

## Week Six

# **Life in the Land and the Issue of the Land— the Church as the Temple, the Dwelling Place of God, and as the City, the Kingdom of God**

EM Hymns: 864

Scripture Reading: Deut. 12:11; 14:22-23; 16:15-17; 1 Cor. 14:26;  
12:11, 15-17; Eph. 3:8, 18; 1:22-23; 2:21-22; 2 Cor. 2:10; Exo.  
33:14; Psa. 27:4; 46:4-5

### Outline

#### Day 1

- I. We need to see how to live a life in the eyes of God that will enable us to enjoy the all-inclusive Christ typified by the good land—Col. 1:12; 2:6-7.
- II. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the temple, the house, of the living God—1 Cor. 3:16; 1 Tim. 3:15:
  - A. God's will is for us to enjoy Christ—Heb. 10:5-10; 1 Cor. 1:9.
  - B. We must seek to enjoy Christ and experience Him in every situation—Phil. 3:7-14.
  - C. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-17:

1. We must produce enough of Him so that there will be a surplus remaining for the poor and the needy, for the priests and the Levites, and with the best for the Lord Himself—15:11; 18:3-4; 12:11.
2. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.

## **Day 2**

### **III. If we want to be overcomers, we need to labor on Christ as our good land, to gain Christ as our enjoyment:**

- A. Every morning we must consecrate ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.
- B. Every day we need to spend time to be with the Lord privately and secretly to have intimate fellowship with Him—Matt. 14:22-23; 6:6; Exo. 33:11a.
- C. We need to enjoy the Lord in the Word every day early in the morning to have a new start of each day—Psa. 119:147-148.
- D. We need to deal with sins thoroughly so that there is nothing between us and the Lord—1 John 1:7, 9; cf. Ezek. 1:22, 26.
- E. We need to maintain our fellowship with the Lord moment by moment, living a life of prayer—2 Cor. 13:14; Phil. 4:6-7; Lam. 3:55-56; cf. Matt. 11:25-26.
- F. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.
- G. We should redeem the time to be filled in spirit by rejoicing always, praying unceasingly, and giving thanks in everything—Eph. 5:18; 1 Thes. 5:16-19.

## **Day 3**

### **IV. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have enjoyed**

**and experienced—Deut. 14:22-23:**

- A. The true worship of God by His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored.**
- B. We should always have something to speak in all the meetings as a freewill offering to God and to the attendants—1 Cor. 14:26:**

1. Before coming to the meeting, we should prepare ourselves for the meeting with something of the Lord, either through our experience of Him or through our enjoyment of His word and our fellowship with Him in prayer—cf. Rev. 1:20.
2. After coming into the meeting, we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up—1 Cor. 14:31-32.

**V. Day by day and hour by hour we need to enjoy the marvelous, wonderful, immeasurable, unlimited, and all-inclusive riches of Christ as the good land—Eph. 3:8:**

- A. In 2 Corinthians the good land flowing with milk and honey is Christ Himself as the embodiment of the processed Triune God, given to us as the divine grace for our enjoyment—1 Cor. 5:7; 10:3-4; 2:14-15; 3:1; cf. 2 Cor. 1:12; 12:9; 13:14:**

1. In order to experience the riches of Christ as the good land, we must be dominated, governed, directed, moved, and led by our spirit—2:13.
2. In order to experience the riches of Christ as the good land, we must live in the person, the presence, the face, of Christ—v. 10; 4:6-7; 3:16-18; 12:2a:
  - a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.
  - b. Because Paul lived in the person of Christ, he experienced Christ as changelessness (2 Cor. 1:17-20), as meekness and gentleness (10:1), as truthfulness (11:10), as power (12:10; 13:4), as grace (v. 14), and as the One speaking in him (v. 3; cf. 2:17).
3. We receive Christ as grace, the reality of the good land, through the breaking and constituting work of the Holy Spirit, whereby our inner being

is rebuilt with the Divine Trinity—12:7-10; 13:14.

