

***A Land of Pomegranates***

<b>Monday 6/24</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;

**Col. 2:19**

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

**Col. 1:27-28**

27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

**Col. 2:9**

9 For in Him dwells all the fullness of the Godhead bodily,

**S.S. 4:3, 13**

3 Your lips are like a scarlet thread, And your mouth is lovely; Your cheeks are like a piece of pomegranate Behind your veil.

13 Your shoots are an orchard of pomegranates With choicest fruit; Henna with spikenard,

**Related Reading**

When you see a ripe pomegranate, you immediately realize the abundance and the beauty of life.

If you enjoy Christ as the resurrected One and by the power of His resurrection you live the life of Jesus on the earth to suffer all kinds of pressure, persecutions, troubles, and conflicts, you will realize the sweetness and satisfaction of Christ within you, and you will manifest the beauty and the abundance of life to others. When others touch you, they will sense the loveliness and attractiveness of Christ, and an abundance of life will be imparted to them. (*CWWL, 1961-1962*, vol. 4, "The All-inclusive Christ," p. 243)

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The more we are willing to be restricted and ruled by the Lord Jesus out of our love for Him, the more we will grow in life, even in the abundance of life. This indicates that the kingdom of the Son of His love is for our enjoyment of Christ as life...When we were holding to our philosophy, ethics, asceticism, and ordinances, we were under the authority of darkness. But God has delivered us out of this authority and has transferred us into a kingdom of love that is full of life and light. Here we...just have Christ, the Son of His love. Here we have love, light, and life.

It is easier to give an illustration of the kingdom of the Son of His love than it is to give an adequate definition of it. Consider your experience. Coming to realize that the Lord Jesus is so loving and lovable, we began to love Him. As we love the Lord Jesus, we are conscious of a sweet sense of love. Not only does this sense of love include the Lord Jesus, but it also includes us. We realize that we also are the objects of the divine love. As objects of this divine love, we spontaneously come under a certain control or ruling. Before we began to love the Lord Jesus, we were free to do whatever we wanted. But the more we say, "Lord Jesus, I love You," the less freedom we have. Before we began to love the Lord Jesus, we did not sense this ruling or restriction. We could mistreat people or engage in worldly entertainments without any sense of inward restriction. But as those who love the Lord Jesus, we have come under His rule. This rule is not harsh; on the contrary, it is sweet and pleasant...Because of the pleasantness of the Lord's rule in us, we do not care even to speak a vain word or to have a thought that is displeasing to Him. We are ruled and restricted to the uttermost in the sweetness of love. This is the kingdom of the Son of His love.

To live by Christ means that we do not live by anything other than Christ. If we see what it is to live by Christ, we will realize that many of us are still under some form of control established by the self, a control set up and carried out by the self. This kind of control is the authority of darkness. If we are under this authority, we receive no light in reading the Bible, and we have no utterance in prayer. Although the Father has delivered us out of the authority of darkness, out of our natural thought, emotion, preference, and behavior, we may still

remain in some aspect of our natural being. This causes us to be held under the authority of darkness. Because, in actuality, we are under the authority and control of darkness and are not in the kingdom of the Son of His love in a practical way, we have little enjoyment of Christ as the portion of the saints.

When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love. (*Life-study of Colossians*, second edition, pp. 33, 32-34)

Further Reading: *CWWL, 1961-1962*, vol. 4, "The All-inclusive Christ," ch. 6

<b>Tuesday 6/25</b>
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**Related Verses**

**Eph. 3:17-19**

17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

**Col. 1:12-13**

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

13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

**Col. 3:4**

4 When Christ our life is manifested, then you also will be manifested with Him in glory.

**Col. 3:10-11**

10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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**Related Reading**

