

**GENERAL SUBJECT:
THE GOOD LAND—“A LAND FLOWING WITH MILK AND HONEY”**

Message One

**Christ Typified by the Dry Land
in God’s Restoration and Re-creation**

Scripture Reading: Gen. 1:9-13, 24-27; 2:7; Rev. 21:1; John 20:1; 12:24

- I. In God’s restoration and re-creation, the waters under the heavens were gathered together, and the dry land appeared—Gen. 1:9:**
 - A. Dividing the land from the waters signifies separating life from death—v. 10.
 - B. In the Bible the sea represents death—Gen. 1:10; Rev. 21:1.
- II. The sea is the result of the waters of judgment, which God used to judge the preadamic world—Gen. 1:2:**
 - A. The work of God’s re-creation was to recover the land by restricting the result of the waters of judgment—vv. 9-10; Jer. 5:22.
 - B. The living creatures of the preadamic world, after being judged by the waters, became the sea’s inhabitants, the demons.
 - C. After these inhabitants have been dealt with by Christ and His believers and the sea has given them up to the judgment at the great white throne, the sea will not be needed—Matt. 8:29-32; Luke 10:17; Acts 16:18; 19:12; Rev. 20:13.
 - D. Since the work of God’s re-creation, God’s intention has been to abolish the sea by dealing with Satan and his demons.
 - E. “The sea is no more” (21:1) indicates that Satan and his evil followers will all be dealt with and will not be found in the new heaven and new earth.
- III. In the Bible the land is a figure, a symbol, of Christ and represents Christ as the generating source of life—Gen. 1:9-13, 24-25; Deut. 8:7:**
 - A. The appearing of the dry land in Genesis 1:9-10 is a requirement for generating life; this took place on the third day, corresponding to the day of resurrection—1 Cor. 15:3-4.
 - B. The land that came out of the death water on the third day is a type of the resurrected Christ who came out of death on the third day—Gen. 1:9-10, 13; 1 Cor. 15:3-4.
 - C. After the land appeared, every kind of life—the plant life, the animal life, and even the human life—was produced out of the land; this typifies that the divine life with all its riches comes out of Christ—Gen. 1:11-12, 24-27; 2:7.
 - D. The plant life is the lowest form of life, a life without consciousness, corresponding to the earliest stage of the divine life in a newly-regenerated believer—1:11; cf. 1 Cor. 3:6:
 1. The countless varieties of the plant life typify the rich expression of the unsearchable riches of the life of Christ in their beauty for our sight, in their fragrance, and in their nourishing man—Gen. 1:29-30; 2:9; S. S. 1:12-13.

2. The trees, the flowers, and the grains as food and as offerings to God are all types of Christ—Gen. 2:9; Exo. 15:23-25; S. S. 2:3, 5; Isa. 11:1; John 15:1; John 6:9, 27; Lev. 2:1-3, 14.

IV. Christ—the source of all kinds of life—came out of death in resurrection to generate life for the constituting of the church—John 12:24; 1 Pet. 1:3:

- A. In His resurrection Christ is the Son of God designated in power (Rom. 1:4), the firstborn Son of God (Acts 13:33), a resurrected man with a spiritual body of flesh and bones (Luke 24:36-37), the life-giving Spirit (1 Cor. 15:45b), the Lord Spirit (2 Cor. 3:18), and Christ in the believers (Rom. 8:10; 2 Cor. 13:5; Col. 1:27).
- B. By His work in resurrection Christ germinated a new creation (John 20:1), caused His believers to be regenerated by God (1 Pet. 1:3), produced many grains for His multiplication and glorification (John 12:24, 31-32), rebuilt God's temple, making it a corporate one (2:19-22), and brought forth the corporate child—the corporate new man—including Himself as God's firstborn Son and His many brothers as God's many sons (16:19-22; Rom. 8:29).