## **Day 4**

- B. At the stage of our experience in which we are enjoying Christ as the all-inclusive land, Christ is unlimitedly great to us; He is a good and spacious land, whose dimensions are the breadth, the length, the height, and the depth—Exo. 3:8; Eph. 3:18:**
1. Christ's dimensions are the dimensions of the universe—cf. Col. 1:16-17.
  2. To apprehend the dimensions of Christ, we need all the saints.
  3. Our experience of Christ must become three-dimensional, like a cube:
    - a. In our experience of Christ we must go back and forth and up and down so that eventually our experience of Him may be a solid “cube”; when our experience is like this, we cannot fall or be broken.
    - b. Both in the tabernacle and in the temple, the Holy of Holies was a cube of ten and twenty cubits respectively—Exo. 26:2-8; 1 Kings 6:20.
    - c. Christ is the universal cube, and the church life today is also a cube.
    - d. Eventually, the entire New Jerusalem will be the Holy of Holies as an eternal cube, twelve thousand stadia in three dimensions—Rev. 21:16.

## **Day 5**

**VI. The issue of our enjoyment of the all-inclusive riches of Christ as the good land is the church as the temple, the dwelling place of God, and as the city, the kingdom of God—Eph. 2:21-22:**

- A. The land with its temple and city is the center of God's plan:**
1. The land is Christ Himself, and the temple and the city are the fullness of Christ, the church, which is His Body—1:22-23; 2:21-22.
  2. The temple is for the expression of God, and the city is for the dominion of God; this fulfills God's eternal purpose—Gen. 1:26.
- B. When we enjoy Christ personally in our daily life for our collective enjoyment of Him in our meeting life, God is among us, and we are His dwelling place and His kingdom:**
1. When we enjoy Christ to such an extent, the church meeting will be filled

with God, and all its activities will convey and transmit God to people that they may be infused with God—1 Cor. 14:25.

2. When we enjoy Christ to such an extent, we will submit to one another, and the authority of Christ will be among us—Eph. 5:18, 21; 1 Pet. 5:5.

## **Day 6**

### **C. The main aspects of God's house, His dwelling place for His expression, speak of God's presence (God's house signifies Christ, the church, the New Jerusalem, and our spirit):**

1. God's house is the place of God's presence, which is God's glory (Psa. 26:8; 29:9), God's beauty (27:4, 8), and God's riches (36:8-9).
2. God's house is the place of revelation and God's answer—73:16-17; 3:4; 18:6.
3. God's house is our hiding place—27:5; cf. 31:20; 84:3.
4. God's house is the place where we may be planted, flourish, and bear fruit—92:13-14.
5. God's house is the place of springs—87:7.
6. God's house is the place where we are strengthened—68:35; 96:6.
7. God's house is the place where we are mingled with God—92:10.
8. God's house is the place where God is our portion—73:26.

### **D. The main aspects of God's city, His kingdom for His dominion, speak of God's authority:**

1. God's city is a strong city, the city of the great King—31:21; 48:2.
2. There is a river with gladdening streams in God's city—46:4-5.
3. God is known in her and is a high retreat in her—48:3.
4. She is a terror to the enemy—vv. 3-6; 76:2-3.
5. She is the perfection of beauty—50:2.
6. She is the goal of God's good pleasure—51:18.
7. The thrones of judgment are set in God's city—122:5.
8. The Lord blesses others out of her and is blessed out of her—134:3; 135:21.

### **E. The ultimate issue of our enjoyment of Christ as the land is the divine-human incorporation of the processed Triune God with His regenerated, transformed, and glorified tripartite people as**

**the eternal dwelling place and kingdom of God—Rev. 21:3, 22;  
22:5.**

## **WEEK 6 — DAY 1**

### **Morning Nourishment**

Deut. 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose:...And they shall not appear before Jehovah empty-handed.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

We must till our spiritual ground; we must sow the spiritual seed; we must water the spiritual plants—all the time. We cannot rely upon others to do it for us; we must do it ourselves, or it will never be done. Sisters, have you pray-read the Word this morning? Brothers, how many times have you contacted the Lord today? This is the situation. We do not cultivate Christ. We have a very rich land, but we do not work on it, so there is no produce. We are indeed rich in resource but poor in produce. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 344)

### **Today's Reading**

The Lord told His people that they must come together to worship Him at least three times a year: at the time of the Passover, at the time of Pentecost, and at the Feast of Tabernacles. And He told them that whenever they come together, they should in no wise come with their hands empty. They must bring something in their hands to Him, something of the produce of the good land. If they were lazy and did not work on the land, not only would they be unable to bring anything to the Lord, but they would have nothing to satisfy themselves; they would be hungry.

