

**LABORING ON THE ALL-INCLUSIVE CHRIST
TYPIFIED BY THE GOOD LAND
FOR THE BUILDING UP OF THE CHURCH
AS THE BODY OF CHRIST,
FOR THE REALITY AND THE MANIFESTATION
OF THE KINGDOM,
AND FOR THE BRIDE TO MAKE HERSELF READY
FOR THE LORD'S COMING**

Message Ten
**Governing Principles
That We Need to See and Experience
in Order to Possess Christ as the Good Land**

EM Hymns: 782

Scripture Reading: Col. 2:6; 1 Cor. 6:17; 12:12-13;
Acts 9:3-5; Exo. 13:21-22; Col. 4:2

Col 2:6	As therefore you have received the Christ, Jesus the Lord, walk in Him,
1 Cor 6:17	But he who is joined to the Lord is one spirit.
1 Cor 12:12	For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
1 Cor 12:13	For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
Acts 9:3	And as he went, he drew near to Damascus, and suddenly a light from heaven flashed around him.
Acts 9:4	And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?
Acts 9:5	And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.
Exo 13:21	And Jehovah went before them by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night.
Exo 13:22	Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people.
Col 4:2	Persevere in prayer, watching in it with thanksgiving,

**I. “As therefore you have received the Christ, Jesus the Lord, walk in Him”—
Col. 2:6:**

- A. As we have received Christ, we should walk in Him; to walk in Him is to live, to act, to behave, and to have our being in Christ so that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce.
- B. The good land today is Christ as the all-inclusive Spirit (Gal. 3:14), who dwells in our spirit (2 Tim. 4:22; Rom. 8:16) to be our enjoyment.
 - 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 Tim 4:22 The Lord be with your spirit. Grace be with you.
 - Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- C. To walk according to the spirit and by the Spirit (v. 4; Gal. 5:16) is the central and crucial point in the New Testament.
 - 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.
 - Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

II. To walk in Christ, that is, to walk according to the spirit and by the Spirit as the reality of the good land, we must see that the key of the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God is 1

Corinthians 6:17—“He who is joined to the Lord is one spirit”:

- A. We worship God the Spirit with our spirit—John 4:24.
John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- B. We were regenerated of God as the Spirit to be a spirit—3:6.
John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- C. The Spirit witnesses with our spirit that we are children of God—Rom. 8:16.
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- D. We become a dwelling place of God in our spirit, and the Spirit is the Indweller—Eph. 2:22.
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- E. The Lord Jesus as the pneumatic Christ and as the life-giving Spirit is in our spirit—2 Tim. 4:22; Rom. 8:10.
2 Tim 4:22 The Lord be with your spirit. Grace be with you.
Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- F. If the Spirit of the One who raised Jesus from the dead dwells in us, He who raised Christ from the dead will also give life to our mortal bodies through His Spirit who indwells us—v. 11.
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- G. If by the Spirit we put to death the practices of the body, we will live—v. 13b.
Rom 8:13b ... but if by the Spirit you put to death the practices of the body, you will live.
- H. We set our mind on the spirit for life and peace—v. 6.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- I. They who are of Christ Jesus have crucified the flesh with its passions and its lusts (by the Spirit)—Gal. 5:24.
Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.
- J. When we walk by the Spirit, we will by no means fulfill the lust of the flesh—v. 16.
Gal 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.
- K. If we live by the Spirit, let us also walk by the Spirit—v. 25.
Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.
- L. We walk (have our being) in and according to the spirit (the mingled spirit) for the fulfilling of the righteousness of the law—Rom. 8:4.
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.
- M. By the bountiful supply of the Spirit of Jesus Christ, we live Christ and magnify Him—Phil. 1:19b-21a.
Phil 1:19b ... for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
Phil 1:21a For to me, to live is Christ ...
- N. We pray at every time in spirit—Eph. 6:18.
Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
- O. We are sanctified in the Spirit—Rom. 15:16.
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.
- P. We are renewed by the Spirit in our spirit—Titus 3:5; Eph. 4:23.
Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

- Eph 4:23 And that you be renewed in the spirit of your mind
- Q. We are transformed by the Lord Spirit into the glorious image of Christ—2 Cor. 3:18.
 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- R. The Spirit as the consummated Triune God and the bride as the transformed tripartite man eventually become a spiritual couple, a mingling of divinity with humanity (Rev. 22:17a), to be the consummated New Jerusalem for His eternal enlargement and expression with the divine glory manifested in the glorified humanity (21:10-11).
 Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...
 Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
 Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

