

**KNOWING, EXPERIENCING, AND LIVING
THE ALL-INCLUSIVE CHRIST
FOR THE GENUINE CHURCH LIFE**

(Lord's Day—First Morning Session)

Message Seven

**Laboring on the All-inclusive Christ—
“a Land Flowing with Milk and Honey”—
and Bringing the Surplus of the Riches of Christ
to the Meetings of the Church
for an Exhibition of Christ and the Corporate Worship of God**

RK Hymns: 864

Scripture Reading: Deut. 8:7-10; 12:6-7, 11-12, 18

- 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 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;
- Deut 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.
- Deut 12:11 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.
- Deut 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.
- Deut 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.

I. As believers in Christ who have been led by Christ into Himself as the good land typified by the land of Canaan, we need to labor on Christ—1 Cor. 1:30; Col. 1:12:

- 1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,
- 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. After the people of Israel entered into and possessed the land of Canaan and received their allotted portion, they labored on the land—Deut. 8:7-10; 12:6-7, 11-12, 18:
- 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 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;
- Deut 12:7 And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.
- Deut 12:11 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.
- Deut 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.
- Deut 12:18 But you shall eat them before Jehovah your God in the place which Jehovah your God will choose, you and your son and daughter, and your male servant and female servant, and the Levite who is within your gates; and you shall rejoice before Jehovah your God in all your undertakings.

1. Whether or not they were willing to labor on the land was a serious matter; they had to labor on and cultivate the land.
2. This is a picture of how we need to labor diligently on Christ so that we may enjoy His all-inclusive riches—Eph. 3:8; 1:7; 1 Cor. 15:58; Phil. 3:10.
 - 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
 - Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
 - 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
 - Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

B. The life we live after entering into Christ as the good land is a life of laboring on Christ—Col. 1:12; Rom. 15:16; 1 Cor. 15:10:

- 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;
- Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
- 1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

1. As the Lord's people who are living in the all-inclusive Christ, we need to labor on Christ, seeking Christ and enjoying Christ in every situation—Col. 1:12; 3:1, 4, 10-11.
 - 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;
 - Col 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
 - Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
 - Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
 - Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.
2. We are in a very rich land, but if we do not labor on it, there will be no produce for us to experience and enjoy—Eph. 1:7; 2:7; 3:8; 1 Cor. 15:58.
 - Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,
 - Eph 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

- 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
- 1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.
- C. Although we need to labor on Christ as the land to produce Christ, we need to realize that it is not we who produce Christ but Christ who produces Himself in us through our labor—Phil. 2:13; Eph. 3:17; Col. 3:15-16:
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
- Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.
1. We all need to labor on Christ and let Christ give us much produce; then we will have rich experiences of Christ—Eph. 3:8; Phil. 4:19.

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 4:19 And my God will fill your every need according to His riches, in glory, in Christ Jesus.
 2. The harvest of Christ is the Christ on whom we have labored and have reaped to be our harvest—3:10.

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- D. Every morning we need to pray, asking the Lord for the day’s portion of grace and consecrating ourselves to the Lord for the purpose of experiencing and enjoying Him by laboring on Him—Rom. 12:1-2; 15:16.
- 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.
- Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
- Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.
- E. Throughout the day we need to maintain our fellowship with the Lord and thereby contact Him, labor on Him, apply Him, experience Him, and enjoy Him— John 15:4-5, 11; 16:22; 1 Pet. 1:8.
- John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
- John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
- John 15:11 These things I have spoken to you that My joy may be in you and that your joy may be made full.
- John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.
- 1 Pet 1:8 Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory,
- F. Exercising our spirit is the key to laboring on Christ, experiencing Christ, and producing Christ—1 Tim. 4:7:
- 1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
1. The way to labor on Christ is to exercise our spirit to contact the Spirit, the reality of the all-inclusive Christ as the good land—Gal. 3:14.

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.

2. Throughout the day, in every situation and in all our circumstances, we should exercise our spirit to contact the Lord and experience Him—1 Tim. 4:7; Rom. 8:4; 1 Cor. 6:17; Phil. 4:11-13.

1 Tim 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.

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 Cor 6:17 But he who is joined to the Lord is one spirit.

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.

- G. We labor on Christ as the good land by exercising our heart to have faith in the Lord and to love the Lord and by exercising our spirit to contact the Lord and to receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 3:16; 13:14; Gal. 3:14.

2 Cor 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor 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.

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.