Whenever we come to the meetings, whenever we come to worship the Lord, we should not come with our hands empty. We must come with our hands full of the produce of Christ. We have to labor on Christ day by day so that we produce Him in mass production. We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so

that there will be a surplus remaining for others, for the poor and for the needy: “You must open your hand to your brother, to the poor one with you and to the needy one with you in your land” (Deut. 15:11). There must also be a surplus to meet the needs of the priests and the Levites...(18:3-4). And above all, the best of the surplus must be reserved for the Lord: “Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah” (12:11). When they harvested the field, they were to reserve the firstfruits for the Lord. When the cattle were brought forth, the firstborn were for the Lord. We must labor diligently, not only to bring forth enough to satisfy our own needs but also to acquire a surplus to meet the needs of others, with the best reserved for the Lord. Then we will be acceptable to the Lord, and He will be pleased with us.

This is the life in the good land. It is a life in which we are continually laboring on Christ, in which we are producing Him in a mass way. We are reaping so much of Christ that we are fully satisfied, and beyond that we have a surplus to share with others and to worship God. To worship God with Christ does not mean to worship Him individually but to worship Him collectively with all the children of God by enjoying Christ with one another and with God. When you come, you bring something of Christ. When he comes, he brings something of Christ. Everyone brings a portion of Christ from his laboring on Him, and there is a rich enjoyment of Christ, not only by all the saints but most of all by God, to whom the best is offered. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 344-345)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” chs. 15-16

## **WEEK 6 — DAY 2**

### **Morning Nourishment**

Psa. 119:147-148 I anticipated the dawn and cried out; I hoped in Your words.  
My eyes anticipated the night watches, that I might muse upon Your word.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

We...must abide in the fellowship with the Lord daily and hourly (1 John 1:6; 2 Cor. 13:14)...We should not be away from Him but present in His fellowship. There should be no absence in our fellowship with the Lord. Daily and even hourly we need to be such persons. If I were not such a person, it would be hard for me to speak in the Lord's ministry. My speaking depends upon my continual and present fellowship with the Lord. Why can we not speak in the meetings? Maybe we have been absent from the Lord's fellowship for three days because we had a quarrel with our spouse. Because of this quarrel, we have been put away from the Lord's fellowship. If we are going to speak for the Lord, we have to recover our fellowship with Him by confessing our sin and by making an apology to our spouse. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 174-175)

### **Today's Reading**

We must also be praying persons. We should pray unceasingly all the day long. This means that we have to call on His name. We need to call "O Lord." Do not think that such a short calling means nothing. It means a lot. While we are working in an office, teaching a class, or doing any task, we can call "O Lord Jesus."...By calling on the name of the Lord, we can pray unceasingly. For us to be the speaking ones in our meetings, we must be praying persons.

We also must enjoy the Lord in the Word every day early in the morning to have a new start each day (Psa. 119:147-148). According to God's principle in His creation, He ordained to have a new year, a new

month or a new moon, and a new day. Within every year we can have three hundred sixty-five new starts. If we failed for three hundred sixty-four days, we still have one more opportunity to have a successful day. We may have failed today, but thank the Lord tomorrow is still here waiting for us. Tomorrow morning we will have another chance to have a new start. Within every twenty-four hours, there is a new chance for us to have a new start and be renewed.

To have a new start is not hard. It is so easy. Just rise up a little earlier and say, "O Lord Jesus. O Lord Jesus." You do not need to shout loudly and bother others. Just say, "O Lord Jesus." To say this makes a big difference. Sometimes I forgot to call on the Lord immediately after I woke up. That became a big loss to me. As soon as I realized this, I said, "Lord Jesus, forgive me for forgetting You."

Then we need to pray-read a short portion of the Word, anywhere from two to four verses. We can enjoy the Lord with His Word and in His Word through pray-reading. We should do this every day in the morning to have a good, new start....We do not need to spend a long time to enjoy the Lord in the Word early in the morning. Ten to fifteen minutes is sufficient to get nourished and have a good start of a new day. We need to practice this.

