

#11 Partners of Christ Fighting for God's Interest

Crystallization-Study of Numbers (1) 2019/5/13-19

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament

believers: 1 Cor. 10:11 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. **A.** Paul warned the believers not to repeat the history of the children of Israel in doing evil things against God.

B. The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth: **1.** However, although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal because of their evildoings and unbelief. **2.** Only Caleb and Joshua reached the goal and entered into the good land. Num. 14:29-30 Your corpses shall fall in this wilderness, and none of you who were numbered... who have murmured against Me, shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. **3.** This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ, and enjoy His riches for the kingdom of God so that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age. **4.** This should be a solemn warning to all New Testament believers about repeating the failure of the children of Israel in the wilderness: **a.** Without God's mercy and grace, we would be the same as the children of Israel. **b.** We need to read the history of Israel as our history, paying careful attention to Numbers 13 and 14.

II. Of all the children of Israel who came out of Egypt, only two, Joshua and Caleb, entered the good land:

A. Although all were redeemed, only two overcomers, Joshua and Caleb, received the prize of the good land.

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B. According to the record in Numbers 13 and 14, the people had an evil heart of unbelief: **1.** Nothing is more offensive to God than unbelief. Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God. **2.** Unbelief is evil because it insults the living, faithful, and almighty God; if we do not believe in God, in His work and in His ways, we insult Him. **3.** Nothing insults God more than our unbelief, and nothing honors Him more than our belief in Him. John 14:1 Do not let your heart be troubled; believe into God, believe also into Me.

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C. Because the people believed neither in God nor in His word and even murmured against Him, God swore in His wrath that not one of the unbelieving generation would enter into the good land; only Joshua and Caleb were allowed to enter.

D. As indicated by the evil report of the ten spies and the murmuring of the people, the children of Israel did not care

for God but cared only for themselves: **1.** In everything and in every way they were for themselves, not for God's interests. **2.** Because of this, they did not believe in God, and they offended God to such an extent that they became abhorrent to Him. **3.** Their situation brought in God's judgment and punishment.

E. Joshua and Caleb took the word of God as their faith: Num. 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them. **1.** Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal.

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2. Joshua and Caleb honored God, and God, in turn, honored them. **3.** God alone is the source of faith; if we would have faith, we must learn to care for God's interests and not for our benefit. **4.** The example of Joshua and Caleb in the Bible shows us what it is to believe: **a.** Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted. **b.** God did everything; they simply enjoyed what God did. **5.** We should follow the example of Joshua and Caleb; they had hearts full of faith.

III. We need to be today's Calebs, partners of Christ, who is the real Joshua:

A. Christ, the Captain of salvation, is the real Joshua, leading us to take possession of the land, and we, today's Calebs, are His partners, fighting with Him against the enemies and sharing with Him in taking and possessing the land: Heb. 2:10 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. 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end. **1.** Christ has been anointed by God to carry out God's commission, and we as His partners share with Him in carrying out God's commission.

2. Hebrews 3:7-14 deals with entering the good land; the type of this entering the good land was the entering of the land under the leadership of Joshua, and Caleb was his partner in possessing the good land. **3.** Today Christ is the real Joshua, and we are His Calebs, His partners. **4.** As Christ's partners, we are working together with Him and cooperating with Him to fulfill God's desire to have a corporate expression of Himself. **B.** Caleb had a different spirit and fully followed the Lord by a different spirit, which was different from all the other spirits.

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C. We must be resolute and determined in our will to stand with the Lord, just as Caleb fully followed God: Jos. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God. 14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel. **1.** Caleb fully followed the Lord because he knew that God wanted the children of Israel to enter into the good land. **2.** Since God wanted them to enter the good land, He would fight for them and

accomplish everything for them. **3.** Caleb knew that God would fight on their behalf and destroy the enemies. **D.** Joshua and Caleb did not fear the Nephilim or the inhabitants of the land of Canaan but said, "They are our bread": **1.** Caleb believed that the Nephilim (Anakim) would be defeated and become their bread because he knew that God had promised to bring them into the land. **2.** Caleb's experience demonstrates that the more Nephilim we eat, the stronger we will become; he was full of vitality at eighty-five because by assimilating so many Anakim over the years, he had developed a constitution that showed no trace of age. **3.** Our battle with the enemy will be a defeat to him, but it will be bread for us; the defeated enemy is the most tasteful bread. **4.** The enemy will be our food, and swallowing him will be our satisfaction. **Fi**

IV. As today's Calebs fighting for God's interest, it is crucial for us to see a vision of the all-inclusive Christ typified by the good land and to conquer the satanic chaos and triumph in the divine economy: Rom. 16:20
Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

A. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us: **1.** The good land provided whatever the children of Israel needed; water, wheat, barley, vines fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper. **2.** The good land surely is a type of the all-inclusive Christ, the embodiment of the Triune God given to us as our inheritance.