II. As a type of the all-inclusive Christ, the land of Canaan is “a land flowing with milk and honey”—Exo. 3:8, 17; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 26:9, 15; 27:3; Josh. 5:6:

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.

Exo 3:17 And I say, I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey.

Exo 33:3 Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you in the way, for you are a stiff-necked people.

Lev 20:24 But I have said to you, You shall inherit their land, and I will give it to you to possess it, a land flowing with milk and honey. I am Jehovah your God, who has separated you from the peoples.

Num 13:27 And they told him and said, We came to the land into which you sent us; and it indeed flows with milk and honey, and this is its fruit.

Num 14:8 If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with milk and honey.

Deut 6:3 Therefore hear, O Israel, and be certain to do it, that it may go well with you and that you may be greatly increased, in a land flowing with milk and honey, even as Jehovah, the God of your fathers, promised 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.

Deut 26:15 Look down from Your holy habitation, from heaven, and bless Your people Israel and the ground which You have given us, as You swore to our fathers, a land flowing with milk and honey.

Deut 27:3 And you shall write upon them all the words of this law when you cross over, in order that you may enter the land which Jehovah your God is giving you, a land flowing with milk and honey, as Jehovah, the God of your fathers, promised to you.

Josh 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.

- A. Milk and honey are produced out of the mingling of two kinds of lives—the vegetable life and the animal life:
1. In Deuteronomy 8:8 honey is put together with the plants—the wheat, the barley, the vine, the fig tree, the pomegranate, and the olive tree.
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;
 2. In Deuteronomy 32:14 milk is put together with the animals—the cattle and the flock.
Deut 32:14 Curd of cows and milk of sheep, / With fat of lambs, / And rams, the offspring of Bashan, and goats, / With the choicest wheat; / And the blood of the grape you drank as fermenting wine.
 3. For the most part honey has to do with the plant life, and the greater part of milk is related to the animal life:
 - a. When these two lives are mingled together, honey is produced by bees from the nectar of flowers.
 - b. Milk is also a product of both the animal life and the vegetable life, but it belongs mainly to the animal life; it is produced from grazing in the pasture (vegetable life) by the cattle and the flock (animal life).
- B. Milk and honey, which are the mingling of both the animal life and the vegetable life, signify two aspects of the life of Christ—the redeeming aspect and the generating aspect—8:8; 32:13-14:
- 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 32:13 He made him ride on the high places of the earth, / And he ate the produce of the field; / And He made him suck honey out of a crag, / And oil out of flint rock:
- Deut 32:14 Curd of cows and milk of sheep, / With fat of lambs, / And rams, the offspring of Bashan, and goats, / With the choicest wheat; / And the blood of the grape you drank as fermenting wine.
1. The vegetable life is the life that generates and multiplies; this life signifies the generating and multiplying life of Christ— John 12:24.
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.
 2. The animal life signifies the redeeming life of Christ—6:54-55.
John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.
John 6:55 For My flesh is true food, and My blood is true drink.
 3. 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; 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.
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,
 4. The symbols of the Lord’s table signify the redeeming and generating aspects of Christ’s life for God’s complete salvation—Matt. 26:26-28; 1 Cor. 10:17.
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 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

5. Milk and honey speak forth the goodness and sweetness of the life of Christ— Eph. 5:2; Phil. 4:18:
- 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.
- Phil 4:18 But I have received in full all things and abound; I have been filled, receiving from Epaphroditus the things from you, a sweet-smelling savor, an acceptable sacrifice, well pleasing to God.
- a. When at the same time we experience and enjoy Christ as both the vegetable life and the animal life, we realize how good, sweet, and rich the Lord is to us.
- b. We sense the richness and the sweetness of Christ—the goodness of the milk and the sweetness of the honey.
6. 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; Eph. 4:29; Col. 4:6.
- Eph 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.
- Col 4:6 Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer each one.

III. Daily we should labor on Christ to have a surplus, a harvest, to bring to the church meetings for the corporate worship of God the Father—Deut. 12:6; 1 Cor. 14:26; John 4:23-24; Deut. 16:15-16:

- Deut 12:6 And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock;
- 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.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
- John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.
- Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;
- A. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord’s people—8:7-10.
- 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.
- B. The life in the good land is a life of laboring on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us:
1. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe—Rev. 19:7.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
2. This is a worship to God and a shame to the enemy— John 4:23-24.
- John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

- C. May we be diligent to labor on Christ, to have our hands filled with Him, and then come to the church meetings to enjoy this rich and glorious Christ with God's children and with God Himself—1 Cor. 14:26; John 4:23-24.

