

***A Land of Vines***

<b>Monday 5/27</b>
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**Related Verses**

**Deut. 8:8**

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

**Judg. 9:13**

13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

**Psa. 104:14-15**

14 He causes the grass to grow for the cattle, And herbage for man's use, That he may bring forth food from the earth:

15 Even wine that cheers man's heart, Oil that makes his face shine, And bread that sustains man's heart.

**John 15:1-3, 6-8**

1 I am the true vine, and My Father is the husbandman.

2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

3 You are already clean because of the word which I have spoken to you.

6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.

7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

**Related Reading**

Now let us see something concerning the trees. The first is a vine tree. What does the vine represent?...In one sense it depicts the sacrificing Christ, the Christ who has sacrificed everything of Himself. But this is not the main point. The main significance is that out of His sacrifice He produced something to cheer God and man—new wine (Judg. 9:13). (*CWWL, 1961-1962*, vol. 4, “The All-inclusive Christ,” p. 239)

The vine signifies Christ as the One who sacrificed Himself by being “pressed” on the cross to produce new

wine to cheer God and man (Matt. 9:17). (Judges 9:12, footnote 1)

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Have you had such an experience of Christ? I believe most of us have had some experience of this kind, but probably we have not paid much attention to it. Sometimes under the Lord's sovereignty we are put into a certain situation in which we must sacrifice ourselves to make others happy and the Lord happy. When in this situation we come to contact the Lord, it is then that we experience Him as the wine-producing vine; we experience Christ as the One who gives cheer to God and cheer to others. Out of this experience we become the vine; we become the producer of something that cheers both man and God. I know you have had this kind of experience. There are different aspects of Christ to meet every need in every situation. Christ is so rich. He is not only the grain of wheat and the loaf of barley, but He is also all the trees, and the first is one that produces happiness for God and happiness for others. If all the brothers and sisters are happy with you, I am sure that to a greater or lesser degree you are experiencing Christ in this aspect; you are experiencing Christ as a wine producer. Christ as the sacrificing Lamb lives in you, energizing you to sacrifice yourself for others to bring them cheer.

Several years ago when I was in Taipei, Taiwan, a good number of brothers and sisters came and stayed with us to receive some spiritual help. One sister among them was always murmuring, always complaining. When she took a bath, the water was not hot enough; when she ate a meal, the food was too cold. All day long it was, “Why this?” and “Why that?”...No one was happy with her because she simply had not learned to sacrifice herself. She had never learned how to apply the sacrificing Christ to her situation. She herself was not a happy person, and she did not make anyone else happy. She was short of wine. She had no experience of Christ as the wine producer, sacrificing Himself to produce wine for others and for God.

If you experience Christ in this aspect, you yourself will have much wine to drink, and you will be drunk. Then you will be crazy with Christ. You should be a

person who is drunk and crazy with Christ. You should be able to say, “I am so happy, Lord, I am so happy. I don't know what selfishness means; that is a foreign language to me. Day by day I am drinking the wine of Christ.” (*CWWL, 1961-1962*, vol. 4, “The All-inclusive Christ,” pp. 239-240)

Christ as the embodiment of the Triune God is the true vine. In John 15:1 the Lord Jesus said, “I am the true vine, and My Father is the husbandman.” Christ the Son as the true vine with the believers as its branches is the organism of the Triune God in God's economy, the divine dispensing, to grow with His riches and express the divine life. As the organism of the Triune God, this vine is corporate and universal. (*The Conclusion of the New Testament*, p. 2929)

Further Reading: *CWWL, 1961-1962*, vol. 4, “The All-inclusive Christ,” ch. 5

<b>Tuesday 5/28</b>
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**Related Verses**

**Rom. 12:1**

1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

**Eph. 5:2**

2 And walk in love, even as Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for a sweet-smelling savor.

**2 Cor. 1:24**

24 Not that we lord it over your faith, but we are fellow workers with you for your joy; for by faith you stand.

**Phil. 3:1**

1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.

