow the limited Jesus in the power of the resurrected Christ—Heb. 13:12-13.
- D. We can do all things in the One who empowers us because He is the **resurrected** and **unlimited Christ**—Phil. 4:13.

WHEAT AND BARLEY

We must worship the Lord for His Word. He put **wheat** first, not the barley or the vine. What aspect of Christ does wheat represent? From John 12:24 we can see that the Lord is a grain of wheat falling into the earth to die and to be buried. The **wheat represents Christ incarnated**. Christ is God incarnated as man to fall into the earth— to die and to be buried. This is the wheat. It typifies the **Christ who was incarnated, the Christ who died, and the Christ who was buried**.

Then what does the **barley** represent? It represents the **resurrected Christ**. Wheat points to His incarnation, death, and burial, and following this the barley points to His resurrection, the resurrected Christ. How can we prove it? In the land of Canaan the barley always ripens first; among all the grains the barley is first. In Leviticus 23:10 the Lord said, “*Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest.*” When the harvest time came, the firstfruits of the harvest had to be offered to the Lord, and the firstfruits were clearly the barley. Now we must read 1 Corinthians 15:20: “*Now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.*” All students of the Scriptures recognize that the firstfruits of the harvest typify Christ as the firstfruits of resurrection. We can prove by this that barley represents the resurrected Christ.

When Jesus fed the five thousand, he fed them with five loaves made of barley. So many are familiar with the miracle of the five loaves, but very few are aware that those loaves were **loaves of barley**. This Scripture is really wonderful. If they were loaves of wheat, something would be wrong. But they were not wheat; they were loaves of barley. As barley loaves, they could feed five thousand people with twelve baskets of broken pieces left over. This is resurrection. **Christ can only be rich to us in His resurrection**. In His incarnation He is exceedingly limited, but in His resurrection He is so very rich. There is no limit to Him as the resurrected Christ. **As Christ incarnated, He was just one grain, a little Nazarene, a humble carpenter. But when He came into resurrection, He was unlimited**. Time and space and material things could limit Him no longer. There were five loaves, but in effect there were countless loaves. There was enough to feed five thousand, not counting the women and children, and the remains alone—twelve baskets full—were more than the original five loaves. This is barley. This is Christ in His resurrection. Christ in His resurrection can never be limited.

(The All-inclusive Christ, chapter 5, section 1)

Day 4

V. The good land is a land of **vines**, typifying 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; Psalms 104:15a:

- A. Christ is the **wine-producer**, sacrificing Himself to produce **wine to cheer God and others**; 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 God and others happy**—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24.
- B. 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. If we **contact** the Lord and experience His sacrificing life, **He will energize and strengthen us to sacrifice for God and for others**— Phil. 4:13; Rom. 12:1; Eph. 5:2.
 - 2. **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:**
 - a. We will be “drunken” with happiness, realizing that the **happiest person is the one who is the most unselfish**.
 - b. **We will bring happiness to those who contact us, and we will bring cheer to God**—2 Cor. 1:24; 5:13a.

THE VINE

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 3, section 5)

Day 5

VI. The good land is a land of fig trees, signifying the sweetness and satisfaction of Christ as our supply—Deut. 8:8; Num. 13:23; Judg. 9:11:

- A. Paul is a **pattern** of one who experienced and enjoyed the sweetness and satisfaction of Christ as his supply—Phil. 1:7, 18-19; 2:17-18; 3:1; 4:4, 10-13.
- B. Although Paul's desire was to depart and be with Christ, he was **willing** to remain in the flesh for the sake of the saints' progress and joy of the faith—1:21-26:
 - 1. Through Paul as a channel, the **saints could experience Christ** and have the **progress and joy of the faith**—v. 25.
 - 2. Today there is an **urgent** need for **channels of supply**; if the saints are to experience Christ, someone **must serve** as a channel of supply.
- C. Paul was a **partaker of grace**, and he **rejoiced** in the Lord greatly; he was **happy** in the Lord, and his happiness did not diminish as time went by—v. 4; 2:2; 3:1; 4:4, 10.
- D. **Through the Body** Paul received the **bountiful supply** of the Spirit of Jesus Christ; grace is God in Christ as our enjoyment conveyed to us through the bountiful supply of the Spirit of Jesus Christ—1:19; 4:23.

