

HWMR: KNOWING, EXPERIENCING, AND LIVING THE ALL-INCLUSIVE CHRIST FOR THE GENUINE CHURCH LIFE, (Week 7)

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18

**Laboring on the All-inclusive Christ— “a Land Flowing with Milk and Honey”—
and Bringing the Surplus of the Riches of Christ to the Meetings of the Church
for an Exhibition of Christ and the Corporate Worship of God**

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 12:6	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;
Deuteronomy 12:7	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.
Deuteronomy 12:11	Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.
Deuteronomy 12:12	And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.
Deuteronomy 12:18	But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.

Day 1

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 2:7 - Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

I. As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to **labor on Christ—1 Cor. 1:30; Col. 1:12:**

- A. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they **labored** on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:
 - 1. **Whether or not they were willing** to labor on the land was a serious matter; they had to labor on and cultivate the land.
 - 2. This is a picture of how **we need to labor diligently** on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 1 Cor. 15:58; Phil. 3:10.
- B. The life we live after entering into Christ as the good land is a **life of laboring on Christ**— Col.

1:12; Rom. 15:16; 1 Cor. 15:10:

1. **As the Lord's people** who are living in the all-inclusive Christ, **we need to labor on Christ**, seeking Christ and enjoying Christ in every situation—Col. 1:12; 3:1, 4, 10-11.
2. We are in a very rich land, but if we **do not labor** on it, there will be **no produce** for us to experience and enjoy—Eph. 1:7; 2:7; 3:8; 1 Cor. 15:58.

Day 2

Philippians 2:13 - For it is God who operates in you both the willing and the working for His good pleasure.

Ephesians 3:17 - That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Colossians 3:15-16 - And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful. 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.

- C. Although we need to labor on Christ as the land to produce Christ, we need to realize that it is not we who produce Christ but **Christ who produces Himself in us through our labor**—Phil. 2:13; Eph. 3:17; Col. 3:15-16:
1. We all need to labor on Christ and let Christ give us much produce; then we will have **rich experiences of Christ**—Eph. 3:8; Phil. 4:19.
 2. The **harvest of Christ** is the Christ on whom we have labored and have reaped to be our harvest—3:10.
- D. Every morning **we need to pray**, asking the Lord for the day's portion of grace and consecrating ourselves to the Lord for the purpose of experiencing and enjoying Him by laboring on Him—Rom. 12:1-2; 15:16.
- E. Throughout the day we need to **maintain** our fellowship with the Lord and thereby **contact** Him, **labor** on Him, **apply** Him, **experience** Him, and **enjoy** Him—John 15:4-5, 11; 16:22; 1 Pet. 1:8.

First, we know that the **good land** is a type of the **all-inclusive Christ**. Then the **produce** of Canaan is a type of the **experiences of Christ**. God gave the good land to the children of Israel, but **they had to labor on it**—they had to till the ground, sow the seed, reap the harvest, and take care of the herds and flocks. This typifies that since we have been transferred into Christ, who is the allotted portion of the saints in the light, we have to work, to labor, on Christ day by day. In the morning we have to **pray** to Him and **fellowship** with Him. By laboring on Christ, we will have something produced out of Christ for our enjoyment. Many Christians, although they have Christ and are in Christ, are lazy. They do not labor on Christ. Day by day they neither pray nor have fellowship with Him. They do not have something out of Christ as their spiritual food to nourish their spiritual life. Due to their laziness, they have become poor.

Since we are in Christ and Christ is our portion, we have to **cooperate** with God **by laboring on Christ**, just as the children of Israel did. God gave the children of Israel the good land, and He also gave them the air, the rain, and the sunshine. They, however, had to cooperate with God by working on the land so that they might have something produced from the land. All of the produce is a type of the experiences of Christ. If we labor on Christ and work together with Christ, we will have many things produced out of Christ as food to us for our enjoyment, and we will have a **surplus** of Christ. (*The Life and Way for the Practice of the Church Life, chapter 14*)

Day 3

John 4:24 - God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Hebrews 4:12 - For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

- F. **Exercising our spirit** is the key to laboring on Christ, experiencing Christ, and producing Christ—1 Tim. 4:7:
1. The way to labor on Christ is to **exercise our spirit to contact the Spirit**, the reality of the all-inclusive Christ as the good land—Gal. 3:14.
 2. Throughout the day, **in every situation** and **in all our circumstances**, we should **exercise our spirit** to contact the Lord and experience Him—1 Tim. 4:7; Rom. 8:4; 1 Cor. 6:17; Phil. 4:11-13.
- G. We labor on Christ as the good land by **exercising our heart to have faith** in the Lord and to love the Lord and by **exercising our spirit to contact** the Lord and to receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 3:16; 13:14; Gal. 3:14.

