

CRYSTALLIZATION-STUDY OF EZEKIEL (2)

The God of Blessing and the Blessing of God (Message 16)

Scripture Reading: Ezek. 34:26-27a; Gen. 12:3; 1:28; Num. 6:23-27; Psalms 133:3; Eph. 1:3; Gal. 3:14; 1 Cor. 10:16a

- I. Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:26-27a, 29; Zech. 10:1:
 - A. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.
 - B. God will cause the showers of blessing to come down in their season—Zech. 10:1.
- II. God is a God of blessing—Gen. 1:22, 28; Psalms 115:13:
 - A. In His creation of man, God intended that man might enjoy God as his blessing, but through the fall of Adam, man lost God as his blessing and enjoyment—Gen. 1:28; 3:23-24.
 - B. God's blessing promised to Abraham in Genesis 12:3 consists of the blessings of creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come:
 1. In His preaching of the gospel to Abraham, God promised that He would give Himself to the called ones as a blessing—Gal. 3:8, 14.
 2. According to Genesis 22:18, this blessing would come to all the nations through Abraham's seed, who is Christ—Matt. 1:1; Gal. 3:16:
 - a. God's blessing of Abraham eventually issued in Christ as the unique seed in whom all nations of the earth are blessed—Acts 3:25-26; Gal. 3:16.
 - b. All the believers in Christ, as members of the corporate Christ, are included in this seed as heirs of God's promised blessing—1 Cor. 12:12; Gal. 3:7, 29. [90]
- III. We need to treasure God's blessing—Deut. 28:2-8; Psalms 84:4-5; Eph.

1:3:

- A. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—[Num. 6:23-27](#); [Matt. 5:3-11](#); [24:46](#); [John 20:29](#); [Gal. 3:14](#); [2 Cor. 9:6](#); [Rom. 15:29](#).
 - B. The day must come when we realize that in our work, in our Christian life, and in our church life, everything depends on God's blessing—[Eph. 1:3](#).
 - C. In serving the Lord, we should believe in and treasure God's blessing—[Rom. 15:29](#):
 - 1. We need to learn to live and to practice the church life in a way that does not hinder God's blessing—[Acts 1:14](#); [2:46](#); [4:24](#); [5:12](#).
 - 2. We should rely on God's blessing and eliminate the barriers that prevent us from receiving it.
 - D. We need to treasure and focus on the New Testament blessings: regeneration ([John 3:3, 6](#); [1 Pet. 1:3](#)), the divine life ([1 John 5:11-12](#)) and the divine nature ([2 Pet. 1:4](#)), the indwelling Spirit ([Rom. 8:9, 16](#)), transformation ([2 Cor. 3:18](#)), being one spirit with the Lord ([1 Cor. 6:17](#)), and being like God ([1 John 3:2](#)) and entering into His glory ([1 Pet. 5:10](#)).
 - E. Like Paul, we may experience “the fullness of the blessing of Christ”—[Rom. 15:29](#).
- IV. In [Genesis 1:28](#) God blessed man to be fruitful, multiply, fill the earth, and subdue it:
- A. Before God had a man to express Him and represent Him, there was no way to pour out His full blessing—[vv. 26-27](#).
 - B. After God created man, He was able to see on earth a living creature bearing His image and having His dominion, so immediately, God bestowed His full blessing upon man.
 - C. The qualifications for receiving God's blessing are image and dominion—[vv. 26, 28](#).
 - D. Because the priesthood is for God's image and the kingship is for God's dominion, God's blessing is with the priesthood and the kingship—[14:17-19](#).
- V. In [Numbers 6:23-27](#) the Divine Trinity is revealed in the threefold blessing of Jehovah to His people: [91]
- A. The blessing in [Numbers 6:23-27](#), like that in [2 Corinthians 13:14](#), is the eternal blessing of the Triune God:
 - 1. This eternal blessing is the Triune God dispensing Himself in

His Divine Trinity into us for our enjoyment.

2. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—[Eph. 1:3-14](#).

B. In [Numbers 6:24-26](#) we have the blessing of the Triune God:

1. “Jehovah bless you and keep you” can be ascribed to the Father—[v. 24](#).
2. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—[v. 25](#).
3. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Holy Spirit—[v. 26](#).
4. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us; as a result, we are kept, we receive grace, and we have peace.

VI. [Psalm 133](#) reveals that the blessing of life is intrinsically related to the oneness of God’s people; we must practice the oneness to bring in God’s blessing:

A. The life in [Psalm 133:3](#) is the eternal life of God ([John 3:16](#); [Eph. 4:18](#)), which is commanded by God as a blessing to those who dwell together in oneness in the church life:

1. [Psalm 132](#) typifies the church life, and [Psalm 133](#) typifies the church living—the highest living, a living in which the brothers dwell together in oneness.
2. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life—[vv. 2-3](#).