**Phil. 4:4**

4 Rejoice in the Lord always; again I will say, rejoice.

**John 15:11**

11 These things I have spoken to you that My joy may be in you and that your joy may be made full.

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**Acts 5:41**

41 So they went from the presence of the Sanhedrin, rejoicing that they were counted worthy to be dishonored on behalf of the Name.

**Acts 13:52**

52 And the disciples were filled with joy and with the Holy Spirit.

**Related Reading**

The most happy person is the most unselfish one. The most selfish people are always the most miserable...We have no energy to sacrifice, for our life is a natural life, a selfish life. Only the life of Christ is a life of sacrifice. If you contact this Christ and experience His sacrificing life, He will energize you; He will strengthen you to sacrifice for God and for others. Then you will be the most happy person; you will be drunk with happiness. This is the experience of Christ as the vine tree. By this experience you will become a vine to others. All of those who contact you will be happy with you, and you will bring cheer to God. [To make grapes into wine], they must be pressed. To make God and others happy, you must be pressed. You rejoice to learn that Christ is the barley, the resurrected Christ within you, and that He is enough to meet every situation...Do not say Hallelujah too easily, for immediately following the barley is the vine. The grapes must be pressed to bring cheer to God and man...You must be [pressed] broken in order to produce something in the house of the Lord to make others happy...[The wheat, barley, and vine are] the ways...you may realize Christ in different aspects and apply Christ in your daily living. (*CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 240*)

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As the many branches of the vine, the believers of Christ are members of the Christ of God to form the organism of the Triune God in the divine dispensing. In John 15:5 the Lord Jesus declared, "I am the vine; you are the branches." Such a statement implies that Christ and His believers are one tree. Christ and the believers, the vine with the branches, form the organism of the Triune God in the divine dispensing. The vine in John 15, therefore, is a universal vine comprising Christ and His

believers as the branches. In this vine, this organism, the Triune God lives, expresses Himself, and dispenses Himself to the uttermost.

When we believed in the Lord Jesus, He branched out into us...Christ's branching out has made us branches of Christ as the vine. Now as branches we are filled with Christ as life, for to be a branch in the vine means that Christ has become our life. We should not say that we do not feel that we are filled with Christ. When the Lord says, "I am the vine; you are the branches," we have to say a strong Amen. Just keep saying, "Hallelujah, I am a branch!" We as branches of the vine will be filled with Christ.

No plant other than the vine can illustrate adequately the living relationship between the believers and Christ. A vine differs from a tree in that it has virtually no trunk. If you cut off the branches of a vine, there is practically nothing left, only the root. It is very significant, therefore, that the Lord Jesus says, "I am the vine; you are the branches." The vine is everything to the branches. Whatever is in the vine is also in the branches. This indicates that as the vine Christ is a great enjoyment for us, the branches. From the vine and through the vine, we receive everything we need to live as branches.

As believers, we are branches of the vine and are good for nothing except to express the vine. All that the vine is and has is expressed through the branches. Individually, the branches are the regenerated ones. Corporately, they are the church, the Body of Christ. The branches, the believers in Christ the Son, are for the expression of the Son with the Father through fruit-bearing. (*The Conclusion of the New Testament, pp. 2930-2931*)

Further Reading: *The Conclusion of the New Testament, msg. 286*

**Wednesday 5/29**

**Related Verses**

**John 15:4-5**

4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

**John 1:29**

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!