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.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

- D. Whenever we come to the Lord's table meeting to remember the Lord and worship the Father, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-16:

Deut 16:15 You shall keep the feast to Jehovah your God for seven days in the place which Jehovah will choose, for Jehovah your God will bless you in all your produce and in all your undertakings; therefore you shall be nothing but joyful.

Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

1. 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.

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.

2. We need to produce enough of Christ so that there will be a surplus to share with others and offer the best part of the produce to God the Father for His joy, delight, and satisfaction—Deut. 15:11; 18:3-4; 12:11.

Deut 15:11 For the needy will not cease being in the land; therefore I am commanding you, saying, 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 18:3 And this shall be the priests' rightful due from the people, from those who offer a sacrifice, whether an ox or a sheep: They shall give the priest the shoulder, the two cheeks, and the stomach.

Deut 18:4 You shall give him the firstfruits of your grain, of your new wine, and of your fresh oil, and the first shearing of your sheep;

Deut 12:11 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.

Excerpts from the Ministry:

LABORING ON CHRIST

What then is the life we need to enjoy the good land? It is a life first of all of laboring on Christ. It is a life of making Christ our industry.

So much is said today about industry. People study many subjects for industry, they go into business for industry, and cities are planned for industry. Practically everything today is for industry. Nations are even competing with each other in the matter of industrial growth. There are many kinds of industries in the world, but we who are the Lord's people living in the all-inclusive Christ should have one industry—Christ. Christ is our industry. We must labor on Him.

Many today are students of science or engineering. Day by day they are delving into these matters and working on them. They spend many hours of laborious study, experimentation, and even practice in

these fields. But please tell me, as a Christian, born of God, enlightened by the Holy Spirit, and strengthened daily by resurrection power into your inner man, on what are you laboring? In other words, what is your business?

Wherever I go, I never like to tell people that I am a preacher. It may sound strange, but I feel shameful to make myself known to others in such a way. And I do not like to let people know that I am a so-called minister. It is really difficult for me to tell people my business. Many times when I am traveling by air or by train, someone sits beside me and asks me concerning my occupation. Sometimes I startle them by replying, "I am working on Christ. Christ is my job." When they ask me what firm I am working for, I sometimes answer, "My firm is Christ Incorporated." Then they usually ask what I mean by "Christ Incorporated." I can only tell them that day by day I am working on Christ and that Christ Himself is my very business.

You who are students must realize and experience even while studying that you are working on Christ. Christ is your industry. You who are truck drivers must realize that truck driving is not your real occupation; your real business is Christ; you must be working on Him continually. You who are housewives must know that your real work is not caring for your home and your family but Christ. Are you working on Christ all the time? Are you seeking to enjoy Him and experience Him in every situation?

The life after the possession of the good land is a life of laboring on Christ. It is a life of making Christ our industry and producing Him in mass production. We are working for "Christ Incorporated," and day by day we are producing Christ. Many farmers are fruit growers and fruit producers. We are Christ growers and Christ producers. We are working diligently day and night on the farm of Christ. Yet we are working happily, and our work is such a rest to us.

Consider the people of Israel after they occupied the good land and all their enemies were subdued. What did they do? They simply labored on the land. They tilled the ground, sowed the seed, watered the plants, nurtured the vines, and pruned the trees. These were all necessary tasks for the enjoyment of that piece of land. It is a picture of how we must work diligently on Christ that we may enjoy His all-inclusive riches. This is our business. Christ is our industry. We must work on Christ to produce His riches. We have seen how rich that good land is in so many aspects, but without laboring on it, how could its riches be brought forth and abundantly produced? To have this rich Christ is one thing, but to continually labor on Him is another.

What about today's Christianity? Is it rich, or is it poor? We must confess that it is indeed poor. Christ is rich beyond measure, but the church today is groveling in poverty. Why? It is because the Lord's children today are indolent. They will not exert themselves to labor on Christ. Read the proverbs written by that wise man King Solomon: "How long, sluggard, will you lie there? / When will you arise from your sleep? / A little sleep, a little slumber, / A little folding of the hands to rest, / And your poverty will come upon you like a robber" (Prov. 6:9-11). How is it that America today is so rich? God indeed gave America an exceedingly rich land. But this is not the whole story. Many Americans have worked diligently on this land to produce its riches, to bring forth its abundant wealth. We have to work; we cannot be lazy. What about most Christians today? They are too busy with their worldly industries, and they are too lazy in working on Christ.

