

Guidelines for the exercise of the Lord's day Prophesying Message Five: The Produce of the Land of Canaan and the Intrinsic Significance of the Allotment of the Good Land

I. Overview:

After the children of Israel entered the land of Canaan, the manna ceased; they ate of the yield of the land of Canaan, that is, the continuation of the manna. The manna eaten by Israel in their wandering in the wilderness typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters. The rich produce of the promised land given by God to the believers, which requires them to labor on Him. Ultimately, our enjoying of Christ as our inheritance, our possession, will constitute us to be God's inheritance. The people of Israel experienced three stages of eating. In Egypt the people of Israel ate the passover lamb. In the wilderness the people of Israel ate manna, which indicated that His intention was to change their constitution by changing their diet. In Canaan the people of Israel ate the produce of the good land, which constituted them further. The intrinsic significance of the allotment of the good land is that we, the possessors of the land, experience the one Christ in different ways. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit.

II. Truth and Enlightenment:

Day 1 —

A. Expound the ceasing of the manna as the people began to eat the produce of the land.

This indicates that the produce of the land was the continuation of the manna. The manna eaten by Israel in their wandering in the wilderness typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters. The rich produce of the promised land given by God to Israel in their fighting in Canaan typifies Christ as the consummated life supply given to the believers.

B. Explain all the three ways the children of Israel were constituted in.

First, in Egypt with Egyptian food; second, in the wilderness with manna; and third, in Canaan with the produce of the land. In each case they were constituted not by teachings or regulations but by what they ate. As believers in Christ today, we also are constituted according to what we eat.

Day 2 —

A. Explain the children of Israel in Egypt experiencing the eating of the first stage.

They ate the passover lamb in Egypt, which strengthened them to walk out of Egypt and to be separated from the Egyptian world. The head of the passover lamb signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ's being, including His mind, emotion, will, and heart with all their functions.

B. Describe the eating of the third stage the children of Israel in the good land.

In the third stage they ate the rich produce in the good land, which constituted them further to be an overcoming people. To reach the goal of God's economy, all Christ's believers need to progress until they enter into the highest stage of eating Christ as the rich produce of the good land, that they may overcome the spiritual enemies, be built up to be God's dwelling place, and establish God's kingdom on earth.

Day 3 —

A. Explain that the eating of Christ must progress to the produce of the good land.

Consider what you are eating today. Are you eating the Lamb, the manna, or the rich produce of the good land? In your Christian life, the eating of Christ must progress from the Lamb and the manna to the solid food of the good land. You need to eat the wheat, the barley, and all the other foodstuffs that have the minerals to make you strong stones, iron, and copper for God's building and for the fighting of the battle.

B. Expound that we need to labor on the good land.

We need to till the ground, sow the seed, water the seed, cultivate the soil, and then reap the harvest. We need to work on Christ. Morning watch, prayer, and dealing with the Lord are all aspects of working on Christ. We need to labor on Christ. We all must be diligent to work like farmers. We must till the ground, remove the weeds, cultivate the soil, water the seeds, and even kill the damaging bugs and snails. Then we may reap the harvest.

Day 4 —

A. Expound what the meaning of the allotment of the land in God's economy is.

After Joshua took possession of the land, God commanded him to allot the land that had been possessed and even the land that had not yet been possessed, because in God's eyes all the land was for Israel. In His wisdom, God did not allot the good land as a whole to all the children of Israel. Rather, He allotted the land, that is, Christ, to the different tribes. All the tribes were not the same; they were different.

B. Explain that God considered Judah a threefold lion.

In Genesis 49 Jacob, the father of the twelve tribes, blessed each of his sons in the form of a prophecy. Jacob's blessing of Judah reveals that God considered Judah a threefold lion: a young lion, a mature lion, and a lioness. As a young lion he could grow and become strong, as a lion he could fight, and as a lioness he could produce.

Day 5 —

A. Explain in Colossians 1:12, Paul employs the concept of the good land.

Paul employs the concept of the all-inclusive land. This allotted portion is the all-inclusive Christ for our enjoyment. Paul had in mind the picture of the allotting of the good land to the children of Israel. He used the word portion with the Old Testament record of the land as the background. God gave His chosen people, the children of Israel, the good land for their inheritance for their enjoyment.

B. Expound that the genuine growth depends on being rooted in the good land.

In order to have genuine growth of God in us, we must first be rooted in Christ, our good land. This implies that Christ is our soil, our earth. Otherwise, how could we be rooted in Him? We are plants rooted in Christ as the soil. Therefore, Christ, the processed, all-inclusive Triune God, is our land.

Day 6 —

A. Unveil Paul's words in Acts 26:18.

Paul refers to the all-inclusive Christ as our inheritance. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance. This inheritance is the Triune God as everything to us. Christ is the portion allotted to the saints as their inheritance. The Holy Spirit, who has been given to the saints, is the foretaste, the seal, the pledge, and the guarantee of this divine inheritance.

B. Explain what the two aspects of the work of Holy Spirit are.

Since we are God's inheritance, the Holy Spirit is a seal upon us. Since God is our inheritance, the Holy Spirit is a pledge to us of this inheritance. God gives His Holy Spirit to us not only as a guarantee of our inheritance, securing our heritage, but also as a foretaste of what we will inherit of God, affording us a taste beforehand of the full inheritance.

III. Conclusion:

The people of Israel were constituted by eating in three ways. First, in Egypt they ate the Passover lamb, which separated them from Egypt and from the world. Second, in the wilderness with manna, Christ as the heavenly food was given directly by God to His chosen people, which requires no labor on the part of the eaters. Third, in Canaan there were the produce of the good land. This requires them to labor on the land; they needed, like farmers, to till the ground, remove the weeds, cultivate the soil, water the seeds, and even kill the damaging bugs and snails, and then may reap the harvest. The good land in which we live on is Christ. Every day we need to work on Christ; morning watch, prayer, and dealing with the Lord are all aspects of working on Christ. Don't be lazy and say, it doesn't matter if I have morning watch or not. Whether you do these things or not makes a big difference. We all need to labor hard in Christ to reap a rich harvest.