III. We need to see that the One in whom we need to walk is the Christ in His full ministry of three stages:

- A. The central revelation of God is the progressive revelation of God in the Bible—the “bachelor” God, the incarnated God, the redeeming God, the compounded God, the intensified God, the indwelling God, and the incorporated God; the incorporated God is the Body-Christ that ultimately consummates in the “married” God, the ultimately incorporated God, the New Jerusalem.
- B. The Lord’s recovery is the recovery of Christ in His full ministry of three stages—incarnation, inclusion, and intensification; the Lord’s recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem:
1. *God becoming the flesh* is the “bachelor” God becoming the incarnated God and the redeeming God—John 1:1, 14, 29.
 John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
 John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
 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!
 2. *The flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit* is the compounded God becoming the intensified God to be the indwelling God—1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6.
 1 Cor 15:45b ... the last Adam became a life-giving Spirit.
 Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
 Rev 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.
 Rev 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;
 Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
 3. *The built-up church that becomes the Body of Christ and that consummates the New Jerusalem* is the incorporated God, the Body-Christ, that consummates the New Jerusalem, the ultimate union, mingling, and incorporation of the processed and

consummated Triune God with the processed and consummated tripartite church—
John 17:21; Eph. 4:4-6, 16; Col. 2:19; Rev. 19:7-9; 21:2, 9-10.

- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
- Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- Eph 4:5 One Lord, one faith, one baptism;
- Eph 4:6 One God and Father of all, who is over all and through all and in all.
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- 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.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

IV. The Lord's present recovery is the recovery of the Body-Christ ("the Christ") in the church life; the Body-Christ is the incorporated God; thus, to walk in Christ is to walk in Him as the Body-Christ, who is the incorporated God—1 Cor. 12:12-13; Acts 9:4-5, 15; Col. 2:19; Eph. 4:1-6, 15-16; John 14:23; 17:21:

- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
- Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?
- Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.
- Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
- Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
- Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
- Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
- Eph 4:5 One Lord, one faith, one baptism;
- Eph 4:6 One God and Father of all, who is over all and through all and in all.
- Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
- John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may

be in Us; that the world may believe that You have sent Me.

- A. First Corinthians 12:12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ”; “the Christ” in this verse is not the individual Christ but the corporate Christ, Christ incorporated with all His members.
- B. This is the corporate “Me” that the apostle Paul saw in his vanquishing conversion to Christ; he saw that the Lord Jesus and His believers are one great person—the wonderful “Me”—Acts 9:3-5.
- Acts 9:3 And as he went, he drew near to Damascus, and suddenly a light from heaven flashed around him.
- Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?
- Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.
- C. We need to see that the Christ in whom we need to walk today is not only the individual Christ but also the wonderful “Me,” the Body-Christ, who is the incorporated God.
- D. To receive and to walk in Christ is to receive and to walk in the Body-Christ, because Christ today is a corporate Body; Christ is no longer only the individual Christ but also the corporate Christ, the Head with the Body; it makes a great difference in our Christian life for us to walk in the corporate Christ.
- E. The Lord’s recovery is the recovery of “Christification,” a recovery purely and wholly of the person of Christ to gain the reality of the Body-Christ in the church life—1 Thes. 5:23; Phil. 1:19-21a; 3:8-14; 2 Cor. 2:10; Col. 3:10-11.
- 1 Thes 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,
- Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.
- Phil 1:21a For to me, to live is Christ ...
- Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
- Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 3:11 If perhaps I may attain to the out-resurrection from the dead.
- Phil 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
- Phil 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
- Phil 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
- 2 Cor 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;
- 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.
- F. Today the Lord is building the Body-Christ in the church life; in the Body-Christ, Christ is wrought into all His members, and all His members are wrought into Him by the growth in life and transformation in life for the expression of Christ—2:19; Rom. 12:2; 2 Cor. 3:18; 1 Cor. 12:12-13:
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit

- together by means of the joints and sinews, grows with the growth of God.
- 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.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
- 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
1. In the Body-Christ we enjoy Christ as everything—vv. 3b, 13.
 - 1 Cor 12:3b ... and no one can say, Jesus is Lord! except in the Holy Spirit.
 - 1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
 2. In the Body-Christ there is the function of all the members—vv. 14-22.
 - 1 Cor 12:14 For the body is not one member but many.
 - 1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.
 - 1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.
 - 1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?
 - 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
 - 1 Cor 12:19 And if all were one member, where would the body be?
 - 1 Cor 12:20 But now the members are many, but the body one.
 - 1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.
 - 1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.
 3. In the Body-Christ there is the blending together of the members in the oneness of the Triune God—vv. 23-27; John 17:21; Eph. 4:1-6.
 - 1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,
 - 1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,
 - 1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.
 - 1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.
 - 1 Cor 12:27 Now you are the body of Christ, and members individually.
 - John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.
 - Eph 4:1 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called,
 - Eph 4:2 With all lowliness and meekness, with long-suffering, bearing one another in love,
 - Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:
 - Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
 - Eph 4:5 One Lord, one faith, one baptism;
 - Eph 4:6 One God and Father of all, who is over all and through all and in all.

V. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to see that the presence of the Lord means everything to us

in both our life in the Lord and our work in the Lord; in Exodus 33:12-17 Moses bargained with God for His presence to go with him and with God's people; God responded by saying, "My presence shall go with you, and I will give you rest"—v. 14:

- Exo 33:12 And Moses said to Jehovah, See, You say to me, Bring up this people; but You have not let me know whom You will send with me. Yet You have said, I know you by name, and you have also found favor in My sight.
- Exo 33:13 Now therefore if I have found favor in Your sight, please let me know now Your ways, that I may know You, so that I may continue to find favor in Your sight. Consider also that this nation is Your people.
- Exo 33:14 And He said, My presence shall go with you, and I will give you rest.
- Exo 33:15 And he said to Him, If Your presence does not go with us, do not bring us up from here.
- Exo 33:16 For how then shall it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, are distinct from all the other people who are on the face of the earth?
- Exo 33:17 And Jehovah said to Moses, I will do this thing also that you have spoken; for you have found favor in My sight, and I know you by name.

- A. The Lord lives in us, and He will go wherever we go, but is His presence going with us? Many times the Lord may help us, but He may not be happy with us; we need to be governed by the direct, firsthand presence of the Lord.
- B. The presence, the smile of the Lord, is the governing principle for us to enter into and possess Christ as the reality of the good land; God's presence is the way, the "map," that shows His people the way they should take.
- C. According to the picture in Exodus, the presence of the Lord went before them "by day in a pillar of cloud to lead them on the way and by night in a pillar of fire to give them light, that they might go by day and by night. Neither the pillar of cloud by day nor the pillar of fire by night departed from before the people"—13:21-22:
1. In typology the cloud signifies the Spirit (1 Cor. 10:1-2), and the fire, for enlightening, signifies the Word of God (Psa. 119:105; Jer. 23:29); hence, the instant, living leading from the presence of God comes through either the Spirit or the Word.

1 Cor 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;

1 Cor 10:2 And all were baptized unto Moses in the cloud and in the sea;

Psa 119:105 Your word is a lamp to my feet / And a light to my path.

Jer 23:29 Is not My word thus-like fire, declares Jehovah, and like a hammer that breaks the rock in pieces?
 2. The two pillars symbolize God Himself, for He is both the Spirit and the Word (John 4:24; 1:1); furthermore, the Word is also the Spirit (6:63; Eph. 6:17).

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

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Eph 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
 3. Thus, God, the Word, and the Spirit are one to lead and guide us continually, whether by day or by night; in the Christian life there is no difference between day and night, for the light from the pillar of fire causes the night to become day.
- D. Exodus also shows us that Christ as the Angel of God was the One who was leading the people; 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 (14:19; John 14:17-20; 16:13; 2 Cor. 3:17; Rev. 5:6); furthermore, whenever those who follow the Lord face

opposition, the guiding light spontaneously becomes the protecting light; however, to the opposers the protecting light becomes darkness (Exo. 14:20).

- Exo 14:19 And 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.
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.
- 2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
- Rev 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- Exo 14:20 And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night to them. Thus one did not come near the other all night.

VI. In order to possess and walk in the all-inclusive Christ as the reality of the good land, we need to live and serve in the reality of the priesthood by having much and thorough prayer in our life and service—1 Pet. 2:5, 9; Col. 4:2:

- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;
- Col 4:2 Persevere in prayer, watching in it with thanksgiving,
- A. Whether the church is living and fresh and enriched depends on this one thing—that we are being filled continuously with the Spirit; in order to be filled continuously with the Spirit, we need to be those who are willing, empty, and praying—v. 2; Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.
- Col 4:2 Persevere in prayer, watching in it with thanksgiving,
- Phil 2:13 For it is God who operates in you both the willing and the working for His good pleasure.
- Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
- Matt 5:8 Blessed are the pure in heart, for they shall see God.
- Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.
- Eph 5:18 And do not be drunk with wine, in which is dissoluteness, but be filled in spirit,
- B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us—Exo. 31:1-3; Zech. 4:6.
- Exo 31:1 And Jehovah spoke to Moses, saying,
- Exo 31:2 See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.
- Exo 31:3 And I have filled him with the Spirit of God, with wisdom and with understanding and with knowledge and with all kinds of workmanship,
- Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.
- C. If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing; all day long they will enjoy the smile of the Lord's face, and the living

person of Christ will become their experience and enjoyment.\