If we would keep from paying attention to the self, we must concentrate on something better than the self. This is the reason we need a vision of the extensiveness of Christ, the vision presented in the book of Colossians. If we see this vision, we will concentrate our entire being on the extensive Christ, who will then fill us and occupy us. Because we are filled with the extensive Christ, we will have no need of Judaism, Gnosticism, mysticism, or asceticism. Our being will be occupied with the vast, unsearchably rich, extensive Christ. Spontaneously, this Christ will come in to replace every aspect of our natural human life with Himself. (*Life-study of Colossians*, second edition, p. 420)

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The book of Colossians presents a vision of the wonderful, extensive, all-inclusive Christ. Once we see this vision, our entire being will be attracted by this Christ and will be possessed by Christ and occupied with Him. Then gradually, the extensive Christ who occupies our attention will replace every element of our natural human life. He will even replace with Himself our kindness, our humility, and our love for our parents. At best, our natural virtues can be compared to polished copper, but Christ is gold. He far surpasses in value anything we possess by nature. The more we experience the Christ who exceeds everything and replaces everything in our natural life with Himself, the more we will be able to declare, "To me, to live is Christ."...To us, to live will be the Christ who has taken full possession of us and who occupies us and fills us with Himself.

To be full-grown in Christ is to be filled and saturated with Christ. We remain ourselves, but we are permeated, saturated, and filled with Christ. Then our living spontaneously is Christ...We must be absolute with the Lord to allow Him to live in us day by day. If your husband or wife gives you a difficult time, do not defend yourself or vindicate yourself. Simply let Christ live in you. However, we must admit that it is easy to talk about this, but it is difficult to practice it.

Our relationship with Christ can be illustrated by the grafting of a branch from a wild olive tree into a

cultivated olive tree. Christ is the cultivated olive tree, and we are branches from the wild olive tree. First, we are cut off from the wild olive tree and then placed into the cultivated olive tree, in the spot where an incision has been made. After this, the branch from the wild olive tree is bound to the cultivated olive tree. This is grafting. Through the process of grafting, the life-juice in the cultivated olive tree flows into the branch from the wild olive tree, permeates it, saturates it, and fills it. Eventually, the branch will bear fruit. Likewise, we are branches grafted into Christ as the cultivated olive tree. If we are permeated, saturated, and filled with the life-juice from the cultivated olive tree, we will be able to say, "To me, to live is the cultivated olive tree." When a branch reaches this stage, it will be full-grown in the cultivated olive tree. This illustrates what it means to be full-grown in Christ. To be full-grown in Christ is to be saturated and filled with Christ. It is to have every part of our being occupied with Christ.

The Greek word *for full-grown* in 1:28 is the same as that used in Ephesians 4:13, where Paul says, "Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ." The measure of the stature of the fullness of Christ is simply a full-grown man. Eventually, this maturity will issue in the Body, the corporate expression of Christ. We all need to grow and become full-grown so that Christ may have a corporate full-grown man, the Body, as an organism to express Him. (*Life-study of Colossians*, 2nd edition, pp. 420-421, 423-424)

Further Reading: *Life-study of Colossians*, msg. 49; Truth Lessons—Level Three, vol. 1, lsn. 4

**Wednesday 6/26**

**Related Verses**

**Exo. 28:33-34**

**33** And you shall make on its hem pomegranates of blue and purple and scarlet strands, all around its hem, and bells of gold between them all around:

**34** A golden bell and a pomegranate, a golden bell and a pomegranate, on the hem of the robe all around.

**1 Kings 7:18-20**

**18** So he made the pillars; and there were two rows around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.

**19** And the capitals that were at the top of the pillars in the portico were of lily work, four cubits high.

**20** So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

**Phil. 1:20-21**

**20** According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

**21** For to me, to live is Christ and to die is gain.

**Related Reading**

Exodus 28:33 speaks of pomegranates and bells, and verse 34, of "a golden bell and a pomegranate." When the garment was being made, the pomegranates came before the bells. But in function, the bells come before the pomegranates.

The skirts are a sign of fullness, and the fullness of Christ is the church. Therefore, the pomegranates and bells on the skirts must be matters related to the church.