**John 20:22**

22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

**1 Cor. 15:45**

45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

**1 Cor. 6:17**

17 But he who is joined to the Lord is one spirit.

**Phil. 4:13**

13 I am able to do all things in Him who empowers me.

**2 Cor. 5:13**

13 For whether we were beside ourselves, it was to God; or whether we are sober-minded, it is for you.

**Related Reading**

As branches of the vine, we need to abide in the vine, the Christ of God. The Lord Jesus said, "Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing" (John 15:4-5). Only when the branches abide in the vine can the vine be everything to them. This is the reason the Lord said concerning Himself as the vine and us as the branches, "Abide in Me and I in you." Our life and enjoyment are to abide in the vine. Our destiny as branches is to remain in the vine. (*The Conclusion of the New Testament, pp. 2931-2932*)

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Apart from the vine, we, the branches, can do nothing. A branch of a vine cannot live by itself, for it will wither and die apart from the vine...What we are, what we have, and what we do must be in the Lord and by the Lord in us. Therefore, it is crucial for us to abide in the Lord and

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for the Lord to abide in us...Abiding in the Christ of God is a crucial matter. Fruit-bearing depends on abiding...Our abiding in Him is the condition of His abiding in us. Thus, the Lord said, "Abide in Me and I in you." If we do not abide in Him, we fail to meet the condition of His abiding in us. His abiding depends on our abiding. This mutual abiding will bring forth fruit.

Christ as the true vine is an organism full of life, like the tree of life (Gen. 2:9).

In John 15:2-8 we see that the branches in the vine are for the bearing of fruit to express the riches of the Father's life in the divine dispensing. The believers in Christ are His many branches grafted into Him, the true vine in the universe, to bear much fruit for His enlargement in His spreading, that they might express the Triune God as His organism.

When the vine tree bears clusters of grapes, the riches of the divine life are expressed. This expression is the glorification of the Father [v. 8] because the Father is the divine life...Apart from the fruit, the essence, substance, and life of the vine tree are concealed, hidden, and confined. However, the riches of the inner life of the vine are expressed in the clusters of fruit. To express the inner life in this way is to release the divine substance from within the vine.

Day by day we need to live a life that bears fruit, and in this way we glorify the Father. The more we express the divine life in fruit-bearing, the more the Father is glorified.

Fruit-bearing is also the overflow of the riches of the inner life. Bearing fruit is a matter of the overflow of our inner life. We need continuously to enjoy Christ as everything to us. Then we shall have an abundance of inner life. Out of this abundance of inner life there will be a flow that will reach others, penetrating into their lives. This flow will bear much fruit. This kind of fruit-bearing is the manifestation of the inner life. The inner life of the vine is the riches of all that the Father is and has. This is to be manifested by the fruit-bearing of the vine. Hence, the vine's fruit-bearing is to express the Father in the Son.

The Father is the source of the vine, the Son is the vine, and the Spirit is the life-juice of the vine. This great vine is the organism of the Triune God. All that the Father is, is in this organism, embodied in the vine, which is the second of the Trinity. Within the vine is the circulating life flow of the Spirit. It is the Spirit who carries the riches of the Father to sustain the vine and its branches. This vine into which we have been grafted is the organism of the Triune God. (*The Conclusion of the New Testament*, pp. 2932-2933, 2935-2938)

Further Reading: *The Conclusion of the New Testament*, msg. 286

**Thursday 5/30**

**Related Verses**

**Exo. 29:40-41**

**40** And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.

**41** And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, for a satisfying fragrance, an offering by fire to Jehovah.

**Phil. 2:17**

**17** But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

**Num. 15:1-10 (4-10)**

**1** Then Jehovah spoke to Moses, saying,

**2** Speak to the children of Israel and say to them, When you come into the land that you are to inhabit, which I am giving you,

**3** And you make an offering by fire to Jehovah, a burnt offering or a sacrifice, to make a special vow or as a freewill offering or at your appointed feasts, to make a satisfying fragrance to Jehovah, from the herd or from the flock,

**4** The one who presents his offering shall present to Jehovah a meal offering of a tenth of an ephah of fine flour mingled with a fourth of a hin of oil.

**5** And you shall prepare wine for the drink offering, a fourth of a hin, with the burnt offering or for the sacrifice, for each lamb.

