

Morning Watch

Monday 7/5

Related Verses

Message 1 - God's Charge, Promise, and Encouragement to Joshua

Josh. 1:5-9

5 No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you.

6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

7 Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go.

8 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.

9 Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

2 Cor. 5:7

7 (For we walk by faith, not by appearance)-

Heb. 12:1-2

1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,

2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Heb. 2:10

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Lam. 3:22-23

22 It is Jehovah's lovingkindness that we are not consumed, For His compassions do not fail;

23 They are new every morning; Great is Your faithfulness.

2 Cor. 4:13-14

13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

14 Knowing that He who raised the Lord Jesus will raise us also with Jesus and will make us stand before Him with you.

Reading for Day 1 – Life-Study of Joshua, Message 1:

In studying the histories and prophecies of the Old Testament, we need the full scope, the full view, of the entire Scriptures concerning God's eternal economy for Christ and the church, which consummates in the New Jerusalem. This will render us not only a broader view but also the deeper, intrinsic significance of God's purpose in presenting to us the histories and giving us the prophecies of the Old Testament. The scope, the center, and the intrinsic significance of all the histories and the prophecies of the Old Testament must be Christ and His Body, which will ultimately consummate in the New Jerusalem for God's eternal economy.

For God to accomplish such an eternal economy of His, He needed to create the heavens for the earth, and the earth for man (Zech. 12:1). God created man in His own image and after His likeness with a spirit for man to contact Him, receive Him, keep Him, and take Him as man's life and content. It was very sad that this man got fallen from God and from God's purpose for His economy.

However, out of fallen humankind God chose a man by the name of Abraham and his descendants and made them a particular people as His dear elect among all the nations (the Gentiles). It took God over four hundred years to produce, constitute, and form such an elect to replace the Adamic race for the fulfilling of His eternal economy. God brought such an elect of His through trials, sufferings, both in Egypt and in the wilderness that they might be trained, disciplined, and qualified to coordinate with Him in taking His promised land for Christ on this earth and in providing the proper persons to bring forth Christ into the human race.

To take possession of God's promised land for Christ and to provide the proper persons to bring forth Christ into the human race are the two major points of the section of the history in the Old Testament in the three books of Joshua, Judges, and Ruth. These two main points, to take

the land for Christ and to provide the bona fide ancestors for Christ, are the spirit of the history from Joshua to Ruth. They are the intrinsic significance of this section of the Old Testament history. We have to have a clear vision concerning this. Otherwise, our life-study on these three books will be in vain, just like the studies of so many historians, Bible students, and Scripture teachers, either Jewish or Christian.

If by the Lord's mercy we see such a vision, this section of the history in the Old Testament will benefit us the same as the New Testament does. Such a vision will help us to see that the history of God's people on earth is actually the history of the working God energizing among His chosen people in the Old Testament and even the history of the operating God energizing in His redeemed people and having them energize themselves together with Him for the accomplishment of His eternal economy concerning Christ and His increase, which will consummate in the New Jerusalem.

I hope that through the life-study of these three books we all will see and realize that our living, our daily walk, our schooling, our job, and our business must be a part of God's history in His marvelous and excellent move on the earth today. To be a normal Christian, to be today's overcomers, to answer the Lord's present calling, and to meet the Lord's present need in His recovery, it is altogether not sufficient simply to be a so-called good brother or good sister, attending the church meetings regularly, behaving rightly, and living a life which is somewhat perfect in the eyes of men. We need to be one with God in His history, moving, and energizing in His loving overcomers; that is, we need to be one with God in life, in living, and in our entire doing today on this earth! We need to write God's today's history! We need to march on as one with the energizing God! In Him! With Him! By Him! And for Him! We need to be vital, living, and active! We need to be today's Joshuas and Calebs to take possession of the God-promised land for Christ that we may become His possession. We need to be today's Ruths to turn to God's economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet the need of men today. This should be the intrinsic life-study of these three books—Joshua, Judges, and Ruth. The issue of this life-study should be the gaining of the God-promised land for Christ

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and the bringing forth of the excellent Christ to meet today's need of both God and men.

