

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

GENERAL SUBJECT: THE JUBILEE

Message Fifteen

**The Revelation and Enjoyment of the All-inclusive Christ as the Jubilee—
the Good News of Great Joy—the Reality of the Entire New Testament**

Scripture Reading: Luke 2:10-14; 4:18-19; Col. 1:12-13; 2:6-15

- I. The intrinsic significance of the jubilee is that we are brought back to the enjoyment of Christ as the reality of the good land and as the One who sets us free from the slavery of sin for the fulfillment of His eternal economy—Luke 4:18-19; Col. 1:12; 2:6-7; John 8:32, 36; 2 Cor. 3:17; Rom. 8:2:**
- A. We should focus on Christ as our unique center appointed by God; we should concentrate on Him, not on any persons, things, or matters other than Him.
 - B. The enjoyment of Christ solves all the problems in the church through the work of the cross—1 Cor. 1:9, 13a, 18, 23-24; 2:2.
 - C. The enjoyment of Christ issues in the growth in life, producing the precious materials for the building up of the church—3:6, 9-14.
 - D. The enjoyment of Christ develops our gifts by the growth in life for the building up of the church—12:1-11; 14:4b, 12, 31.
- II. The purpose of God's calling is to bring God's chosen people into the enjoyment of the all-inclusive Christ (the good news of great joy), typified by the good land flowing with milk and honey—Exo. 3:8a; Luke 2:10-14:**
- A. The Christ who is typified by the good land is the processed Triune God as the life-giving Spirit indwelling our spirit—Gal. 3:14; 2 Tim. 4:22; cf. Isa. 8:8.
 - B. Christ as the grace of God is the good land flowing with milk and honey for us to enter into, enjoy, experience, partake of, and possess:
 - 1. In 1 Corinthians Paul likened the Corinthians to the children of Israel, who came out of Egypt into the wilderness—5:7; 10:3-4; cf. 2:14—3:1.
 - 2. In 2 Corinthians the good land flowing with milk and honey is Christ Himself as the embodiment of the processed Triune God given to us as the divine grace for our enjoyment—1:12; 12:9; 13:14.
 - 3. The temple, the building of God, for God's rest and expression comes forth out of the enjoyment of the riches of Christ as the grace of God, which is typified by the good land of Canaan—Eph. 2:21-22; 3:8; 1:23; 3:19.
 - C. Milk and honey, which are the mingling of both the animal life and the vegetable life, are two aspects of the life of Christ—the redeeming aspect and the generating aspect—Deut. 8:8; 32:13-14:
 - 1. 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.
 - 2. 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.

- D. We must be “in the light” in order to enjoy the all-inclusive Christ in His redeeming and generating aspects—Col. 1:12-13; 1 Pet. 2:9; Isa. 2:5:
 - 1. “Your word is a lamp to my feet / And a light to my path”—Psa. 119:105; 2 Pet. 1:19; Matt. 6:22.
 - 2. “The opening of Your words gives light, / Imparting understanding to the simple”—Psa. 119:130; Matt. 10:27; cf. Isa. 45:3.
- E. We must eat God’s words (Jer. 15:16) to enjoy the all-inclusive Christ in His redeeming and generating aspects—John 6:57, 63, 68; Eph. 6:17-18:
 - 1. God’s word is milk for us to drink—1 Pet. 2:2.
 - 2. God’s word is honey for us to eat—Psa. 119:103; 19:8-10; Ezek. 3:3.
 - 3. God’s word as milk and honey is the word of His grace in Acts 20:32.
- F. Through the discipline of the Holy Spirit, we can enjoy and be constituted with Christ as the grace of God, the reality of the good land flowing with milk and honey—2 Cor. 12:7-10; 1 Pet. 5:5-7:
 - 1. The environmental arrangements of the Holy Spirit to break us and His inner working to constitute us are the discipline of the Holy Spirit so that we may become channels of grace to others—Rom. 8:28; Heb. 12:5-11; 1 Pet. 4:10.
 - 2. Especially when we are weak in spirit and come to the Lord to experience and apply Him, we sense that He is the milk and the honey, the richness and the sweetness of the life of Christ—2 Cor. 12:9-10.
- G. 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:
 - 1. Honey restores the stricken ones, whereas milk feeds the new ones.
 - 2. The seeker has stored so many riches within her that food seems to be under her tongue, and she can dispense to the needy ones at any time—Isa. 50:4.
 - 3. This sweetness is not produced overnight, but comes from a long period of gathering, inward activity, and careful storage—S. S. 4:16.
 - 4. Our mouth should issue forth words of grace, sweet and refreshing words, which are good for building up, not noxious, offensive, or worthless words—Luke 4:22; Eph. 4:29-30; 2 Pet. 1:21b; Matt. 12:36; James 3:4-5.