The pomegranates were made of linen signifying humanity, and the bells were made of gold signifying divinity...In the church life we always have humanity and divinity. (*Life-study of Exodus*, pp. 1441-1442)

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If you see a ripe pomegranate with its seeds, you will receive an impression that a pomegranate is full of life. In the Bible pomegranates signify the fullness of life. The church should be full of life in her humanity. This is the significance of pomegranates made of linen.

Fullness of life is expressed in the church's humanity, but the voice of warning is expressed in the church's divinity, as signified by the golden bells. The proper speaking of the church always comes from her

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divinity...Such a sound is pleasant and gentle, for it comes not from a steel bell but from a golden one.

I can testify that throughout the years in the church life, I have been warned a number of times by the speaking of young brothers and sisters...It seems that I hear the sounding of a little golden bell warning me not to walk carelessly.

When we all express the fullness of Christ as life in our humanity, there will be among us many golden bells. Then there will be God's speaking, God's voice expressed through the divinity of the church. In each of us there is a certain amount of divinity. From this element of divinity a sound comes out in a small scale, like the ringing of a little bell...It is difficult to tell which comes first, the sounding of the bells or the expression of the fullness of life. Both are in the church as the long train of Christ.

In the church we are not under human control...However, we all are controlled by the pomegranates and the bells...The signs [of the proper church life] are the pomegranates and bells.

The pomegranates and the bells were placed alternately, a bell and a pomegranate (Exo. 28:34). This indicates that the divine voice is interrelated with the divine life...If in the church life we have bells without pomegranates, there will be gossip and criticism, not the ringing of golden bells. But if pomegranates are placed alternately with bells, gossip and criticism will disappear, and instead there will be a proper, divine sound.

We need to grow in life and eventually blossom in life. Then we shall become pomegranates...This growth in life will influence others and cause gossip and criticism to be replaced by the proper sounding of little golden bells. If this is the experience of a certain brother, he may come to the meeting to testify of how he has been dealt with by the Lord in a particular matter. Through his speaking others may be warned, for they shall hear the sound of golden bells placed alternately with pomegranates.

By experience...we understand the significance of the typology of the long robe with pomegranates and bells. First we see that the pomegranates and bells are attached

to the skirts of the long robe. This indicates that they are related to the church life...Whatever we speak in the church must be of divine origin, of the divine source. At the same time, we need the fullness of life expressed in linen, in humanity. Therefore, in the church we have the beauty of life expressed in our humanity and the divine sounding from the golden bells. These are signs of the proper church life. (*Life-study of Exodus*, pp. 1442-1444)

Further Reading: *Life-study of Exodus*, msg. 130

**Thursday 6/27**

**Related Verses**

**Jer. 52:23**

**23** And there were ninety-six pomegranates on the four sides; all the pomegranates on the network were a hundred all around.

**John 7:38**

**38** He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

**Matt. 13:8**

**8** But others fell on the good earth and yielded fruit, one a hundredfold, and one sixtyfold, and one thirtyfold.

**Rom. 6:4**

**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.

**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 of the Son of God, who loved me and gave Himself up for me.

**2 Tim. 2:20-22**

**20** But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

**21** If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

**22** But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

**Related Reading**

First Kings 7:20 says, "So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals." Hallelujah for the two hundred pomegranates! Around each capital was a projection,...a bulge. Encompassing the projection on each capital were two rows of a hundred pomegranates each. This indicates two times of a hundredfold expression of the riches of life. If you contact [the] elders who daily bear the responsibility in the intermixed and complicated situation, you will see that they express pomegranates, the riches of life. (*Life-study of Genesis*, p. 1076)

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Second Chronicles 4:13 says that there were...four hundred pomegranates on the two networks, with two rows on each network to cover the two bowls of the capitals upon the pillars...The Lord Jesus said that we can bear fruit thirtyfold, sixtyfold, and a hundredfold (Matt. 13:8). The hundredfold increase is the highest. Thus, we can express the riches of life a hundredfold...The hundredfold expression of the riches of life is upon the creatures [signified by the number four]. That the four hundred pomegranates were arranged in two rows on each of the two pillars indicates a testimony. We must be strong, not simply in declaring that we are the testimony of Jesus, but in having a testimony by living. We need a testimony of the experience of the riches of the life of Christ four hundredfold.