B. If we would be under the Lord’s commanded blessing of life, we must be on the ground of oneness—[v. 3](#).

C. The one accord is the master key to every blessing in the New Testament—[Rom. 15:5-6, 29](#).

VII. The God and Father of our Lord Jesus Christ has blessed us with every spiritual blessing in the heavenlies in Christ—[Eph. 1:3](#):

A. The Father is the source of the divine blessing, the Spirit is the nature and essence of the divine blessing, and the Son is the sphere, the element, and the means of the divine blessing. [92]

B. The nature and essence of the divine blessing are of the Spirit, but the element of this blessing is Christ Himself; for Christ to be the element of God’s blessing means that Christ Himself is the divine

- blessing.
- C. Christ, the Son Himself, is the blessing; the Spirit is the nature and essence of the blessing; and the Father is the source who gives this blessing.
- VIII. [Galatians 3:14](#) indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ—[vv. 2, 5](#):
- A. The blessing promised by God to Abraham in [Genesis 12:3](#) for all the nations of the earth was fulfilled; the blessing has come to the nations in Christ through His redemption on the cross—[Gal. 3:13](#).
- B. In the gospel ([v. 8](#)), we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, the Son, and the Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in the most subjective way for our enjoyment.
- IX. The Bible uses the word *cup* to indicate blessing—[Psa. 23:5](#); [1 Cor. 10:16a](#):
- A. Under Christ’s shepherding, our cup runs over as we enjoy the Father as the source of blessing—[Psa. 23:5](#); [Eph. 1:3](#).
- B. In [1 Corinthians 10:16a](#) Paul speaks of “the cup of blessing”:
1. This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself—[Matt. 26:28](#):
 - a. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings.
 - b. When this new covenant is given to us, it is a cup, a portion for us—[Luke 22:20](#).
 - c. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion.
 2. At the Lord’s table, when we drink the cup, we receive God’s blessing—the blessing that is God Himself—[Psa. 23:5](#); [Matt. 26:27-29](#); [1 Cor. 11:25](#).

[93]

MESSAGE SIXTEEN

THE GOD OF BLESSING AND THE BLESSING OF GOD

In this message we come to a wonderful crystal in the book of Ezekiel on the God of blessing and the blessing of God. When I heard that we would have a crystallization-study training on Ezekiel, I took some time to read through Ezekiel and study it. I also considered what the crystals in this book might be. I think some of you may have done something similar. I doubt that any of us identified this crystal within Ezekiel—the God of blessing and the blessing of God. This wonderful crystal is hidden in [Ezekiel 34:26-27](#), and it is not a matter that we speak about often. Therefore, it is worthwhile to spend some time to consider what we mean intrinsically when we use the word *blessing*. It is common for us to pray and ask the Lord, “Bless the meeting.” What do we mean when we pray this? What are we asking God to do? What is our understanding of the word *blessing*? Or we may ask the Lord to bless our fellowship or to bless a certain person. What do we mean when we pray this? What is our understanding of this matter? Recently, a brother asked me, “What do we mean when we ask the Lord to bless the meeting or to bless our fellowship?” At that time I did not feel that I was able to give him a very good answer. Therefore, I am thankful to the Lord that He has led us in the ministry to open up the “mine” and dig out this crystal on the God of blessing and the blessing of God.

We can begin to study the matter of *blessing* by considering its dictionary definition, although this provides only a superficial understanding. A few definitions of the word *blessing* in a secular dictionary include, “a favor or gift bestowed by God, thereby bringing happiness,” “the invoking of God’s favor upon a person,” and “approval or good wishes.” Sometimes we use the term *blessing* to denote a kind of approval. We may say, “I give you my blessing to do this,” which is similar to invoking God’s favor on a matter. However, all these definitions for *blessing* are still very natural. They are not altogether wrong, but they are natural and incomplete.

I checked the concordance of our hymnal and found approximately one hundred hymns that mention the word *blessing*. However, even [94] among those hymns it is very difficult to find one that matches the thought of *blessing* as it is presented in the outline for this message and as it is developed throughout the Bible. One hymn that does convey the real meaning of *blessing* is *Hymns*, #223, a hymn we often sing in the Lord’s table meeting. We can enjoy this hymn in the Lord’s table meeting and also outside of the table meeting. It presents a proper understanding of *blessing* in the Bible.

BLESSING BEING THE WONDERFUL PERSON OF GOD HIMSELF

This message crystallizes the matter of blessing in the Bible by taking us through nine key passages from both the Old and New Testaments that reveal the intrinsic significance of the God of blessing and the blessing of God. All these passages have one main point: blessing is not something physical or material, but blessing is the wonderful person of God Himself. The title of this message, “The God of Blessing and the Blessing of God,” is an expression of apposition, which is a grammatical construction, indicating that two nouns are equivalent to one another. In other words, God is blessing, and blessing is God. God is the unique and real blessing in this universe.

In *The Conclusion of the New Testament*, Message 260, Brother Lee expounds on the matter of such expressions of apposition:

In Greek an expression such as “the grace of Christ” is an expression of apposition, with “Christ” in apposition to “grace.” This indicates that grace is Christ. The same is true of the expressions “the love of God” and “the life of God.” In the former “love” and “God” are in apposition, indicating that love is God; in the latter, “life” and “God” are in apposition, indicating that life is God. The same is true of the expression “the Spirit of God.”

We see three such appositions in [2 Corinthians 13:14](#), a wonderful verse concerning the Trinity. “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.” “The grace of Christ” means that Christ is grace and that grace is Christ. Likewise, “the love of God” means that God is love and that love is God, and “the fellowship of the Holy Spirit” means that the Holy Spirit is the fellowship and that the fellowship is the Holy Spirit. Hence, grace is Christ, love is God, and fellowship is the Holy Spirit. Love as God is the source; [95] grace as Christ, the embodiment of God, is the course; and fellowship as the Spirit is the flow in the course to reach us for application. (p. 2715)

The matter of blessing in the Bible is deeply misunderstood and heavily influenced by our natural and religious concepts. Blessing is nearly always equated with something outward, material, or physical. We may also equate blessing to things that God gives to us or does for us, but even these things are distinct from having God Himself as our blessing. The Bible does not explicitly use the phrase *the God of blessing*, but it surely reveals that our God is a God of blessing. Therefore, it is helpful for us to understand this crystal in the way of apposition, that God Himself is blessing and that blessing

is God.