B. In order to possess the good land, we need to engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy: **1.** The history of the universe is a history of God's economy and Satan's chaos: **a.** Satan is the source of chaos, and God Himself is the divine economy. **b.** Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy. **2.** Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos and to carry out the constructive divine economy. **3.** As we are suffering the chaos, we need to stand for and live out the divine economy. **2 Tim. 4:7** I have fought the good fight; I have finished the course; I have kept the faith. **4.** The overcomers conquer the satanic chaos and triumph in the divine economy: **a.** The overcomers suffer the chaos, but instead of being disappointed or discouraged, they are strengthened and enabled to stand for and live out the divine economy according to the truth. **b.** We conquer the chaos by the processed and consummated Triune God as the all-sufficient grace. **Sat**

Crucial Point ①: Hear the word of faith and speak the word of faith

OL1: Because the people believed neither in God nor in His word and even murmured against Him, God swore in His wrath that not one of the unbelieving generation would enter into the good land; only Joshua and Caleb were allowed to enter.

OL2: As indicated by the evil report of the ten spies and the murmuring of the people, the children of Israel did

not care for God but cared only for themselves.

OL3: Joshua and Caleb took the word of God as their faith.

Our faith may be very weak and small, nearly nonexistent. Since this may be our situation, we should learn to humble ourselves before God, confessing the weakness of our faith and asking Him to forgive us. This is the spirit we should have before God. But as indicated by what they said, the children of Israel did not care for God but only for themselves. Their consideration was not for God but for their own interest. They did not care for God in the least, but cared only for their safety, their peace, and their existence. They did not confess their weakness or humble themselves before God. Eventually, they offended God to such an extent that they became abhorrent to Him.

They became abhorrent because they were so much for themselves. In everything and in every way they were for themselves, not for God's interests. If they had thought even a little about God's interests, they would have said and prayed, "God, as You have been so good to us, we just love You. We would like to sacrifice our future, our safety, our security, our existence, and everything for Your purpose. We forget about our benefit. We care only that You accomplish Your purpose. For Your purpose, let us go and possess the land." What they did was mostly for themselves. This situation brought in God's judgment and punishment.

Faith is always real and true. The environment is a lie. Listen to faith, not to the lie. If our environment is good, we do not need to believe. We need to believe when we are in a difficult environment. Worry, anxiety, and even physical sickness, all are lies. Faith always tells the environment that it is a lie, not a giant. To deny the environment is faith. In Numbers 13 and 14, Joshua and Caleb took the word of God as their faith. ...Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal. This was surely not in their soul but in their spirit.

Application: For Young people/College students

Heb.11: 1 Now faith is the substantiation of things hoped for, the conviction of things not seen. **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.

You have believed into the name of the Lord and have been baptized and saved and became a believer. The most important thing in the Christian life and the church life is to have faith. Faith is actually not the natural ability. Faith comes from hearing the Word of God. So don't be troubled to find no faith in you. In your natural being there is no faith. But the more you pray-read the Word of God and read the spiritual books, the more faith you'll have. So it is very important for you to have 5-30 minutes of morning revival time every morning. By pray reading the Word in the morning, you have to avoid going to school without faith. **Rom. 10:17** So faith comes out of hearing, and hearing through the word of Christ.

Once you have faith concerning God's economy, please hold fast the faith by exercising your spirit. For example your study may not be going well or you are not getting along

with certain people in your class. In such times the more you see the situation, the weaker you'll become. So you should not believe the bad environment or situation, rather please believe the Word. [John14:1](#) Do not let your heart be troubled; believe into God, believe also into Me. [Heb. 4:2](#) For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard. God's word says you should not let your heart be troubled in the bad environment. When your heart is troubled by anxiety, please exercise your spirit and hold fast the faith that comes from pray-reading the Word of God.

[Num. 13:31](#) But the men who went up with him said, We are not able to go up against the people, for they are stronger than we. [32](#) And they brought to the children of Israel an evil report of the land which they had spied out, saying, The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people that we saw in it are men of great size. [33](#) And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight. [14:9](#) Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

[Rom. 10:10](#) For with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation.

Prayer: "Oh Lord Jesus, there are various sufferings and discouraging situations in my school life. But I do not my environment rather I believe the word of promise by God. 10 spies out of twelve have believed the environment and against going into the land of Canaan to take it. But Joshua and Caleb have believed God and God's word. Make me today's Joshua and Caleb. I exercise my spirit and mingle the word of God's promise. Sanctify my mouth so that I would not speak the word of unbelief but speak the word of faith. I would forget about my own need and care for God's economy. By faith I will break through the difficulty. Amen!"

