

Week Three

The Goodness of the Land—Its Food

MR Hymns: 1166

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

Outline

Day 1

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

9:

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

Day 2

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

- A. In the midst of situations that limit us and press us, we may experience the Lord as a grain of wheat—vv. 24-26a; Rev. 1:9; Acts 16:7:**
1. When we contact the Lord in our limiting and restricting circumstances, we will realize that He is the infinite God who became a finite man and that there is power in Him to bear any kind of limitation—Phil. 4:13.
 2. Christ our life is within us as a grain of wheat to live the life of the incarnated One, the limited One; He is our life to make us willing to be limited and to die and be buried—Col. 1:27; 3:4.
 3. If we contact the Lord, we will experience Him as a grain of wheat, and in Him we will be content with our situation—Phil. 4:11-12.
- B. Paul considered himself the prisoner of Christ Jesus; apparently, Paul was confined in a physical prison; actually, he was imprisoned in Christ—Eph. 3:1; 4:1.**

- C. Eventually, every faithful lover of Christ will be imprisoned not only by Christ but in Christ; the more we love Him, the more we will be in Him to such an extent that He becomes our prison where we can enjoy Him to the uttermost—Phil. 4:4.

Day 3

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

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

Day 4

V. The good land is a land of vines, typifying the sacrificing Christ, the Christ who sacrificed everything of Himself, and out of His sacrifice He produced new wine to cheer God and man—Deut. 8:8; Judg. 9:13; Psa. 104:15a:

- A. Christ is the wine-producer, sacrificing Himself to produce wine to cheer God and others; if we contact the Christ typified by the vine and experience His sacrificing life, He will energize us to live a life of sacrifice, producing wine to make God and others

happy—Rom. 12:1; Eph. 5:2; 2 Cor. 1:24.

B. In ourselves we are not able to live a life of sacrifice, for our life is a natural life, a selfish life—Job 2:4; Matt. 16:25:

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

Day 5

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

A. Paul is a pattern of one who experienced and enjoyed the sweetness and satisfaction of Christ as his supply—Phil. 1:7, 18-19; 2:17-18; 3:1; 4:4, 10-13.

B. Although Paul’s desire was to depart and be with Christ, he was willing to remain in the flesh for the sake of the saints’ progress and joy of the faith—1:21-26:

1. Through Paul as a channel, the saints could experience Christ and have the progress and joy of the faith—v. 25.
2. Today there is an urgent need for channels of supply; if the saints are to experience Christ, someone must serve as a channel of supply.

C. Paul was a partaker of grace, and he rejoiced in the Lord greatly; he was happy in the Lord, and his happiness did not diminish as time went by—v. 4; 2:2; 3:1; 4:4, 10.

D. Through the Body Paul received the bountiful supply of the Spirit of Jesus Christ; grace is God in Christ as our enjoyment conveyed to us through the bountiful supply of the Spirit of

Jesus Christ—1:19; 4:23.

Day 6

VII. The good land is a land of pomegranates, typifying the fullness of life, the abundance and beauty of life, and the expression of the riches of life—Deut. 8:8; Exo. 28:33-34; 1 Kings 7:18-20:

- A. Pomegranates and golden bells were on the bottom part of the high priest's robe, which signifies the church—Exo. 28:33-34.**
- B. The church should be full of life in her humanity; this is the significance of pomegranates made of linen.**
- C. The church has humanity for the expression of the fullness of life and also divinity for the sounding of the golden bells:**
 - 1. The fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity (the golden bells)—v. 35.
 - 2. We first have the expression of the fullness of life and then the sounding of the golden bells, that is, the speaking from the divinity of the church.
 - 3. The beauty of life expressed in our humanity and the divine sounding from the golden bells are signs of a proper church life.
- D. The two hundred pomegranates surrounding the capitals at the top of the pillars in the temple signify the expression of the riches of life—1 Kings 7:18-20; 2 Chron. 3:15-16; Jer. 52:22-23; Rev. 3:12:**
 - 1. Those who judge themselves (bronze) and regard themselves as nothing will be able to bear responsibility in full in the midst of an intermixed and complicated situation (nets of checker work and wreaths of chain work) because they live not by themselves but by faith in God (lily work); thus, they express the riches of life two hundredfold (pomegranates)—1 Kings 7:15-22.
 - 2. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:
 - a. The expression of the riches of life is eternally complete, in the freshness of resurrection, and in the Spirit.
 - b. The fact that four of every one hundred pomegranates were hidden