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.

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.

Brothers and sisters, we must realize that 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: “This shall be the priests’ rightful due from the people, from those who offer a sacrifice, whether an ox or a sheep: They shall give the priest the shoulder...You shall give him the firstfruits of your grain, of your new wine, and of your fresh oil, and the first shearing of your sheep” (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.

HOW TO LABOR ON CHRIST

We have seen briefly our need to work on Christ and make Christ our industry. I believe we are clear regarding this matter, but I am afraid it may be merely a doctrine to many. How can we apply it in a practical way? What must we do to work on Christ daily?

Let me illustrate. Every morning you need to pray, “Lord, I consecrate myself once more to You, not to work for You but to enjoy You.” You must consecrate yourself sincerely to the Lord for the simple purpose of enjoying and experiencing Him—nothing more. From the moment you awake in the morning, you need to say, “Lord, here I am. I give myself to enjoy You. Grant me through the entire day, from this moment on, to experience and apply You in every situation. I am not asking for anything tomorrow. I am asking for grace to enjoy You today. Show me how to till the ground, sow the seed, and water the plants of the Lord.” Moment by moment through the whole day you will maintain your communion with the Lord. You will live practically in the Lord, laboring on Him, applying Him, and enjoying Him. If you do this, consider how fruitful and how beautiful your “farm” will be. The farm of Christ in your daily life will be full of produce. When the Lord’s Day comes, and you go to worship the Lord with the saints, you will be able to say, “I am going now to see my God; I am going to worship my Lord. I will not go with empty hands but with hands full of Christ. I have a surplus, and in my right hand is the best part reserved for my dear Lord.” When you come to the meeting, a brother may approach you, saying, “I am having a certain problem. Could you help me?” You can have a little fellowship with him and pass on some of your surplus of Christ. You can give him a little of the produce from the Christ upon whom you have been laboring, the Christ whom you have been enjoying

day by day. You have been abundantly satisfied with Him, and you have something over to share with the brothers and sisters. When the meeting begins, you are well prepared to offer your prayers and praises to the Lord from your reserve for Him. This is the best of your surplus, and with the saints you joyfully render it to the Lord for His enjoyment and satisfaction. You have reaped enough of Christ for yourself, for the needy ones, and for the Lord. You have furthermore put aside a considerable portion that will stand you in good stead in future days.

If we are rich with Christ, we must necessarily be rich with work, rich with industry. In Christ we cannot be lazy. We must let God enjoy Christ with us and at the same time with others. If you do this, I do this, and we all do this, how wonderful the meetings will be when we come together to worship the Lord. I will share with you, and you will share with me. You will give me something of the Lord, and I will give you something in exchange. There will be every kind of sharing and mutual enjoyment. And the Lord will have His full portion.

EXHIBITING CHRIST

In the world today there are many exhibitions and fairs. At certain times people from all over certain areas and districts and sometimes from throughout the entire world bring their products together for exhibition. This is just what we are doing when we come together to worship God. We are meeting together to have an exhibition of Christ, not just the Christ whom God gave us but the Christ we have produced, the Christ upon whom we have labored and whom we have experienced. That is the Christ whom we all come together to exhibit. Brothers and sisters, this is what all our meetings should be—an exhibition, a fair, in which all sorts of the produce of Christ are displayed.

Consider again the people of Israel. At the time of the Feast of Tabernacles so many from all over the land came together to their center, Jerusalem. All brought with them some of their produce—some fruit, some vegetables, some cattle, and many other things. If we could be there at that time and witness the occasion, we would marvel at the riches of the land. We would behold the abundance of the produce heaped here and there—beautiful, ripened, and in many colors—with the sheep and the cattle on every hand. Everything was put together and mutually enjoyed in the presence of Jehovah, God too having His own portion.