Message Two

**The All-inclusive Christ
Typified by the Good Land, the Land of Canaan—
“a Land Flowing with Milk and Honey”**

Scripture Reading: Exo. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; Deut. 6:3; 8:7-10; 11:9; 26:9, 15; 27:3; Josh. 5:6

- I. God’s intention revealed in the Scriptures is that Christ should be our good land—the land that came out of the death water, the land elevated above and surrounded by the death water—as depicted by the land of Canaan—Gen. 1:9-10; Exo. 3:8; Deut. 8:7.**
- II. The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God realized as the all-inclusive life-giving Spirit, as the inheritance allotted to God’s people for their enjoyment—Col. 1:12; 2:9; 1 Cor. 15:45; 2 Cor. 3:17; Gal. 3:14.**
- III. The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects as the bountiful supply to His believers in His Spirit—Eph. 3:8; Phil. 1:19:**
 - A. The waterbrooks, springs, and fountains signify Christ as the flowing Spirit—John 4:14; 7:37; Rev. 22:1.
 - B. The valleys and mountains signify the different kinds of environments in which we may experience Christ as the flowing Spirit—cf. 2 Cor. 6:8-10.
 - C. Wheat typifies the incarnated Christ, who was crucified and buried to multiply Himself—John 12:24.
 - D. Barley, being the first-ripe grain, points to the resurrected Christ as the firstfruits—2 Sam. 21:9; 1 Cor. 15:20.
 - E. Vines typify the Christ who sacrificed Himself to produce wine to cheer God and man—Judg. 9:13; Matt. 9:17.
 - F. The fig tree speaks of the sweetness and satisfaction of Christ as the life supply—Judg. 9:11.
 - G. The pomegranates signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Exo. 28:33-34; 1 Kings 7:18-20; S. S. 4:3b, 13,
 - H. The bread signifies Christ as the bread of life—John 6:35, 48.
 - I. The olive tree typifies Christ as the One who was filled with the Spirit and anointed with the Spirit—Judg. 9:9; Rom. 11:17; Luke 4:1, 18; Heb. 1:9.
 - J. Olive oil typifies the Holy Spirit, by whom we walk to honor God and whom we minister to honor man—Gal. 5:16, 25; 2 Cor. 3:6, 8; Judg. 9:9.
 - K. Stones signify material for building God’s dwelling place—Isa. 28:16; Zech. 4:7; 1 Pet. 2:4.
 - L. The iron and copper are for making weapons and typify our spiritual warfare by which we fight the enemy—Gen. 4:22; 1 Sam. 17:5-7; 2 Cor. 10:4; Eph. 6:10-20:

1. Iron also signifies Christ's ruling authority and copper, Christ's judging power—Matt. 28:18; Rev. 19:15; 1:15.
 2. The mountains from which copper is mined signify Christ's resurrection and ascension—Eph. 4:8.
- M. By enjoying the riches of the land, the children of Israel were able to build up the temple to God's habitation and the city of Jerusalem to establish God's kingdom on earth.

IV. 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

- A. Milk and honey are produced out of the mingling of two lives—the vegetable life and the animal life:
1. In Deuteronomy 8:8 honey is put together with the plants—wheat, barley, the vine, the fig tree, the pomegranate, and the olive tree.
 2. In Deuteronomy 32:14 milk is put together with the animals—cattle and flock.
 3. For the most part honey has to do with the plant life, and the greater part of the milk is related to the animal life:
 - a. When these two lives are mingled together, honey is produced.
 - 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—Deut. 8:8; 32:13-14:
1. The vegetable life is the life that generates and multiplies; this life signifies the generating and multiplying life of Christ—John 12:24.
 2. The animal life signifies the redeeming life of Christ—John 6:54-55.
 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—John 1:29; 12:24; Rev. 2:7; Rom. 5:10.
 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.
 5. Milk and honey speak forth the goodness and sweetness of the life of Christ—Eph. 5:2; Phil. 4:18:
 - 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.

Message Three

**God Making a Covenant
with Abraham concerning the Promised Land
and Bringing His People out of Egypt
into a Good and Spacious Land**

