

**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).