Corporate Reading of "Truth Messages" Chapter 10 – Sections: *The Initial Spirit Becoming The Uniting Spirit (1); Buildded Oneness*

Tuesday 7/6

Related Verses

Message 2 – *Possessing the Land of Canaan by Defeating the Satanic Forces*

1 Cor. 10:1, 3-4, 11

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;

3 And all ate the same spiritual food,

4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

Col. 1:12

12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Eph. 3:8

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph. 2:2

2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

Eph. 6:12

12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Reading for Day 2 – Life-Study of Joshua, Message 3:

Chapter one of Joshua is on the taking of the good land. What is the intrinsic significance of chapter two? Apparently chapter two is on the spying out of the good land, but this is a natural concept. The real intrinsic significance of chapter two is that God gains the right person to bring forth Christ.

In studying the history and the prophecies in the Old Testament, we need to consider the full scope of the Scriptures concerning God's eternal economy. The Bible begins with God's creation, and it ends with Christ as the hub of the great wheel and with the New Jerusalem as the rim to manifest the Triune God for eternity. God's eternal economy, therefore, consists mainly of two things—Christ and His counterpart for the enlargement, the increase, and the spreading of Christ. This counterpart of Christ will ultimately consummate in the New Jerusalem as the full expression of the Triune God for eternity. The intrinsic significance of the book of Joshua is the taking of the land, which typifies our gaining of Christ, plus the gaining of the proper persons to bring forth Christ that Christ might be spread and increased.

Chapter one of Joshua is concerned with the gaining of Christ, and chapter two, with the spreading of Christ, with the bringing forth of Christ to others. For the gaining of Christ, we need to be today's Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance. For the spreading of Christ, we need to be today's Rahab. Thus, we need to be both a Joshua and a Rahab.

A number of Bible teachers have pointed out that chapter one of Joshua typifies chapter one of Ephesians. Joshua 1 shows us that everything was ready. Israel had been prepared through God's dealing with them for several hundred years in Egypt and for forty years in the wilderness. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God. There in the plains of Moab they did not have any land or inheritance. They were ready to go on with God as one to take the land of Canaan, which typifies the rich, all-inclusive Christ.

In Ephesians 1, which is typified by Joshua 1, we can see that everything has been finished and completed and that every blessing in Christ is there in the heavenlies, waiting for God's chosen, redeemed, and perfected people to take and enjoy as their inheritance. According to this

chapter, we have been chosen by God to partake of His holy nature and we have been predestinated by God to have His life in order to become His sons (vv. 4-5). Furthermore, Christ's redemption has brought us into Christ as the embodiment of the Triune God to be the realm in which and the element by which we can be made God's inheritance (vv. 7, 11). Having been redeemed and having been put into Christ as the realm and the element, we are daily being reconstituted and transformed by this element to be a treasure for God's inheritance. As we take Christ and enjoy Him as our inheritance, we become God's inheritance. In addition, we have the sealing and the pledging of the Spirit (vv. 13-14). The Spirit's sealing is the Spirit's soaking and saturating of us in order to transform us. The Spirit's pledging is the guarantee that God is our inheritance. On the one hand, we are God's inheritance, sealed by His Spirit; on the other hand, God is our inheritance, guaranteed by the pledging of the Spirit.

Ephesians chapter two indicates that in the heavenlies there are different layers. Christ is in the highest layer, the third heaven, to be our everything as our good land. But there is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and from receiving Christ (v. 2). This is typified by the Canaanites, who were frustrating Israel from entering into the good land.

Ephesians 2 also tells us that we were once dead persons (vv. 1, 5), but then God made us, the chosen Rahabs, the enjoyers of Christ. In Ephesians 1 we see Joshua, the believers in Christ receiving all the blessings in Christ. But in Ephesians 2 we see Rahab, all the sinners who were wicked, evil, and dead. Nevertheless, God can perform His dynamic salvation through the redemption of Christ to save such sinners, to make such Rahabs the enjoyers of Christ.