Crucial Point (2): Eat difficulties (Anakim) by faith

OL1: We must be resolute and determined in our will to stand with the Lord, just as Caleb fully followed God.

OL2: Joshua and Caleb did not fear the Nephilim or the inhabitants of the land of Canaan but said, "They are our bread."

The inhabitants of the land were admittedly "men of great size," but in Caleb's eyes, they were food for God's people. He not only honored God's promises; he despised all the difficulties. Everyone who has genuine faith honors God and lightly esteems all difficulties. But this leaves no room for pride, for only those who humble themselves before God will be able to stand upon His victory.

Every time you meet a difficulty, every time you find yourself in an impossible situation, ask yourself this question: Am I going to starve here, or am I going to eat? If you are relying on the Lord for victory and allow His overcoming life to be manifested in you, you will find fresh nourishment and increased vitality, and you will be fed once again. Bear in mind that people who do not eat well cannot grow into maturity. Our bread is not only the word

of God; our meat is not only to do His will; our bread is also the Anakim—the difficulties that are in our way. Many people take the word of God as their bread and the doing of His will as their meat, but they have not eaten the Anakim. Many eat too little of the Anakim. The more we eat the Anakim, the stronger we will become. Caleb is a grand illustration of this. Because he accepted the Anakim as "bread," he was still full of vitality at the age of eighty-five. His strength was the same at eighty-five as it was at forty. So many Anakim had been assimilated by him over the years that he had developed a constitution which showed no trace of age. This is also true in the spiritual realm. Some brothers and sisters have met few difficulties, but it is obvious that there are many weaknesses in their lives. They are weak before the Lord because they have not consumed enough Anakim....Every difficulty and every temptation Satan puts in our way is food for us. This is a God-appointed means of spiritual progress. The sight of any trouble strikes terror into the heart of those who do not have faith, but those who trust Him say, "Here comes my food!" Praise and thank the Lord, all our trials, without exception, are bread for us. Every trial brings in growth after we have eaten of it.

If we do not engage in the battle, we will be hungry. Daily manna is not good enough; we must take and swallow up the enemy. The enemy will be our food, and to swallow him will be our satisfaction. Brothers and sisters, you and I must have living faith to go on, to take up the battle, and to swallow the enemy....The defeated enemy is the best bread, the most tasteful bread.

Application: For Young Working Saints/Graduate Students

According to the ten unbelieving spies, the Israelites were food for Canaanites, but according to the two spies with faith, Joshua and Caleb, the Canaanites were very food for the Israelites. The same view has been seen, but in totally different way, they responded. One is the unbelieving response, and the other is a response comes from their faith. You must see here that Christian life and church life are not under the democratic rule of majority. In democracy, ten versus two makes the unbelieving group win. However, our way is the way of faith, not the way of democracy. And you should realize that the response of faith is totally opposite to the unbelieving response.

Regardless of how difficult your environment may be, if such environment is opposing to the Holy Word, then it will be overcome with no fail. For example, Japanese companies have much atmosphere illogically seeking guts and many illogical rules. In the progress of the Working Practice Reformation by the current government, above situations seem to be improving a bit, but still many illogical customs are prevailing. This situation hinders church life of believers. Despite of this situation, you must believe that you can break through such cultural barrier, because our God is God of resurrection who can resurrect from death and overcome any negative environment, even death.

Prayer: "O Lord Jesus, I trust your promise by faith and lightly esteem this difficulty. If I say "I cannot," then I cannot. If I say "I can," then I can. By breaking through difficulties by faith, I eat Anakim as food. Let me become today's Caleb. Praise the Lord! Amen!"

LIFE LESSONS LESSON 16

THE BREAD BREAKING MEETING (2/3)

1. REMEMBERING THE LORD—WITH THE LORD AS THE CENTER:

1. Eating the Lord's Supper- ② Enjoy the Lord:

Matt. 26:26 Jesus took the bread...broke it and gave it to the disciples, and said, Take, eat

Luke 22:19 This is My body which is given for you; do this unto the remembrance of Me.

Matt. 26:27-28 And taking the cup...He gave it to them, saying, Drink of it, all of you; for this is My blood of the covenant.