**THROUGH HIS SHEPHERDING, THE LORD BRINGING US
INTO THE ENJOYMENT OF HIS BLESSING
AND CAUSING US TO BECOME A SOURCE OF BLESSING
UNDER THE SHOWERS OF BLESSING**

Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing ([Ezek. 34:26-27a, 29](#); [Zech. 10:1](#)). [Ezekiel 34:26-27](#) says,

I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing. And the trees of the field will yield their fruit, and the earth will yield its increase, and they will be secure in their land; then they will know that I am Jehovah, when I break the bars of their yoke and deliver them from the hand of those who enslaved them.

Ezekiel prophesies that God will make His people a blessing and His place a blessing. This blessing is implied by the showers, the fruit, the increase, and the security that Jehovah would provide to them. These promises were fulfilled literally with Israel as physical and material blessings, but they are also types of the real blessings in the New Testament, which we will come to in the subsequent sections of this message.

**First, We Ourselves Enjoying the Lord's Blessing,
and Then the Lord Causing Us to Become a Source of Blessing
to Others So That They May Be Supplied**

First, we ourselves enjoy the Lord's blessing, and then the Lord will [\[96\]](#) cause us to become a source of blessing to others so that they may be supplied ([Ezek. 34:26](#)). God Himself is the unique source of blessing in the universe. However, the Lord can cause us to become a source of blessing to others. [Verse 26](#) says, "I will make *them*...a blessing." For the Lord to make us a source of blessing means that we become Him in His being a source of blessing. How we become a source of blessing to others is in the same principle as how we can shepherd others. In [John 21:15-17](#) we see how the Lord personally shepherded Peter and the other disciples. Then based on the Lord's personal shepherding, Peter became a shepherd who could in turn shepherd others ([1 Pet. 5:1-4](#)). The principle is the same with the matter of

becoming a source of blessing to others. We must first be those who enjoy God Himself as our blessing. The more we enjoy Him, the more we become a channel of blessing and even a source of blessing to others. I surely know some brothers who are a source of blessing to me; they supply me with God and are a real joy to be with.

God Causing the Showers of Blessing to Come Down in Their Season

God will cause the showers of blessing to come down in their season ([Zech. 10:1](#)). In the Bible and especially in the Old Testament, rain is usually a sign of God's blessing. [Zechariah 10:1](#) says, "Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He will give them showers of rain, / To everyone herbage in the field"; [Psalm 84:6](#) says, "Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings"; and [Jeremiah 5:24](#) says, "They do not say in their heart, / Let us now fear Jehovah our God, who gives us rain, / Both the early rain and the late rain, in its season, / Who preserves the appointed weeks of the harvest for us." In all these passages, rain signifies blessing that comes from the heavens, from God as the source of blessing.

GOD BEING A GOD OF BLESSING

God is a God of blessing ([Gen. 1:22, 28](#); [Psa. 115:13](#)). We need to consider this matter. God is not simply a person who carries out the activity of blessing people. Rather, He blesses people because He is a God of blessing. Blessing is not an activity that He does; blessing is His person. When we are with God and in His presence, we are blessed. This is who He is. He is a God of blessing. As soon as God created man, He began to bless man, because He is a God of blessing. [97]

In His Creation of Man, God Intending That Man Might Enjoy God as His Blessing, but through the Fall of Adam, Man Losing God as His Blessing and Enjoyment

In His creation of man, God intended that man might enjoy God as his blessing, but through the fall of Adam, man lost God as his blessing and enjoyment ([Gen. 1:28](#); [3:23-24](#)). In placing man in the garden of Eden, the

garden itself was not man's blessing. It was a pleasant environment but not the blessing itself. The blessing was God Himself. God was the real blessing to Adam and Eve. [Genesis 1:28](#) says that after God created man, "God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth." Blessing is nearly always accompanied by speaking. When God blesses us, He is usually speaking to us. Man was created in God's own image and according to His likeness. Man resembled God and had the ability to receive God and express God. Then God blessed this created man with multiplication and dominion, yet He did so with a view toward His building. This thought matches the goal and the consummation of the book of Ezekiel as well as of the entire Bible. God's goal is His building, His corporate expression in man. Therefore, when God blessed man at the very beginning of the Bible, we must realize that He did so with this goal in view.

**God's Blessing Promised to Abraham in Genesis 12:3
Consisting of the Blessings of Creation and Redemption,
Including All That God Wants to Give Man—God Himself
and All That He Has in This Age and in the Age to Come**

God's blessing promised to Abraham in [Genesis 12:3](#) consists of the blessings of creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come. God's blessings to Abraham are in two categories, the blessing of creation and the blessing of redemption. Some people enjoy the blessing of God's creation but not the blessing of God's redemption. Abraham enjoyed both. [Genesis 12:3](#) says, "I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed." What does it mean for God to bless all the families of the earth? It means that God Himself would make Himself available [98] to them. He would be processed, consummated, and available to be dispensed into every family on the earth. What a blessing! That is the real blessing that came through Abraham's seed, who is Christ.