Scripture Reading: Gen. 12:7; 13:14-15; 15:6-21; Exo. 3:7-8, 10, 17

- I. In order to strengthen the faith of Abraham to believe God for the promise concerning the land, God was compelled to confirm His promise to Abraham concerning the land by making a covenant with him—Gen 12:7; 13:14-17; 15:6-21:**
- A. In order to fulfill His purpose, God needed not only the seed (v. 5) but also the land (v. 7):
 - 1. The land is the place where God's people can have rest and where they can defeat God's enemies, establish God's kingdom, and build God's habitation that God may be expressed and represented on this rebellious earth.
 - 2. Once again God confirmed that He would give the land of Canaan to Abraham and to his seed—12:7; 13:14-15.
 - B. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace, not through Abraham's effort in the flesh—15:18-21.
 - C. The extraordinary way in which God enacted the covenant implies the way in which Abraham would fulfill God's eternal purpose—Eph. 3:10; Gen. 15:8-21:
 - 1. God made his covenant with Abraham through the crucified and resurrected Christ—vv. 9-10:
 - a. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected Christ—v. 9; John 12:24; Rev. 1:18.
 - b. Christ was killed in His humanity, but He lives in His divinity—John 14:19; 1 Pet. 3:18.
 - 2. God's foretelling the sojourning, slavery, and affliction of Abraham's seed in Egypt was a confirmation that Abraham would surely have a son, and heir (Gen. 15:4) and that God in His faithfulness would keep His promise given in 12:7 and 13:14-17, to give to his seed the land from the Nile to the Euphrates (15:18).
 - 3. To enact His covenant with Abraham, God passed through the sacrifices as a smoking furnace and a flaming torch in the dark of the night—v. 17:
 - a. A furnace is for refining, and a torch is for enlightening.
 - b. This signifies that when God's called ones suffer affliction, He will come to refine and enlighten them that they may fulfill His purpose by the seed and by the land.
- II. God delivered His chosen people out of the tyranny of the Egyptians and brought them out of Egypt, the land of bondage, and into Canaan, the promised land—Exo. 3:7-8, 10, 17:**

- A. The nation of Egypt typifies the kingdom of darkness, and Pharaoh typifies Satan, the devil—Col. 1:13; 1 John 5:19b; John 12:31; Heb. 2:14-15; Rev. 12:9a:
 - 1. The world is not a source of enjoyment; it is a place of tyranny, and every aspect of the world is a form of tyranny—Gal. 4:8.
 - 2. In the world Satan is keeping God’s chosen people, those destined for the fulfillment of God’s purpose, under his usurping hand—Eph. 2:2; Luke 13:11-12:
 - a. To exist is one thing, but to exist for the divine purpose is another thing—Rom. 8:28; Eph. 1:11; 3:11; 2 Tim. 1:9.
 - b. Satan has usurped people so that they care only for their existence, not for God’s purpose in their existence—Matt. 6:25, 31-33.
- B. To bring a person out of Satan’s hand and out of the kingdom of darkness is a mighty work—12:28-29; Luke 11:21-22; Acts 26:16-18; Col. 1:13:
 - 1. For this reason, the divine revelation in the New Testament places a very high value on the preaching of the gospel—Rom. 1:16; Matt. 24:14; Mark 16:15.
 - 2. One aspect of God’s purpose in calling us is to use us to bring others out of the usurpation and tyranny of Satan and the world—Acts 26:18; Eph. 3:9.
- C. In typology, bringing the children of Israel into Canaan, a good land, signifies bringing people into the all-inclusive Christ with His unsearchable riches—v. 8; Col. 1:12:
 - 1. God wants to bring His chosen and redeemed people into the good land so that they may enjoy Christ in His all-inclusiveness for His building and His kingdom—Eph. 3:8; 2:19-22; Col. 2:6-7, 16-17; 3:11.
 - 2. We need to bring others all the way from the world into the all-inclusive Christ and help them to experience Christ in His unsearchable riches so that God may be able to establish His kingdom and have His dwelling place on earth today—Eph. 3:8; 2:21; Rom. 10:12; 14:17.
- D. The land of Canaan signifies the all-inclusive Christ in His unlimited spaciousness and universal extensiveness—Eph. 3:18; Col. 1:16-17:
 - 1. As typified by the good land, Christ is unlimited in His spaciousness—Exo. 3:8:
 - a. The land of Canaan is called *a good land*, and it is good first of all in its spaciousness—Num. 14:7-8; Exo. 3:8.
 - b. The good land was spacious, stretching from the Mediterranean Sea to the Euphrates.
 - 2. Christ is not only all-inclusive and unlimited but also universally extensive—Col. 2:16-17:
 - a. Christ is the reality of all the positive things in the universe; this makes Him extensive as well as all-inclusive.
 - b. The dimensions of Christ are the breadth, the length, the height, and the depth—the dimensions of the universe—Eph. 3:18.
 - c. The vast, immeasurable Christ is the extensive Christ, the One who is universally extensive.
 - d. Christ is our real universe, for His dimensions are the dimensions of the universe.