Brothers and sisters, the church life is simply this. It is all the saints enjoying Christ before God and mutually with God. They are enjoying the Christ they produce. Day by day they are working on Christ; day by day they are producing Christ. Then on a certain day appointed by the Lord they come together. Not only are their hands full, but even upon their shoulders, figuratively speaking, they are bearing Christ. They are rejoicing in the abundance of their harvest and in all the riches they have reaped from that “good land” in which they are living. They are not coming empty-handed with wrinkled and smileless faces. They are not sleeping in the pews while a poor minister occupies the platform. How miserable is this kind of situation! This is certainly not the worship of the Lord’s people. The worship of His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored and whom they have produced. One brother could say, “Here is the Christ whom I have labored upon and produced today. He is so rich and abundant to me in this aspect and in that aspect.” A sister could testify, “Praise the Lord, I have experienced the very patience and kindness of Christ in my difficult home situation. He is so sweet and real to me in this way.” This is her produce of Christ. Everyone exhibits the Christ whom they have reaped. What a worship to God, what an edification to the saints, and what a shame to the enemy! This kind of meeting is a great embarrassment to the principalities and powers in the heavenly places. The evil forces beholding it are put to shame that Christ is such a Christ. Brothers and sisters, do you have meetings like this in your locality?

I fear that the enemy today is laughing, and the wicked forces in the heavenlies are mocking our Christian meetings. But we can turn the tables on them by enjoying the all-inclusive Christ, by laboring diligently on Him day after day, and by bringing our abundant produce of Him together to share with

God and with all the saints. If we do this, the enemy and his hosts will tremble with rage and shame.

This is the life after the possession of the good land. It is a life of working on Christ, producing Christ, enjoying Christ, sharing Christ with others, and offering Christ to God that He may enjoy Him with us. This kind of enjoyment and sharing is an exhibition of Christ to the entire universe. It is a worship to God and a shame to the enemy. Every time after such a worship, not one of the Lord's children will be poor. Everyone will be rich, everyone will be satisfied, and everyone will go from "Jerusalem" rejoicing. At the conclusion of such a meeting all the brothers and sisters will be richly and abundantly nourished. They came with a surplus, and they leave with a greater surplus. Everything of the life in the land is Christ, but it is a Christ related to us. It is not merely an objective Christ but a very subjective Christ. It is a Christ who is labored on by us, a Christ who is produced by us, a Christ who is enjoyed by us, a Christ who is shared with others and offered to God by us.

TWO WAYS OF ENJOYING CHRIST

According to the book of Deuteronomy, there are two ways set forth for enjoying Christ. One could be called the personal, individual way, and the other the collective way. For instance, as far as the grain—the wheat and the barley—was concerned, all the people of Israel at any time and in any place could enjoy it. This is one way of enjoying the produce of the land. But some of the grain could not be enjoyed individually and separately. The tithe and firstfruits of the grain together with the tithes and firstfruits of all their harvest must be preserved and on a certain day brought to the priests chosen by God. They must be brought to the place where God's habitation was located, the place where He put His name. At that place in the presence of God these things were to be enjoyed together with all the children of God and with God Himself. This was the collective worship.

These two ways applied also to the cattle. If they desired to eat the meat of the flock or of the herd, they could slay the animals in any place and enjoy them. But they could not eat the firstborn; they could not eat the tithe. That must be kept and brought to the priest at the place where the Lord put His name, where the Lord made His habitation, and where the Lord's children met. On one hand, they could enjoy something of the riches and fullness of the good land in any place. Whenever and wherever they felt the need, they could do so. But on the other hand, there was a portion for which they had no choice and no liberty. They must take it to the place chosen by God to enjoy it together with His children. Thus, there were these two ways: the individual way and the collective way.

Now let us apply these principles. We as Christians may enjoy Christ anytime and anywhere by ourselves. But if we would enjoy Christ in a collective way with the Lord's children, we have no choice; there is only one place to which we can go. To enjoy Him separately and individually is permissible anywhere—for this we have full liberty. But if we would enjoy Christ with the Lord's people as worship to God, we must go to the very place chosen by God. This is an extremely vital matter, for it preserves the unity of the Lord's children.

This principle is entirely contrary to the situation that prevails in today's Christianity. How much confusion, complication, and division have been created by the violation of it! Consider the children of Israel. For generation after generation, through century after century, there was no division among them, for they had only one center for their worship. No one dared establish another. There was only one location for them to gather, one place for them to worship—the place that Jehovah chose out of all their tribes to put His name and His habitation. In all the land of Israel, Jerusalem was unique. It was the place appointed by the Lord to which all the people must come for collective worship to Him.