***In His Preaching of the Gospel to Abraham,
God Promising That He Would Give Himself
to the Called Ones as a Blessing***

In His preaching of the gospel to Abraham, God promised that He would give Himself to the called ones as a blessing ([Gal. 3:8, 14](#)). On what basis do we say this? [Galatians 3:8](#) says, “The Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: ‘In you shall all the nations be blessed,’ ” and [verse 14](#) continues, “In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.” Paul’s exposition here is very profound; he considered that the record of God’s spoken promise of the blessing to Abraham was the Scripture announcing the gospel to Abraham beforehand. In [verse 14](#) Paul connects the blessing of Abraham with the promise of the Spirit. In other words, God’s ultimate promised blessing to Abraham is the Spirit. This is our basis to say that the Spirit is the gospel preached to Abraham beforehand. The physical aspect of God’s promise to Abraham was that God would give Abraham the good land. However, most of us would not have regarded God’s promising Abraham the land as Abraham’s hearing of the gospel. A physical piece of land is not the promise of the gospel. Footnote 3 on [verse 14](#) helps to expound this matter further:

This verse indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit, as mentioned in footnote 2 on [verse 5](#), and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing that God promised to Abraham was the good land ([Gen. 12:7; 13:15; 17:8; 26:3-4](#)), which was a type of the all-inclusive Christ (see [Col. 1:12](#) and footnote 2). Since Christ is eventually realized as the all-inclusive life-giving Spirit ([1 Cor. 15:45; 2 Cor. 3:17](#)), the [99] blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God’s bountiful supply for us to enjoy.

The Spirit is the reality and ultimate blessing of God’s promise to Abraham. The blessing promised to Abraham included the good land and implied an heir since the promises were spoken to his seed. Christ is the reality of the good land, and Christ is also the promised seed ([Gal. 3:16](#)). The reality of both the land and the seed is the Spirit.

***According to Genesis 22:18, This Blessing Coming
to All the Nations through Abraham's Seed, Who Is Christ***

According to [Genesis 22:18](#), this blessing would come to all the nations through Abraham's seed, who is Christ ([Matt. 1:1](#); [Gal. 3:16](#)). Abraham's seed in the flesh was his son Isaac. However, according to [Galatians 3:16](#), the fulfillment of this seed is Christ. Christ is the real Isaac. Through the seed of Abraham all the nations of the earth are blessed. The basic thought in this message is that blessing is a person and not merely something physical or material; neither is it something done for us or given to us by the Lord. When the person comes, the blessing comes. This is in the same principle as the word in [John 1:17](#) concerning grace. When Christ came, grace came; when we have Christ, we have grace, because grace is a person. In the same way, the blessing to Abraham comes through Christ as the seed of Abraham. This person is the blessing.

***God's Blessing of Abraham Eventually Issuing
in Christ as the Unique Seed
in Whom All Nations of the Earth Are Blessed***

God's blessing of Abraham eventually issued in Christ as the unique seed in whom all nations of the earth are blessed ([Acts 3:25-26](#); [Gal. 3:16](#)).

***All the Believers in Christ,
as Members of the Corporate Christ,
Being Included in This Seed
as Heirs of God's Promised Blessing***

All the believers in Christ, as members of the corporate Christ, are included in this seed as heirs of God's promised blessing ([1 Cor. 12:12](#); [\[100\] Gal. 3:7, 29](#)). [Galatians 3:7](#) says, "Know then that they who are of faith, these are sons of Abraham." Not only does the blessing come through Christ as the seed of Abraham; the blessing also comes through the Body of Christ, which comprises the many sons of Abraham. As members of the Body of Christ, we inherit the blessing and also become the blessing because this seed is corporate. As an example, wherever the saints go throughout the whole earth, that place is blessed. If the saints go to a particular city, that city is blessed. If the saints move to a particular neighborhood, even if it is a terrible

neighborhood, that neighborhood will be blessed. Wherever the sons of Abraham go, blessing goes. The sons of Abraham, the corporate seed, are a people of blessing. The places where they go also becomes places of blessing.

OUR NEEDING TO TREASURE GOD'S BLESSING

We need to treasure God's blessing ([Deut. 28:2-8](#); [Psa. 84:4-5](#); [Eph. 1:3](#)). Our appreciation of blessing may be quite low, and we therefore do not treasure God's blessing that much. However, when we realize what God's blessing is, we also realize our need to treasure this blessing.

In [Deuteronomy 27 and 28](#) Moses had six tribes stand on Mount Gerizim to bless Israel, and he had another six tribes stand on Mount Ebal to pronounce the curse on them for not keeping the law. Israel would be blessed for hearing the word of Jehovah and doing it, or they would be cursed for not confirming the words of the law by not doing them. The contents of the blessing are very rich types of how the Lord will bless us in Christ. [Deuteronomy 28:3 through 8](#) describes what these blessings include:

Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb and the fruit of your ground and the fruit of your animals, the offspring of your cattle and the young of your flock. Blessed shall be your basket and your kneading bowl. Blessed shall you be when you come in, and blessed shall you be when you go out. Jehovah will cause your enemies, who rise up against you, to be struck down before you; on one road they will come out against you, but on seven roads they will flee before you. Jehovah will command the blessing upon you in your storehouses and in all your undertakings; and He will bless you in the land which Jehovah your God is giving you. [101]

May we see the reality of these blessings and treasure them. We need to go to the *Life-study of Deuteronomy* to dig out all these riches.

The Normal Life of a Christian Being a Life of Blessing, and the Normal Work of a Christian Being a Work of Blessing

The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing ([Num. 6:23-27](#); [Matt. 5:3-11](#); [24:46](#); [John 20:29](#); [Gal. 3:14](#); [2 Cor. 9:6](#); [Rom. 15:29](#)). The normal condition of the Christian life is to live a life under God's blessing, and also, the normal condition of the Christian work is to work under God's blessing. In [Matthew](#)

5, a section containing the so-called beatitudes, the Lord speaks a ninefold blessing of what the normal Christian life of the kingdom people is. Rather than receiving these words as requirements, we should regard them as blessings of the normal operation of His kingdom life within us (v. 48, footnote 1).

**The Day Having to Come When We Realize That in Our Work,
in Our Christian Life, and in Our Church Life,
Everything Depends on God's Blessing**

The day must come when we realize that in our work, in our Christian life, and in our church life, everything depends on God's blessing (Eph. 1:3).