How could Rahab, a Gentile harlot who had sold herself to sin to the uttermost, become a member of the chosen people of God? How could she receive Christ and then bring forth Christ to others for His increase? There was no other way but through faith. Faith comes from the hearing of the gospel. Today people need to hear the good news concerning what God has done through the incarnation, crucifixion, resurrection, and ascension of Christ. People need to hear that everything has been

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finished and completed and that the all-inclusive Christ is in the heavens for them to receive. However, Satan and his powers in the air try to frustrate them from receiving Christ. The only way this situation can be overcome is by faith. This was Rahab's experience. She heard what God had done for Israel in Egypt and in the wilderness, and she heard how God had defeated Sihon and Og, two strong kings who were the gate guards of Canaan. She heard the good news, and then she believed in the very God of Israel, wanting to be one among His people.

When the two spies came to Jericho, Rahab contacted them and hid them from those who were seeking them. There must have been a good communication between the spies and Rahab, and through this communication she became harmonious with them for God's economy. When she asked them to deal kindly with her father's house and deliver their lives from death, the spies told her to tie a line of scarlet thread in the window. According to the spies' word, she hung the scarlet thread from her window as a sign for the salvation of herself and her entire household, typifying the household salvation of Christ through His redemption by His blood. This is a strong indication that the history in the book of Joshua is related to God's eternal economy concerning Christ in His salvation through redemption.

Eventually Rahab the harlot became one of the excellent, prominent ancestors of Christ. This Canaanite woman married Salmon, a leader of the tribe of Judah, and through her union with this Jewish leader she became a part of Israel and brought forth Boaz, the great-grandfather of David. What an honor it is that Rahab's name is included in the genealogy of Christ in Matthew 1! This is a strong sign that the history recorded in Joshua is in line with God's eternal economy concerning Christ.

Corporate Reading of "Truth Messages" Chapter 10 – Sections: Three Functions Of The Gold; The Initial Spirit

Wednesday 7/7

Related Verses

Message 3 – Crossing the Jordan River and Being Prepared for Battle

Rom. 6:3-6

3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Eph. 4:22-24

22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,

23 And that you be renewed in the spirit of your mind

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Phil. 3:10

10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

2 Cor. 4:10-12

10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

12 So then death operates in us, but life in you.

Reading for Day 3 – Life-Study of Joshua, Message 5

In this message we will consider chapter five of Joshua. This chapter reveals that all the kings were afraid because of the miraculous crossing of the river Jordan. Before the children of Israel attacked, the Canaanites were already defeated. Their spirit was gone. Although the Israelites had been disciplined, trained, and qualified, after crossing the

Jordan they still needed further preparation before the attack.

Joshua 5 covers four matters of intrinsic significance. The first item is circumcision. Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically.

In the New Testament circumcision means the constant application of the Lord's death to our flesh. Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact, our flesh has already been crucified, but in practicality we need to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision.

The second item of intrinsic significance in Joshua 5 is the Passover. The feast of the Passover was held to remember Israel's redemption from the death judgment on the firstborn sons and their salvation from Egypt and from the tyranny of Pharaoh. This is a type of the Lord's table. At the Lord's table we remember Him as the Redeemer and as the Savior. Our portion today is not death but the partaking and enjoying of Christ at His table.

The third item of intrinsic significance is the eating of the produce of the good land. For forty years the children of Israel had been eating manna without any labor on their part. But when the manna ceased, their food could be produced only by cooperating with God. The produce of the land of Canaan came out of farming. This means that it was the result of man's labor and cooperation with God. This is in keeping with Genesis 2:5, which says that God sends the rain and man tills the ground. This refers to the cooperation of man and God.

