

Message Four

The God of Blessing and the Blessing of God

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

Outline

Day 1

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; Psa. 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.

Day 2

III. We need to treasure God's blessing—Deut. 28:2-8; Psa. 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.

Day 3

- 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.

Day 4

V. In Numbers 6:23-27 the Divine Trinity is revealed in the threefold blessing of Jehovah to His people:

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.

Day 5

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.*
- 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.*

Day 6

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.

WEEK 4 – DAY 1

Morning Nourishment

Ezek. 34:26 And 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.

Gen. 12:3 And 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.

[In Ezekiel 34:26] the Lord promised not only that His people would receive His blessing but also that He would make them a blessing. If there is the peace which is the peace of the covenant, the Lord's blessing will follow. First, we ourselves will enjoy the Lord's blessing, and then He will cause us to become a source of blessing to others so that they may be supplied.

God will cause the shower of blessing to come down in its season. This means that its coming will be timely. There will be timely rain. As we are abiding in Christ, the rain, the Holy Spirit, will often come upon us. (Life-study of Ezekiel, p. 183)

Today's Reading

God is also seen as the God of blessing in His second calling with His second speaking to Abraham (Gen. 12:1-4). God not only called him but also promised to make of him a great country and make his name great. Today in human history Abraham is a great name. Furthermore, God promised to make him a blessing to others. God not only blessed him but also made him a blessing to others. This blessing is the blessing of the New Testament gospel (Gal. 3:9, 14).

Abraham was a descendant of Shem, and we have seen that according to Noah's prophecy, God would be the God of Shem, and Japheth would dwell in the tents of Shem. Japheth received the blessing of being enlarged (Gen. 9:26-27). According to history, the Europeans as the sons of Japheth have expanded

and spread all over the earth. The whole world has become the dwelling place of the Europeans. Five hundred years ago it was not like this. But after Columbus discovered the Western world and through the development of transportation, the Europeans have spread everywhere. But they have to dwell in Shem's tent, which becomes a blessing to them. God made Abraham, a descendant of Shem, a blessing to others. This blessing is in the tent of Shem. Many people throughout the whole earth are enjoying the blessings of God in Shem's tent. (The History of God in His Union with Man, pp. 93-94)

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. Not only so, since man did not know that he was totally fallen, incurable, and hopeless, he tried to please God by his own effort. This forced God to decree the law in order to expose man's fallen condition. (The Conclusion of the New Testament, p. 3287)

The blessing in Genesis 12:3 consists of the blessings of God's 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....In His preaching of the gospel to Abraham (Gal. 3:8), God promised that He would give Himself to the called ones as a blessing. 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). God's blessing to Abraham, which made him a blessing to others, implies the tents of Shem (see footnote 1 on Gen. 9:27). (Gen. 12:3, footnote 3)

According to Galatians 3:14, the promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive (1 Cor. 15:45b). God's blessing of Abraham eventually issued in Christ as the unique seed in whom all the nations of the earth are blessed (Acts 3:25-26; Gal. 3:16). All the believers in Christ, as members of the corporate Christ (1 Cor. 12:12), are included in this seed as the heirs of God's promised blessing (Gal. 3:7, 29). (The Conclusion of the New Testament, p. 3286)

Further Reading: Life-study of Ezekiel, msg. 16; The Living God and the God of Resurrection, ch. 6

WEEK 4 – DAY 2

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

Of late a thought has been constantly with me that all the work is dependent on God's blessing....Sooner or later, we who serve God must be brought to the point of expecting God's blessing. Without God's blessing, our faithfulness, diligence, faith, and prayers will be to no avail. However, if we have God's blessing, there will be fruit even if we seem to be wrong or hopeless.

I would like to bring out the matter of multiplying the five loaves (Mark 6:35-44; 8:1-9) with respect to God's blessing. It is not a matter of how many loaves we have in our hands, but whether or not God has blessed them. (CWWN, vol. 56, pp. 435-436)

Today's Reading

The day must come in which we say to the Lord, "Everything depends on Your blessing. When I bring the loaves before You, whether there are one or two of them or one hundred, Lord, still everything depends on Your blessing." This is a basic matter. How much blessing has the Lord really given us? It does not really matter how many loaves there are. The Lord's blessing nourishes people and gives them life.