**In Serving the Lord, Our Needing to Believe In
and Treasure God's Blessing**

In serving the Lord, we should believe in and treasure God's blessing (Rom. 15:29). The Lord Jesus believed in and treasured God's blessing. He experienced God's blessing when He fed the five thousand. What they had—five loaves and two fish—seemed inadequate to feed five thousand; nevertheless, the Lord blessed it and gave thanks to the Father, and the loaves and fish were multiplied to feed all the people (Matt. 14:19). This is a case of God's blessing.

If our Christian work is blessed, the results will be disproportionate to the effort expended, to the gift exercised, and to the amount of labor expended. If we have the blessing, the results are neither commensurate with our effort nor in proportion to the gift and the labor that we expend. This is what happens when the Christian work is blessed. It is not normal if the result merely matches the level of what we can do. None of us can do that much. If there is no multiplication of our labor, [102] if the results do not exceed what we can do, this is an indication that there is no blessing. However, in serving the Lord, it is normal to receive blessing.

***Needing to Learn to Live and to Practice the Church Life
in a Way That Does Not Hinder God's Blessing***

We need to learn to live and to practice the church life in a way that does not hinder God's blessing (Acts 1:14; 2:46; 4:24; 5:12).

***Needing to Rely on God's Blessing and
Eliminate the Barriers That Prevent Us from Receiving It***

We should rely on God's blessing and eliminate the barriers that prevent us from receiving it. Blessing is conditional. There are barriers and requirements that may prevent us from receiving it.

**Needing to Treasure and Focus
on the New Testament Blessings: Regeneration,
the Divine Life and the Divine Nature, the Indwelling Spirit,
Transformation, Being One Spirit with the Lord,
and Being like God and Entering into His Glory**

We need to treasure and focus on the New Testament blessings: regeneration ([John 3:3, 6](#); [1 Pet. 1:3](#)), the divine life ([1 John 5:11-12](#)) and the divine nature ([2 Pet. 1:4](#)), the indwelling Spirit ([Rom. 8:9, 16](#)), transformation ([2 Cor. 3:18](#)), being one spirit with the Lord ([1 Cor. 6:17](#)), and being like God ([1 John 3:2](#)) and entering into His glory ([1 Pet. 5:10](#)). We should treasure these blessings, not the outward, material blessings. Actually, material blessings should not be regarded as true blessings, for they are not the blessings of the New Testament. The real blessings in the New Testament are spiritual and heavenly blessings in Christ ([Eph. 1:3](#)).

The blessings of God are in at least three categories. First, there is the blessing of God's creation. Any human being can enjoy this category of God's blessing. Second, there is the blessing of God's redemption. Third, there is the blessing of God's regeneration, which is the greatest blessing of all because God Himself dispenses His life into us. This blessing is much better than the blessings of God's creation. Even unbelievers can appreciate the blessings of God's creation. God's creation is majestic and awe-inspiring, and everyone can appreciate such a blessing. However, we should appreciate the New Testament blessings much more. [103] Once Brother Lee was fellowshiping with us and conducting a little training on how to have the Lord's table meeting. He pointed out that someone in that meeting had called *Hymns*, #600, a hymn that I appreciated very much as a young person. It says,

My God, my Portion, and my Love,
My everlasting All,
I've none but Thee in heav'n above,
Or on this earthly ball,
Or on this earthly ball.

What empty things are all the skies,
And this inferior clod!
There's nothing here deserves my joys,
There's nothing like my God,
There's nothing like my God.

To Thee I owe my wealth, and friends,
And health, and safe abode;
Thanks to Thy name for meaner things,
But they are not my God,
But they are not my God.

How vain a toy is glittering wealth,
If once compared to Thee!
Or what's my safety, or my health,
Or all my friends to me,
Or all my friends to me?

Were I possessor of the earth,
And called the stars my own,
Without Thy graces and Thyself,
I were a wretch undone,
I were a wretch undone.

Let others stretch their arms like seas,
And grasp in all the shore;
Grant me the visits of Thy grace,
And I desire no more,
And I desire no more.

Concerning this hymn, Brother Lee said that even an unbeliever could appreciate this hymn. This hymn does not have the thought of Christ's [104]

redemption, the Spirit, His regeneration, or God's salvation. It only speaks of the most elementary of God's blessings. Brother Lee said that even a Jewish person could sing this hymn and thoroughly enjoy it, because there is no mention of Christ or His redemption. The point here is that we need to realize where our appreciation is. What we appreciate comes out in our praise, in our prayer, and in our enjoyment of the Lord at the Lord's table meeting. On the positive side, the Lord's table is an exhibition and display of our enjoyment and experience of Christ. On the negative side, the Lord's table could also expose the lack of our enjoyment and experience of Christ. In the past I had called *Hymns*, #600, many times at the Lord's table meeting. This exposes how shallow my appreciation and understanding of blessing was.

**Like Paul, Our Experiencing
“the Fullness of the Blessing of Christ”**

Like Paul, we may experience “the fullness of the blessing of Christ” ([Rom. 15:29](#)).

**IN GENESIS 1:28 GOD BLESSING MAN
TO BE FRUITFUL, MULTIPLY, FILL THE EARTH, AND SUBDUE IT**

**Before God Had a Man to Express Him and Represent Him,
There Being No Way to Pour Out His Full Blessing**

In [Genesis 1:28](#) God blessed man to be fruitful, multiply, fill the earth, and subdue it. Before God had a man to express Him and represent Him, there was no way to pour out His full blessing ([vv. 26-27](#)). Before the creation of man there was no vessel that was qualified to receive God's blessing. Angels are not qualified to receive this blessing.