We also must be ones who deal with our sins thoroughly (1 John 1:9). We must be sin-dealing people. We should not tolerate sin in any way....Before cleaning a room, we may not realize how dirty it is. The more thoroughly that we clean it, the more dirt we will find. We must allow the Lord to search us and cleanse us thoroughly. We must deal with our sins and faults, making a thorough confession to the Lord in His light. When we confess our sins, the Lord forgives us, and His blood cleanses us continually (vv. 7, 9). (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 175-176, 180-181)

Further Reading: CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4

## **WEEK 6 — DAY 3**

### **Morning Nourishment**

2 Cor. 12:9-10 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me. Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

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.

In 2 Corinthians we see a group of people who have attained to the uttermost to fulfill God's purpose....Although the term of the good land is not used in this book, spiritually speaking, we can see the good land in 2 Corinthians. The good land in this book is Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment. In this book we see some persons who possessed Christ as their God-given portion. These persons entered into the land promised and given by God, and they were enjoying this land, which is Christ Himself. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 198)

### **Today's Reading**

[A] good example of grace is in 2 Corinthians 12. In verses 7 through 9 Paul said, "There was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up. Concerning this I entreated the Lord three times that it might depart from me. And He has said to me, My grace is sufficient for you." We might think that if the thorn were taken away, that would be a real grace. If we had some illness, we might ask the Lord to heal us, to take away our illness. If our illness were gone the next day, we would be excited, praising the Lord for His grace. But this is not the grace mentioned in 2 Corinthians. The

grace that Paul experienced was related to a thorn in the flesh which troubled and buffeted him all the time. The Lord was not willing to take the thorn away but told Paul that His grace was sufficient. If we were Paul, we might have argued with the Lord: “Lord, if Your grace is sufficient, it has to be sufficient to take the thorn away.” However, if the thorn is taken away, we could never experience the sufficient grace. We could never taste how sufficient this grace is. The grace mentioned here is not something done by the Lord or given by the Lord. It is simply the Lord Himself within us, supporting us, energizing us, and strengthening us to face the trouble, to meet the situation. This is a living grace, a real grace, and is nothing less than Christ as the very embodiment of the fullness of the Godhead (Col. 2:9) for our enjoyment.

God assigned one co-worker another co-worker who was peculiar and troubling to him. He asked the Lord many times to be gracious and merciful to him so that he would not have to work with this brother. After many years, there was no answer to this prayer, no taking away of his fellow worker. Eventually, this brother was subdued by the Lord and realized that he had to accept this “thorn.” Then he prayed, “Lord, how I thank You for this precious, dear ‘thorn’ upon me. Through this I can experience You more and more as my grace.” He learned the lesson of how to enjoy the living Christ as grace, the embodiment of all the fullness of the Godhead within him for his enjoyment.

Out of the enjoyment of Christ Himself as grace comes forth the Body of Christ. The Body of Christ cannot come forth, cannot be brought into our practical experience, by teachings alone. The practical life of the Body of Christ could only come forth out of the enjoyment of Christ as the grace of God. The more we enjoy Him, the more we will possess of Him. Out of this possession of Christ as our grace, the practical church life will be produced. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 199-201)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” chs. 4, 10

## **WEEK 6 — DAY 4**

### **Morning Nourishment**

**Exo. 3:8** And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

**Eph. 3:18** May be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

The dimensions of Christ are the breadth, the length, the height, and the depth. These dimensions are the dimensions of the universe....Now the very dimensions of the universe are also the dimensions of Christ.

In our experience of Christ, we firstly experience the breadth of what He is, and then we experience the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical....We experience Him rising up as the height and finally descending as the depth....Our experience of Christ must eventually become three-dimensional, like a cube. (Life-study of Ephesians, pp. 285-286)

### **Today's Reading**

If we have only the length of Christ, without any breadth, our experience will be a "line," that is, an experience that is long and narrow to an extreme....It is of great importance that we all have a two-dimensional, or a "square," experience of Christ. If we have only a "line" experience of Him, this "line" will eventually continue until it reaches an extreme. All extremists are "one-liners," those whose experience of Christ is on a single "line." If you experience Christ properly and normally as the breadth and the length, you will be kept from going to an extreme. Do not go too far out on the "line" of a narrow and long experience of Christ. Rather, experience Him in a "square" way as the breadth and as the length. By experiencing Christ continually as the breadth and length, our experience will be like a solidly woven "carpet," not a long, single "thread."