indicates that our natural being, our natural life, and our self must be concealed.

c. When our natural being disappears, we have the ninety-six pomegranates, the rich expression of the life of Christ in the reality of the spiritual air.

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

A. The olive tree's oil, typifying the Holy Spirit, is used to honor God and man—Judg. 9:9; cf. 1 Sam. 2:30:

1. We cannot serve the Lord or help others without the Holy Spirit—Acts 6:3.
2. In order to serve the Lord and help others, we must be filled with the Spirit; only when we are filled with the Spirit can we honor God and honor others.

B. When we minister Christ to others, supplying them with oil, we are supplying them with God (gold)—Zech. 4:11-12:

1. We all should be olive trees emptying God from ourselves into others.
2. In this way oil will be provided to the needy ones by those who are olive trees out of which God is flowing.

C. As Christians, we are olive trees, not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree—vv. 11-12:

1. Although Christ is the unique olive tree, out from Him many branches, many shoots, have issued forth; these branches, or shoots, are the many olive trees on earth today.
2. As branches of Christ, the unique olive tree, we need to supply others with oil, that is, with the Spirit, so that they may be enlivened for God's unique testimony.

WEEK 3 — DAY 1

Morning Nourishment

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

Deut. 11:12 It is a land which Jehovah your God cares for; always the eyes of Jehovah your God are upon it, from the beginning of the year even to the end of the year.

[The allotted portion in Colossians 1:12] refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance (Josh. 14:1). The New Testament believers' inheritance, their allotted portion, is not a physical land; it is the all-inclusive Christ. He is the allotted portion of the saints as their divine inheritance for their enjoyment. (Col. 1:12, footnote 2)

Because we are practically joined to Christ as the reality of the good land and are enjoying His riches..., God's eyes are upon us continually, causing us to enjoy God's presence and making us the object of His care. (Deut. 11:12, footnote 1)

Today's Reading

The good land is a land flowing with milk and honey. Can you tell to which life the milk and the honey belong? Do they belong to the animal life or to the vegetable life? Notice how the Holy Spirit arranges them in the Word. In Deuteronomy 8:8 the honey is put with the plants: the wheat, the barley, the vines, the fig trees, the pomegranates, the olive trees, and then the honey. And in Deuteronomy 32:14 the milk is put with the animals: the cattle, the flock, the milk, and the butter.... For the most part, honey has to do with the plant life. It is derived mostly from the flowers and the trees. Of course, a part of the animal life is involved—that little animal, the bee. Without the flowers we cannot have honey, and without the bees we cannot have honey either. We must have flowers, and we must have bees. These two cooperate; these two lives are mingled together, and honey is

produced.

What about the milk? We can say that the greater part of milk belongs to the animal life. But indeed it is the product of both the animal life and the vegetable life. If we do not have the pasture, if we do not have the grass, even though we have the cattle and the flock, we cannot have milk and butter. Which is the better food: the milk or all the fruit of the trees—the vine, the fig, the pomegranate, and the olive?... I believe we all realize that milk is better than all the fruit of the vegetable life. Why? Because with both milk and honey, we enjoy the mingling of two kinds of life. You see then that both these items are of the vegetable and of the animal lives.