Luke 22:20 ...which is being poured out for you

1 Cor. 11:24-25 This do, as often as you drink it, unto the remembrance of Me.

Although the center of the breaking of bread is to remember the Lord, such remembrance is not merely to reflect on the Lord and all that He has done for us, but even more to enjoy the Lord and all that He has accomplished for us. The Lord said that our eating His bread and drinking His cup is our remembrance of Him. His bread and His cup signify His body and His blood. Thus, to eat His bread and drink His cup are to eat His body and drink His blood. The Lord's body and His blood are He Himself given for us and the means by which He accomplished all things for us. Furthermore, to eat and to drink are not only to receive but also to enjoy. When we eat the Lord's body and drink His blood, we not only receive but also enjoy the Lord Himself and all that He has accomplished for us by giving His body and shedding His blood. To receive and enjoy the Lord in this way is to remember Him. It is when we thus eat, drink, and enjoy the Lord that we truly remember Him. This is the profound meaning of eating the Lord's supper.

Our eating, drinking, and enjoying the Lord at His supper are also our declaration and testimony. Our declaration is that we are joined to the Lord and are mingled with Him, just as the bread becomes mingled with us after being received into our body. Our testimony is that we live by eating, drinking, and enjoying the Lord, taking Him as our life every day. When we break bread to eat and drink the Lord, we declare that the Lord, by giving His body and shedding His blood, has come into us to be joined to us. We also testify that, by receiving the body the Lord gave for us and the blood He shed for us, we have partaken of Him and all that He has accomplished for us, we have been joined to Him, and we live by Him as our life and our life supply. This is our declaration as well as our testimony when we break bread.

③ Display the Lord's Death: 1 Cor. 11:26 For as often as you eat this bread and drink the cup, you declare the Lord's death until He comes.

The word "declare" in this verse has the meaning of showing and displaying. Whenever we eat the Lord's bread and drink His cup, we simultaneously remember the Lord and display His death. We remember the Lord, not His death. But while we are remembering the Lord, we display the Lord's death for ourselves, the angels, and all things to see. When we remember the Lord, the bread and the cup are displayed separately on the table. The bread refers to the Lord's body and the cup to His blood. Since the separation of the body and the blood signifies death, death is thus displayed. This is how we display the Lord's death when we break bread to

remember Him.

The Scripture quoted here says that we should remember the Lord and display His death until He comes. This implies that when we break bread to remember the Lord and to display His death, at the same time we are waiting for His coming. This shows that we should display the Lord's death and thus remember Him in the spirit and atmosphere of waiting for His coming.

2. Attending the Lord's Table: 1 Cor. 10:16-17 The cup of blessing which we bless, is it not a fellowship of the blood of Christ? The bread which we break, is it not a fellowship of the body of Christ? Seeing that we who are many are one bread, one Body; for we all partake of the one bread.

First Corinthians 11:23-25 shows us that the emphasis in eating the Lord's supper is the remembrance of the Lord, whereas 1 Corinthians 10:16-17 and 21 tell us that the stress in attending the Lord's table is the fellowship with the saints.

In the bread breaking meeting, we are eating the one bread, which signifies the body of Christ, and drinking the one cup, which signifies the blood of Christ. Our eating and partaking of one bread and our drinking and sharing in one cup imply mutual fellowship. We have this fellowship because of the Lord's body and the Lord's blood. Hence, such fellowship becomes the fellowship of the blood of Christ and the fellowship of the body of Christ. In this way, when we eat and drink together, sharing in the Lord's bread and the Lord's cup, we "partake of the table of the Lord" (1 Cor. 10:21). At this table, we share in the Lord's body and the Lord's blood with all the saints and have fellowship one with another. The blood of Christ, which we enjoy together, removes all the barriers between the saints. The bread, which we share and which symbolizes the individual body of Christ, comes into us to make us one bread, signifying the one corporate Body of Christ. In the aspect of eating the Lord's supper, the bread refers to the Lord's individual body, which He gave for us on the cross, while in the aspect of attending the Lord's table, the bread points to the Lord's corporate Body, which He constituted with all the regenerated saints through His resurrection from the dead. The former is physical and was put to death and given for us; the latter is mystical and is constituted with all the saints in the Lord's resurrection. Therefore, each time that we break the bread, on the one hand we remember the Lord and enjoy Him by receiving the body which He gave for us on the cross; on the other hand, we enjoy the mystical Body which He produced through His resurrection from the dead, fellowshiping with all the saints in this mystical Body and testifying the oneness of this mystical Body. There is not only a relationship between us and the Lord, but a relationship between us and all the saints.

For Teenager (5th graders to Junior/Senior High school students, and College students) and new ones

Prayer: "I eat the Lord's supper at the bread breaking meeting, eat the body he gave for me, and receive and enjoy the blood he shed for me. We can testify in the universe that we have partaken of Him and all that He has accomplished for us, we live by the Lord as our life and our life supply. By eating this bread and drinking the cup, I declare the Lord's death and wait for Your return. By

attending the Lord's table, I can fellowship with the saints
and testify the oneness of this mystical Body. Hallelujah!"