**After God Created Man, His Being Able to See on Earth
a Living Creature Bearing His Image and Having His Dominion,
So Immediately, God Bestowing His Full Blessing upon Man**

After God created man, He was able to see on earth a living creature bearing His image and having His dominion, so immediately, God bestowed His full blessing upon man.

The Qualifications for Receiving God's Blessing

Being Image and Dominion

The qualifications for receiving God's blessing are image and dominion (vv. 26, 28). [105]

Because the Priesthood Is for God's Image and the Kingship Is for God's Dominion, God's Blessing Being with the Priesthood and the Kingship

Because the priesthood is for God's image and the kingship is for God's dominion, God's blessing is with the priesthood and the kingship (14:17-19). Melchizedek was such a person. If we were in the presence of Melchizedek, we would be blessed. In the same way, Jacob became a person of blessing when he was mature in life (47:7).

IN NUMBERS 6:23-27 THE DIVINE TRINITY BEING REVEALED IN THE THREEFOLD BLESSING OF JEHOVAH TO HIS PEOPLE

In [Numbers 6:23-27](#) the Divine Trinity is revealed in the threefold blessing of Jehovah to His people. We are considering a portion in Numbers because this is a crystallization-study, and as such, we are considering the crystal of blessing in the key parts of the entire Bible. [Numbers 6:23-27](#) says,

Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.

In this portion there are three pairs of blessings.

The Blessing in Numbers 6:23-27, like That in 2 Corinthians 13:14, Being the Eternal Blessing of the Triune God

The blessing in [Numbers 6:23-27](#), like that in [2 Corinthians 13:14](#), is the eternal blessing of the Triune God. The blessing in [Numbers 6:23-27](#) may not sound like an Old Testament blessing, and actually, it is not even a New

Testament blessing; it is an eternal blessing of the Triune God. This blessing matches [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.” The real blessing is the dispensing of the processed and consummated Triune God. Hence, when we pray, “Lord, bless this meeting,” we are actually praying, “May the Triune God be dispensed in this meeting.” ^[106]

***This Eternal Blessing Being the Triune God Dispensing Himself
in His Divine Trinity into Us for Our Enjoyment***

This eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. Here we see the main burden of this message, which is that the eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment.

***In the Entire Universe
the Unique Blessing Being the Triune God,
and This Blessing Coming to Us through the Dispensing
of the Divine Being into Us in His Divine Trinity—
in the Father, the Son, and the Holy Spirit***

In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit ([Eph. 1:3-14](#)).

***In Numbers 6:24-26
Our Having the Blessing of the Triune God***

In [Numbers 6:24-26](#) we have the blessing of the Triune God. The context of this blessing is the Nazarite vow in [verses 1 through 21](#). Concerning this blessing, the footnote on [verse 23](#) says,

The blessing in [verses 23-27](#) comes after the dealing with defilement ([5:1-10](#)), the test for chastity ([vv. 11-31](#)), and the Nazarite vow ([6:1-21](#)). This blessing, like that in [2 Corinthians 13:14](#), is not outward and material. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the divine Being into us in His Divine Trinity—in the

Father, the Son, and the Holy Spirit. [Ephesians 1](#) gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity, issuing in the church as the Body of Christ, the fullness of the One who fills all in all (see footnotes in [Ephesians 1](#)). As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, [\[107\]](#) the Son, and the Spirit—mingled with His chosen, redeemed, transformed, and glorified people as their eternal blessing. Such a blessing is the ultimate fulfillment of God’s blessing to Israel in [Numbers 6](#).

The eternal blessing to God’s people is not heaven or a heavenly mansion but the Triune God mingled with His chosen, redeemed, regenerated, transformed, and glorified people. This will be our eternal blessing and enjoyment.

***“Jehovah Bless You and Keep You”
Being Ascribed to the Father***

“Jehovah bless you and keep you” can be ascribed to the Father ([v. 24](#)). Jehovah’s blessing and keeping us refers to the person of the Father. The Father blesses us in every way and in every aspect in His love, and He keeps us in every way and in every aspect in His power.

We need to pray for the blessing of being kept in the Triune God. In [John 17:11](#) the Lord Jesus prayed, “Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.” Then in [verse 15](#) He prayed, “I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.” The Lord prayed that we would be kept in the Triune God and in the dispensing of the Triune God. This is what we should mean when we say, “Lord, bless So-and-so.” When we pray that others would be blessed, we should not be praying that they would get a better job or a better car but that they would enjoy the dispensing of the Triune God.

***“Jehovah Make His Face Shine upon You
and Be Gracious to You” Being Ascribed to the Son***

“Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son ([Num. 6:25](#)). Footnote 1 on this verse says,

The word *face* here signifies presence. As the One whose face shines

upon us, Christ the Son is the visible presence of the invisible God (cf. [John 14:7-9](#)). God and His presence are invisible, but through His incarnation He became the shining sun ([Luke 1:78](#); cf. [Matt. 4:16](#); [John 8:12](#)). This shining sun is God's invisible presence becoming visible.

[Hebrews 1:3](#) speaks of Christ "being the effulgence of His glory." The Greek word for *effulgence*, like the English word, is not commonly used [108] and is used only once in the New Testament. Both The Amplified Bible and Wuest's translation of the New Testament render this word as "out-ricing," as in the out-ricing of the sun. Thus, Christ being the effulgence of God's glory is His out-ricing of the Divine Being.