CHANNELS FOR THE ENJOYMENT OF CHRIST

In these verses we see the very crucial point that in the Body life there is the urgent need of certain ones to function as **channels of supply**. We need members like Paul. When such members die, the transfusion of Christ is in a very real sense interrupted. But as long as such ones are with us, the transfusion continues unabated, and we can boast in them in Christ. **The leading ones in all the local churches should be such channels, such means of supply.**

It should matter to the church whether we live or die. Our living should matter greatly to the saints. But whether or not this is so depends on the degree to which we live Christ, minister Christ, and infuse others with Christ. I am sorry to say that, with respect to infusing Christ into the church, there are certain leading ones about whom it makes little difference whether they live or die. But with others their continuing with us or their being taken from us in death makes a great difference. I think of the example of a brother very dear to us, Eugene Gruhler, Sr. He surely was a means of supply to the Body. From the depths of my heart, I can say that his going to be with the Lord was a loss to us in the church life. It made a difference to us whether this brother remained or went to be with the Lord. The same should be true of every one of us. It should matter to the church whether we live or die. But this depends on our living Christ, magnifying Christ, ministering Christ, and transfusing Christ from the depths of our being into that of the saints. If we experience Christ and enjoy Him in this way, it will make a difference to the church whether we remain or go to be with the Lord.

We have seen that we cannot boast directly in Christ as the Head. Rather, **there need to be some members to function as channels through which others may enjoy Christ and grow in life.** There is an urgent need for such means of supply. Even if there are only one or two in a particular country, many others will receive the supply of Christ. Because Paul was this kind of member, he chose to remain and continue with the saints for their progress and their joy in the faith so that they could glory in him in Christ. **If the saints are to experience Christ, there is the need for someone to serve as such a channel.** In certain countries there is no way for people to experience Christ because there is not even one person in that country who truly lives Christ and magnifies Him. As a result, the believers there have no way to enjoy Christ. There is a great need for people like Paul. When Paul was alive, many could experience Christ and have the progress and joy in the faith.

(Life-Study of Philippians, chapter 7, section 4)

VII. The good land is a land of pomegranates, typifying 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:

- A. **Pomegranates** and golden bells were on the bottom part of the high priest's robe, which signifies the **church**—Exo. 28:33-34.
- B. The **church should be full of life in her humanity**; this is the significance of **pomegranates** made of linen.
- C. 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) v. 35.
 - 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**.
- D. 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; Rev. 3:12:
 - 1. 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.
 - 2. Out of every one hundred pomegranates, ninety-six were **exposed** to the open air, and four were **covered**—Jer. 52:22-23:
 - a. The expression of the riches of life is eternally complete, in the freshness of resurrection, and in the Spirit.
 - b. 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**.
 - c. 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 Being Exposed to the Open Air

Ninety-six **pomegranates** were exposed and four were covered. What is the significance of this? Ninety-six is composed of twelve times eight. **Twelve signifies eternal completion, eight signifies resurrection, and the air signifies the Spirit.** Therefore, the expression of the riches of life is eternally complete, in resurrection, and in the Spirit. This is the nature and atmosphere of our expression of life. Our expression of the riches of life is twelve, eternal; it is not seven, temporal. Moreover, it is also the number eight, the freshness of resurrection, not the number three, the process of resurrection. Here, it is not the process of resurrection, but the freshness, the beginning, the new start, of resurrection. Also, it is absolutely a matter in the Spirit. **That the ninety-six pomegranates were exposed to the open air means that the expression of the riches of life is in the reality of the spiritual air, which is invisible.** While we can sense it, we cannot touch it. In John 3:8, the Lord Jesus spoke of both the wind and the Spirit, saying, "The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it is going; so is everyone who is born of the Spirit." The regeneration of the Spirit resembles the moving of the wind. The wind blows and the Spirit regenerates. Our expression of the riches of life is not only eternal and in the freshness of resurrection, but is absolutely in the atmosphere of the Spirit. Whenever people see upon us the expression of the riches of life, they will immediately sense that they are in the Spirit and that there is some fresh wind, air, and atmosphere there. However, whenever we enter into a situation filled with death, we sense stuffiness. But when we are in a situation filled with the expression of the riches of life, we find ourselves in a spiritual atmosphere and sense that refreshing air is present. This is what it means for ninety-six pomegranates to be towards the air.