**6** Or for a ram you shall prepare as a meal offering two-tenths of an ephah of fine flour mingled with a third of a hin of oil;

**7** And for the drink offering you shall present a third of a hin of wine, a satisfying fragrance to Jehovah.

**8** And when you prepare a herd animal for a burnt offering or for a sacrifice, to make a special vow or for peace offerings to Jehovah,

**9** Then you shall offer with the herd animal a meal offering of three-tenths of an ephah of fine flour mingled with half a hin of oil;

**10** And you shall present for the drink offering half a hin of wine, an offering by fire, a satisfying fragrance to Jehovah.

**Related Reading**

According to the Bible, God drinks. I have even been considering the need for a tract entitled "God Drinks." Exodus 29:40 and 41 mention the drink offering. This drink offering was not for the priests. Rather, it was altogether for God. Thus, because the drink offering was poured out for God, we can rightly say that God drinks...According to Exodus 29, we should not only serve God with food, but we should also give Him something to drink. We need to pour out the drink offering for Him to drink. Eventually, we should serve Him with both food and the wine of the drink offering. (*Life-study of Exodus*, p. 1527)

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The wine of the drink offering was for God's satisfaction; it was poured out to God for Him to drink...The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction. Christ poured out His very being unto God. Isaiah 53:12 says, He "poured out His life unto death." Thus, Christ is the heavenly, spiritual wine poured out to God for His pleasure. Furthermore, the drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction.

Hebrews 10:1-12 indicates that Christ is the fulfillment of all the offerings. He came to do the will of

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Further Reading: *Life-study of Philippians*, msg. 14

**Friday 5/31**

**Related Verses**

**Gen. 35:14**

14 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it.

**Matt. 9:17**

17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

**Gen. 35:15**

15 And Jacob called the name of the place where God had spoken with him Bethel.

**Isa. 53:12**

12 Therefore I will divide to Him a portion with the Great, And He will divide the spoil with the Strong; Because He poured out His life unto death And was numbered with the transgressors, Yet He alone bore the sin of many And interceded for the transgressors.

**2 Cor. 12:15**

15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

**Psa. 22:14**

14 I am poured out like water, And all my bones are out of joint. My heart is like wax; It is melted within me.

**John 10:11**

11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

**Related Reading**

Jacob twice set up a pillar in Bethel [Gen. 28:18; 35:14]. The first time he did not pour a drink offering upon the pillar; he simply poured oil upon it. The reason Jacob poured oil but not wine upon the pillar the first time was that in the Bible oil does not require very much experience on our part, but wine depends upon our experience. At the time of Jacob's first visit to

Bethel,...he was a young supplanter and had no wine to pour out to the Lord. Thus, in chapter 28 he could not pour out the drink offering. But twenty years later, after he had been touched by the Lord and had been somewhat transformed, he returned to Bethel. Because he had had some experience, he had wine to pour out upon the pillar as a drink offering to the Lord.

By experiencing Christ [as the reality of the offerings someone]...will eventually become a person filled and saturated with Christ. The very Christ who saturates him will be his wine, and...[he] will be saturated with this wine and actually become one with the wine. (*Life-study of Genesis*, pp. 1141-1143)

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If we experience Christ day after day, eventually the Christ we experience will become wine in us. The more we experience Christ, the "crazier" we will become...Have you ever been in a state where you were so happy that you were not able to control yourself, even beside yourself with joy?...The more we are "crazy" like this with the Lord, the better. Not only the young people, but even the older brothers and sisters should be "crazy" in their inner chamber with the Lord...If you experience Christ as the sin offering and as the other basic offerings daily, Christ as all these offerings will become wine and cause you to be exceedingly happy and joyful...Thus, whatever we experience of Christ will become our new wine [Matt. 9:17].

Ultimately, our experience of Christ becomes the element within us stirring us up to be ecstatically happy. As we continue in this enjoyment, we shall even become one with the wine.