Out of one hundred pomegranates, ninety-six were exposed to the open air (Jer. 52:23)...and four were covered...Ninety-six is composed of twelve times eight. Twelve signifies eternal completion, eight signifies resurrection, and the air signifies the Spirit. Therefore, the expression of the riches of life is eternally complete, in resurrection, and in the Spirit. This is the nature and atmosphere of our expression of life. Our expression of the riches of life is twelve, eternal; it is not seven,

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temporal. Moreover, it is also the number eight, the freshness of resurrection, not the number three, the process of resurrection. Here, it is not the process of resurrection, but the freshness, the beginning, the new start, of resurrection. Also, it is absolutely a matter in the Spirit. That the ninety-six pomegranates were exposed to the open air means that the expression of the riches of life is in the reality of the spiritual air, which is invisible. While we can sense it, we cannot touch it...Our expression of the riches of life is not only eternal and in the freshness of resurrection, but is absolutely in the atmosphere of the Spirit...Whenever we enter into a situation filled with death, we sense stuffiness. But when we are in a situation filled with the expression of the riches of life, we find ourselves in a spiritual atmosphere and sense that refreshing air is present. This is what it means for ninety-six pomegranates to be toward the air.

That four of every one hundred pomegranates were hidden indicates that while our expression of the riches of life is eternal, in resurrection, and in the Spirit, our natural being, signified by the number four, must be covered. Our natural life, our natural being, our self, and our ego must be wholly concealed...When the riches of Christ are expressed, others can see the eternal expression of the riches of life in resurrection and in the atmosphere of the Spirit, but it is difficult to say where our natural man is. How meaningful it is to see that our ego is covered! Whenever “I” appears, the big number four will be there, but the ninety-six will be gone. Instead of air, there will just be the natural life, the old man, and the ego. But whenever the number four disappears, we shall have the ninety-six pomegranates, the rich expression of the life of Christ in the open air. (*Life-study of Genesis*, pp. 1084-1088)

Further Reading: *Life-study of Genesis*, msg. 84

**Friday 6/28**

**Related Verses**

**S.S. 4:3, 12-15 (13)**

**3** Your lips are like a scarlet thread, And your mouth is lovely; Your cheeks are like a piece of pomegranate Behind your veil.

**12** A garden enclosed is my sister, my bride, A spring shut up, a fountain sealed.

**13** Your shoots are an orchard of pomegranates With choicest fruit; Henna with spikenard,

**14** Spikenard and saffron; Calamus and cinnamon, With all the trees of frankincense; Myrrh and aloes, With all the chief spices.

**15** A fountain in gardens, A well of living water, And streams from Lebanon.

**2 Cor. 9:8**

**8** And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work;

**Col. 1:9-11**

**9** Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

**10** To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God,

**11** Being empowered with all power, according to the might of His glory, unto all endurance and long-suffering with joy,

**Related Reading**

Cheeks are the place where beauty is displayed. All our outward expressions (joy, anger, sorrow, happiness, and so forth) are seen through the cheeks.

“Your cheeks are like a piece of pomegranate / Behind your veil.” This is not a whole pomegranate, but an open one...Pomegranates are full of seeds, and every seed is juicy, red, sweet, and beautiful. This means that the outward beauty of the believers comes from an overflow of the Lord's life. Still, everything must be veiled from the world's eyes. This is the significance of the pomegranate being within...the veil. In other words, the only One who is aware of our beauty is the Lord. Although we should have a good testimony from those outside, and although our light should shine before men, such acts are not for our exhibition. Our expression is only before the Lord. The principle of a believer's living

is forever one of being within the veil and behind closed doors. (*CWWN*, vol. 23, “The Song of Songs,” pp. 60-61)