One matter is troubling my heart: Do we truly treasure God's blessing?

The Lord wants to bring us to a point where His blessing takes the first place, a point where we have never been. When the Lord brings us to such a point, He will have a way to go on.

If God brings us to the point of seeing that everything in God's work depends upon His blessing, it will bring about a basic change in our labor for God. We would not consider how many people, how much money, or how much bread we have. We would say we do not have enough, but the blessing is sufficient. The blessing meets the need that we cannot meet. Although we cannot measure up to the size of the need, the blessing is greater than our lack. When we see this, the work will have a basic change. In every matter we must look at the blessing more than we consider the situation. Methods, considerations, human wisdom, and clever words are all useless. In God's work we should believe in and expect His blessing. Many times we are careless and damage the work, but this is not a problem. If the Lord gives us a small blessing, we can get through any problem.

I once said to Brother Witness that if we had the Lord's blessing, the things we did right would be right and the things we did wrong would be right as well. Nothing could damage the blessing.

The basic concern today is that we must learn to live in a way that does not hinder God's blessing. Some habits force God to withhold His blessing, and these must be eliminated. Some temperaments keep God from blessing, and these must be done away with. We must learn to believe in God's blessing, rely on it, and eliminate the barriers that prevent us from receiving it.

We must see that the Lord withholds no good thing from us. If the work is not going well, if the brothers and sisters are in a poor condition, or if the number of saved ones is not increasing, we should not use the environment or certain people as an excuse. We cannot blame the brothers. I am afraid that the real reason lies with our harboring of some frustrations to the blessing. If the Lord can get through in us, the Lord's blessing will be greater than our capacity. Once God said to the Israelites, "Prove Me, if you will, by this, ...whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it" (Mal. 3:10). God is still saying this today. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing. If we do not receive blessing, we should say, "Lord, perhaps I am the problem." (CWWN, vol. 56, pp. 436-439)

Further Reading: CWWN, vol. 56, pp. 435-446; Life-study of Ephesians, msg. 2

WEEK 4 – DAY 3

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...

28 And 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.

The first item of the blessings of the New Testament is regeneration (John 3:3, 6; 1 Pet. 1:23). Regeneration is to have a new birth, not merely a restoration or restitution. The second blessing that we enjoy in the New Testament is the divine life (1 John 5:11-12) and the divine nature (2 Pet. 1:4). We must praise and worship the Lord that we have received the life and nature of God. The indwelling Spirit is another New Testament blessing (Rom. 8:9, 16). The Spirit as the ultimate consummation of the processed Triune God lives in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:11). Transformation, which is the metabolic change of our being, is the fourth blessing of the New Testament (2 Cor. 3:18). Our natural being is being transformed into a divine being not by outward change but by an inward, metabolic change by the divine life. Another New Testament blessing is that we human beings can be mingled with God and can be joined to Him as one [1 Cor. 6:17]...Finally, we will be like God and have the same image as God (1 John 3:2), being changed from glory to glory (2 Cor. 3:18) to enter into God's glory (1 Pet. 5:10). (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 209)

Today's Reading

Wherever we go, we must go with the fullness of the blessing of Christ. However, before we can go with the blessing of Christ, we must first experience it ourselves.... As we travel among the churches, let us not take with us doctrines and gifts but the fullness of the blessing of Christ. It is not only a matter of

giving material things, although such communication is a true expression of the reality of Christ. If we have the reality of Christ, we shall pour ourselves out as an expression of our love toward the needy saints. Paul was very wise, giving us a picture of the proper practice of the church life in experience, not in doctrine. With Paul we see the experience of all the riches of Christ. When he came to people with the fullness of the blessing of Christ, it meant that he came to them ministering all the riches of Christ. (Life-study of Romans, p. 360)

God blessed man to be fruitful, multiply, fill the earth, and conquer it (Gen. 1:28)...God is rich and God is rich in blessing, but before the creation of man there was no object to receive His blessing in full. There was no way and no opportunity for God to render His blessing to His creatures in a full way. According to the record of Genesis 1, God did not begin to bless until the time when the living creatures came into being (Gen. 1:22). Yet, only the human life is up to the standard to receive God's blessing in full. After God created man, He was able to see on earth a living creature bearing His image and having His dominion. Immediately God bestowed His full blessing upon man.