Both the manna and the produce of the good land typify Christ. Christ in the stage typified by the produce of the good land is different from Christ in the stage typified by

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manna. John 6, which is not a deep chapter, speaks of Christ as the manna who came down from heaven to feed us. In the Epistles Christ is no longer just manna; He is the produce of the good land, prepared through our laboring cooperation with God. This brings in more Christ for ourselves and others and provides a surplus to God as our offering.

The fourth item of intrinsic significance concerns the Captain of Jehovah’s army. The children of Israel were ready. They had been circumcised, they had enjoyed the Passover, and they had enjoyed the produce of the good land. However, they still needed a Captain. Then Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah’s army. Joshua was the visible commander, but Christ was the invisible One. Before the children of Israel attacked the Canaanites, they were fully prepared and qualified with Christ, the embodiment of God, as their Captain. When they attacked Jericho, they did this under the commanding of the Captain typified by the ark. The ark, a type of Christ, who was their Commander-in-chief, took the lead to attack the enemies.

To prepare to possess the good land, we need to enter into these four items. We need to deal with the flesh, enjoy the Lord’s table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain.

Now that we have seen the items of intrinsic significance in this chapter, let us consider some of the details concerning the preparation before the attack.

Corporate Reading of “Truth Messages” Chapter 10 – Sections: Three Rings Signifying The Triune God; Poor In God

Thursday 7/8

Related Verses

Message 4 – The Need for God’s People to Seek the Lord’s Direction and Have the Lord’s Presence to Display His Victory for the Building Up of His Body and the Spreading of His Kingdom

Matt. 1:5

5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Josh. 6:25

25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.

Josh. 7:1, 10-15, 20-21

1 But the children of Israel acted unfaithfully in that which was devoted to destruction, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of that which was devoted to destruction; and the anger of Jehovah was kindled against the children of Israel.

10 Then Jehovah said to Joshua, Rise up! Why have you fallen upon your face?

11 Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

13 Rise up, sanctify the people, and say, Sanctify yourselves for tomorrow; for thus says Jehovah the God of Israel, There is something devoted to destruction among you, O Israel; you will not be able to stand before your enemies until you remove that which was devoted to destruction from among you.

14 Therefore in the morning you shall be brought near by your tribes; and the tribe which Jehovah takes shall draw near family by family; and the family which Jehovah takes shall draw near house by house; and the house which Jehovah takes shall draw near warrior by warrior.

15 And he who is taken with that which was devoted to destruction shall be burned with fire, he and all that belongs to him, because he has trespassed the covenant of Jehovah and because he has committed folly in Israel.

20 Then Achan answered Joshua and said, It is true; I have sinned against Jehovah the God of Israel; and this is what I did:

21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them.

And now they are hidden in the earth in my tent, with the silver under it.

Josh. 9:14

14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

Reading for Day 4 – Life-study of Joshua, Message 8

God can do everything without man, but according to the record of the book of Joshua He wants man to be one with Him. In keeping with the principle of incarnation, God wants to do everything through man, with man, and even in man. At Jericho Israel marched around the city with the ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests. The spiritual significance of this scene is that it is a picture of a corporate God-man, God and man, man and God, walking together as one person. This was the way the children of Israel crossed the river Jordan, and this was the way they destroyed the city of Jericho. God and Israel were fighting together. Actually, however, God did the fighting, and Israel simply shouted, proclaimed, and testified and then occupied the city.

This scene should have continued through all the taking of the land. But after the destruction of Jericho, Israel sinned by taking something from Jericho that was devoted to destruction (6:18-19). Although this sin was committed by an individual, Achan, it affected the entire body of God’s people. For this reason God said to Joshua, “Israel has sinned” (7:11a). Because of this sin God stayed away from them, withdrawing His presence from them. This was the reason that Joshua and all the children of Israel became foolish, proud, and blind in attacking Ai.

We all need to learn a lesson from this account. We, the people of God, should always be one with our God. Today, especially in the New Testament, our God is not only among us but also within each one of us. Therefore, every one of us is not a solitary individual, a person alone. On the contrary, we are men with God, God-men. Do you realize that, as a believer in Christ, you are a God-man, that God is a part of your being and that you are a part of God’s being? We come from many different countries, but we all are the same kind of person. We all are God-men. For this reason, we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We

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should not act, behave, or do things by ourselves but with God.