3. The Christ we have received is not a small, narrow, limited Christ but an all-inclusive, unlimited, extensive Christ—2:6:
 - a. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our entire being—3:17.
 - b. All the room within us should be given over to the all-inclusive Christ.

Message Four

**Experiencing Christ as the Angel of Jehovah
Bringing Us into Himself as the Good Land
and
Being Partners of Christ, Like Joshua and Caleb,
Fighting in Faith to Possess the Land of Canaan**

Scripture Reading: Exo. 23:20-23; Num. 13: 30; 14:7-9; Josh. 14:6-15

I. Christ is the Angel of Jehovah, bringing us into Himself as the good land—Exo. 23:20-23:

- A. The title *the Angel of Jehovah* in Exodus 3:2 refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22).
- B. According to Exodus 3:2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (Exo. 3:6, 15).
- C. “The Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them”—Exo. 14:19:
 1. The Angel of God in Exodus 14:19 is the Angel of Jehovah who called Moses; the Angel of Jehovah is Christ as God’s sent One—3:2, 4.
 2. The fact that God’s sent One went before the camp of Israel indicates that Christ was the One who was leading the people.
 3. When the Angel of God moved, the pillar moved also, showing that the Angel and the pillar were one; Christ and the leading Spirit cannot be separated—John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6.
- D. “I am now sending an Angel before you to keep you in the way and to bring you into the place which I have prepared”—Exo. 23:20, cf. vv. 21-33:
 1. The Angel of Jehovah typifies Christ as the One sent by God to keep His people in the way and to bring them into the good land, and the good land typifies Christ in His all-inclusiveness as the allotted portion of God’s people—Deut. 8:7; Col. 1:12.
 2. Christ as the sent One brings God’s people into Himself as the good land; the goal in God’s purpose is to bring His people into the full enjoyment of Christ as the all-inclusive land.
 3. Regarding the Angel of Jehovah, Exodus 23:21 says, “My name is in Him”; the name of Jehovah is identical to His person, indicating that the Angel of Jehovah is Jehovah Himself.
 4. Christ, the sent One of God, speaks for God within us; if we would take possession of Him, we must learn to obey His voice; that the Angel’s voice was Jehovah’s speaking proves strongly that the Angel and Jehovah are one—vv. 21-22.
 5. The blessings in Exodus 23:25-26 signify spiritually that God will give us bread (the Word—Matt. 4:4) to nourish us and water (the Spirit—John 7:37-39) to satisfy us and will cause us to grow in the divine life to maturity,

to full age (Eph. 4:13; Col. 1:28), in order to gain the all-inclusive Christ as our possession for our enjoyment (Phil. 3:8).

II. Like Joshua and Caleb, we need to be partners of Christ, fighting in faith to possess the land of Canaan—Num. 13:30; 14:7-9:

- A. Joshua and Caleb took the word of God as their faith—13:30; 14:7-9:
 1. Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal.
 2. God alone is the source of faith; if we would have faith, we must learn to care for God's interests and not for our benefit.
 3. The example of Joshua and Caleb in the Bible shows us what it is to believe—13:30; 14:7-9:
 - a. Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted.
 - b. God did everything; they simply enjoyed what God did—v. 8.
 4. We should follow the example of Joshua and Caleb; they had hearts full of faith—13:30.
- B. We need to be today's Calebs, partners of Christ, who is the real Joshua—14:24; Josh. 14:6-14; Heb. 2:10; 3:14:
 1. Christ, the Captain of salvation, is the real Joshua, leading us to take possession of the land, and we, today's Calebs, are His partners, fighting with Him against the enemies and sharing with Him in taking and possessing the land—2:10; 3:14:
 - a. Christ has been anointed by God to carry out God's commission, and we as His partners share with Him in carrying out God's commission.
 - b. Hebrews 3:7-14 deals with entering the good land; the type of this entering the good land was the entering of the land under the leadership of Joshua (Josh. 1:1-6), and Caleb was his partner in possessing the good land (Num. 32:12; Josh. 14:6-8).
 - c. Today Christ is the real Joshua, and we are His Calebs, His partners—Heb. 2:10; 3:14.
 - d. As Christ's partners, we are working together with Him and cooperating with Him to fulfill God's desire to have a corporate expression of Himself.
 2. Caleb had a different spirit and fully followed the Lord by a different spirit, which was different from all the other spirits—Num. 14:24.
 3. We must be resolute and determined in our will to stand with the Lord, just as Caleb fully followed God—vv. 6-9, 24; Deut. 1:36; Josh. 14:14:
 - a. Caleb fully followed the Lord because he knew that God wanted the children of Israel to enter into the good land—Num. 14:24; Deut. 1:36; Josh. 14:8.
 - b. Since God wanted them to enter the good land, He would fight for them and accomplish everything for them—Num. 14:7-8.
 - c. Caleb knew that God would fight on their behalf and destroy the enemies.