Blessing is a good word.... We have prayed many times, "O Lord, bless us." However, if we are to receive God's blessing, we need to meet the qualifications, ...image and dominion. If there is the image of God with God's dominion in your home, you can be assured that the blessing of God will be there. God's blessing always follows His image and His dominion. In other words, God's blessing always follows His expression and His representation.

Blessing always comes with the priesthood and the kingship. If the church is seeking God's blessing, the church must have the priesthood and the kingship. What do the priesthood and the kingship mean? They simply mean God's image and God's dominion. The priesthood is for God's image; the kingship is for God's dominion. (Life-study of Genesis, pp. 105-106)

Further Reading: Life-study of Genesis, msg. 9; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 9

WEEK 4 – DAY 4

Morning Nourishment

Num. 6:24-26 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.

[Numbers 6:23-27 says], “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.” Jehovah charged the priests to bless His people in His name in a threefold way. This was the threefold blessing of Jehovah the Triune God to His people.

Because Jehovah is mentioned three times—once in each part of the threefold blessing—Jehovah is the Divine Trinity. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” p. 271)

Today’s Reading

The blessing in Numbers 6 is neither an Old Testament blessing nor a New Testament blessing. 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. This is God’s eternal blessing.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons. History is filled with cases of people who gained many riches and many material things but who eventually realized that,

without God, it was all vanity. God Himself is our blessing, 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. (Life-study of Numbers, pp. 80, 78)

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. (Num. 6:23, footnote 1)

[The blessing in Psalm 133:3 refers] to 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 132 typifies the church life, in which God enters into His rest and we obtain satisfaction and rest in the habitation of God. Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Psa. 133:3, footnote 3)

Psalm 133 also speaks of the ointment and the dew of Hermon. The ointment and the dew were not omnipresent. On the contrary, they were to be enjoyed only at a particular place. If an Israelite wanted to share in the Lord's commanded blessing, he had to be in the place of oneness. This means that, at least three times a year, he had to make a journey to Mount Zion.

The principle applies today also. If we would be under the Lord's commanded blessing of life, we must be on the ground of oneness...God is neither narrow nor exclusive, but He is definite. He is definite regarding His principle and His economy. God will never act contrary to His definiteness. Verse 3 of Psalm 133 is very definite. Here the psalmist says that there, upon the oneness, the Lord commands the blessing, life forever. In the oneness of brothers dwelling together the oil flows, the dew descends, and God's people enjoy life. If we lose the oneness, we lose the experience of the fine oil, the dew, and the blessing of life. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 248)

Further Reading: Life-study of Numbers, msg. 11; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

WEEK 4 – DAY 5

Morning Nourishment

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Without the one accord all our doings will be in vain. We must realize that the practices in the Lord's recovery are not matters for others to copy. You must have the life. To do anything you need the life. You have to see what the landmark was of the one hundred twenty in the book of Acts. The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord.... If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there. If you really want to practice the proper way to preach the gospel, you need the one accord. Without this key, no door can be opened. The one accord is the "master key to all the rooms," the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 83)

Today's Reading

What we need is to recover this one accord. If we mean business to go along with the Lord's present-day move, we need this one accord. Who is right does not mean anything; we need this one accord. We need to have the same mind and the same will for the same purpose with the same soul and the same heart. Philippians tells us that this matter starts from our spirit (1:27), yet we must

realize that we are not persons of spirit only. We are persons also of the mind, will, purpose, soul, and heart. For us to be in the same one spirit with the same one soul, one mind, and one will is to have the one accord, which is the key to all the New Testament blessings and bequests. Otherwise, we will repeat the pitiful history of Christianity by being another group of Christians repeating the same kind of disaccord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 83)

Ephesians 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ [the Son], who has blessed us with every spiritual blessing [the blessing of the Spirit] in the heavenlies in Christ [the Son].” Ephesians 1:3 is a leading portion of the Word concerning the revelation of the Divine Trinity....In this verse the Father is the source of the divine blessing to us.

Then the Spirit is the nature and essence of the divine blessing. The divine blessing we have received is of a spiritual nature and a spiritual source. The divine Father is the source of this blessing, while the divine Spirit is the nature and the essence of this divine blessing we have received.