The report of the spies to Joshua indicates that Israel had set God aside. They forgot God and knew only themselves. At that time they were not one with God but cared only for themselves. Thus, God stayed away from them, and He said to Joshua, “I will not be with you anymore unless you destroy that which was devoted to destruction from among you” (v. 12c). It is a very serious matter for God no longer to be with us. Nothing can replace Him. I can testify that without God I cannot live. Apart from Him I cannot have any being.

The secret of Israel’s defeat at Ai was that they lost God’s presence and were no longer one with Him. After this defeat, Joshua learned the lesson of staying with the Lord before the ark. Eventually, the Lord came in to speak to him and to tell him what to do. The principle is the same with us today. If we have God’s presence, we have wisdom, insight, foresight, and the inner knowledge concerning things.

As we study the intrinsic significance of this part of Israel’s history, we need to learn the secret of walking with the Lord. Today we should not merely follow the Lord but walk with Him, living with Him and having our being with Him. This is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ.

We need to remember that we are God-men and to practice being one with the Lord. Concerning this, the Lord Jesus said, “In that day you will know that I am in My Father, and you in Me, and I in you” (John 14:20). This word reveals that we are a people of “ins”: we are in Christ and He is in us (15:4). Therefore, whatever we do should not be done by ourselves but should be done with and by another One.

In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything.

Corporate Reading of “Truth Messages” Chapter 10 – Sections: *Rich In God And In The Oneness; Transformation And Overlaying*

Friday 7/9

Related Verses

Message 5 – *The Produce of the Land of Canaan and the Intrinsic Significance of the Allotment of the Good Land*

Josh. 5:11-12

11 And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.

12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

Col. 1:12

12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Acts 26:18

18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Deut. 8:7-10

7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Eph. 3:8

8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Eph. 4:16

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.

Reading for Day 5 – Life-study of Joshua, Message 6

In Genesis God promised Abraham that He would give the good land to Abraham’s descendants. More than four hundred years later, God sent Moses to deliver Israel out of Egypt, telling him that He was sending him to bring the people into the good land. It was a fact that God had given the land to Israel, but this fact was not yet practical. Rather, it was a promise that still needed to be fulfilled. Not even at the time when Israel came to the plains of Moab under the leadership of Joshua was the giving of the good land to Israel a practical fact, for the land had not yet become Israel’s possession. Only after Israel had gained the good land and had taken possession of it did the land actually become theirs as a practical fact.

The good land had been promised to Israel, and the situation was ready for the land to be given to Israel in actuality. God, the Giver, had done everything, but there was still the need for Israel, the receiver, to do something to take possession of what God had given.

In light of this, let us now consider what it means to gain Christ for Christ. Christ today is the good land given to us by God in a very rich way. Nevertheless, all the riches of Christ, all that Christ is, remain separate from most Christians. As the One on the throne in the heavens, Christ is strong and powerful, but we are weak. He is rich, but we are poor. Whereas Christ is strong, powerful, and rich, we are weak, impotent, and poor. The reason for this situation is that we have not endeavored to gain Christ. However, when we gain Christ, He becomes our experience. Then Christ becomes in us what He should be. This means that our gaining Christ is not only for our enjoyment but also for Christ to be what He should be.

According to the New Testament revelation, Christ is perfect, complete, rich, and powerful. Furthermore, it is a fact that God has given such a Christ to us. Although He is wonderful, we are pitiful. If we see this, we will realize that there is a need for us to do something that will make Christ real to us and even to the unbelievers so that He will be what He should be. How can Christ be what He should be? Christ can be what He should be only by our gaining Him. If we gain Christ and experience Christ, Christ will become real to us. This is not only for us—it is also for Christ. This is to gain Christ for Christ.