What is the meaning of this? What aspects of the life of Christ do the milk and the honey portray? When you enjoy Christ as the wheat, the barley, the vine, etc., and at the same time you enjoy Him as the bullock and as the lamb, you will realize that the Lord is so good, that the Lord is so sweet and so rich to you, just as milk and honey. Especially when you are weak in spirit and you come to the Lord to experience and apply Him, you sense that He is the milk and the honey. You sense the riches and the sweetness of the life of Christ—the goodness of milk and the sweetness of honey. Christ is so good. Christ is so sweet. He is a land flowing with milk and honey. This experience is produced from the two aspects of the life of Christ, the generating and the redeeming life. The more you realize Him as the wheat and the barley and so forth, and at the same time as the cattle and the flock, the more you will enjoy Christ as milk and honey.

How rich Christ is to us! We must have such an adequate and full experience of Him...as so many kinds of food. We must enjoy Christ to such an extent that the life within us may be matured. Then there will be a building for the Lord and the warfare with the enemy. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 247-248)

Further Reading: Life-study of Deuteronomy, msg. 9; CWWL, 1977, vol. 3, "The Ultimate Significance of the Golden Lamp-stand," ch. 5; CWWN, vol. 23, "The Song of Songs," pp. 71-72

WEEK 3 — DAY 2

Morning Nourishment

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.

Eph. 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles.

4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called.

What aspect of Christ does wheat represent? From John 12:24 we can see that the Lord is a grain of wheat falling into the earth to die and to be buried. The wheat represents Christ incarnated. Christ is God incarnated as man to fall into the earth—to die and to be buried. This is the wheat. It typifies the Christ who was incarnated, the Christ who died, and the Christ who was buried. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 232-233)

Today's Reading

Let us consider the experience of wheat. Brothers and sisters, whenever you are put into a situation by the Lord's sovereignty in which you are limited, in which you are pressed, you may experience the Lord as wheat. When in the midst of that limiting and pressing situation you contact the Lord, He is just as a grain of wheat to you. Immediately upon contacting Him, you can be completely satisfied with your situation and your limitation. That life which is Christ Himself within you is a grain of wheat. It is the life of the little carpenter, the incarnated One, the limited One. When you are in a certain environment in which you are restricted and suppressed, if you have a living touch with Christ, you will say, “O Lord, You are the infinite God, but You did become a finite man. There is power in You to suffer any kind of limitation.” You will experience Christ as the wheat.

To many of us in many circumstances, the Lord Jesus is just as a grain of wheat. The more we experience Him, the more we realize that He is such a One. He lives in us. He is our life to make us willing to be limited, willing to die, willing to be buried, willing to be nothing.

Do you have this experience? What kind of experience do you have? Do you quarrel with your wife or your husband? If so, you are finished with Christ. You must experience Him in such a rich way. You must experience Him both as the living water and as the grain of wheat. If you would look to the Lord when you are so limited and perplexed, I am sure He will show you that He has been limited, put to death, and buried. He will show you that as such a One He lives in you. He will sustain you that you might be limited. He will support you that you might be put to death and buried. He will energize you to such an extent and strengthen you to be such a person. Then you will experience Christ as a grain of wheat. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 234-235)

The apostle Paul considered himself the prisoner of Christ [Eph. 3:1]. Apparently he was confined in a physical prison; actually he was imprisoned in Christ. On the basis of such a status, the status of his actual living as a prisoner in Christ, he besought the saints.... His status as the prisoner of the Lord demonstrated his walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did.

Later, in 4:1 Paul refers to himself as "the prisoner in the Lord." Christ was Paul's prison. One day, the very Christ whom you love will become your prison. Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ. The more you love Him, the more you will be in Him. Eventually, you will be in Him to such an extent that He will become your prison.... Here you enjoy Christ to the uttermost. (Life-study of Ephesians, pp. 242-243)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 4; Life-study of Ephesians, msg. 28

WEEK 3 — DAY 3

Morning Nourishment

Lev. 23:10 ...When you...reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest.

1 Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?