Third, the Son is the sphere, the element, and the means of the divine blessing. Within the sphere of the Son, God gave us His divine blessing. Christ is also the element of the divine blessing. An element is a substance, and every substance has its essence with its nature. Wood, for example, is an element. In this element are a nature and an essence. The nature and essence of the divine blessing are of the Spirit, but the very element of this blessing is Christ Himself. When we say that Christ is the element of God’s blessing, we are saying that Christ Himself is the divine blessing. In this divine blessing are the spiritual nature and the spiritual essence. Christ, the Son Himself, is the blessing, the Spirit is the nature and essence of this blessing, and the Father is the source who gives this blessing. (Living in and with the Divine Trinity, pp. 35-36)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” ch. 7; Christ Making His Home in Our Heart and the Building Up of the Church, ch. 12

WEEK 4 — DAY 6

Morning Nourishment

Gal. 3:14 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.

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

The blessing promised by God to Abraham (Gen. 12:3) [is] for all the nations of the earth. The promise was fulfilled, and the blessing has come to the nations in Christ through His redemption by the cross. (Gal. 3:14, footnote 1)

In the gospel 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, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

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...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. (Gal. 3:14, footnote 3)

Today's Reading

The Bible uses the word cup to indicate blessing. The cup of blessing runs over. Psalm 23:5 speaks of the table, the feast, which is Christ with His riches for our enjoyment. Then there is the anointing oil, which is the Spirit. Then there is the cup of blessing, which refers to the Father. The Father is the blessing, even the

source of blessing. Thus, in verse 5 there is the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing. (Life-study of the Psalms, pp. 146-147)

[Concerning the cup, the Lord Jesus said], “This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me” [1 Cor. 11:25]. The bread is of life (John 6:35) and the cup is of blessing (1 Cor. 10:16). This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself. The new covenant, a covenant of full blessing, was established by the Lord’s blood, which He shed on the cross for our redemption (Matt. 26:28).

The blood Christ shed on the cross has become a covenant, and this covenant has become a cup, a portion, which is God Himself as a blessing for our enjoyment. In this covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. In short, 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 eternal, blessed portion. (The Conclusion of the New Testament, pp. 3168-3169)

To eat the bread means to receive the life supply, and to drink the cup means to receive the blessing.

The cup indicates a portion—either a portion of wrath or a portion of blessing. If we are condemned under God’s judgment, the cup is a portion of wrath to us (Rev. 14:10). If we are forgiven and redeemed, the cup is a portion of blessing to us. The Bible does not say that we drink the blood but that we drink the cup. This means that the redeeming blood of the Lord Jesus becomes our cup, our portion.

When we drink the cup, we not only review the redemption of the new covenant but also receive God’s blessing. This blessing is God Himself. Adam’s fall caused man to lose God, but Christ’s redemption brings God back to man. The losing of God in man’s fall was the greatest loss. Now our gaining God back in Christ’s redemption is the unique blessing. The cup as a portion is God Himself as the unique blessing to us. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” p. 20)

Further Reading: Life-study of Galatians, msg. 15; The Conclusion of the New Testament, msg. 327, 333

WEEK 4 — HYMN

On the table of Thy love

Praise of the Lord — Remembrance of Him 223

1. On the ta - ble of Thy love, With the bread, the cup is spread.
By par - tak - ing of these signs, We with Thee are rich - ly fed.
How we thank Thee for this cup, For the cup of bless - ing, Lord,
Cup of Thy Sal - va - tion full, Cup of all Thou dost af - ford.

2. 'Tis the blood Thou shedd'st for us,
That our sins may be forgiv'n;
'Tis the cov'nant made for us,
That Thy blessings may be giv'n.
Thou didst drink the cup of wrath,
Thou hast tasted death for us,
Thus the cup of blessing bought,
As the portion gained for us.
3. In this portion we have God,
Whom we lost thru Adam's fall;
By the shedding of Thy blood,
God becomes our all in all.
In this portion all we have—
Life and peace, redemption sure;
All that God has planned and willed,
In this portion we secure.
4. An eternal portion, 'tis,
Overflowing cup divine;
Heav'nly taste do we enjoy
In this cup of God's design.
Here in love we drink this cup
In remembrance, Lord, of Thee;
Thus in spirit we partake
All Thy work on Calvary.