Of the Four Hundred Pomegranates, Sixteen (Four of Each Hundred) Being Hidden

Of each hundred **pomegranates**, four were hidden. Because the Bible has no wasted words, there must be some significance relating to our experience in this verse. The only way I can understand it is by experience. **That four of every one hundred pomegranates were hidden indicates that while our expression of the riches of life is eternal, in resurrection, and in the Spirit, our natural being, signified by the number four, must be covered.** Our natural life, our natural being, our self, and our ego must be wholly concealed. Although I have sought to discover how these pomegranates were hidden, I have been unable to do so. It is a mystery known only to the Lord. However, if we examine our experience, we shall say, "Amen." When the riches of Christ are expressed, others can see the eternal expression of the riches of life in resurrection and in the atmosphere of the Spirit, but it is difficult to say where our natural man is. How meaningful it is to see that our ego is covered! Whenever "I" appears, the big number four will be there, but the ninety-six will be gone. Instead of air, there will just be the natural life, the old man, and the ego. But whenever the number four disappears, we shall have the ninety-six pomegranates, the rich expression of the life of Christ in the open air.

(Life-Study of Genesis, chapter 84, section 4,5)

Day 6

VIII. The good land is a land of **olive trees**, typifying **Christ as the One who was filled and anointed with the Spirit**—Deut. 8:8; Zech. 4:12:

- A. The **olive tree's oil**, typifying the **Holy Spirit**, is used to **honor God and man**—Judg. 9:9; cf. 1 Sam. 2:30:
 1. **We cannot serve the Lord or help others without the Holy Spirit**—Acts 6:3.
 2. In order to serve the Lord and help others, **we must be filled with the Spirit; only when we are filled with the Spirit can we honor God and honor others.**
- B. When we minister **Christ** to others, supplying them with **oil**, we are supplying them with **God** (gold)—Zech. 4:11-12:
 1. We all should be **olive trees emptying God from ourselves into others.**
 2. In this way **oil will be provided to the needy ones** by those who are olive trees out of which God is flowing.
- C. As Christians, **we are olive trees**, not in the sense of being separate trees but in the sense of being **branches of Christ**, the unique olive tree—vv. 11-12:
 1. Although Christ is the **unique olive tree**, out from Him **many branches, many shoots**, have issued forth; these branches, or shoots, are the **many olive trees on earth today.**
 2. As **branches of Christ, the unique olive tree**, we need to supply others with **oil**, that is, with the **Spirit**, so that they may be **enlivened for God's unique testimony.**

THE OLIVE TREE

The sixth item is the **olive tree**. The olive tree, we know, is the tree that produces **olive oil**. This is the last item of the foods that we may classify as vegetables. Why has the Spirit put this one last? We have read Zechariah 4:12-14. In that passage there are two olive trees before the Lord, which, the Lord explains, are the two sons of oil. We must realize that Christ is the Son of oil; Christ is the man anointed with the Holy Spirit of God. God poured upon Him the oil of gladness. He is a man who is full of the Holy Spirit; He is the olive tree, the Son of oil. If we enjoy Him as the wheat, as the barley, as the vine, as the fig tree, and as the pomegranate, we will certainly enjoy Him as the olive tree, **which means that we will be filled with the Spirit. We will be full of oil, and we will become an olive tree.**

For what purpose is the oil of the olive tree used? We are told in Judges 9:9 that it is used to honor God and honor man. If **we would honor God or man, we must do it by the olive oil.** This simply means that if we would serve the Lord, if we would help others, we must do it by the Holy Spirit. **We must be a man filled with the Spirit, an olive tree, a son of oil.** We can never serve the Lord or help others without the Holy Spirit. But praise Him, if we enjoy Him as the wheat, the barley, the vine, the fig tree, and the pomegranate, we will surely have the oil. We will be filled with the Holy Spirit. We will be truly able to honor God and others.

Whether or not we are filled with the Spirit to honor God and others depends very much upon how we enjoy and experience Christ day by day as the **wheat, the barley, the vine, the fig tree, the pomegranate**, and then the **olive tree**. If we pass the first five items, we will surely come to the sixth, the olive tree. We will be a son of oil, a saint full of the Holy Spirit.

(The All-inclusive Christ, chapter 6, section 2)