A sister in my home town...had a "line" experience. She did not read

the Bible, but devoted a great deal of time to prayer. Being extremely earnest in prayer, she decided to fast and pray for many days. On the seventh day some of the brothers and sisters came to me very concerned about her situation. When we visited her, she was in bed, weakened because of seven days of fasting. We encouraged her to take care of her health, but she was offended by our suggestion. On the very next day, she died. This is an example of how a “line” experience can lead people to an extreme, even lead them astray. Sooner or later every “line” experience leads astray. Therefore, we need to be balanced.

In order to experience Christ in His universal dimensions, we need the church life. We need to experience Christ with all the members of the Body. In particular, we need the church meetings, for in the meetings we are balanced. Through messages and the testimonies of the saints, we are balanced. If we experience the dimensions of Christ in the church life, we shall gradually be woven into a “carpet.” We shall not be thin lines of “thread.” What is needed today is not lines of “thread,” but a “carpet” woven through the balanced experience of Christ in the church.

In our experience of Christ, we should go on from the two dimensions to three, from a “square” to a “cube.” A cube is solid. Both in the tabernacle and in the temple the Holy of Holies was a cube. The dimensions of this cube in the tabernacle and temple respectively were ten cubits and twenty cubits. The New Jerusalem will be an eternal cube, twelve thousand stadia in three dimensions. The church life today must also be a “cube.” Furthermore, our experience of Christ in the church must be “cubical,” three-dimensional, with many lines going back and forth in all three directions. When we experience Christ in such a three-dimensional way, we are solid. In our experience of Christ we are firstly a “square” and then a “cube.” When we become a cube, we cannot fall, and we cannot be broken. (Life-study of Ephesians, pp. 286-289)

Further Reading: Life-study of Ephesians, msg. 33

## **WEEK 6 — DAY 5**

### **Morning Nourishment**

**Eph. 2:21-22** In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

**1 Pet. 5:5** ...And all of you gird yourselves with humility toward one another...

You become what you eat, and you are known by what you eat. Just as an American is something of America, so a Christian is something of Christ. This morning he eats a little of Christ, and this evening he eats a little of Christ. Day by day he eats Christ and drinks Christ. Christ is gradually digested by him and mingled with him so that he and Christ become one. Then when he comes together with other Christians who have done the same thing, he brings Christ and they too bring Christ. Christ is everything to them. Christ is their very constitution. Wherever they go, they cannot help but bring Christ. When they meet together, they offer Christ to God, they enjoy Christ together, and they exhibit Christ. Whenever they speak, Christ comes out. Everything is Christ. This is the habitation of God; this is the home of God.

The habitation of God is the temple of God. And if we have the temple of God, we have the presence of God and the service of God. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 359)

### **Today's Reading**

But this temple of God needs enlargement. How can it be enlarged? It is enlarged by Christ as the authority of God. We not only need Christ as our enjoyment but also Christ as the authority of God. This is exceedingly real. When you and I enjoy Christ together in the way that we have shown, the reality of the authority of Christ is among us. In such an enjoyment and out of such an enjoyment, we will be very submissive to God and to one another. We will be full of submission. Can you believe that after enjoying Christ in such a way we could quarrel with each other? Can you believe that in such

an enjoyment we could hate one another? It is impossible. Is it possible for us to be formed as an army to fight the enemy and yet within the army to be fighting with each other? It is possible if this is not an army. If we are a group of bandits or gangsters, it is possible. Without submission there is no army. When we enjoy Christ to such an extent, every one of us will be submissive to each other. We cannot do otherwise. True love is in submission. When we submit one to another, we are really loving one another. True love does not exist in my taste, my choice, or my desire but in my submission. If there is submission among us, the authority of Christ is among us. It is the authority of Christ that enlarges the habitation of God, the temple of God.

