

## Message 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

- 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;
- 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, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- Deut 26:9 And He has brought us to this place and has given us this land, a land flowing with milk and honey.

#### I. Christ, as the preeminent and all-inclusive One, is the allotted portion of the saints—Col. 1:12:

- 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;
- 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.
- Josh 14:1 And these are what the children of Israel received as inheritances in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel gave to them as inheritances,
- 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:
- Col 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
- Col 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.
- 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.
- Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
- Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
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.
- Deut 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- Eph 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

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.

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

- 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.

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.

Rev 1:14 And His head and hair were as white as white wool, as snow; and His eyes were like a flame of fire;

Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

2 Chron 16:9 For the eyes of Jehovah run to and fro throughout all the earth to strengthen those whose heart is perfect toward Him. You have acted foolishly in this matter; hence from this time on you will have wars.

Psa 32:8 I will instruct you and teach you concerning the way you should go; / I will counsel you; my eye is upon you.

## 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:

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, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

- 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:

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut 26:9 And He has brought us to this place and has given us this land, a land flowing with milk and honey.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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.

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

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.

Matt 26:26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.

Matt 26:27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

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?

1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

- 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; I Honey and milk are under your tongue"—S. S. 4:11a; 1 Pet. 2:2; Psa. 119:103.

1 Pet 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

Psa 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!

### **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:**

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

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.

- 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:

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.

John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

John 12:26a If anyone serves Me, let him follow Me; and where I am, there also My servant will be. ....

Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

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.

Phil 4:13 I am able to do all things in Him who empowers me.

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.

Col 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

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.

Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

- 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.

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

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

- 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.

Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.

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

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

- 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.

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

Lev 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;

- 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:

John 6:48 I am the bread of life.

Deut 8:9a A land in which you will eat bread without scarcity; you will not lack anything in it; ...

1. The number five signifies responsibility; this indicates that the resurrected Christ is able to bear responsibility—John 6:9.

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

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.

Judg 7:13 And when Gideon came, at that moment a man was recounting a dream to his companion; and he said, I have just had a dream. There was this round loaf of barley bread tumbling through the camp of Midian. And it came to the tent and struck it, so that it fell and turned upside down. And the tent collapsed.

Judg 7:14 And his companion answered and said, This is nothing else but the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all the camp into his hand.

- 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.

Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.

Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

- D. We can do all things in the One who empowers us because He is the resurrected and unlimited Christ—Phil. 4:13.

Phil 4:13 I am able to do all things in Him who empowers me.

## 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:

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

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?

Psa 104:15a Even wine that cheers man's heart, ...

- 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.

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

2 Cor 1:24 Not that we lord it over your faith, but we are fellow workers with you for your joy; for by faith you stand.

- 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:

Job 2:4 Then Satan answered Jehovah and said, Skin for skin! Indeed all that a man has he will give for the sake of his life.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

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.

Phil 4:13 I am able to do all things in Him who empowers me.

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Eph 5:2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

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.

2 Cor 1:24 Not that we lord it over your faith, but we are fellow workers with you for your joy; for by faith you stand.

2 Cor 5:13a For whether we were beside ourselves, it was to God; ...

## 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:

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

- Num 13:23 Then they came to the Valley of Eshcol, and from there they cut down a branch with a single cluster of grapes; and they carried it on a pole between two of them. They also cut off some of the pomegranates and some of the figs.
- 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?
- 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.
- Phil 1:7 Even as it is right for me to think this concerning you all because you have me in your heart, since both in my bonds and in the defense and confirmation of the gospel you are all fellow partakers with me of grace.
- Phil 1:18 What then? Only that in every way, whether in pretense or in truthfulness, Christ is announced; and in this I rejoice; yes, and I will rejoice;
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- 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.
- Phil 2:18 And in like manner you also rejoice, and you rejoice together with me.
- Phil 3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.
- Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
- Phil 4:10 But I rejoiced in the Lord greatly because now at length you have caused your thinking for me to blossom anew; for which matter you had indeed taken thought, but lacked opportunity.
- Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.
- Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.
- Phil 4:13 I am able to do all things in Him who empowers me.
- 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:
- Phil 1:21 For to me, to live is Christ and to die is gain.
- 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.
- Phil 1:23 But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;
- Phil 1:24 But to remain in the flesh is more necessary for your sake.
- Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
- Phil 1:26 That your boast may abound in Christ Jesus in me through my coming again to you.
1. Through Paul as a channel, the saints could experience Christ and have the progress and joy of the faith—v. 25.
 

Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,
  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.
- Phil 1:4 Always in my every petition on behalf of you all, making my petition with joy,
- Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,
- Phil 3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.
- Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
- Phil 4:10 But I rejoiced in the Lord greatly because now at length you have caused your thinking for me to blossom anew; for which matter you had indeed taken thought, but lacked opportunity.

- 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.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 4:23 The grace of the Lord Jesus Christ be with your spirit.

## **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:**

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Exo 28:33 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:

Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

- A. Pomegranates and golden bells were on the bottom part of the high priest's robe, which signifies the church—Exo. 28:33-34.

Exo 28:33 And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:

Exo 28:34 A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

- 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.

Exo 28:35 And it shall be upon Aaron when he ministers, and its sound shall be heard when he goes into the sanctuary before Jehovah and when he comes out, so that he may not die.

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 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

2 Chron 3:15 And at the front of the house he made two pillars, thirty-five cubits high; and the capital that was on the top of each was five cubits high.

- 2 Chron 3:16 And he made chains in the innermost sanctuary and set them on the tops of the pillars, and he made one hundred pomegranates and put them on the chains.
- Jer 52:22 And a bronze capital was upon it; and the height of each capital was five cubits; and the network and pomegranates were upon the capital all around, all of bronze; and the second pillar and the pomegranates were like these.
- Jer 52:23 And there were ninety-six pomegranates toward the open air; all the pomegranates on the network were a hundred all around.
- Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

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.

1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.

1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.

1 Kings 7:22 And at the top of the pillars was lily work. And the work on the pillars was completed.

2. Out of every one hundred pomegranates, ninety-six were exposed to the open air, and four were covered—Jer. 52:22-23:

Jer 52:22 And a bronze capital was upon it; and the height of each capital was five cubits; and the network and pomegranates were upon the capital all around, all of bronze; and the second pillar and the pomegranates were like these.

Jer 52:23 And there were ninety-six pomegranates toward the open air; all the pomegranates on the network were a hundred all around.

- 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:**

Deut 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Zech 4:12 And I answered a second time 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?



- 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:
- 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?
- 1 Sam 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.
1. We cannot serve the Lord or help others without the Holy Spirit—Acts 6:3.  
Acts 6:3 But brothers, look for seven well-attested men from among you, full of the Spirit and of wisdom, whom we will appoint over this need.
  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:
- Zech 4:11 Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left?
- Zech 4:12 And I answered a second time 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?
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:
- Zech 4:11 Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left?
- Zech 4:12 And I answered a second time 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?
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.

### Study Questions

1. What is the spiritual significance of wheat as a type of Christ?
2. What is the spiritual significance of barley as a type of Christ?
3. What is the spiritual significance of vines as a type of Christ?
4. What is the spiritual significance of fig trees as a type of Christ?
5. What is the spiritual significance of pomegranates as a type of Christ?
6. What is the spiritual significance of olive trees as a type of Christ?