A drunkard...has become one with the wine he drinks. Wine has saturated his whole being, and he even has the appearance and aroma of wine. We may say that this man is just wine. We Christians, like a drunkard saturated with wine, must be saturated with Christ until we become wine...When we become drunk of Christ and with Christ, we become wine to satisfy God, and we are qualified and ready to be a drink offering.

The drink offering is not merely Christ Himself; it is the Christ who saturates us until Christ and we, we and

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Christ, become one. The drink offering is not just Christ Himself; it is the Christ who has saturated us until the wine has become us. Although the wine in Matthew 9:17 was only Christ, Paul said, "I am already being poured out as a drink offering" (2 Tim. 4:6, Gk.). The wine in 2 Timothy 4:6 was the Christ of Matthew 9:17 who had saturated Paul and who had made him wine. Formerly, this wine was only Christ; but now it becomes us that we may be poured out as a drink offering. This pouring out depends upon our experience of Christ. Here in Bethel, in God's house, we must be poured out as a drink offering.

The drink offering does not come from wine out of the winepress; it comes from our experience of drinking the wine...God...will be fully satisfied [only] with those who have enjoyed Christ as wine to such an extent that they have become drunk with Christ and have themselves become the wine to satisfy God. This wine is not the direct wine from the winepress; it is the indirect wine from those who drink Christ as the wine. (*Life-study of Genesis*, pp. 1144-1147)

Further Reading: *Life-study of Genesis*, msg. 89

**Saturday 6/1**

**Related Verses**

**Phil. 2:17**

17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

**2 Tim. 4:6**

6 For I am already being poured out, and the time of my departure is at hand.

**Phil. 2:1-8**

1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

4 Not regarding each his own virtues, but each the virtues of others also.

5 Let this mind be in you, which was also in Christ Jesus,

6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

**Related Reading**

If we fit together the verses concerning the drink offering like the pieces of a jigsaw puzzle, we will see that the drink offering is mainly for the church. The first mention of the drink offering is in Genesis 35. The first mention of a matter determines the principle of that matter in the Scriptures. The drink offering is first mentioned in relation to God's building, for this offering was poured out upon the pillar. If we read about the drink offering in Exodus, Leviticus, and Numbers without having Genesis 35:14 as a basis, we will not realize that the drink offering is for the building of God. But we must return to the first mention of the drink offering, where we see that it was not only for the worship of God but also for the building of Bethel. The last mention of the drink offering is 2 Timothy 4:6. Here the drink offering is also for the church, for Bethel. Therefore, from the first mention to the last, the drink offering is mainly for God's building, not mainly for the worship of God. Apparently, the drink offering is for worship; actually, it is for the house of God, for the building of the pillar, the signboard of God's temple. (*Life-study of Genesis*, p. 1150)

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With the typology in the Old Testament as a basis, Paul came to regard himself as a drink offering poured out upon the sacrifice and service of the believers' faith. For years Paul had been drinking of Christ and enjoying Him so that he came to the point that he was filled with Christ and saturated with Him. Eventually, Christ as the heavenly wine caused Paul to become a constitution of wine in his very being. This was the reason Paul could consider himself wine poured out as a drink offering upon the sacrifice he offered to God as a priest.

In Philippians 2:17...*the sacrifice and service of your faith* means that the faith of the Philippian believers was a sacrifice offered to God and also became their service to God. The issue, the result, of Paul's ministry was the faith of the believers. Faith in 2:17 is all-inclusive. It refers to much more than the act of believing. Faith here includes all that the believers have received and enjoyed. Ultimately, it includes what the believers themselves are. This faith was the result of Paul's ministry. Paul's ministry resulted in the all-inclusive faith of the believers, the faith that Paul offered to God as a sacrifice.