Our meetings are not religious gatherings, in which one person is the pastor and the rest are “pew members.” Instead, they are the **gathering of the living members of Christ**, who continually experience, enjoy, and live Christ as their everything. Whenever we come together, we come with our portion of Christ in a joyful and exulting way. Sometimes we can be joyful in a quiet yet living way. However, just as parents like to see their children being joyful and active, God often desires that **His people make a joyful noise to Him**, proclaiming, “Hallelujah! Praise the Lord!” There is no need for us to wait until we come into the meeting hall to begin to sing, pray, and preach the gospel. **While we are coming to the meeting**, we can sing hymns along the way. We may compare this to the singing of the Songs of Ascents in the ancient times. As the Jews ascended Mount Zion to come to the temple in Jerusalem, they sang these psalms. In the same principle, the hymns we sing today as we come up to the meetings are also songs of ascents. If we are living and filled with the Holy Spirit, we cannot help but make a joyful noise that can be heard by all around us.

Our meetings must be living and apart from the traditional, religious way of gathering. It is not that we organize a different way of meeting; rather, we endeavor to have a different kind of living. Such a living is not according to a particular doctrine or form, because our outward way of meeting may change. We must never be set in one way; we always need to be open to the Spirit’s leading as to how to go on. We care not for forms, regulations, by-laws, or charters but for the living Spirit.

In our daily life we experience Christ as everything, including our patience, endurance, love, submission, and honor for our parents. This is not a mere objective knowledge of Christ; it is our **experience of Him** as everything to us in a living way in our daily life. **Day by day** we must look to the Lord that we would walk in the spirit, taking Christ as our life and enjoying Him as our all. In this way we will deposit more of the riches of Christ into our spiritual “bank” each day. Then whenever the church comes together, we will come with a **surplus of Christ**. We should not say that we have nothing of Christ. If we do not have a great portion of Christ, we at least have a certain measure. Even one who has just received the Lord can say, “Hallelujah, now I have something of Christ!” Christ is ready, available, and easy for us to receive, just like the air that we breathe. No one can excuse himself by saying that he has no way to take in the air. As the One who is so available, the Lord Jesus is the spiritual air for us to receive. When we receive Christ in this way, we have a portion of Him, and we can stand to proclaim, “I now have Christ as my portion!” This is a good way to testify in the meetings. Such a declaration will nourish all the brothers and sisters. (*Growing in Life and Serving the Lord for the Building Up of the Church as His Testimony, chapter 4*)

Day 4

Ephesians 3:8 - To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

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.

II. As a type of the all-inclusive Christ, the land of Canaan is “a **land flowing with milk and honey**”—Exo. 3:8, 17; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 26:9, 15; 27:3; Josh. 5:6:

- A. Milk and honey are produced out of the **mingling** of two kinds of lives—the vegetable life and the animal life:
1. In Deuteronomy 8:8 **honey is put together with the plants**—the wheat, the barley, the vine, the fig tree, the pomegranate, and the olive tree.
 2. In Deuteronomy 32:14 **milk is put together with the animals**—the cattle and the flock.
 3. For the most part honey has to do with the plant life, and the greater part of milk is related to the animal life:
 - a. When these two lives are **mingled together**, honey is produced by bees from the nectar of flowers.
 - b. Milk is also a product of both the animal life and the vegetable life, but it belongs mainly to the animal life; it is produced from grazing in the pasture (vegetable life) by the cattle and the flock (animal life).

In the Chinese Bible the term hsi-nien for the year of jubilee is a new invention. Hsi-nien is a good term, yet most people do not understand what it means. Since this particular term was invented during the translation of the Bible into Chinese, we need to go back to the Bible for its original meaning. In the Bible this term is complicated. The first time it is mentioned is in Leviticus 25. At that time the children of Israel had been redeemed and delivered by God out of the land of Egypt, out of the house of bondage. Formerly, they had **fallen into the land of Egypt** and were serving as slaves under Pharaoh, having **neither freedom nor an inheritance**. This typifies that, as the descendants of Adam, we fell into the world and became captives of Satan and slaves of sin. Egypt typifies the world; Pharaoh, the king of Egypt, typifies Satan; and the children of Israel typify God's people enslaved in the world. Today people in the world have **fallen into the hands of Satan to be slaves of sin**. They have no freedom or rest; instead, they are toiling every day. Today not only peddlers and porters but even prominent officials and distinguished persons are toiling. Everyone is toiling; the only difference is how they toil. However, the Lord Jesus as our real Moses was sent by God to **deliver us out of the land of slavery into Canaan, a land flowing with milk and honey**. This good land, the land of Canaan, is **Christ Himself**.

