

Bird's-Eye View

**I** Christ is revealed as the One with the heavenly-ruled deeds—the fringe of His garment: [Matt. 9:20](#) And behold, a woman who had been suffering from a hemorrhage for twelve years approached from behind and touched the fringe of His garment, [21](#) For she said within herself, If only I touch His garment, I will be healed. [22](#) And Jesus, turning and seeing her, said, Take courage, daughter; your faith has healed you. And the woman was healed from that hour. **A** Christ's garment signifies His righteous deeds, and the fringe signifies the heavenly ruling: "Speak to the children of Israel and tell them to make for themselves fringes on the borders of their garments throughout their generations and to put on the fringe of each border a cord of blue. And it shall be a fringe for you, so that when you see it you will remember all the commandments of Jehovah and do them... and be holy to your God" (Num. 15:38-40): **1** A cord signifies binding, and blue signifies heavenly. **2** Hence, a cord of blue signifies that, as children of God, our conduct and behavior should be beautiful and should be under the ruling, governing, and binding of the heavenly government, limitation, and regulation. **B** Garments signify virtue in human behavior; the Lord's garments signify His perfect behavior in His humanity, His human virtuous perfection. **C** In the human virtue of the Lord Jesus, there was healing power; therefore, when the sick woman touched the fringe of His garment, the power of His virtue went out to her, and she was healed. **D** Out of Christ's heavenly-ruled deeds issues the virtue that becomes the healing power. **E** To touch the Lord's garments was actually to touch Him in His humanity, in which God was embodied; by such a touch, His divine power was transfused, through the perfection of His humanity, into the one who had touched Him, and it became her healing. **F** The God who dwells in unapproachable light became touchable in the Slave-Savior through His humanity for her salvation and enjoyment. **G** The pressing crowd did not receive anything from the Slave-Savior, but the one who touched Him did.

**II** The Lord Jesus is our Shepherd, and we are His sheep: **A** He shepherds us in the initial stage of the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest. [Psa. 23:1](#) Jehovah is my Shepherd; I will lack nothing. [2](#) He makes me lie down in green pastures; / He leads me beside waters of rest. **B** He shepherds us in the second stage of the revival and transformation on the paths of righteousness. [Psa. 23:3](#) He restores my soul; He

guides me on the paths of righteousness / For His name's sake. **C** He shepherds us in the third stage of the experience of the presence of the resurrected pneumatic Christ while walking through the valley of the shadow of death. [Psa. 23:4](#) Even though I walk / Through the valley of the shadow of death, / I do not fear evil, / For you are with me; / Your rod and your staff, / They comfort me. **D** He shepherds us in the fourth stage of the deeper and higher enjoyment of the resurrected Christ: [Psa. 23:5](#) You spread a table before me / In the presence of my adversaries; / You anoint my head with oil; / My cup runs over. **1** The Lord spreads a table before us in the presence of our adversaries. **2** The Lord anoints our head with oil, and our cup runs over. **3** In Psalm 23:5 we have the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing. **E** He shepherds us in the fifth stage of the lifelong enjoyment of the divine goodness and lovingkindness in the house of Jehovah: [Psa. 23:6](#) Surely goodness and lovingkindness will follow me / All the days of my life, / And I will dwell in the house of Jehovah / For the length of my days. **1** Under the organic shepherding of the pneumatic Christ, goodness and lovingkindness will follow us all the days of our life, and we will dwell in the house of Jehovah for the length of our days: **a** Goodness refers to the grace of Christ, lovingkindness refers to the love of the Father, and follow implies the fellowship of the Spirit; thus, the grace of the Son, the love of the Father, and the fellowship of the Spirit are with us. **b** The enjoyment of the processed and consummated Triune God ushers us into the enjoyment of God in the house of God (Christ, the church, our spirit, and the New Jerusalem) where we will dwell for the length of our days (in the present age, in the coming age, and in eternity). **2** We need to seek to dwell in the house of God all the days of our life: **a** To behold the beauty (loveliness, pleasantness, delightfulness) of God. **b** To inquire of God, checking with Him about everything in our daily life. **c** To be concealed in God's shelter and to hide ourselves in the hiding place of God's tent. **d** To be raised up and have our head lifted up by God. **e** To offer sacrifices of shouts of joy with singing and psalming to God for the glory of God. **III** The Lord Jesus is our rest: **A** "Come to Me all who toil and are burdened, and I will give you rest" (Matt. 11:28): **1** The toil mentioned here refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work; whoever toils thus is always heavily burdened. **2** Rest refers not only to being set free from the toil and burden under the law or religion or under

