

**Outline of  
the Messages for the Full-time Training  
in the Fall Term of 2008**

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**GENERAL SUBJECT: THE JUBILEE**

Message Twelve

**Rescued out of the Present Evil Age  
to Have Christ Wrought into Our Being  
and Delivered out of the Authority of Darkness  
and Transferred into the Kingdom of the Son of God's Love  
to Experience, Enjoy, and Be Constituted with  
the All-inclusive, Extensive, Preeminent Christ for the Consummate Jubilee**

Scripture Reading: Gal. 1:4, 15-16; 2:20; 4:19; Col. 1:12-19; 2:2, 9, 16-17, 19; 3:4, 10-11

**I. We have been rescued out of the present evil age to have Christ wrought into our being—Gal. 1:4, 15-16; 2:20; 4:19:**

- A. Jesus Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father”—1:4:
  - 1. An age refers to the present or modern appearance of the world as the satanic system, which is used by Satan to usurp and occupy God's people to keep them away from God and His purpose—Eph. 2:2; 1 John 2:15-16.
  - 2. According to the context of the book of Galatians, the present evil age in 1:4 refers to the religious world, the religious course of the world, the Jewish religion—6:14-15.
  - 3. The purpose of Christ's giving Himself for our sins was to rescue us out of the Jewish religion, the present evil age; this was to release God's people from the custody of the law, to bring them out of the sheepfold, according to the will of God—3:23; John 10:1, 3, 16; 1 Tim. 1:3-4.
  - 4. The will of God is to have the church as the Body of Christ—Rom. 12:1-5.
- B. To have Christ wrought into our being is to have Christ the Son revealed in us, live in us, and be formed in us—Gal. 1:15-16; 2:20; 4:19:
  - 1. The desire of God's heart is to reveal His Son in us so that we may know Him, receive Him as our life, and become sons of God—1:12, 15-16; 4:5-6:
    - a. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God in us—1:15-16.
    - b. The focal point of the Bible is the living person of the Son of God, who is the embodiment of the Triune God realized as the all-inclusive Spirit in our spirit—Col. 2:9; 1 Cor. 15:45b; 6:17; 2 Cor. 3:17; Phil. 1:19.
  - 2. In Galatians 2:20 we have the most basic truth of God's New Testament economy—no longer I but Christ living in me:
    - a. God's economy is that “I” be crucified and that Christ live in me in His resurrection—John 14:19.

- b. In His economy God's intention is for the processed and consummated Triune God to be wrought into our being to make us a new person, a new "I"—Gal. 2:20.
- c. We and Christ have one life and one living—John 6:57.
- 3. To have Christ formed in us is to have Christ fully grown in us so that we may mature in the divine sonship—Gal. 4:19.

**II. We have been delivered out of the authority of darkness and transferred into the kingdom of the Son of God's love to experience, enjoy, and be constituted with the all-inclusive, extensive, preeminent Christ for the consummate jubilee—Col. 1:12-19; 2:2, 9-10, 16-17, 19; 3:4, 10-11:**

- A. The Father delivered us out of the authority of darkness, the authority of Satan, and transferred us into the kingdom of the Son of His love—1:13-14:
  - 1. We have been delivered from the devil, Satan, by the death of Christ and by the life of Christ in resurrection—v. 13; 2:14-15; John 5:24.
  - 2. The kingdom of the Son is the authority of Christ—Col. 1:13; Rev. 12:10:
    - a. The Son of God is the embodiment and expression of the divine life—John 1:4; 1 John 5:11-12.
    - b. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, who is life—John 11:25; Col. 3:4.
    - c. The Son of the Father's love is the object of the Father's love to be the embodiment of life to us in the divine love with the authority of resurrection—Matt. 3:17; 17:5.
    - d. The kingdom into which we have been transferred is the kingdom of the Son of God's love; this realm of life is in love, not in fear—Col. 1:13.
    - e. The kingdom in which we find ourselves today is a realm full of life, light, and love—1 Pet. 2:9.
  - 3. Because the Father delights in the Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight—Matt. 3:17; 17:5.
  - 4. The church life today is the kingdom of the Son of the Father's love, which is as delightful to God the Father as the Son is—Col. 1:13; 4:15-16.
- B. The Christ unveiled in Colossians is the all-inclusive and extensive One—the centrality and universality of God's economy—1:15-19, 27; 2:16-17:
  - 1. The will of God is that the all-inclusive, extensive Christ be our portion—1:9, 12, 18-19.
  - 2. We need to be infused, saturated, and permeated with the all-inclusive, extensive Christ until He is everything to us—v. 27; 2:16-17; 3:4, 10-11.
- C. In the kingdom of the Son of God's love, Christ has the first place, the pre-eminence, in all things; if we see the vision of the preeminence of Christ, our Christian life and our church life will be revolutionized, for we will realize that in all things Christ must be first—1:18; Rev. 2:4.
- D. The Christian life in the kingdom of the Son of God's love is a life of faith and love and a life in union with Christ—Col. 1:4, 8; 2:2, 5, 7; 3:12—4:6.
- E. In the kingdom of the Son of God's love, we practice the local church life, we have the reality and practicality of the Body of Christ, and we have the reality and practicality of the one new man—1:2; 2:19; 3:10-11, 15; 4:15-16.

## Supplement to Message 12

### **The Battle for the All-inclusive Christ as the Good Land— the Need for Spiritual Warfare to Possess the Land of Canaan**

- I. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land; they needed to cooperate with God by rising up to fulfill God's commission to possess the land:**
  - A. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it—v. 6.
  - B. Israel had become a corporate Joshua—chosen, called, redeemed, saved, trained, prepared, and qualified by God—ready to go on with God as one to take the land of Canaan.
  - C. To gain the all-inclusive Christ, we need to be today's Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance.
- II. We cannot enjoy Christ as the good land without the Body; we must be one with the Body to fight for the land, to possess the land, and to share our portion of the land—Num. 32:1-32; Josh. 22:1-9.**
- III. We need to understand the spiritual significance of the pagan tribes that were in the land of Canaan:**
  - A. The various pagan tribes that occupied the land signify the different aspects of our natural life—Exo. 23:23, footnote 1:
    1. The gods (idols) of the pagan tribes (v. 24), with the demons behind them (cf. 1 Cor. 10:20), represent the spiritual forces of evil (Eph. 6:12).
    2. Behind our natural life are the forces of evil (cf. Matt. 16:23), 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.
    3. 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.
    4. God will not cut off our natural life, signified by the pagan tribes, all at once (Exo. 23:29), because this would leave us inwardly vacant and in danger of being taken over by demons, signified by the animals of the field (cf. Matt. 12:43-45):
      - a. God cuts off our natural life gradually, little by little, according to the degree of our growth in the divine life (Exo. 23:30).
      - b. The more Christ increases in us, the more He will replace our natural life.
      - c. The more Christ increases in us, the more we will be able to cooperate with God in driving out the natural life (v. 31).
  - 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, footnote 1.

- C. The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan's kingdom (cf. Dan. 10:13, 20)—Num. 21:1, footnote 1:
1. In the typology of the Old Testament, Canaan has two aspects:
    - a. On the positive side Canaan, a land of riches (Deut. 8:7-10; v. 7, footnotes 1 and 2), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8).
    - b. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan.
  2. 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).
  3. The fighting of the children of Israel against the Canaanites so 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) so that the saints may enjoy Christ as the all-inclusive land.
- IV. The church must be 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; 3:8, 16-21.**
- V. "We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God's interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers" (*Life-study of Joshua*, p. 61).**