III. The present Christ as the life-giving, sevenfold intensified Spirit in our spirit is the reality of the New Testament for our enjoyment; He is the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply—Isa. 42:6; Heb. 8:10-12; 9:15-17:

- A. In the Gospels is the Christ who lived on the earth as a man of prayer and died on the cross for the accomplishing of His judicial redemption.
- B. In the Acts is the resurrected and ascended Christ propagated and ministered to men.
- C. In Romans is the Christ who is our righteousness for our justification and our life for sanctification, transformation, conformation, glorification, and building up.
- D. In Galatians is the Christ who enables us to live a life that is versus the law, religion, tradition, and forms.
- E. In Philippians is the Christ who is lived out of His members.
- F. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church.
- G. In 1 and 2 Corinthians is the Christ who is everything in the practical church life.
- H. In 1 and 2 Thessalonians is the Christ who is our holiness for His coming back.

- I. In 1 and 2 Timothy and Titus is the Christ who is God's economy, enabling us to know how to conduct ourselves in the house of God.
- J. In Hebrews is the present Christ, who is now in the heavens as our Minister and our High Priest, ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth.
- K. In the Epistles of Peter is the Christ who enables us to take God's governmental dealings administered through sufferings.
- L. In the Epistles of John is the Christ who is the life and fellowship of the children of God in God's family.
- M. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressing God in full glory in the new heaven and new earth for eternity.

IV. The wonderful Christ is a land in which we will not lack anything—Deut. 8:9:

- A. Colossians 2:6-7 reveals that Christ as the good land is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil—cf. 1 Cor. 3:6, 9; Col. 2:19; Jer. 32:41; 2 Kings 19:30.
- B. Colossians 2:8-15 presents a full description and definition of Christ as the soil, in which we do not lack anything; as we take time to absorb Him as the all-inclusive land, the facts in these verses become our experience.
- C. Christ is the governing principle of all genuine wisdom and knowledge, the reality of all genuine teaching, and the only measure of all concepts acceptable to God—v. 8.
- D. In Christ as the soil dwells all the fullness of the Godhead bodily—v. 9:
 - 1. *Fullness* refers not to the riches of God but to the expression of the riches of God; what dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is—v. 9; 1:15, 18; 3:10-11.
 - 2. When we are rooted in Christ as the soil, we are made full in Him; we are filled up with all the divine riches to become His expression—Eph. 3:8, 19.
 - 3. In Christ as the soil we are filled, completed, perfected, satisfied, and thoroughly supplied; we do not lack anything—cf. Phil. 1:19.
- E. Christ as the soil is the history and mystery of God with all the riches of His person and processes—Col. 2:2:
 - 1. Christ is both God and man—John 1:1; 20:28-29; Isa. 9:6; 1 Tim. 2:5.
 - 2. Christ is our necessities—John 14:6; 8:12; 20:22; 4:14; 6:35; Gal. 3:27; John 15:5; Col. 2:16-17; Matt. 11:28.
 - 3. Christ is our divine provision—1 Cor. 1:24, 30.
 - 4. Christ is to the church—Eph. 1:22-23; 2:20; Col. 1:18; 1 Cor. 12:12; Col. 3:10-11.
- F. Christ as the soil is the Head of all rule and authority—2:10.
- G. In Christ as the soil there is the killing power, which puts the flesh to death—v. 11.
- H. In Christ as the soil there is an element that causes us to be buried—v. 12a.
 - I. In Christ as the soil there is an element that raises us up—v. 12b.
 - J. In Christ as the soil there is an element that vivifies us—v. 13.
 - K. In Christ as the soil there is the wiping out of the handwriting in ordinances—v. 14.
 - L. In Christ as the soil there is victory over the evil spirits in the atmosphere—v. 15.
- M. We need to forget our situation, our condition, our failures, and our weaknesses and simply take time to absorb the Lord as the all-inclusive land so that all the elements of Christ may be absorbed into us and so that we can be filled with His riches to become His fullness for His complete expression—vv. 7a, 10a, 19; 4:2; Luke 8:13; Matt. 14:22-23; 6:6; Eph. 1:22-23; 3:16-19; Psalms 71:14; 1 Thes. 5:16-18.