***"Jehovah Lift Up His Countenance upon You
and Give You Peace" Being Ascribed to the Holy Spirit***

"Jehovah lift up His countenance upon you and give you peace" can be ascribed to the Holy Spirit ([Num. 6:26](#)). The words translated "countenance" and "face" are the same word in Hebrew, but they differ slightly in meaning in [Numbers 6:25-26](#). Related to *countenance*, the footnote in [verse 26](#) says,

The face ([v. 25](#)) denotes the presence of the person, and the countenance denotes the expression of the person. To lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person. Jesus, the Son, came as the face of God (see footnote 1 on [verse 25](#)), and the Holy Spirit comes as the countenance of God (cf. [Eph. 4:30](#)). When the Triune God is dispensed into us, we have the face of the Triune God and also His countenance. Eventually, we are kept in the Triune God, the Triune God becomes grace to us, and we have peace.

The Amplified Bible adds the modifier *approving*, indicating that the blessing is to have God's approving countenance.

***The Father Blessing Us, the Son Shining upon Us,
and the Holy Spirit Lifting Up His Countenance upon Us;
as a Result, Our Being Kept, Our Receiving Grace,
and Our Having Peace***

The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us; as a result, we are kept, we receive grace, and we

have peace.

**PSALM 133 REVEALING THAT THE BLESSING OF LIFE
IS INTRINSICALLY RELATED TO THE ONENESS OF GOD’S PEOPLE;
OUR HAVING TO PRACTICE THE ONENESS
TO BRING IN GOD’S BLESSING**

[Psalm 133](#) reveals that the blessing of life is intrinsically related to the oneness of God’s people; we must practice the oneness to bring in [\[109\]](#) God’s blessing. [Psalm 133](#) speaks of oneness. This is perhaps the greatest condition or prerequisite for receiving God’s blessing. In other words, the main hindrance to receiving God’s blessing is the lack of the oneness and the one accord.

We see two aspects of oneness in [Psalm 133](#). The first is related to the person of the high priest, Aaron. The second aspect of oneness is the place, Zion. The church is both a person and a place. The oneness related to the person is good ([v. 1](#)). [Verse 2](#) says, “It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron’s beard, / That ran down upon the hem of his garments.” The oneness related to the place is pleasant and is like the dew of Hermon that came down upon the mountains of Zion. In [Ezekiel 34:26](#) we also see a person and a place being made a blessing: “I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.” Both the ointment and the dew signify dispensing. The ointment signifies the consummated compound Spirit mingled with us. Again we see that the blessing of life that comes upon the oneness is the dispensing of the Triune God.

**The Life in Psalm 133:3 Being the Eternal Life of God,
Which Is Commanded by God
as a Blessing to Those Who Dwell Together
in Oneness in the Church Life**

The life in [Psalm 133:3](#) is the eternal life of God ([John 3:16](#); [Eph. 4:18](#)), which is commanded by God as a blessing to those who dwell together in oneness in the church life. [Psalm 133:3](#) says, “There Jehovah commanded the blessing: / Life forever.” This implies that we must be in the church life in order to experience the blessing. There is no other place where we can experience such a blessing. The dew did not descend on the house of an

individual believer in Israel but upon the mountains of Zion.

*Psalm 132 Typifying the Church Life,
and Psalm 133 Typifying the Church Living—
the Highest Living, a Living in Which the Brothers
Dwell Together in Oneness*

Psalm 132 typifies the church life, and Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. [110]

*Such a Living Causing God
to Come In to Bless Us with the Anointing Spirit,
the Watering Grace, and the Eternal Life*

Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life (vv. 2-3).

**If We Would Be under the Lord's Commanded Blessing of Life,
Our Having to Be on the Ground of Oneness**

If we would be under the Lord's commanded blessing of life, we must be on the ground of oneness (v. 3).

**The One Accord Being the Master Key
to Every Blessing in the New Testament**

The one accord is the master key to every blessing in the New Testament (Rom. 15:5-6, 29). This is a great statement. The one accord brings in the blessing. We see the picture of this in Psalm 133, but we see the practical reality in Acts. The phrase *one accord* is used in two books of the New Testament—Romans and Acts. It is used once in Romans 15:6, and nine other references occur in the book of Acts. The one accord was there in the initial church, and that one accord caused the outpouring of the Spirit. The factor of the outpouring of the blessing was the one accord.

**THE GOD AND FATHER OF OUR LORD JESUS CHRIST
HAVING BLESSED US WITH EVERY SPIRITUAL BLESSING
IN THE HEAVENLIES IN CHRIST**

The God and Father of our Lord Jesus Christ has blessed us with every spiritual blessing in the heavenlies in Christ (Eph. 1:3). Ephesians 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.” The blessing in this verse is described as being spiritual, heavenly, and in Christ. Clearly, the blessings in the New Testament are not physical or material but heavenly and spiritual. Verses 4 through 14 go on to say,

Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, with which He graced us in the Beloved; in whom we have redemption through His [111] blood, the forgiveness of offenses, according to the riches of His grace, which He caused to abound to us in all wisdom and prudence, making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him; in whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will, that we would be to the praise of His glory who have first hoped in Christ, in whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

In these verses we see that the blessings are nothing other than the dispensing of the Triune God in the Father’s choosing and predestinating, in the Son’s redemption, and in the Spirit’s sealing and pledging. That is the description of the spiritual and heavenly blessings in Christ, which are the dispensing of the Triune God.

**The Father Being the Source of the Divine Blessing,
the Spirit Being the Nature and Essence of the Divine Blessing,
and the Son Being the Sphere, the Element,
and the Means of the Divine Blessing**

The Father is the source of the divine blessing, the Spirit is the nature and

essence of the divine blessing, and the Son is the sphere, the element, and the means of the divine blessing.