any work or responsibility, but also to perfect peace and full satisfaction. **B** “Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matt. 11:29-30): **1** To take the Lord’s yoke is to take the will of the Father; it is not to be regulated or controlled by any work, but to be constrained by the will of the Father. **2** The Lord lived such a life, caring for nothing but the will of His Father; He submitted Himself fully to the Father’s will; hence, He asks us to learn from Him. **3** To learn from Him is not to imitate Him outwardly but to copy the Lord in our spirit by taking His yoke—God’s will; God’s will has to yoke us, and we have to put our neck into this yoke to become His duplication. **4** The rest that we find by taking the Lord’s yoke and learning from Him is for our souls; it is an inward rest and not anything merely outward in nature. **5** The Lord’s yoke is the Father’s will, and His burden is the work of carrying out the Father’s will; such a yoke is easy (good, kind, mild, gentle, pleasant—in contrast to hard, harsh, sharp, bitter), and such a burden is light, not heavy. **IV** The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God: [Matt. 13:3](#) And He spoke many things to them in parables, saying, Behold, the sower went out to sow. **A** We need to see the vision of Christ, the Sower, sowing Himself as the seed of life into human beings; this vision is the very heart of the Lord’s recovery, for it is related to the desire of the Lord’s heart. **B** He desires to come into us, His chosen people, to be our life in the way of mingling in order to make Himself our element and to make us His expression. **C** The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, a farm in God’s new creation to grow Christ so that precious materials may be produced for God’s building. **D** According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us. [Col. 2:19](#) 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. **E** Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material; this is illustrated by the parable of the sower in Matthew 13: [Eph. 3:17](#) That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love, **1** The Lord sows Himself as the seed of life into men’s hearts, the soil, that He might grow and live in them and be expressed from within them. **2** The seed is sown into the soil to grow with the nutrients of the soil; as a result,

the produce is a composition of elements from both the seed and the soil. **3** We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed. **4** The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish. **5** If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our hearts. [Eph. 3:16](#) That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, **6** If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart. **7** On the other hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two, God in Christ carries out His intrinsic building—the building of His home—in our entire being.

**CP1** The Lord Jesus is our Shepherd, and we are His sheep. His shepherding leads us step by step from the first stage to the fourth stage

**I** The Lord Jesus is our Shepherd, and we are His sheep. **A** He shepherds us in the initial stage of the enjoyment of Christ as the green pastures and of the Spirit as the waters of rest. **B** He shepherds us in the second stage of the revival and transformation on the paths of righteousness. **C** He shepherds us in the third stage of the experience of the presence of the resurrected pneumatic Christ while walking through the valley of the shadow of death. [Psalm 23:4](#) Even though I walk through the valley of the shadow of death, I do not fear evil, For You are with me; Your rod and Your staff, They comfort me. **D** He shepherds us in the fourth stage of the deeper and higher enjoyment of the resurrected Christ: [Psalm 23:5](#) You spread a table before me in the presence of my adversaries; You anoint my head with oil; My cup runs over. **1** The Lord spreads a table before us in the presence of our adversaries. **2** The Lord anoints our head with oil, and our cup runs over. **3** In Psalm 23:5 we have the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing.

The third stage is the stage of the experience of the presence of the resurrected pneumatic Christ through the valley of the shadow of death. Even though we walk through the valley of the shadow of death, we do not fear evil, for the pneumatic Christ is with us. This means that we experience His presence.

We human beings cannot avoid having troubles as we live on this earth...Some saints may have children who are crippled. This brings these saints into the valley. A brother may be an elder in a locality, and the Lord may suddenly bring in another elder, with whom it is difficult for this brother to coordinate. This other elder then becomes the valley of the shadow of death to the first elder. He cannot quarrel with this other elder, or he will offend his spirit. He has to keep the one accord with him. Also, his spirit will not allow him to withdraw. He has to stay in the valley to suffer. These are examples of the valley of the shadow of death.

The fourth stage [is] the deeper and higher enjoyment of the resurrected Christ. The Lord spreads a table—a feast—before us in the presence of our adversaries. The Lord's table is a feast. Every Lord's Day when we come to His table to take the feast, it is always in the presence of our adversaries. Every day is a fighting day to us. We Christians have to fight. Otherwise, we will be defeated. There may be adversaries in our business, in our home, and even in the church. On the one hand, we enjoy the feast of the Lord, and on the other hand, we should fight for the victory. If we are defeated during the week, it will be difficult for us to enjoy the Lord's table that much.

**Application to young people, college students, new ones**

**Testimony 1** When I was a university student, I had the opportunity to work with a company on a project as part of my seminar activities. Unlike personal research, we all had to share roles and work together. It was the first experience for me and the other seminar students to work with others on a project that involved such responsibility. As time went on, more and more students began to push responsibilities on each other and opinions clashed, leading to poor relationships. I was involved in many problems and suffered greatly due to the oppressive environment that I had never been in when I was only allowed to do research on my own. I was pressured and forced to pray to the Lord a lot. After I started praying a lot, I began to have a sense of peace and Not only that, but by having a sense of inner peace and joy, I gradually came to realize that

what I had thought was a conflict due to differences in thinking was actually just a relationship problem, and I was able to come up with a solution to the problem. I thank the Lord for continually leading me to experience the power of Christ's resurrection in the valley of the shadow of death.