In the land of Canaan the barley always ripens first.... When the harvest time came, the firstfruits of the harvest had to be offered to the Lord [cf. Lev. 23:10], and the firstfruits were clearly the barley....The firstfruits of the harvest typify Christ as the firstfruits of resurrection [cf. 1 Cor. 15:20].... Barley represents the resurrected Christ.

Jesus fed the five thousand...with five loaves made of barley.... As barley loaves, they could feed five thousand people with twelve baskets of broken pieces left over. This is resurrection. Christ can only be rich to us in His resurrection. In His incarnation He is exceedingly limited, but in His resurrection He is so very rich. There is no limit to Him as the resurrected Christ....There were five loaves, but in effect there were countless loaves. There was enough to feed five thousand, not counting the women and children, and the remains alone—twelve baskets full—were more than the original five loaves. This is barley. This is Christ in His resurrection. Christ in His resurrection can never be limited. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 233-234)

Today's Reading

Although your portion is seemingly so small and the demand is so great, you must realize that what you have is nothing less than the resurrected Christ. You can do all things in Him who empowers you, because He is resurrected and knows no limit. Apply Him.

When you come to the meeting with the brothers and sisters, you must realize your responsibility. You must share in the meeting with others. You must give some thanks and praise; you must offer some prayer. This is your responsibility.... In yourself you are weak, but in Christ you are not weak....Yes, you have nothing, but in Christ you have everything. You say, "Oh, I am too poor!" Yes, you are poor in yourself, but you are not poor in the resurrected Christ. Remember that Christ is the barley in you. When you come to the meeting, apply Him as the one loaf of barley to feed all the others by your prayer or by your testimony....You must learn to apply Christ; you must make use of the Christ you have.

Jesus said to His disciples, "You give them something to eat" (Matt. 14:16). The disciples said, "There is a little boy here who has five barley loaves and two fish; but what are these for so many?" (John 6:9). The Lord replied, "Bring them here to Me" (Matt. 14:18). As long as they are barley loaves, as long as they are something of the resurrected Christ, that is good enough; that will meet the situation, and there will be a surplus.

If you will take my word, believe in the resurrected Christ, and apply Him, you will find that the remainder abiding in you is more than that with which you started. This is the barley. This is not just a teaching but something for us to experience and apply every day in every situation. Apply the resurrected Christ, the unlimited, inexhaustible One. Tell Him, "Lord, I cannot meet the need; I cannot face the situation. But how I praise You, You can. I go ahead trusting wholly in You, counting wholly upon You."

[Experiencing Christ's resurrection] not only causes you to know Christ inwardly as the wheat and as the barley, but by this experience you become a grain of wheat; you become a loaf of barley. Then you are food for others. You are able to feed others by what you have experienced. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 237-238)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 5

WEEK 3 — DAY 4

Morning Nourishment

Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

Now let us see something concerning the trees. The first is a vine tree. What does the vine represent?... In one sense it depicts the sacrificing Christ, the Christ who has sacrificed everything of Himself. But this is not the main point. The main significance is that out of His sacrifice He produced something to cheer God and man—new wine [cf. Judg. 9:13]. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 239)

Today's Reading

Sometimes under the Lord's sovereignty we are put into a certain situation in which we must sacrifice ourselves to make others happy and the Lord happy. When in this situation we come to contact the Lord, it is then that we experience Him as the wine-producing vine; we experience Christ as the One who gives cheer to God and cheer to others. Out of this experience we become the vine; we become the producer of something that cheers both man and God....There are different aspects of Christ to meet every need in every situation. Christ is so rich.... [He is] one that produces happiness for God and happiness for others....Christ as a wine producer [and] as the sacrificing Lamb lives in you, energizing you to sacrifice yourself for others to bring them cheer.

Several years ago when I was in Taipei, Taiwan, a good number of brothers and sisters came and stayed with us to receive some spiritual help. One sister among them was always murmuring, always complaining. When she took a bath, the water was not hot enough; when she ate a meal, the food was too cold. All day long it was, “Why this?” and “Why that?” She gave

all of those who were living with her a headache.... She had never learned how to apply the sacrificing Christ to her situation. She herself was not a happy person, and she did not make anyone else happy. She was short of wine. She had no experience of Christ as the wine producer, sacrificing Himself to produce wine for others and for God.