**The Nature and Essence
of the Divine Blessing Being of the Spirit,
but the Element of This Blessing Being Christ Himself;
for Christ to Be the Element of God's Blessing
Meaning That Christ Himself Is the Divine Blessing**

The nature and essence of the divine blessing are of the Spirit, but the element of this blessing is Christ Himself; for Christ to be the element of God's blessing means that Christ Himself is the divine blessing. Blessing is God the Father embodied in Christ and realized as the Spirit. [112] The element of the divine blessing is Christ, and the nature and essence of the divine blessing are the Spirit.

**Christ, the Son Himself, Being the Blessing;
the Spirit Being the Nature and Essence of the Blessing;
and the Father Being the Source Who Gives This Blessing**

Christ, the Son Himself, is the blessing; the Spirit is the nature and essence of the blessing; and the Father is the source who gives this blessing. The blessing is a wonderful person—the Triune God dispensing Himself into us.

**GALATIANS 3:14 INDICATING THAT THE SPIRIT IS THE BLESSING
THAT GOD PROMISED TO ABRAHAM FOR ALL THE NATIONS
AND THAT HAS BEEN RECEIVED BY THE BELIEVERS
THROUGH FAITH IN CHRIST**

[Galatians 3:14](#) indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ ([vv. 2, 5](#)). In the Bible there are many designations for the Spirit, including the Spirit of God ([Gen. 1:2](#)), the Spirit of Jehovah ([Isa. 11:2](#); [Ezek. 37:1](#)), and the Holy Spirit ([Matt. 1:18](#); [Acts 1:2](#)), but the consummate description is simply “the Spirit” ([John 7:39](#); [Rom. 8:2, 16](#)). The Spirit is the Spirit of the processed and consummated Triune God. [Galatians 3:14](#) says, “In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.” When we speak of the blessing that was promised to Abraham, we need to see

that it is the Spirit of the processed and consummated Triune God.

**The Blessing Promised by God to Abraham in Genesis 12:3
for All the Nations of the Earth Being Fulfilled;
the Blessing Having Come to the Nations in Christ
through His Redemption on the Cross**

The blessing promised by God to Abraham in [Genesis 12:3](#) for all the nations of the earth was fulfilled; the blessing has come to the nations in Christ through His redemption on the cross ([Gal. 3:13](#)). [Galatians 3:13](#) says, “Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, ‘Cursed is everyone hanging on a tree.’” The Lord Jesus not only suffered the curse but even became a curse so that we could receive the consummated Spirit as the unique, [113] total, and consummate blessing of the gospel. When we have the Spirit, we have all blessings. The Spirit is the aggregate blessing, the total blessing, of the Triune God. The total blessing of the gospel is the Spirit.

**In the Gospel, Our Having Received
Not Only the Blessing of Forgiveness, Washing, and Cleansing;
Even More, Our Having Received
the Greatest Blessing, Which Is the Triune God—
the Father, the Son, and the Spirit—
as the Processed, All-inclusive Life-giving Spirit Dwelling in Us
in the Most Subjective Way for Our Enjoyment**

In the gospel ([v. 8](#)), we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, the Son, and the Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in the most subjective way for our enjoyment. Through the fall, man was brought under a curse, but God promised Abraham that in his seed the nations would be blessed. Christ as the seed of Abraham has redeemed us out of the curse of the law so that the blessing of Abraham could come to us. In His death He redeemed us, and in His resurrection He as the Spirit, the transfigured descendant of Abraham, is the all-inclusive, compound, life-giving Spirit as the unique blessing of the gospel.

In the book of Galatians we can experience and enjoy the blessing of Abraham by Christ being revealed to us ([1:16](#)), by our receiving the Spirit

through the hearing of faith (3:2), by being born according to the Spirit (4:29), by being given the Spirit of God's Son into our hearts (v. 6), by putting on Christ through baptism (3:27), by being identified with His death so that it is no longer we who live but Christ who lives in us (2:20), by living and walking by the Spirit (5:16), by having Christ formed in us (4:19), by sowing unto the Spirit (6:8), and by enjoying the grace of the Lord Jesus Christ with our spirit (v. 18).

THE BIBLE USING THE WORD *CUP* TO INDICATE BLESSING

The Bible uses the word *cup* to indicate blessing (Psa. 23:5; 1 Cor. 10:16a). What a sweet and enjoyable point this is. Psalm 23:5 says, "You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over." First Corinthians 10:16a says, "The cup of blessing which we bless, is it not the fellowship of the blood of Christ?" [114]

Under Christ's Shepherding, Our Cup Running Over as We Enjoy the Father as the Source of Blessing

Under Christ's shepherding, our cup runs over as we enjoy the Father as the source of blessing (Psa. 23:5; Eph. 1:3).

In 1 Corinthians 10:16a Paul Speaking of "the Cup of Blessing"

This Cup Being the New Covenant, Comprising All the Rich Blessings of the New Testament, Including God Himself

In 1 Corinthians 10:16a Paul speaks of "the cup of blessing." This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself (Matt. 26:28). In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. When this new covenant is given to us, it is a cup, a portion for us (Luke 22:20). The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion. In this portion, this cup of the new covenant, we have God.

At the Lord's Table, When We Drink the Cup, Our Receiving

God's Blessing—the Blessing That Is God Himself

At the Lord's table, when we drink the cup, we receive God's blessing—the blessing that is God Himself (Psa. 23:5; Matt. 26:27-29; 1 Cor. 11:25). I believe that it is clear what the unique and real blessing in the universe is. I hope that we would never again diminish the meaning of blessing but rather that we would, in our prayer, in our praise, and in our speaking, have the realization of the intrinsic meaning of blessing in the Bible, which is a wonderful person, the Triune God—the Father, the Son, and the Spirit—coming to us, giving Himself to us, and dispensing Himself into us. Hallelujah!—M. R.