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Song of Songs 4:12 says, “A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.”...God's first thought in the Bible was that of a garden. After God created the heavens and the earth, we see Him immediately creating a garden. A garden is not ordinary ground; it is not for ordinary planting. Nor is it a field, which is for tilling. It is specially designed for beauty and enjoyment...Its attention is on the flowers; the flowers are there for beauty and for pleasing the eyes. At this point, we see that the maiden has satisfied Christ. She realizes that her existence is not for herself, but for her beloved. This, however, is not just a garden, but a garden enclosed; even the spring is shut up and the fountain sealed. This means that she is exclusively for her beloved's pleasure. Although she is a garden, she is not an open garden, but a garden enclosed. The beauty within is not seen by every eye. All that she has is for the beloved's delight and for no one else.

Although this is a garden, it is not lacking in fruit [cf. vv. 13-14]. The Bible calls the believers “shoots” in a few instances...It means to be filled with the power of life, to overcome death, and to have the power of resurrection (e.g., the budding of Aaron's rod). This power of life is like an orchard of pomegranates. Pomegranates signify the abundance of fruit. This means that the maiden is full of the power of resurrection and filled with the fruit of resurrection. In the previous verses, pomegranates were used to describe her two cheeks. Pomegranates are not just for fruit-bearing, they are also for beauty. Verse 13 speaks of “an orchard of pomegranates,” which means that this garden is not just beautiful, but fruitful as well.

The flowers and plants that follow are noted either for their color or for their fragrance. In the end, there are also trees of frankincense and all the chief spices. This means that a variety of things is needed in the believers to satisfy Christ (2 Cor. 9:8; Col. 1:9-11).

Both the well and the fountain are in the garden [S.S. 4:15]. In Eden there were four rivers which watered the

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garden. In the New Jerusalem, there is one river of water of life. The New Jerusalem is a garden-city, and the water there is for the irrigation of the garden. This is the ministry of the Holy Spirit. This ministry brings forth better and finer gardens. This ministry does not have the garden as its source, but flows from the hills of Lebanon. Therefore, without Christ's ascension, there is no descension of the Holy Spirit [cf. John 16:7]...All the spiritual watering that comes to us today is a result of Christ's appearing before the Father on our behalf. (*CWWN*, vol. 23, "The Song of Songs," pp. 72-74)

Further Reading: *CWWN*, vol. 23, "The Song of Songs," section 3

**Saturday 6/29**

**Related Verses**

**2 Pet. 1:3-8 (3, 5-7)**

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

7 And in godliness, brotherly love; and in brotherly love, love.

8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

**Rom. 13:8**

8 Owe nothing to anyone except to love one another; for he who loves the other has fulfilled the law.

**2 Tim. 3:15-16**

15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

**1 Pet. 3:8**

8 And finally be all of the same mind, sympathetic, loving the brothers, tenderhearted, humble-minded;

**Related Reading**

All things which relate to life and godliness" are the various aspects of the divine life, typified by the riches of the produce of the good land in the Old Testament. They are the substance of our faith's substantiation allotted to us by God as our portion for our inheritance. Life is within, enabling us to live, and godliness is without as the outward expression of the inward life. Life is the inward energy, inward strength, to bring forth the outward godliness, which leads to and results in glory.

Through the precious and exceedingly great promises, we, the believers in Christ,...have become partakers of His divine nature in an organic union with Him. We have entered this union through faith and baptism (John 3:15; Gal. 3:27; Matt. 28:19). The virtue (energy of life) of this divine nature carries us into His glory (godliness becoming the full expression of the Triune God). (*Life-study of 2 Peter*, second edition, pp. 14-16)

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In 2 Peter 1:7...the Greek word rendered "brotherly love" is philadelphia, composed of phileo, "to have affection for," and adelphos, "a brother"; hence, brotherly affection, a love characterized by delight and pleasure. In godliness, which is the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35), and for the bearing of fruit (15:16-17).

