

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.