Let us read the Word of the Lord:

Deuteronomy 12:5-8: To the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go. And there you shall bring your burnt offerings and your sacrifices and your tithes and the heave offering of your hand and your vows and your freewill offerings and the firstborn of your herd and of your flock; and there you shall eat before Jehovah your God... You shall not do

according to all that we do here today, each man doing all that is right in his own eyes. When we come into that land, which is the all-inclusive Christ, we can no longer do what is right in our own eyes. We cannot meet with the Lord's children for corporate worship in the places we choose. We must go to the place that the Lord has chosen, to that one center, that one ground of unity. [Editor's note: see chapter 4 of *Further Talks on the Church Life* by Watchman Nee.] How contrary is today's situation! If there are nine or ten brothers in a certain place, it is so easy for them to say, "Come, let us form a new church." And if two or three do not agree, they will say, "All right, you go and form your church." And they will. Just in one locality it is rather difficult to count how many so-called churches there are. In Christianity today everyone acts as if he has the right to choose according to his own desire. The saying is popular and current, "Attend the church of your choice." I would like to shout at the top of my voice to all the Lord's children, "You have no choice!" On one hand, you have full liberty to enjoy Christ by yourself wherever you are, but when you gather with the Lord's children to worship Him, you have lost your liberty. The place where the Lord's children gather must be the very place appointed by the Lord Himself. We must go to that place.

If you were an Israelite in the Old Testament times, you could not say to David or Solomon, "I am not happy with you. If you worship at Jerusalem, I will go to Bethlehem. I will set up another center of worship at Bethlehem." But this is just what people are doing today. "We do not want to be where you are. If you are meeting on First Street, we will start a meeting on Second Street." They even seek to justify what they are doing by quoting Matthew 18:20: "Where there are two or three gathered into My name, there am I in their midst." They say, "What we are doing is quite scriptural. We are two or three meeting in the name of the Lord, and we are meeting on the ground of Christ." A few months after beginning this meeting, some brothers in their midst will not feel happy there and will leave to set up yet another meeting. They will say, "If you can set up a meeting on Second Street, we can set up a meeting on Third Street." What confusion this is! In such a situation there is no limitation, there is no rule, and the divisions will be endless.

We must meet together with the children of God on the common ground of unity. You cannot say that this ground is too legal. We must be legal in such a way. You and I have to be limited by the rule of God. We have no right to set up another center for worship—it will only create a division among the Lord's children. The only ground we can take and stand upon is the ground of unity. We can enjoy Christ anywhere by ourselves, but we absolutely cannot set up a meeting anywhere to enjoy Christ with other brothers and sisters as worship to God. Not one of us has any right to do this. We must all go to the very place that the Lord has appointed, where He has set His name and where His habitation is. In the whole universe the Lord's Body, the Lord's dwelling place, is only one; therefore, in every place there should be only one expression of it. This is a basic rule.

Brothers and sisters, read the book of Deuteronomy. The two rules for enjoying Christ in the land are clearly set forth. One pertains to your own personal enjoyment of the produce of the good land. You can do it anywhere and everywhere, whenever and wherever you please. The other rule is that if you would enjoy the produce of the good land together with the Lord's people before God as worship, you have no choice, you have no right to follow your own inclinations and do what is right in your eyes. You must give up your own thoughts and say in fear and trembling, "Lord, where is the place that You have chosen? Let me know where You have put Your name, where Your habitation is. I will go there." There you can enjoy Christ with all of God's children and with God Himself in His very presence.

If you would do this, I can assure you, you will be most pleasing to God. If otherwise, you will be against Him by increasing the division among His children. You must be exceedingly careful. I beg you to hearken to these words.

Christ is so full, so rich, and so living! We can enjoy Him anytime and all the time. It is not only permissible but proper that we seek to enjoy Him wherever we are. But we must remember the basic and strict rule, that if we would enjoy Him with the Lord's people before God as worship, we cannot do as we like. We must be in fear and trembling in this matter.

Brothers and sisters, are you meeting now with God's children in the place that He has appointed, in the place where He has put His name? I would advise you to stop and look to the Lord. Seek the Lord. Ask Him to show you the place He has chosen, and tell Him you will go to that place. This is the right way for us to solve the problem of division among the Lord's people today. There is no other way. May He be merciful to us.

The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord's people. May we be diligent to labor on Him, to have our hands filled with Him, and then come to the place that He has appointed, to the very ground of unity, to enjoy this rich and glorious Christ with God's children and with God Himself. (*The Collected Works of Witness Lee, 1961–1962*, vol. 4, "The All-inclusive Christ," pp. 342-352)