The Greek word for love in 2 Peter 1:7 is agape, the word used in the New Testament for the divine love, which God is in His nature (1 John 4:8, 16). It is nobler than phileo, human love. It adorns all the qualities of the Christian life (1 Cor. 13; Rom. 13:8-10; Gal. 5:13-14). It is stronger in ability and greater in capacity than human love (Matt. 5:44, 46), yet a believer who lives by the

divine life (2 Pet. 1:3) and partakes of the divine nature (v. 4) can be saturated with it and express it in full. Such a love needs to be developed in brotherly love to govern it and flow in it for the full expression of God, who is this love...Faith can be considered the seed of life, and this nobler love, the fruit (v. 8) in its full development.

In 2 Peter 1:5-7 we have the development from faith to love. This development includes virtue, knowledge, self-control, endurance, and godliness. Eventually, we have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love.

In verse 8 Peter goes on to say, "For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ." The words *these things* refer to all the virtues covered in verses 5 through 7, from faith to love. Faith, virtue, knowledge, self-control, endurance, godliness, brotherly love, and love should all exist in us. Nevertheless, these are only some of the "all things" that have been granted to us by the divine power. We need to see that all these things are included in the seed. This seed contains the root, the trunk, the branches, the blossom, and the fruit.

The divine virtues not only exist in and are possessed by the believers but also abound and multiply in them in the development and growth of the divine life. All the virtues already exist in the seed, and now they are waiting for the opportunity to abound. In order for the virtues in the seed to abound, the seed needs to be sown in the soil and then grow and develop until it blossoms and bears fruit. (*Life-study of 2 Peter*, second edition, pp. 47-50)

Further Reading: *Life-study of 2 Peter*, msgs. 2, 6

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**Lord's Day 6/30**

*Related Verses*

**1 John 4:7-12,16, 19-21**

7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

8 He who does not love has not known God, because God is love.

9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

11 Beloved, if God has loved us in this way, we also ought to love one another.

12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

19 We love because He first loved us.

20 If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

21 And this commandment we have from Him, that he who loves God love his brother also.

**Further Reading:**

The Life-Study of Exodus, chapter 130;  
The All-inclusive Christ, chapter 6;

**Hymn: #1161**

1 Christ will make His seeking lover  
Pillar, couch, and palanquin,  
E'en a crown, His boast and glory;  
He will do it all! Amen!

His beloved—how He loves her,  
So attractive, His delight.  
He is captivated wholly;  
She is comely in His sight.

2 But there still remains a shadow;  
Christ is still not satisfied.  
He must have a growing garden  
To become His loving Bride!

3 Paradise of pomegranates,  
Pleasant fruits, and henna flowers,  
Spikenard, saffron, myrrh, and aloes:  
His enjoyment now—not ours.

4 He has come into His garden,  
Gathered myrrh and spices there,  
Eaten honeycomb and honey;  
Wine and milk He'll drink fore'er.

5 From the garden comes the city,  
All materials thus supplied;  
God is satisfied completely,  
And the foe is terrified.

6 "Thou art fair, my love, as Tirzah,  
Comely as Jerusalem."  
O Lord Jesus, Hallelujah,  
Thou wilt do it all! Amen!

**Churchwide Truth Pursuit of Hebrews (Week 19)**

**Level 1—Hebrews Sequential Reading**

Scripture Reading and Copying: Heb. 7:1-10

Assigned Reading: *Life-study of Hebrews*, msgs. 33-34

**Level 2—Hebrews Topical Study**

Crucial Point: The Son Learning Obedience and Being Perfected to Become to All Those who Obey Him the Source of Eternal Salvation

Scripture: Heb. 5:1-9

Assigned Reading: *Authority and Submission*, ch. 5

Supplemental Reading: None

Questions:

1. Why did the Son need to learn obedience?
2. How did the Son learn obedience?
3. Why is obedience important to God?
4. What is the result of our obedience to God?