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Our need today is to gain more of Christ, to possess more of Christ, and to experience more of Christ. Our gaining, possessing, and experiencing Christ will make Him real to us. This is not only for our enjoyment but also for Christ to be what He should be. At present, the Christ among us is much less than the Christ in the heavens. The Christ among us is different from the Christ in the heavens. This means that among us Christ is not yet what He should be. In order for Christ to be what He should be among us, we need to gain Him. The more we gain Christ, possess Christ, experience Christ, and enjoy Christ, the more He becomes among us what He should be. In this way our gaining of Christ is for Christ. We gain Christ for Christ so that He may have His corporate expression. This is to make the good land the land of Immanuel (Isa. 8:8).

Paul was one who struggled to pursue Christ in order to gain Christ (Phil. 3:8, 12). However, very few of today's Christians, including us, are like Paul. We may be seeking Christians, but we may pursue Christ only to a certain extent, being content with a routine church life and routine work and service for Christ. Following such a routine does not enable us to endeavor to gain Christ. Because so many Christians do not pursue Christ in order to gain Him, God needs the overcomers.

We today need to take and possess the land for Christ. We need to gain Christ for Christ. If we do this, we will do Christ a favor. However, if we go on living a routine Christian life and church life, we will not be able to gain the land for Christ. For this, God needs some overcomers. There are millions of real Christians on earth today, but where are the overcomers? God is calling for overcomers, but who will answer His call? Who will respond to God's call by pursuing Christ in order to gain Christ? I hope that many among us will do Christ a favor by responding to God's call for overcomers.

Corporate Reading of "Truth Messages" Chapter 10 – Sections: *Oneness Requiring Transformation; The Spreading Of The Oneness; The Only Safeguard*

Saturday 7/10

Related Verses

Message 6 – *The Intrinsic Significance of the Book of Judges and the Apostasy of Israel in the Worshipping of God*

Judg. 1:1

1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up first for us against the Canaanites, in order to fight against them?

Judg. 21:25

25 In those days there was no king in Israel; each man did what was right in his own eyes.

Exo. 20:6

6 Yet showing lovingkindness to thousands of generations of those who love Me and keep My commandments.

Isa. 62:4-6

4 And it will no longer be said to you, Forsaken! Nor to your land will it be said any longer, Desolate! But you will be called, My delight is in her, And your land, Married; For Jehovah delights in you, And your land will be married.

5 For as a young man marries a virgin, Your sons will marry you; And with the joy of the bridegroom over the bride Your God will rejoice over you.

6 Upon your walls, O Jerusalem, I have appointed watchmen; All day and all night They will never keep silent. You who remind Jehovah, Do not be dumb;

2 Thes. 2:2-3

2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.

3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

2 Pet. 2:1, 15

1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

Reading for Day 6 – Life-study of Judges, Message 1

In order to understand the history in the Old Testament, we need the full scope of the Scriptures. If we read the Old Testament according to this full scope, we will realize that at Mount Sinai God married Israel. In His concept and desire, He wanted to be to Israel as a husband to a wife,

and He expected Israel to act as a wife toward Him. We need to keep this point in mind as we read the book of Judges.

In writing the books of history, Samuel put Judges after Joshua to show us what kind of life Israel lived toward her Husband. For some reason, she did not have a heart to be the wife of Jehovah. As a wife, she forgot her Husband, left her Husband, and acted according to her own desires. Eventually, Israel became a harlot. At the time of Hosea, Israel was a harlot in the eyes of God (Hosea 1:2; 2:2). Having fallen into the sin of adultery, she did not have a definite husband. In addition to Jehovah as her Husband, she had many other men. This was the situation of Israel in the book of Judges. In the book of Judges there is a terrible picture of a wife forsaking her Husband and not even acknowledging His existence. This is an ugly picture of a harlot, a wife who forsook her Husband and went after idols.