Through Moses God told His people that He would bring them into a **land flowing with milk and honey**. Both milk and honey are produced by a combination of two kinds of lives—the animal life and the vegetable life. Milk is produced by cattle, which are of the animal life. However, milk cannot be produced by the animal life alone; it also needs the vegetable life—grass. Thus, milk is a product of the animal life nourished by the vegetable life. The principle is the same with honey. Bees are animals, but without flowers, the plant life, they would not be able to produce honey. Therefore, the phrase milk and honey indicates that the good land is full of cattle, bees, grass, and flowers, not snakes and beasts. The good land flowing with milk and honey indicates that this land is full of the animal life and the plant life. In type, **Christ is the issue of these two kinds of lives**. When John the Baptist saw the Lord Jesus, he said, “Behold, the Lamb of God” (John 1:29); this speaks of the animal life. The Lord referred to Himself as a grain of wheat that died; this speaks of the plant life. He is the mingling of two kinds of lives to produce milk and honey. All this signifies that **Christ as the good land is full of life, rich to the uttermost, to be our supply for our enjoyment**. (*The Jubilee, chapter 1*)

Day 5

- John 1:29* - The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
- John 12:24* - Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- Song of Songs 4:11* - Your lips drip fresh honey, my bride; / Honey and milk are under your tongue; / And the fragrance of your garments / Is like the fragrance of Lebanon.

- B. Milk and honey, which are the mingling of both the animal life and the vegetable life, signify two aspects of the life of Christ—the **redeeming aspect** and the **generating aspect**—8:8; 32:13-14:
1. The vegetable life is the life that generates and multiplies; this life signifies the **generating and multiplying life of Christ**—John 12:24.
 2. The animal life signifies the **redeeming life of Christ**—6:54-55.
 3. 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; Rom. 5:10.
 4. The **symbols of the Lord's table** signify the **redeeming** and **generating** aspects of Christ's life for God's complete salvation—Matt. 26:26-28; 1 Cor. 10:17.
 5. **Milk** and **honey** speak forth the **goodness** and **sweetness** of the life of Christ—Eph. 5:2; Phil. 4:18:
 - a. When at the same time we experience and enjoy Christ as both the vegetable life and the animal life, we realize how **good, sweet, and rich** the Lord is to us.
 - b. We sense the **richness and the sweetness of Christ**—the goodness of the milk and the sweetness of the honey.
 6. 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; / Honey and milk are under your tongue"—S. S. 4:11a; Eph. 4:29; Col. 4:6.

Day 6

- John 4:23-24* - But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.

III. Daily we should labor on Christ to have a **surplus, a harvest, to bring to the church meetings** for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-16:

- A. The life in the land is a life full of the enjoyment of Christ, both **personally** and **collectively** with the Lord's people—8:7-10.
- B. The life in the good land is a life of **laboring** on Christ, **producing** Christ, **enjoying** Christ, **sharing** Christ with others, and offering Christ to God that He may enjoy Him with us:
1. This kind of enjoyment and sharing is an **exhibition** of Christ to the entire universe—Rev. 19:7.
 2. This is a **worship to God** and a **shame to the enemy**—John 4:23-24.
 3. May we be **diligent to labor on Christ**, to have our hands filled with Him, and then come to the church meetings to enjoy this rich and glorious Christ with God's children and with God Himself—1 Cor. 14:26; John 4:23-24.

- C. Whenever we come to the Lord's table meeting to remember the Lord and worship the Father, we should not come with our hands empty; **we must come with our hands full of the produce of Christ**—Deut. 16:15-16:
1. 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.
 2. We need to **produce enough of Christ** so that there will be a **surplus** to share with others and offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.

But how can we be full of Christ? This depends on our daily laboring on Christ. We have to **labor**, to **work**, on Christ. Without laboring on Christ, we will have nothing to share with one another when we come together. Since we have nothing of Christ, our worship will be a poor worship. However, if we labor on Christ, if we **experience Him day by day**, **fellowship** with Him, and **pray** to Him, we will come together with the **surplus of Christ**. When we come to the meeting, **we will have something to offer, to contribute**. We will be able to say, "Father, here is something of Your Son, whom I have experienced; I offer Him to You." We will also be able to share what we have experienced of Christ with others, and others will also do the same. This is the real worship.

The real worship today is that when we come together, we come with something of Christ to offer to the Father and to share with others. This is the real worship that is well pleasing to the Father. Even while we are preaching Christ and ministering Christ to the sinners, this kind of preaching, this kind of ministry, is the real worship to the Father. Whenever we share Christ with others, we render the real worship to the Father. Without offering Christ to the Father and without sharing Christ with others, our worship to God cannot be well pleasing to Him. **When we enjoy Christ with the Father and let the Father enjoy Christ with us, this is the genuine worship.**

This depends on our daily experience of Christ. We have to labor on Christ day and night and let Christ give us much produce. Then we will have rich experiences of Christ that not only are enough to take care of our need but also **allow us to have a tithe, a surplus, to bring to God and to serve others**. Whenever we meet on the proper ground of oneness in this way, we have an exhibition of Christ. This is the glory and worship to the Father, the enjoyment to the saints, and the shame to the enemy. This is the church life.

Let us learn something from the type of the good land. We are in Christ. We have to **experience Him diligently** so that we may have plenty of Christ for our personal enjoyment and also have a **surplus for us to offer to God** and share with others. Then we have to come together by taking care of the oneness of the Lord's children. The proper and real church life is the life of a corporate body meeting together on the proper ground of oneness with the fullness of Christ for the worship of God and fellowship with others. (*The Life and Way for the Practice of the Church Life, chapter 14*)