You should be a person who is drunk and crazy with Christ. You should be able to say, "I am so happy, Lord, I am so happy. I do not know what selfishness means; that is a foreign language to me. Day by day I am drinking the wine of Christ."

The most happy person is the most unselfish one. The most selfish people are always the most miserable....The sacrificing one is the happy one. How can we sacrifice? We have no energy to sacrifice, for our life is a natural life, a selfish life. Only the life of Christ is a life of sacrifice. If you contact this Christ and experience His sacrificing life, He will energize you, He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunk with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. All of those who contact you will be happy with you, and you will bring cheer to God.

What must be done to the grapes to make them wine? They must be pressed. To make God and others happy, you must be pressed. You rejoice to learn that Christ is the barley, the resurrected Christ within you, and that He is enough to meet every situation. You say Hallelujah! But do not say Hallelujah too easily, for immediately following the barley is the vine. The grapes must be pressed to bring cheer to God and man. You too must be pressed. The more you drink the wine of Christ, the more you will realize that you must be pressed. You must be broken in order to produce something in the house of the Lord to make others happy. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 239-240)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 5

WEEK 3 — DAY 5

Morning Nourishment

Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?

Phil. 1:22 But if I am to live in the flesh, if this to me is fruit for my work, then I do not know what I will choose.

Judges 9:11 tells us that the fig tree represents sweetness and good fruit. It speaks of the sweetness and satisfaction of Christ as our supply. The sweetness and satisfaction of the Lord is our supply. The more we are pressed, we may be sure, the more we will be satisfied. The pressure only causes us to realize His sweetness and His satisfaction. This is Christ as the fig tree. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 241, 243)

Today's Reading

Paul's use of the word fruit [in Philippians 1:22] indicates that his work was actually his living. When Paul wrote to the Philippians, he was living in prison; he was not working. This indicates that his living was his work. From such a living work, fruit would come forth. The fruit of this work was Christ lived out, magnified, and ministered to others. The fruit of Paul's work was thus the transfusion of Christ into others.

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

There need to be some members to function as channels through which others may enjoy Christ and grow in life.... Because Paul was this kind of member, he chose to remain and continue with the saints for their progress and their joy in the faith so that they could glory in him in Christ. If the saints are to experience Christ, there is the need for someone to serve

as such a channel. In certain countries there is no way for people to experience Christ because there is not even one person in that country who truly lives Christ and magnifies Him. As a result, the believers there have no way to enjoy Christ. There is a great need for people like Paul. When Paul was alive, many could experience Christ and have the progress and joy in the faith. (Life-study of Philippians, pp. 59, 63-64)

We come now to...the pomegranates. What do they represent?...When you see a ripe pomegranate, you immediately realize the abundance and the beauty of life. When you enjoy and experience Christ as the wheat, as the barley, as the vine, and as the fig tree, the beauty of Christ is about you, and the abundance of the life of Christ is with you. This is the experience of Christ as the pomegranate.... When others touch you, they will sense the loveliness and attractiveness of Christ, and an abundance of life will be imparted to them. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 243)

The hem [of the high priest's robe] is a sign of fullness, and the fullness of Christ is the church. Therefore, the pomegranates and bells on the hem must be matters related to the church. The pomegranates and bells...were the bottom part of the robe, which... signifies the church [Exo. 28:33-34]. The pomegranates were made of linen signifying humanity, and the bells were made of gold signifying divinity.... Fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity, as signified by the golden bells. The proper speaking of the church always comes from her divinity... .We all need to learn to be little bells uttering a sound that has its source in divinity, not humanity. (Life-study of Exodus, pp. 1441-1442)

Further Reading: Life-study of Philippians, msg. 7; Life-study of Exodus, msg. 130; Life-study of Genesis, msgs. 83-84