In the beginning Israel had a bridal love toward God, but after her marriage she lost her position as a chaste wife to her husband. She forsook God and went to idols. Every idol was a "man," and Israel became full of idols. Jeremiah 11:13 says that according to the number of the streets of Jerusalem the people had set up altars to burn incense to their idols. Ezekiel 16:24 tells us that Israel made "a high place in every street." This means that there was an idol on every street. This corresponds to the New Testament, which shows us another great harlot in Revelation 17, the Roman Catholic Church, which is the mother of many harlots. Since the mother of the harlots is the apostate Roman Church, the harlots, the daughters of the apostate church, must be all the sects and groups in Christianity that hold to some extent the teachings, practices, and traditions of the apostate Roman Church.

In the book of Judges, a particular saying is repeated a number of times: "In those days there was no king in Israel; everyone did that which was right in his own eyes" (17:6; 18:1; 19:1; 21:25). But God was the King! According to the principle in the Bible, the husband is the head of the marriage and the head of the family. In creation God ordained that the man would have this authority; therefore, he also has the kingship. In typology and in figure, God is the unique man. We all are females because we, the church, are the corporate wife to Christ. Since God is our Creator and our Lord, He should also be our King.

Morning Watch

When Israel said that there was no king among them, this meant that they had annulled God and His status. In the book of 1 Samuel, the children of Israel asked God to appoint a king for them (8:5). This was a great offense to God (v. 7). Even though Israel was a wife to God, she became a harlot. She did not recognize God's kingship, and she did not recognize God as her Husband. Therefore, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted.

This is what we see in the book of Judges. The history in this book is thus a history of rottenness. After the story of Judah and Caleb in 1:1-20, Israel's history as recorded in Judges was full of the rottenness and corruption of a harlot. This is the intrinsic significance of the book of Judges.

Hymns, #811

- 1 My heart is hungry, my spirit doth thirst;
I come to Thee, Lord, to seek Thy supply;
All that I need is none other but Thee,
Thou canst my hunger and thirst satisfy.

Chorus

- Feed me, Lord Jesus, give me to drink,
Fill all my hunger, quench all my thirst;
Flood me with joy, be the strength of my life,
Fill all my hunger, quench all my thirst.
- 2 Thou art the food and the water of life,
Thou canst revive me, my spirit upbear;
I long to eat and to drink here of Thee,
Thyself enjoy through my reading and prayer.
- 3 Thou art the Word with God's fulness in Thee,
Thou too the Spirit that God my life be;
Thee in the Word I enjoy as my food,
Thou as the Spirit art water to me.
- 4 Thou from the heavens as food camest down,
Thou to be drink hast been smitten for me;
Thou as the food, my exhaustless supply,
Thou as the water, a stream unto me.

- 5 Thou in the Word art the Spirit and life,
Thus by the Word I may feed upon Thee;
Thou dost as Spirit in my spirit live,
Thus I may drink in the spirit of Thee.
- 6 Now to enjoy Thee I come to Thy Word,
On Thee to feed till my hunger is o'er.
Now in my spirit I turn unto Thee,
Of Thee to drink till I'm thirsty no more.
- 7 Feeding and drinking, Lord Jesus, of Thee,
Feeding by reading, and drinking by prayer;
Reading and praying, I eat and I drink,
Praying and reading-Lord, Thou art my fare.
- 8 Here, O my Lord, may I feast upon Thee;
Flood with Thy Spirit and fill by Thy Word;
May, Lord, Thou be such a feast unto me
As man hath never enjoyed nor e'er heard.

Lord's Day 7/11

Related Verses

Josh. 1:1-3

1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,
2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

Psa. 27:1
1 Jehovah is my light and my salvation; Whom shall I fear? Jehovah is the strength of my life; Whom shall I dread?

Isa. 8:8
8 It will sweep through Judah; it will overflow and rise Until it reaches the neck; And the spreading out of its wings Will fill the breadth of Your land, O Immanuel.

Matt. 1:23
23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Heb. 2:10

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb. 11:6

6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

2 Tim. 1:6-7

6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.
7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Further Reading

Life-study of Joshua, msgs. 1, 3, 5, 6
Life-study of Judges, msg. 1