By the authority of Christ the church is not only God's home but also His city. Not only is the presence of God there but also the kingdom of God and the authority of God. When people come in, they will sense God's presence, and they will also sense God's authority. They will say that this is not only the house of God but the kingdom of God. Then there will be the city with the temple. The city and the temple are where there is a group of people who experience and enjoy Christ to such an extent that they are mingled and blended with Him in every way. When they come together, they enjoy Christ before God and with God. Everything with them is Christ. If we are in such a situation, praise the Lord, we have the house of God and we have the city of God. We are in God's home, and we are in God's kingdom. All who come into our midst will sense the presence of God as well as the authority of God. They will say, "God is not only dwelling here, but God is ruling here." (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 359-360)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16

## **WEEK 6 — DAY 6**

### **Morning Nourishment**

**Psa. 27:4** One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

**46:4-5** There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she will not be moved; God helps her at the dawn of the morning.

The main aspects of the house speak of God's presence, whereas the principal aspects of the city bespeak God's authority, God's ruling power, God's reigning. Hence, the house is for the expression of God, and the city is for the dominion of God. The house and the city of God fulfill the purpose of God in the creation of man as expressed in Genesis 1:26....The image is for the expression, and the dominion is for the authority. Eventually, through Christ and with Christ we have the house for God's presence, as God's expression, and we have the city for God's authority, as God's dominion. God's eternal purpose is fulfilled by the house and the city. In the house God is a Father, and in the city God is a King. Both the house and the city are the church, or we may say, the local churches. A local church, in one sense, must be the house of God, and in another sense it must also be the city of God. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 198)

### **Today's Reading**

A city is much stronger and larger than a house. Therefore, we say that when the house is enlarged, it becomes the city, just as the New Jerusalem. We are told that in the New Jerusalem there will be no temple (Rev. 21:22), no house, but just the city. It is because the entire city of the New Jerusalem is the enlargement of the temple. The temple enlarged becomes the city. It is larger, stronger, and safer than the house.

We can apply the principle of the house and the city to the local

churches in this way: If the presence of God is among us, if when people come to our meeting, they worship and say, "God indeed is among you," this is the house. If, on the other hand, when people come among us and realize that there is not only the presence of God but some kind of divine rule and authority, this is not only the house but the house with the city.

Sometimes in a local church we sense the presence of God but not much of God's authority. We sense that God is among them, but that on the other hand there is a shortage of divine order. That means that in that local church there is the reality of the house but not much of the city. In other churches we sense not only the presence of God but also something of divine government and heavenly authority. That is the city. If a local church is in this kind of situation, that church is considerably stronger and safer. It is more elevated, more established, and more enlarged. It is not only the house but the house with the city.

The Psalms show us that God's intention is to recover His title, His legal rights, over the whole earth through Christ in the church, through Christ in the house, through Christ in the city. Hence, there is the need of the holy mountain of Zion. We not only need Christ, but Christ in Zion, Christ in the holy mountain. Thus, we have seen that the beachhead, the steppingstone, for God to take over the earth is the church. The building up of the church is not a small matter; it is the key to God's purpose. This is His work; it is not ours, and we have no ambition in this affair. But we are burdened today that God must have His key. Without the house, without the city, there is no beachhead for God to launch back and recover the earth. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 198-201)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 24; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3-5

<< **WEEK 6 — HYMN** >>

**Hymns, #1168 Laboring on Jesus, the good land so real**

Experience of Christ—As the Good Land

**1 Laboring on Jesus, the good land so real,  
Plowing and planting and watering the field.  
He yields the produce of reality,  
God reaps a harvest of Jesus in me.  
O Jesus! You're God's good land  
For me to labor on!  
I'll bit by bit possess You  
Until the whole is won!  
With Canaan is God's purpose,  
The labor He will bless;  
Lord Jesus, here I gain Yourself,  
Your Person to possess.**

**2 Laboring on Jesus! My heart has been set,  
Labor's begun, and I have no regret,  
For with my labor God's sending the rain,  
And all my labor on Christ yields much gain.**

**3 Laboring on Jesus this practical way—  
Praying His Word in the spirit each day,  
Foll'wing His living anointing within,  
Built up with others, the church life to win.**

**4 Laboring on Jesus yields reality,  
Meetings of fullness for all men to see;  
There God and man are indeed satisfied,  
And there God's presence cannot be denied.**

**5 Labor on Jesus to have Him increased!  
Then seek God's dwelling and come to the feast!  
There bring and offer your surplus to God,  
There eat the riches, rejoice in the Lord!**