**Testimony 2** In the training, whatever you do, you basically need to be coordinated with other brothers and sisters. I could have done it on my own, but I had to pay attention to other people's opinions and ideas as well, which often resulted in results that did not meet my expectations. Differences in culture, personality, etc. caused clashes and friction, and somehow I was only paired with that person in other services in an awkward atmosphere. I could not understand why the Lord would give such a hard environment only to me. I sometimes thought how much easier it would be if I could do everything on my own. But if I do not remain in the valley of the shadow of death, if I flee from this environment, I will not be able to experience the presence of the resurrected pneumatic Christ. Thank the Lord! In this environment, may I call on the name of the Lord and experience the power of Christ's resurrection to crucify my self and peculiarity.

**Prayer** Oh Lord Jesus, You are my shepherd and I am your sheep. In the first stage, I enjoy Christ as a green pasture and the Spirit as a rest beside water. In the second stage, I am restored and transformed in the path of righteousness, and in the third stage, when I walk through the valley of the shadow of death, I experience the presence of the resurrected pneumatic Christ! The fourth step is to let us enjoy the resurrected Christ even more deeply and even higher. At this stage, the Lord sets up a feast for us in the presence of our enemies. On the one hand I will enjoy His feast, and on the other, I will fight for victory.

**CP2** The nutrients that make the seeds of life grow are in the human heart as the soil. If you open your heart to the Lord absolutely, love Him, and deal with your stubbornness, the seed of life can grow

**IV** The Sower is the wonderful person of the Lord Jesus, and the seed sown is also the Lord Himself as the embodiment of the Triune God: **A**

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them and be expressed from within them. **2** The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil. **3** We have within us certain nutrients created by God as a preparation for His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed. **4** The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish. **5** If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied and Christ will make His home in our hearts. **6** If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart. **7** On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two, God in Christ carries out His intrinsic building—the building of His home—in our entire being.

Christ is the seed, and we are the soil with the nutrients for the growth of the seed. Christ in resurrection, Christ as the life-giving Spirit, has sown Himself into us not simply to stay in us but to grow in us.

#### Application to businesspersons, graduate students

**Testimony** I testify that God's economy is Christ being sown and growing in my heart. Immediately after I was saved, I began to love the Lord and attend all the meetings of the church. Also, six months later, I started living in the brothers' house. However, because I had no understanding of God's economy, for the most part, I relied on natural ability to live the church life. Because I was relying so much on my natural ability to serve, I had an inner feeling of condemnation and pride toward other student brothers and sisters who did not serve so much, and I was constantly bothered by these feelings. The first time I thoroughly repented of my dependence on natural life was on a ferry traveling from Tokushima to Osaka for further

education after graduating from college. I prayed the following prayer with tears, "Oh Lord Jesus, I relied on my natural ability to love You and to live the church life and service. I seemed to love You, but I was against You. My natural life is full of pride and condemnation, and I cannot rely on it at all. Lord Jesus, forgive my sins." Of course, not all the problems with natural ability were solved from this point on, but little by little, I began to learn not to rely on myself.

After completing graduate school, I attended full time training in Taipei, where I was helped greatly by the pattern of Brother Andrew Yu, who did not rely on natural life, but served in the flow of the water of life. I saw him shine and observed him. He was a very talented person, but he did not rely on his own natural abilities, but was one with the leading of the ministry, trusting in the brothers who were coordinated with the Lord, serving in the flow of the Holy Spirit, always with supply and authority. Also, he was always encouraging us, the young trainees. I was convinced and conquered by his pattern. Then, at the age of 30, I started working with the specific goal of becoming a role pattern for businesspersons. Of course, it was not easy to achieve my goal, but what I realized when I was praying with the goal was that I could not labor with the Lord unless He expanded in my heart and made a home in my heart. It was not just a matter of whether I would trust Him but going further and letting Him dwell in each part of my heart and becoming one with Him. For this I had to open my heart to the Lord absolutely. For example, I was bothered and exhausted by trivial things that the Lord did not care much about. In another case, I ignored what the Lord was concerned about. Through these experiences, I realized that I could not labor with the Lord as I am now. Then, I prayed as follows, "Oh Lord Jesus, You do not dwell in my heart most of the time because I have not surrendered to You and opened myself to You absolutely. Please have mercy on me for my stubbornness. Strengthen my inner man, my regenerated spirit." Little by little, I began to experience laboring with the Lord under His wonderful blessings in the increase in the number of people, the purchase of meeting halls, and decisions in business life.