Based upon the principle in the Old Testament that the drink offering required a basic offering, Paul regarded the faith constituted of the believers' experience of Christ as the basic offering upon which he could pour out himself as a drink offering. God in heaven must have been very happy with this situation. How pleased He must have been to see the faith as the basic offering and also to see the drink offering! On the side of the believers, there was faith; on the side of the apostle, there was the drink offering. What a marvelous scene! No wonder Paul could say that he rejoiced with them all! Paul rejoiced to have his blood [of martyrdom] shed as a drink offering upon the sacrifice of the believers' faith. He not only rejoiced, but he rejoiced together with all the saints. To rejoice together with others is to share joy with them. The apostle shared his joy with the Philippians in his martyrdom over their faith. This implies that he was congratulating them. I believe that the Triune God was also rejoicing with Paul at such a happy, joyful scene.

In order to become a drink offering, we need to be filled with the Lord and saturated with Him. Only in this way can we have the spiritual constitution that makes us a drink offering. What a tremendous matter that sinners such as we can be constituted into heavenly wine for God's satisfaction! (*Life-study of Philippians*, second edition, pp. 114-116)

Further Reading: *Life-study of Philippians*, msg. 50

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**Lord's Day 6/2**

*Related Verses*

**Num. 28:7-10**

7 And its drink offering shall be the fourth of a hin for the one lamb; in the sanctuary you shall pour out a drink offering of strong drink to Jehovah.

8 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, an offering by fire, a satisfying fragrance to Jehovah.

9 And on the Sabbath day two male lambs a year old without blemish, and two-tenths of an ephah of fine flour for a meal offering, mingled with oil, and its drink offering -

10 This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering.

**2 Cor. 8:9**

9 For you know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor in order that you, because of His poverty, might become rich.

**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.

**Further Reading:**

Further Reading: *Conclusion of the New Testament*, msg. 286

**Hymn: #635**

1 Let us contemplate the grape vine,  
From its life now let us learn,  
How its growth is fraught with suff'ring,  
Midst environment so stern;  
How unlike the untamed flowers  
Growing in the wilderness  
In a maze of wild confusion,  
Making patterns numberless.  
9 Hands will pick and feet will trample  
All the riches of the vine,  
Till from out the reddened wine-press  
Flows a river full of wine.  
All the day its flow continues,  
Bloody-red, without alloy,  
Gushing freely, richly, sweetly,  
Filling all the earth with joy.

10 In appearance now the grape vine  
Barren is and pitiful;  
Having given all, it enters  
Into night inscrutable.  
No one offers to repay it  
For the cheering wine that's drunk,  
But 'tis stripped and cut e'en further  
To a bare and branchless trunk.

11 Yet its wine throughout the winter  
Warmth and sweetness ever bears  
Unto those in coldness shiv'ring,  
Pressed with sorrow, pain, and cares.  
Yet without, alone, the grape vine  
Midst the ice and snow doth stand,  
Steadfastly its lot enduring,  
Though 'tis hard to understand.

15 Not by gain our life is measured,  
But by what we've lost 'tis scored;  
'Tis not how much wine is drunken,  
But how much has been outpoured.  
For the strength of love e'er standeth  
In the sacrifice we bear;  
He who has the greatest suff'ring  
Ever has the most to share.

16 He who treats himself severely  
Is the best for God to gain;  
He who hurts himself most dearly  
Most can comfort those in pain.  
He who suffering never beareth  
Is but empty "sounding brass";  
He who self-life never spareth  
Has the joys which all surpass.

**Churchwide Truth Pursuit of Hebrews (Week 15)**

**Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: Heb. 5:11-14

Assigned Reading: *Life-study of Hebrews*, msg. 26

**Level 2—Hebrews Topical Study**

Crucial Point: Entering into God's Rest

Scripture: Heb. 3:7-4:11

Assigned Reading: *Life-study of Hebrews*, msgs. 17-20

Supplemental Reading: None

Questions:

1. What is God's rest?
2. What does it mean to enter into God's rest?
3. Why must we enter into God's rest?
4. How do we enter into God's rest, as revealed through the Old and New Testaments?