4. Joshua and Caleb did not fear the Nephilim or the inhabitants of the land of Canaan but said, “They are our bread”—v. 9:
 - a. Caleb believed that the Nephilim (Anakim) would be defeated and become their bread because he knew that God had promised to bring them into the land—13:30, 33.
 - b. Caleb’s experience demonstrates that the more Nephilim we eat, the stronger we will become; he was full of vitality at eighty-five because by assimilating so many Anakim over the years, he had developed a constitution that showed no trace of age—Josh. 14:10-14.
 - c. Our battle with the enemy will be a defeat to him, but it will be bread for us; the defeated enemy is the most tasteful bread—Num. 14:9.
 - d. The enemy will be our food, and swallowing him will be our satisfaction.

Message Five

Engaging in Spiritual Warfare to Defeat and Destroy All That Is Signified by the Pagan Tribes in the Land of Canaan

Scripture Reading: Exo. 23:27-30; Num. 13:33; 21:1-3; 32:31; 33:50-53; Deut. 7:1-2

I. As today's Calebs fighting for God's interest, it is crucial for us to see a vision of the all-inclusive Christ typified by the good land and to conquer the satanic chaos and triumph in the divine economy—Deut. 8:7-10; Eph. 1:10; Rom. 16:20:

- A. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us—Deut. 8:7-10.
- B. In order to possess the good land, we need to engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10; 6:10-12; Rom. 16:20:
 - 1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:
 - a. Satan is the source of chaos, and God Himself is the divine economy.
 - b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.
 - 2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos and to carry out the constructive divine economy—Eph. 3:8-10; 2 Cor. 5:17.
 - 3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.
 - 4. The overcomers conquer the satanic chaos and triumph in the divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 4:7-8:
 - a. The overcomers suffer the chaos, but instead of being disappointed or discouraged, they are strengthened and enabled to stand for and live out the divine economy according to the truth—Eph. 3:16; 6:10-12.
 - b. We conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22.

II. The various pagan tribes that occupied the land of Canaan signify the different aspects of our natural life—Exo .23:7-30:

- A. The gods (idols) of the pagan tribes (Exo. 23:24) with the demons behind them (cf. 1 Cor. 10:20), represent spiritual forces of evil (Eph. 6:12).
- B. Behind our natural life are the forces of evil (cf. Matt. 16:23, note 1), who utilize, manipulate, and direct the aspects of our natural life to frustrate us from taking possession of the all-inclusive Christ and enjoying His riches.
- C. The pagan tribes in the land were the source of Israel's sin against God:
 - 1. This indicates that our natural life is the source of our sins.
 - 2. In the sight of God, those who live according to the natural life are sinning continually, whether they do good or evil.

- D. Because the natural life frustrates us from possessing Christ and enjoying Him, we must hate it (Luke 14:26) and, as we grow in Christ, be willing to drive it out.
- E. God will not cut off our natural life, signified by the pagan tribes, all at once, because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field—Exo. 23:29; cf. Matt. 12:43-45:
 - 1. God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life—Exo. 23:30.
 - 2. The more Christ increases in us, the more He will replace our natural life.
- F. God promised to drive out the pagan tribes (vv. 29-30), but God's people had to cooperate with Him by taking the initiative in destroying them—vv. 31-33; cf. Rom. 8:13; Gal. 5:24; Col. 3:5; Phil. 2:12-13).
- G. The more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life.

III. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Num. 13:33:

- A. According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—Deut. 7:2.
- B. The Canaanites signify human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.

IV. The Canaanites typify the fallen angels, the rebellious angels who follow Satan, who have become the powers, rulers, and authorities in Satan's kingdom—13:33; 21:1-3; 32:21; 33:50-53; Deut. 7:1-2; Rev. 12:4, 7; cf. Dan. 10:13, 20:

- A. In the typology of the Old Testament, Canaan has two aspects:
 - 1. On the positive side Canaan, a land of riches (Deut. 8:7-10), typifies the all-inclusive Christ with His unsearchable riches (Eph. 3:8).
 - 2. On the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan.
- B. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).
- C. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against "the spiritual forces of evil in the heavenlies" (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land.
- D. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth—vv. 10-20.

Message Six

**Experiencing Christ as the Reality
of the Good Land Promised to Abraham
and
Laboring on the Land to Produce the Riches of Christ
for Our Personal Enjoyment and to Have a Surplus
to Bring to the Church Meetings for the Corporate Worship of God**

Scripture Reading: Gal. 3:14; Col. 1:12; Eph. 3:8; John 4:23-24; 1 Cor. 14:26 ; 1 Pet. 1:8

I. Galatians 3:14 is an extremely important verse because it combines the promise of the Spirit with the blessing of Abraham:

- A. This verse indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ— Gen. 12:1-3, 7; 13:14-17:
 - 1. God's promise to Abraham was repeated to his son and to his grandson— 26:3; 35:12.
 - 2. In Galatians 3 Paul interprets the good land as the blessing of the Spirit.
 - 3. The Old Testament promise was of the good land, but in the New Testament the fulfillment of the promise becomes the Spirit—Gal. 3:14.
- B. The physical aspect of the blessing that God promised to Abraham was the good land, which was a type of the all-inclusive Christ—12:7; 13:Gen. 15; 17:8; 26:3-4.
- C. Since Christ is eventually realized as the all-inclusive life-giving Spirit, the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham—Gal. 3:14:
 - 1. The Spirit whom we have received is the good land—v. 14.
 - 2. The good land is in us and it is where we live and walk—5:25; Col. 1:12; 2:6.
- D. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy—Phil. 1:19.

II. In our daily life we need to labor on the all-inclusive Christ as our good land for our personal supply and enjoyment—Deut. 8:7-10; 1 Cor. 15:10; 1 Pet. 1:8:

- A. After we enter into and possess the all-inclusive Christ as our good land, we need to labor on Christ—Rom. 16:12; 1 Cor. 15:58:
 - 1. A proper life in the good land is a life in which we are continually laboring on Christ.
 - 2. Everything of the life in the good land is a Christ who is related to us—Col. 1:12, 27:
 - a. He is not merely an objective Christ but an altogether subjective Christ.
 - b. He is a Christ labored upon by us, a Christ who is produced by us, and a Christ who is enjoyed by us—Phil. 1:25; Heb. 1:9.

3. We should labor diligently on Christ so that we may experience and enjoy His all-inclusive riches—Eph. 3:8.
- B. God has brought us into Christ and has given Christ to us as our portion—Col. 1:12:
1. Christ is our portion as our inheritance just as the land of Canaan was to the children of Israel.
 2. God has given Christ in “lots” to us as our portion—v. 12.
 3. Each of us has a portion of Christ, and now we have to labor on the portion of Christ given to us to enjoy Him day by day:
 - a. God will send us rain and sunshine to cause us to have a rich harvest, and then we will have riches on which to live—Eph. 3:8.
 - b. Our rich harvest and rich life will give glory to God—v. 21.
 4. If we do not labor on Christ, we cannot have a proper living as the people of God because we will have nothing on which to live.
 5. 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 receive the dispensing of the all-inclusive life-giving Spirit, the reality of Christ as the good land—2 Cor. 13:14; Gal. 3:14.

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:

- A. The life in the land is a life full of the enjoyment of Christ, both personally and collectively with the Lord’s people—Deut. 8:7-10.
- 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 exhibiting of Christ to the entire universe—Rev. 19:7.
 2. This is a worship to God and a shame to the enemy—John 4:23-24.
- 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.
- 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:
 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.
 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.