WEEK 3 — DAY 6

Morning Nourishment

Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

Zech. 4:12 And I answered...and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

The olive tree, we know, is the tree that produces olive oil. This is the last item of the foods that we may classify as vegetables. Why has the Spirit put this one last? We have read Zechariah 4:12-14. In that passage there are two olive trees before the Lord, which, the Lord explains, are the two sons of oil. We must realize that Christ is the Son of oil; Christ is the man anointed with the Holy Spirit of God. God poured upon Him the oil of gladness. He is a man who is full of the Holy Spirit; He is the olive tree, the Son of oil. If we enjoy Him as the wheat, as the barley, as the vine, as the fig tree, and as the pomegranate, we will certainly enjoy Him as the olive tree, which means that we will be filled with the Spirit. We will be full of oil, and we will become an olive tree. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 243-244)

Today's Reading

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

Spirit. We will be truly able to honor God and others.

I like the word honor. We must not only honor God but also honor others. Do not think it is a light or superficial matter. Do you realize that whenever you go to contact a brother or a sister, you are going to honor him? By what will you honor him?—by your self, by your natural life, by your old man, by your worldly knowledge? You can honor him only by the Holy Spirit. But you have to be filled with the Holy Spirit. You have to be a son of oil. You have to experience Christ as the olive tree. Now you can realize why the Holy Spirit has made the olive tree the last item. When you have experienced Christ as all the other items and have reached this point, then you are full of the Holy Spirit. Then you can honor God, and you can honor others.

If anyone comes to fellowship with you in the Holy Spirit, you are truly honored by that one. That person through the Holy Spirit bestows true honor upon you. Only when we are filled with the Holy Spirit can we honor others. Otherwise, whatever we say, whatever we do, will simply dishonor them. If we can talk with them only about the world situation and about this and that, we are heaping dishonor upon them. In all your contacts with others, can you say that by the Lord's mercy and grace and by the Holy Spirit you honor them? Or do you dishonor them with so many things? To honor others, we must be filled with the Holy Spirit.

Whether or not we are filled with the Spirit to honor God and others depends very much upon how we enjoy and experience Christ day by day as the wheat, the barley, the vine, the fig tree, the pomegranate, and then the olive tree. If we pass the first five items, we will surely come to the sixth, the olive tree. We will be a son of oil, a saint full of the Holy Spirit. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 244-245)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 6

<< **WEEK 3 — HYMN** >>

Hymns, #1164 Jesus, the all-inclusive land

Experience of Christ — As the Good Land

**1 Jesus, the all-inclusive land,
Is everything to me:
A Christ of brooks, of depths and streams,
And fountains bubbling free.
Springing from valleys and from hills,
Flowing till every part He fills,
He waters us—how glorious—
By His life!**

**2 Jesus is now the land of wheat—
Incarnate, crucified.
But resurrection life is He
By barley signified.
He is a land of figs and vines—
Blood of the grape, the cheering wine.
With such supplies He satisfies—
Christ our land!**

**3 O what a rich, abundant Christ:
Our pomegranate true,
The olive tree whose oil is now
Anointing us anew.
Rich milk and honey He doth bring,
Sweet, satisfying, nourishing.
Our Christ is such; He is so much!
What a Christ!**

**4 In our good land we eat the bread—
There is no scarcity.
We never lack one thing in Him,
So rich, so full is He.
He is a land so vast, immense;
He is complete in every sense.
How He expands—land of all lands—
In our heart!**

**5 Christ is a land of iron stones,
Whence comes authority.
We must dig out this solid Christ
To bind His enemy.
Then we must through the sufferings pass
To be refined as burnished brass.
With iron bind, as brass refined,
Is our need.**

**6 Lord, how we bless Thee for this land,
The all-inclusive Christ!
We've eaten Him, we're filled with Him,
O how He has sufficed!
Teach us to labor constantly
Upon this vast reality;
This is our joy, this our employ—
Christ our land!**